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Issues of Social Values in the Arabic Teaching of Islamic Higher Education Students in Indonesia

Batmang[1] & Fahmi Gunawan[2]

Abstract

Albeit the research into Arabic slang has been extensively explored, little empirical evidence addresses the use of Arabic slang in the educational context. This study therefore examines the use of Arabic slang among students in one Islamic higher education in Southeast Sulawesi, Indonesia. It applies an interpretative case study design. The results reveal that Arabic slang in a learning context is soft, easily acceptable, and memorable. It does not involve harsh words, symbols of resistance, or curses. In practice, slang is delivered in the form of declarative sentences that serve to convey information. In addition, it comprises imperative and interrogative sentences to give orders and ask questions, respectively. It arises out of a combination of habit and creativity problems, thus shortening or oversimplifying Arabic sentences. To overcome this issue, campus leaders have developed coaching models, including establishing debating competitions in Arabic, holding Arabic camps, applying integrative learning, and raising students' awareness of the importance of official Arabic containing particular social values. This research shows that Arabic slang can represent an alternative medium for learning Arabic among students, both in Indonesia and the wider world.

Keywords: Arabic Slang, Arabic Teaching, Higher Education, Social values, Students.

Introduction

Language reflects both order and disorder. For example, language involves the use of grammatical rules, including morphological and syntactical systems in the official forms of both written and oral language. Conversely, language disorder is seen in unofficial forms of a language, a phenomenon commonly known as slang. In general, slang serves not just as a form of communication—it also reflects the existence of groups with similar aims. In groups like students, it acts as an instrument to promote solidarity, and it identifies certain social groups that are often outside the mainstream (Kang, 2019; Moore et al., 2010; Tarman & Kılınç, 2018).

Research into the use of slang is approached from three perspectives. First, slang is closely related to sociocultural conditions, especially among young urban people, who are often considered negatively by other groups (Istiqomah et al., 2019; Mensah, 2012; Mirus,et al., 2012; Quicker, 2008). Second, slang is considered an undignified and uncouth form of language (Nakassis, 2016;

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Namvar, 2014; Preece, 2015; Budiharso & Arbain, 2019). Third, it partly symbolizes defiance against the parental system (Moore et al., 2010). Outside of these three trends, however, the use of slang from in the educational context has not been keenly examined in previous studies. This research focuses on the use of slang within the educational and teaching aspects of higher education, primarily among students in Islamic higher education. It complements the research into the use of slang among students which was intensively conducted (Budiharso, 2018).

This research is based on the argument that language is closely related to its users, depending on the context. The use of slang by students can be understood only by the groups using it, and when used among students, slang is often viewed as an effort to develop a social identity among them. This can be partly attributed to a desire to emphasize their existence. This collective identity serves to mark their social togetherness and distance from others by creating a new vocabulary and incurring grammatical errors. However, the persistent use of slang disrupts the students' progress in mastering formal Arabic, which is the primary language for studying Islamic books containing particular social values (Solikhah & Budiharso, 2020a). There is therefore a need for interventions that will encourage students to speak in correct Arabic and instill the importance of communicating in a form that can be understood by other groups.

Research Questions

Drawing from the background for this study, four research questions are proposed to guide the research process:

1) How does the practical use of Arabic slang among Islamic higher education students in Indonesia?

2) What factors affect the use of slang among students in Indonesian Islamic higher education?

3) What strategies should higher education institution use to arouse students' interest in adopting formal Arabic?

4) What are the social values of teaching Arabic material among students in Indonesian Islamic higher education?

Literature Review

The Online Administration of Student Evaluation

Following Flores & Rosa (2015), language is defined as an arbitrary code system that is closely related to ideology, because its use is in itself a form of ideology. Aside from being a means of communication, language can act as a tool to influence, change, and even dominate others (Gentner, 2016). The audience receives and internalizes the messages, ideas, and thoughts being conveyed, and it may choose to believe and follow them. Language is a prerequisite for interacting, expressing ideas and opinions, and engaging in social relationships. Ünal & Papafragou (2020) reported that language can convey anything that is perceived, thought, and known by people. In linguistic discourse, language is a meaningful and articulated sound–symbol system that is arbitrary and conventional. It is used as a communication tool by a group of humans to convey feelings. However, it is arbitrary in that there is a non-uniform relationship between language symbols and the intended meaning (Solikhah & Budiharso, 2020b).

Language is used by humans to convey thoughts, ideas, concepts, and feelings to other people, both in oral and written forms. This suggests that language is the primary instrument for communicating the mind's contents. Through language, humans accomplish three basic things in life: First, at the mundane level, humans can communicate with each other. Second, language acts as the foundation of thinking and the organization of the internal mental picture. Third, language allows social interaction and facilitates the formation of social ideals and cultural change. Language therefore guides and models our social history (Nurfaidah, 2018; Solikhah & Budiharso, 2019).

Language skill is an integral feature of life in all social units for understanding, constructing, and expressing words, sentences, and paragraphs to communicate thoughts and ideas. This occurs between multiple people when everyone understands the meaning of the symbols used in language. This communication facilitates interactions, social relationships, and emotional development. Language as a means for mass communication, one that plays a critical role in bringing forth improvements through change. This communication tool also provides a means for achieving democratic order (Budiharso, 2018; Caplan, 2019; Carothers & Parfitt, 2017).

The Arabic Language

Arabic is a complicated language due to its morphological variations, and it is known for its functional division of different language variations in the community. At the literary level, modern standard Arabic is used in various formal endeavors, such as school education. It is also used in informal, spontaneous everyday communications (Al-Ahdal, 2020). Zaidan & Callison-Burch (2014) categorize Arabic into three subgroups: (1) classical Arabic as used in the Quran, which is more complicated than the modern version; (2) modern Arabic, which is considered the official language of Arab countries; and (3) everyday Arabic, which is the simplest version.

Zaidan & Callison-Burch's (2014) research established that Arabic has several characteristics that distinguish it from other languages: (1) it is past-oriented, (2) the subject is abstract because it is implicitly included in the verb, (3) the language shows emphasis and certainty, (4) most words go through a strong derivative process, and (5) almost every word contains a series of interesting derivative information. What is more, it is written from right to left, has a complex morphology, and its letters change shape depending on their position in a word (Al-Huri, 2015). In addition, the same word may have several meanings, thus leading to mismatches in spoken and written vocabulary, so it is challenging to find Arabic word stems (Shatnawi et al., 2012).

There can be many implications of language, such as displaying the role and status of its users. For example, men and women use different Arabic dialects, thus reflecting their role and status in society. These differences include oral and written speech habits and linguistic adaptation to women's environments, and these are influenced by education and age. Furthermore, language is an expression of civilization and carries cultural heritage (Saigh & Schmitt, 2012). Ajami (2016) established that Arabic has many cultural, past-oriented, abstract-oriented, certainty-oriented, and collectivistic characteristics that affect its users, thus reducing them to social groups, such as family.

Slang Language

A person adjusts his or her language style to suit the aim of communication and match it with the relationships with interacting participants. People are therefore involved in changing language to adjust to contextual differences. An example of such a linguistic shift is slang language, which is typically an urban phenomenon (Alekseevna et al., 2017). Slang, argot, and other in-group language describe a collection of words and expressions that are formed by the social environment

(Gunawan, 2011; Vural, 2019). This interpersonal language facilitates the creation of social bonds between users and strengthens social identities. Slang, to a considerable degree, is a reflection of certain behavioral patterns and attitudes toward community administration (Freire & Feinauer, 2020; Moody & Matthews, 2020; Preece, 2010, 2015).

Several features make slang stand out from other dialects: (1) it is part of a casual, informal language and usually considered a lowly, abusive language style; (2) it changes more rapidly than other dialects; and (3) it uses jargon that signifies membership of, or solidarity with, a certain social group (Richards & Schmidt, 2014). Adolescents and men are strongly associated with the use of slang, while adult women tend to shun it due to its strong connection with masculine toughness (Zhou & Fan, 2013). Slang has three social functions. First, it indicates group membership and shows that a person belongs to a particular subculture. For example, it is widely found among factory workers, sailors, miners, and younger generations, especially teenagers within certain social groups (Abdelhadi et al., 2020; Alogali, 2018; Liu, 2019; Moore et al., 2010). Second, it is characterized by creatively relating to fun and fashion issues. Slang acts as the lubricant for the wheel of socialization by reducing seriousness, even though many of its words seem impolite. Third, it involves excluding non-members and labeling them as "others." Slang is based on the need of certain social groups to have an identity, thus implicitly and explicitly declaring its members and non-members (Zhou & Fan, 2013).

Social Values in Arabic Teaching Material

Language serves as an instrument for communicating and reproducing sociocultural values, as one of the artifacts for its users. It is closely linked to the context and situation of the user community, aside from being a medium to express ideas in a practical way. Saiegh-Haddad & Spolsky (2014) suggests that not only semantic and grammar considerations are responsible for different interpretations of communication between two different cultures, but also for social situations. Widodo, Perfecto, Van Canh & Buripakdi (2018) defines value as a culturally situated moral entity that guides individuals in their social environment to think, feel, behave, and act. This implies that anyone who is learning a foreign language, such as Arabic, should understand the culture of the speaking communities as well. Based on cultural context, the appropriateness of using terms that have a certain function when carrying out a specific communication can vary. The lack of awareness of cultural variations in the learner's mother tongue and the target language can interfere

with successful communication, so in the communicative approach, cultural understanding is treated as teaching material.

In teaching Arabic languages, educators should pay attention to the cultural dimensions of the speakers of the target language. Bakalla (1984) suggests that the very prevalent characteristics of Arab culture are as follows. (1) A patriarchy system (Arabs genuinely respect charismatic and fatherly figures), (2) Links to kinship, (3). Judicial procedural (4) Islamic nuance. In addition, the cultural factors affecting language teaching are cultural objects (artifacts), (2) kinesics, (3) proxemic, (4) eyes contact when communicating, (5) kinesthesics, (6) customs applied in the society, (7) the value system, (8) the religious system, (9) job, (10) Art, (11) the use of time, (12) ethics, (13) hospitality, greetings, and courtesy, (14) praise, (15) taboo, (16) mutual cooperation, (17) manners, including the use of euphemisms.

Methods

Research Design

This study adopts an interpretative case study design. Case study design is used to explore a phenomenon that should be fully understood. A school leader, a group of students, a curriculum, practice, occurrence, process, or a group of people can be a phenomenon (Creswell & Cresswell, 2017). This research focuses on the use of Arabic slang by students in one of Islamic Higher Education, Southeast Sulawesi, Indonesia. Arabic slang was chosen for various reasons, namely (1) its use derives from the already established Arabic learning; (2) how this form of Arabic can disturb students' understanding of formal Arabic; and (3) the increase in the number of its users among students over the past three years.

Partisipants

The main data for this study comprised three aspects. First, student's utterances while communicating to their colleagues using Arabic slang. Second, photo records of official Arabic activities. Third, documents of the rector's decree on strategic planning and operations of the Faculty of Economics and Islamic Business during 2015-2019.

As an Arabic lecturers, the researchers recruit the students as participants because of the phenomenon of the using Arabic slang among them. That phenomenon had existed for a long time, since they became students both at Gontor Modern Islamic male boarding school, Pudaoha

South Konawe, and Gontor Modern Islamic female boarding school, Lamomea, South Konawe until they are students today. In addition, the researchers have emotional closeness and easy access to the partisipants. Five students (see table 1) were willing to voluntarily become participants. These five partisipants are also actively utilizing slang with their peers. Apart from students, other participants came from an Arabic language lecturer and a university official. The demographic data of participants appears in table 1.

Table 1
Partisipants of this study

No	Initials name	Gender	Kind of partisipants	Semester
1	Afri	Female	Student	4
2	Irma	Female	Student	4
3	Karim	Male	Student	4
4	Desa	Male	Student	6
5	Asa	Male	Student	6
6	Ammu	Male	Arabic Lecturer	-
7	Liha	Female	Arabic Lecturer	-
8	AD	Male	Head of Language Center	-

It is hoped that the participants in this study would be able to reflect on the use of Slang that they often adopt among themselves.

Data Collection Procedures and Data Analysis Techniques

Data for this study were obtained through observation, in-depth interviews, and documentation studies. The observations were conducted between January and March 2019 within the university environment. It focused on students' use of Arabic slang, such as at gatherings during breaks and lunchtime. Following observations, interviews were also conducted to five students, one lecturer, and one language center head. The instrument adopted in this study was a semi-structured list of questions used for in-depth interviews. Thus, the researchers will collect the information by listening to the use of slang from the participants. The key questions consisted of the practice of using Arabic slang and the factors influencing it. In addition, one lecturer and a head of language center were also interviewed by the researchers to gather the information about how the leadership's strategy is to disseminate the use of formal Arabic among students and social values contained in formal Arabic teaching materials.

Widodo (2014) suggests interviews to gain information on the reality of phenomena. Interview was conducted face-to-face. The interview was audio-recorded so the findings could be transcribed by adding supporting information from the audio recording. The transcription was followed by a

description of the interview time. This is accomplished from the beginning to the end of the interview, to compile a neat and organized transcription. Thus, the compilation of transcription becomes a full artifact that is evaluated with a predetermined concept. Widodo (2014) argues that the analysis of interview data begins by using recorded interviews and recording important things needed, writing data, codifying data, interpreting data and validating data with triangulation methods. Furthermore, the results of the in-depth interview transcriptions are processed through a construction process that brings new insights into the case study process. In this study, data were analyzed using the parameters Moore et al. (2010) regarding the phenomenon of Arabic slang among students and the parameters of Bakalla (1984) regarding the social values contained in Arabic language teaching.

In addition to the in-depth interview technique, the documentary analysis was carried out by analyzing several documents, such as the Rector's Decree (SK) on the Strategic and Operational Plans of the Faculty of Economics and Islamic Business between 2015 and 2019 and photographs depicting Arabic language events. This decree contains the faculty development rules for five years.

Findings

The Practical Use of Arabic Slang

Arabic slang has been recently used by students, especially over the last three years (2016–2019). Unfortunately, the prevailing grammatical rules of this have stifled the development of students' communication. Instead, they use new rules that they have mutually agreed upon and practiced in a limited circle, even though they are not part of standard Arabic. Standard Arabic, which is also known as formal Arabic, is a language that follows the rules of *nahwu* (grammar) and *Sharaf* (morphology). It is used among official forums, such as Arabic Lecturers Association and the science community. Students' use of slang at the university varies greatly, especially in the use of acronyms, vernacular, and simplifications of Arabic. It is classified into declarative, imperative, and negative aspects.

Improving SET Response Rates

These sentences supply a statement of information, so they do not require a response. Table 2 shows some of the words used by students in such sentences.

Table 2
Declarative Slang Language

No.	Slang	Translate	Formal Language
1	غَمَ غ	Do not understand	غَيْرُ مَفْهُومٌ
22	قَلْبٌ قَلْبٌ على كلب	Be Careful	إحتذر على الكلب
3	لاً مَاذَا مَاذَا	It is okay	لا بأس
4	مفلس	No money	مافى فلوس

Source: Researcher's Data, 2019.

At points 1–3, the slang results from translating an Indonesian word into Arabic. For instance, the phrase "it is okay" translates to *la maza maza*. The phrase *la* means "no" in Arabic, while *maza* means "what." Therefore, *la maza maza* means "it is okay" (see point 3). Another example is in expressing "be careful" by saying *qalbun qalbun*. The word *qalbun* in Arabic refers to the "heart" as a human bodily organ. It is repeated to imply caution, or *qalbun-qalbun* in the example at point number 2. In reality, "be careful" in formal Arabic is represented by the word *ihtazir*. When they do not understand the lecture material, students often use the term *gam gam* rather than the formal *gair mafhum* (see point number 1). Similarly, to state that they do not have any money, they use the word *muflis* as a simplification of the phrase *mafi fulus* (no money).

Imperative

These sentences employ verb commands, such as *uktub,* which means to write or you should write. These serve to ask someone to do, or forbid them from doing, something, such as the word *badak* (after you). This word is a simplification of the formal word *ba'daka*. We observed that slang in command sentences was rarely used by the students, and they generally used formal Arabic vocabulary, such as *ijlis* to command someone to "sit down."

Interrogative

These sentences contain questions about information. For example, to ask or confirm something through a phrase like "for what," the students used *lisyai* instead of *liayyi syaiin*. Likewise, the question "How much is the price?" frequently saw the word *bikamza* being used instead of the formal *bikam haza*. Likewise, when they asked, "Are you done?" they used *kaf khalas*, even though in formal Arabic language it should be *khalasta*. Table 3 shows the use of sentences that indicate questions.

Table 3

Interrogative Slang Language

No.	Slang	Translation	Formal Language
1	لِشَّيْئ	For what?	لِأَيِّ شَيْئٍ
2	بِكَمْذَا	How much is this?	بكم هذا
3	كَفْ خَلَصْ	Is it done?	خَلَصْت

Source: Researcher's Data, 2019

Factors That Influence the Use of Arabic Slang

Based on the interviews conducted in this research, several factors were found to support the use of Arabic slang among students. These factors can be classified as follows.

Habit

The use of Arabic slang among students can be attributed to a habit that is formed while studying Arabic at an Islamic boarding school. In addition, most of the Arabic students came from the same boarding school. Their use of slang in everyday communication leads them to assume that Arabic slang is easier than formal language. One alumnus of the Gontor Islamic Boarding School, Kendari stated as in data (1):

(1)   "In my opinion, it is because Gontor students have become accustomed to using it boarding school. The habit is carried on beyond boarding school" (Afri #1, Interview, Campus Mosque, January 14, 2019).

Ammu, one of the officials accompanying students to Aceh to attend the PIONIR (Scientific Week, Sports, Arts, and Research) of State Islamic Religious Universities (PTKIN) in Indonesia stated in data (2) on April 26–May 1, 2017:

(2)   "…students who participated in the Arabic debate competition in Kendari did not advance to the next stage because they used Arabic slang subconsciously. The subconscious use of this language is caused by habits that are formed in their social groups. Their arguments were good, though, and might have amazed the jury" (Ammu #6, Interview, Campus Cafeteria, March 9, 2019).

Creativity

This is another factor contributing to the use of slang among students. They combine local and regional dialects with Arabic. Moreover, they deviate from language rules because they seem complicated to use in interactions, so they create slang Arabic words or sentences by shortening

words or combining vocabulary meanings to form a new sentence structure. Irma, a student at the Arabic Department, stated as of data (3):

(3)   "Gontor female students are famous for their Arabic skills. They often create new words that are unknown to others, such as translating phrases like 'It is okay' into the Arabic *la maza maza*. While this is an accurate literal translation, it is not found anywhere in Arabic literature. To express this phrase, Arabs use the term *la ba'sa* rather than *la maza-maza*" (Irma #2, Interview, Campus Mosque, January 13, 2019).

Another of the slang Arabic speakers, Karim, emphasized in data (4) that:

(4)   The use of slang has created new words among students. This enables students to understand Arabic, including the use of '*mi*' particles at the end of a word, such as *khalas mi*, which means 'already.' The word '*mi*' is only used to add a word and does not change the meaning" (Karim #3, Interview, Campus Mosque, February 10, 2019).

Simplification

When students are too lazy to pronounce a full, long Arabic sentence, they abbreviate two or more words into one, as illustrated in point 4 in Table 1 and point 6 in Table 2. For example, the word *muflis* is a combination of the words *mafi* and *fulus*. Likewise, the phrase *bikam haza* is abbreviated to *bikamza* in a simplification. Data (5) describes what Desa stated:

(5)   "They created a new language due to several reasons, such as looking for things that are simpler or easier to say. Some look for sensation and upload it to the media, desiring recognition, making others laugh, or just wanting to create something. Some want something new (Desa #4, Interview, Campus Mosque, March 15, 2019).

Another student as partisipant #5 stated, Arabic slang does not have a regular form or pattern. It depends on the group members' agreement" (Asa #5, Interview, Campus, February 24, 2019). The habit factor therefore influenced communication among students from their days in boarding school. In such a community, the patterns and practices formed through years of repeated use remained relatively intact. The creativity and simplicity of certain words indicates a desire to facilitate the use of Arabic slang. They combined Arabic and Indonesian words to form a new vocabulary, and they adopted and incorporated some words from regional and local dialects into their daily communication practices.

Stakeholder/Leadership Strategies to Increase the Use of Formal Arabic among Students

Three types of strategies could be implemented to encourage students to use formal Arabic and overcome the emergence of Arabic slang. These are (1) training and language camps, (2) the tightening of rules through circular graduation statements, and (3) holding debates in Arabic.

Arabic Language Camps and Training

A language camp was run by the Technical Implementation Unit (UPT) for Language Development on October 12–13, 2019. This has been taking place since 2017. AD as partisipant 7, the Head of the Language UPT, reported that it aims to facilitate the use of Arabic, especially Modern Standard Arabic, among students. This event is hosted by the *mabit* (stay overnight) system on campus. Students are accompanied for 24 hours and monitored in their use of Arabic in their interactions with fellow students and mentors. Many activities are carried out as part of the language camp. In addition to the lectures and question-and-answer sessions, as shown in Figure 1, Arabic films are watched, and language games are played, such as gloves, bonfires, and long ropes. Furthermore, lectures are delivered in Arabic by speakers without a translator's help.

Figure 1: *Alkhayyam Al-Arabiy*: **Camp-based Arabic language training.**
Source: Personal documents, 2019.

Leadership Instruction through Circular Graduation Requirements

A requirement for students to graduate is the submission of proof of completing a circular on campus. This may include the operational (*renop*) and strategic (*renstra*) plans of the Faculty of Islamic Business Economics for 2015–2019. In addition, students have to take a Test of Arabic as a Foreign Language (TOAFL) and score above 400 to graduate. This is one of the tools used to measure students' formal Arabic ability, and slang is not a part of it. This is evident in Rector's Decree No. 0845.b of 2016 in the Strategic and Operational Plans of the Faculty of Economics and Islamic Business of the university for 2015–2019. Due to this policy, students take part in Arabic language training conducted by the UPT Language Center before taking the TOAFL exam. Students are also required to get a TOAFL score of at least 400 before taking their final exams, which are also a graduation requirement for students in the Arabic Language Department. This encourages them to study Arabic earnestly. Students majoring in Arabic also need to acquire competencies from their respective departments. Currently, they are first required to take the Arabic Language test conducted by the UPT Language Center. Some of them need to take the test several times before getting the required score, while others pass first time.

Arabic Debate

An aim of the Arabic language study program is to enable Arabic students to engage in debates both on and off campus. On campus, a debate competition takes place during the anniversary of the university. This activity is held at the institution level, with the main prize being the Rector Cup. In addition to debating, the competition also involves sports, art, and research activities. For the off-campus debates, recruited students are sent to participate in the East Indonesian PTKIN Arabic debate contest once a year at UIN Alauddin Makassar. In the study year, the debate competition took place at UIN Alauddin on September 18–25, 2019. Such debates are aimed at encouraging students to use formal Arabic and minimize their use of slang. Figure 2 shows a parade of pioneering participants from the university.

Figure 2: Participants in the IAIN Kendari Arabic Debate Competition
Source: Personal documents, 2019.

Social values in Arabic Teaching Material

Language teaching material does not provide the contents of teaching material, but also contains the cultural values of the language used (Rahayu, Warto, Sudardi, & Wijaya, 2020; Solikhah & Budiharso, 2020; Van Canh, 2018; Widodo et al., 2018). Because Arabic is classified as the language used in the spread of Islam, the content of socio-cultural values contains a lot of Islamic teachings. The Arabic Book *Al-Arabiyyah Baina Yadaika* which is used by almost all Islamic universities in Indonesia has teaching materials that contain universal Islamic values, such as (1) the value of social care, (2) the value of empathy and honesty, and (3) the value of maintain peace and security. One of the Arabic language lecturers, when being interviewed about any social values contained in Arabic teaching materials, reported as in data (6),

(6)   "Social values in Arabic teaching materials are summarized in the pillars of Islam, such as fasting, *zakat*, and pilgrimage. Fasting teaches us how we should empathize with others. Fasting teaches us how to feel hungry as is performed and experienced by the needy and poor in everyday life. Likewise, fasting trains us to always be honest. No one knows whether we fast or not, except ourselves. Therefore, the value of honesty appears to be attached to this subject matter. The material of *zakat* teaches the value of social care by sharing with others. Likewise, the slaughter of sacrificial animals as one of the aspects which should be carried out in the pilgrimage also shows the value of social care. *Qurban* meat is distributed not only to rich people, but also to poor people. No matters they are Muslims, Christians, Hindus and Buddhists. Besides, when performing the Hajj, where all

people meet from all over the world, the values of safety and peace are propagated by saying *Assalamu Alaikum* to whoever the congregation is found. So, greeting is not just a greeting, but there is value in peace and safety. " (Liha# 7, Interview, Campus, March 15, 2019).

Discussion

Drawing the research questions of this study and the findings, this research reveals that Arabic slang has its own linguistic features to which social values are obtained from the teaching perspectives. Discussion to the findings is addressed to emphasize how linguistic features appear in teaching of slang where the social values appear.

The slang used among the students at the university represents a lexicon, but the language is delivered in several variations on sentences, such as in declarative, imperative, and interrogative forms. The slang is always used in sentence form when spoken because it does not exist independently. It can be classified as a very informal, specific, and sub-standard lexicon (Namvar, 2014). Its formation is manipulative, because it depends on its functions in daily life. The students at the university formed slang in a learning context in an effort to make it easier to learn Arabic, despite it being basically incorrect. Slang language often arises when students use word-for-word literal translation techniques. For example, to express "be careful" in Arabic, they use "*qalbun-qalbun.*" In this case, a native Arabic speaker would not understand the intended message. The appearance of slang varies over regions due to the different situational contexts.

This slang is common among the students, who have a shared identity, seeing as they come from the same boarding school, Gontor, where Arabic is the communication language. This suggests that the identity of the school is brought with them wherever and whenever they go. Due to this common identity, relationships are maintained, and the use of slang leads to the creation of a new vocabulary arising out of cultural mixing and language simplification. Slang functions as a powerful identity-forming tool, even in African cities like Abidjan, Nairobi, Johannesburg, Kinshasa-Brazzaville, and Yaounde (Beck, 2010) It also arises in Southern Kalabar and Nigeria, where the Agaba youth group's slang creation is based on similar identity creation and opposition to the existing mainstream languages. This in turn increases solidarity and fosters inter-group integration.

Such language, however, is often formed from foul words full of insults, curses, and swear words. Slang can also be formed by incorporating other dialects into a language, so it becomes

incomprehensible to outsiders (Mensah, 2012). Aside from friendship, the slang Arabic vocabulary arises out of a common feeling among its users. The commonality of the alumni school forms a feeling of shared identity, and the students are bound in a form of *pesantren alumni* with strong emotional ties, thereby establishing an identity that is distinct from other groups. This phenomenon is also common in China. Coincidentally, slang arose among the Chinese youth not because of a desire for friendship but rather individualism and a desire to challenge the old cultural values, which were seen to be enduring but incompatible. Such slang therefore arises in a sociopolitical context, thus allowing young people to rebel and express their disapproval of the older generation and its ancient culture (Moore, 2005; Moore et al., 2010).

The slang language used by the students at the university can be considered dangerous to the preservation of official Arabic. Specific strategies are therefore needed to overcome this danger, including training and Arabic camps, debating competitions, and policies to encourage the correct and effective use of Arabic. The Arabic camp activities held by the UPT Language Center have certainly had a significant impact, including encouraging the use of formal Arabic among the students. Learning is carried out contextually, and students are trained to express ideas and thoughts using formal Arabic. All these activities are monitored and guided by coaches and instructors for three days and two nights. In addition, debating contests have an impact on students. More specifically, they motivate the students to learn Arabic more intensely, which in turns boosts their self-confidence, improves their communication, and makes their Arabic become more formal. A pattern of integrative learning has been carried out, as shown by the use of classroom activities, such as *istima* (listening) and *kalam* (speaking). These activities are supplemented by others in the Arabic Study Program HMPS in the form of debates in Arabic. Furthermore, Language UPT and *Mahad Al-Jamiah* (university boarding school) work together to improve the students' Arabic skills. When the Language UPT conducts some activities, most of the students involved are *bidikmisi* (scholarship awardee) living in *Mahad Al-Jamiah*. The requirement for students to stay at *Mahad Al-Jamiah* reflects a desire for them to learn language skills during their stay.

The leadership's efforts to arouse an enthusiasm for formal Arabic among students could be enhanced by involving them in the ITHLA network (*Ittihad Thullab Li Al-lughah Al-Arabiyyah*; Indonesian Arabic Language Student Network) and awarding scholarships to proficient students of formal Arabic. Furthermore, the leadership provides financial assistance to students with a better comprehension of Arabic, so they can participate as exchange students at University Colleague

Yayasana Pahang Malaysia, Sultan Idris Malaysia University of Education, UteM Malaysia, Fatoni University, and ISEAS Singapore. This coaching model provides opportunities for students to continue learning Arabic and kindles their enthusiasm to participate in planned programs with overseas partners.

In teaching formal foreign languages to the learners, such as Arabic, textbooks used are never isolated from the construction of cultural values and undoubtedly different with one another. Traditional Vietnamese values in Vietnam, such as the importance of ancestor worship, reverence for the elderly, tolerance, peace, honor and integrity, can be found in government-mandated English textbooks. These values are in line with educational philosophy of Vietnamese inspired by Chinese philosophy, Confucian philosophy, Taoism and Buddhism, French Catholic philosophy, and Soviet Marxist philosophy (Van Canh, 2018). Learning materials In the Middle East on the call to pray for the prophet Muhammad teach not only how to pray to His, but also as a way of reconciling people with conflicts and disputes (Wahyuni, 2019). English Learning materials in Indonesia about how young people can kiss the hands of their parents are still taught. It displays appreciation and an intimate relationship between parent and child. The ritual of kissing the hand often implies demanding parental blessing (H. P. Widodo et al., 2018). In Israel, English textbooks marginalize the Palestinian Arab leaners minority, its culture and traditional values, thereby creating learning atmosphere that provides students with a negative learning experience. The textbook voices Western oriented Jewish-Zionist ideology, thus reproducing and perpetuating hegemonic ideology (Awayed-Bishara, 2015). In England, tolerance and respect, which are part of the Fundamental British values, as well as inclusivity and community cohesion, are firmly committed to educational practices for teaching Arabic. The study also reveals that in the current political environment, Arabic plays a pivotal role in establishing community and linguistic identities (Szczepek Reed, Said, Davies, & Bengsch, 2020). This study implies that teaching foreign languages among students, not only for Arabic, can create a good cross-cultural understanding so that problems of conflict and disputes due to cultural disparities can be properly resolved.

Conclusion

In summary, the students use slang during learning rather than in a social, political, or cultural context. This makes it softer, more easily accepted, and memorable. In practice, the slang used by students was found to be declarative sentences providing information, imperative sentences giving commands, and interrogative sentences questioning something. Such language has arisen out of habit and creativity by simplifying the Arabic language. Likewise, the language has a content of socio-cultural values that are different from one another. The social values reflected in the research refer to the pillars of Islam as the basic of Islamic teachings, such as the value of empathy, honesty, the value of caring for others, and the value of peace and safety.

Studies of the use of slang are still seen as a foreign phenomenon in a community, because it is considered a deviation from standard grammar. The rigid rules of formal language are compromised, even though learning practices among students should lean toward formal language rather than slang. In response to this, previous studies have regarded slang as an unusual language practice that violates the rules. In contrast, this study perceived the use of slang language among students as a form of creativity in facilitating communication while remaining within the language tradition. The use of slang language is therefore separate from learning, especially in the interpretation of verses.

This study has various limitations. For instance, the study location was limited to a single university with many students using slang in their daily communications. If the research were expanded to cover other tertiary institutions, it would likely have a broader impact. Additionally, the perspective of this study rests mostly on language as a communication tool. It did not deeply position the use of slang as a form of resistance to the use of more formal language. These two limitations could be addressed by future studies in this area.

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