

LITERATION OF ARABIC THROUGH MODERN NGALOGAT: EFFORTS TO STRENGTHEN ISLAMIC VALUES IN PEOPLE LIFE

Tubagus Chaeru Nugraha^{1*}, Rosaria Mita Amalia², Fahmy Lukman³, Tajudin Nur⁴

^{1*,2,3,4}Faculty of Culture Sciences, Universitas Padjadjaran, Indonesia.

Email: ^{1*}t.chaeru@unpad.ac.id, ²rosaria.mita.amalia@unpad.ac.id, ³Fahmy.lukman@unpad.ac.id, ⁴tajudin.nur@unpad.ac.id

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Abstract

Purpose: The purpose of this research is to describe Arabic literacy through modern *ngalogat* in the Islamic *thaqafah* book.

Methodology: The research method used is descriptive analysis. To obtain accurate analysis results, this study was conducted in three steps. First, the method of providing data descriptively is carried out by the converse method. The data was taken from a sample of 106 students studying Islamic *thaqafah* from a population of 300 people in *pesantren* and colleges in West Java. Second, the analysis used an eclectic approach to the analysis of the content-semiotic language-culture. Third, the presentation of the results of the analysis is conducted in two ways, namely formal and informal. The formal presentation method is in the formulation of rules through signs and symbols, while the informal presentation method is in the form of an ordinary explanation.

Main Findings: The results of this study are the form of three descriptions and explanations of Arabic literacy and Islamic values in modern civilization. First, it describes and provides solutions to learner's anxiety when reading Arabic texts. Second, describe and provide solutions to cognitive problems in Arabic grammar. Third, describe the importance of Islamic values in a variety of modern literacy.

Implications/Applications: The implications of Islamic *tsaqafah* literacy are as follows: a) The area of *aqidah Islam-tauhid* that is practiced in a good and correct way will help to find the direction and meaning of happiness in the world and the hereafter (*akhirah*). b) The area of *fiqihmu'amalah* that is properly practiced will help to fasten the increasing of human life prosperity. c) The area of *syirkahsyar'iyah's* (business cooperation) function is to increase the economic distribution for society.

Novelty/Originality of this study: Based on the findings of modern literacy on students, the awareness of technology literacy is quite high between 63% and 72%. However, the literacy awareness of information and statistic is still average. This allows too much information in the mass media (internet, WA, Twitter, etc.) that need to be filtered by *Islamic tsaqafah*. This study has highlighted the literacy difficulties of Islamic *thaqafah* books through the anxiety scale of reading Arabic texts and also proposed solutions to reading difficulties through *ngalogat* modernization.

Keywords: *Ngalogat, Arabic Literacy, Islamic Values, Life, Islamic Tsaqafah, Modern Literacy.*

INTRODUCTION

According to [Setiawan \(2012\)](#), *Melek* is a verb that has the meaning of '*tidaktidur, Jaga, mengerti*' (not sleep, awake, understand). In this research context, the right meaning of *Melek* is 'to understand', while 'literacy' means 'read and write tradition'. So, *Melek* of literacy is to understand, read and write. In Sundanese culture terminology, the word 'literacy' is translated as *ngalogat* [Nugraha and Amalia \(2017\)](#). In the beginning, *ngalogat* is derived from the word *logat* that has the meaning of '*aturamngalisankeunkecap-kecap*' (words pronunciation rule) ([Danadibrata, 2006](#)). In this study, the term '*ngalogat*' is defined as the development of 'classical literacy' or technique to understand Arabic texts towards modern symbols that show certain meanings such as word position in the structure of the sentence and cultural translation. This is in line with literacy concept nowadays where the term 'literacy' is defined as the ability to identify, understand, interpret, create, communicate and compute, using printed and written materials associated with varying contexts.

The term literacy is expanding in scope and increasingly diverse in its study objects. Starting from conventional literacy, which is anything related to the literacy tradition. Then, the nature of the study develops both in the form of cognitive aspects of individual mastery and in the form of social practical skills. [Lonsdale and McCurry \(2004\)](#) refer to social practice literacy in terms of ideological model literacy. Ideological model literacy as a social practice with the following characteristics, namely: Literacy (1) is considered a social responsibility; (2) there is not only one type of literacy, but there is some literacy centred on students that involve a variety of literacy; (3) constitute critical thinking skills; (4) the level of a person's social literacy. People can only be assessed with intensive observation, and (5) the social context of literacy practice is very important because it is holistic and it is related to community empowerment and development.

In contrast to cognitive literacy, [Lonsdale and McCurry \(2004\)](#) call this the term "autonomous" literacy models. Autonomic literacy has the following general characteristics: Literacy (1) is considered to be related to individual intellectual abilities and can be measured through psychological tests; (2) illiteracy is seen as a deficit in the ability of individuals who are the responsibility of each, and (3) this literacy is mainly in print-based text.

Then, in 2010 the term information literacy developed. [Špiranec and BanekZorica \(2010\)](#) explain that information literacy could be categorized as autonomous-conventional and as a reaction to the perceived increase in the "heterogeneity and complexity of information, information resources, and information structures". (in "heterogeneity and complexity of information, information resources, and information structures"). Previously, [Doyle \(1992\)](#) defines information literacy as "the ability to access, evaluate, and use information from a variety of sources". [Lee, Lau, Carbo, and Gendina \(2013\)](#) before considering media literacy and information literacy separately. Then, according to the development, assimilate the two literacies into media and information literacy, abbreviated as MIL. MIL includes news literacy, television literacy, film literacy, computer literacy, internet literacy, digital literacy and social media literacy.

Among the problems of cognitive literacy in Arabic literacy, especially in reading bald Arabic text (without vocalization). In general, the printed Arabic text is not equipped with vocabulary, such as the interpretation of the Koran, the hadith Syariah, other Islamic *tsaqafah* books. This condition brings the difficulty and anxiety for beginner learners to read and understand the original text of the Islamic *thaqafah* book in Arabic.

In general, among the problems of learning foreign languages is anxiety in language proficiency classes. This is consistent with the opinion of [Weatherspoon, Horowitz, Kleinman, and Wang \(2015\)](#). They define the anxiety of learning a foreign language as "the complexity of differences in self-perception, beliefs, feelings, and behaviours associated with foreign language learning in the classroom arising from the uniqueness of the language learning process". The essence of foreign language learning anxiety, according to [Horwitz, Horwitz, and Cope \(1998\)](#), is the threat to an individual's self-concept caused by the limitations of communicating inherently in a foreign language.

In general, the discussion of the anxiety of learning foreign language skill classes, this is following the opinion of [Horwitz et al. \(1998:128\)](#). They defined the anxiety of learning a foreign language as "a distinct complex of self-perceptions, beliefs, feelings, and behaviours related to classroom language learning arising from the uniqueness of the language learning process". The main point of foreign language learning anxiety according to [Horwitz et al. \(1998\)](#) is the threat to individual self-concept caused by the lack of inherent communication in a foreign language.

In a subsequent development, the researchers offered the survey scale for foreign language reading anxiety levels (Spanish, Russian, and Japanese). [Saito, Garza, and Horwitz \(1999\)](#) revealed that the study of reading foreign language text could also cause anxiety for students. The anxiety level of foreign language learning generally does not depend on the target language, but the level of reading anxiety is determined by certain writing systems. The increase in students reading anxiety also increases the perceived difficulty of reading foreign languages.

The main instrument used to measure the anxiety of foreign language learning is Foreign Language Class Anxiety Scale (FLCAS). A foreign language class anxiety scale is used to reveal the most vulnerable component to the anxiety effect. The component is the dynamic communication between two or more speakers. In contrast to the ability to speak foreign languages, the ability to read foreign languages—at least silent reading—is done individually. Reading is also an individual act because the success of reading is not determined by the dynamic communication between two communicants. Therefore, the modification from FLCAS to FLRAS (Foreign Language Reading Anxiety Scale) is needed, which is an Arabic text reading anxiety scale (AT-RAS). This article will discuss the solutions to learning anxiety problems in classes of Arabic text reading. Non-Arabic learners found that reading Arabic text requires an extra effort because the Arabic texts are composed of *hijaiyyah* (Arabic letters), unlike Latin letters in other foreign languages (English, French, German).

The source of the Arabic text used is Islamic *thaqafah* book. The word */tsaqafah/* etymologically, according to [Munawir \(2007\)](#) comes from */tsaqifal/* 'clever, intelligent, intelligent; education-culture'. Likewise, according to Ibnu Sikit, who was quoted by [Mandzur \(2009\)](#) in the oral 'l-'*arab* that */tsaqafah/* has meaning / *dhobithanwasur* 'one t'a-ta'allum / 'strong memory and fast learner'. As for the terms, */tsaqafah/* according to [An-Nabhany \(2002\)](#) / 'tsarwatul' l-*aqidah* 'an *asasihaa Qur'an was-sunnah* / 'knowledge generated from Islamic *aqidah* sourced from the *Qur'an* and *as-Sunnah* 'such as *fiqh*, *ushulfiqh*, interpretation of *ulumul Qur'an*, *mushtalahatul hadith*, *aqidah*, *shari'ah*, and Arabic language.

Objectives of the study

Based on the description of the problems and literacy studies above, the purpose of this study is to describe

1. Literacy difficulties of Islamic *thaqafah* books through the anxiety scale of reading Arabic texts,
2. Solutions to reading difficulties through *ngalogat* modernization, and
3. Literacy of modern civilization related to Islamic values.

To achieve this goal, several theories are used eclectically, namely the analysis of the semiotic content-culture language of [Wulan, Dai, and Popplewell \(2010\)](#), [Baldwin, Faulkner, Hecht, and Lindsley, \(2006\)](#), [Kucera and Haviger \(2019\)](#), [Rosli \(2019\)](#), [Gomez and Gomez \(2018\)](#), [Shama \(2018\)](#) the semiotic languages of [Saragih, Lubis, Saragih, Silalahi, and Hum \(2017\)](#), [Sudaryanto \(2015\)](#), [Mahsun \(2005\)](#), [Djaparidze and Gelovani \(2018\)](#), [Xiaoyun and Siqi \(2018\)](#) for language research methods. [Nugraha, Suwandi, Nurkamto, and Saddhono \(2018\)](#) option is used for the object of study of Arabic *ngalogat* modernization.

RESEARCH METHODS

Data Provision

The research method used is descriptive analysis method. To obtain accurate analysis results, this data provision was done in three steps. **First**, the data provision method was conducted through the conversation observation method. University students involved in this research as respondents in the measurement of Arabic text reading anxiety scale (AT-RAS) were 37 people from a population of 100 students in AT reading class. The percentage of female student respondents (70%) is higher than the percentage of male students (30%) enrolled in the Arabic language study program. The respondents were from second-year students (14%) and third-year students (86%). The respondents were given agreement level options to the proposed statements. The choices of response are agreed (Y), disagree (D), and neutral (N). These choices are intended to obtain a percentage scale from 37 respondents with a population of 100 university students as the sample. The assessments of percentage scale result are (1) very low (0%-20%); (2) low (21%-40%); (3) on average (41%-60%); (4) high (61%-80%); and very high (81%-100).

Second, the data resource of *ngalogat* modernization used is the translation of the yellow book (the traditional set of the Islamic texts used by the educational curriculum of the Islamic seminary in Indonesia) or *Kitab Kuning* (KiKn) in the Arabic literature study program, Faculty of Cultural Sciences, Padjadjaran University. Respondents for Arabic text cognitive reading description (AT-CRD) were second-year students consisted of 11 male students (30%) and 26 female students (70%). The respondents were given agreement level options to the proposed statements. The choices of response are agreed (Y) and disagree (D). If the respondents agreed to the statement, they would be asked to provide evidence of their understanding. This is intended to describe cognitive Arabic grammatical from 37 respondents with a population of 100 university students. The assessments of percentage scale result are (1) very low (0%-20%); (2) low (21%-40%); (3) on average (41%-60%); (4) high (61%-80%); and very high (81%-100). Varieties of Arabic text selected by respondents are *Tafsir Ibnu Katsir*, *syarah habits Ar-ba' in Imam Nawawi*, *al-Fikrul Islamic*, family fiqh book *Uquluzen*, and *Bulughul Maram*.

Third, the data resource of modern literacy is the awareness of literacy importance at university students' *pesantren* (boarding house) Manon Jaya Tasikmalaya. The respondents of modern literacy (ML) are 37 students from second-year students. The respondents were given agreement level options to the proposed statements. The options are agreed (Y) and disagree (D). This is intended to describe *Melek* of modern literacy from 37 respondents of 100 total populations as a sample. The assessments of percentage scale result are (1) very low (0%-20%); (2) low (21%-40%); (3) on average (41%-60%); (4) high (61%-80%); and very high (81%-100). Varieties of literacy enclose literacy of information, statistic, visual, technology, critical, data, digital, financial, and health. As for the variety of books read were *Alfiyyahibnu Malik*, *'uqudu 'l-Jaman*, *safinah*, *fathu 'l-mu'in*, *fathu 'l-qarib*, *fathu 'l-bari*, *bidayatu 'l-mujathid*, *al-jam 'uljawami*, and *ahlaqulil-banin*.

Data Analysis

According to [Baldwin, et al \(2006\)](#), the analysis of cultural semiotic consists of 1) structure, 2) function, 3) process, 4) product, 5) refinement, 6) group, and 7) power or ideology. The brief explanations of the cultural semiotics are as follows. First, the structure of culture is cultural system aspects or cultural framework elements (e.g. ideas, behaviour, symbol, its combination, or with other elements). Second is the function of culture; culture is seen as the tool to achieve a goal. Third, the process of culture is its analysis focusing on socio-cultural development. Fourth, the products of culture are related to various kinds of artifacts. Fifth, the refinement of culture is an individual feeling frame or cultivation group of morality values. Sixth, the analysis of cultural group-membership is either a place or a group of people, or a focus on the property of the place or group itself. Seventh is the cultural ideology analysis that focuses on fundamental group power of thought. Cultural semiotic analysis in this research is limited to the structure of cultural literacy, i.e.: Sundanese *ngalogat* in Arabic texts.

At the level of text, *Kitab Kuning* (KiKn) is analyzed by language semiotic. According to [Saragihet al. \(2017\)](#), there are three elements of language semiotics, i.e.: (1) 'meaning', called 'signified', (2) 'form', and (3) 'expression', called 'signifier'. In semiotics, the relationship between one and other language units can be paradigmatic or syntagmatic. A paradigmatic relationship is a selective relationship and can be described vertically. The meaning contained in a paradigmatic relationship is 'same kind' or 'part of', such as Arabic subject '*mubtada*' that can be either in singular or plural form. A paradigmatic relationship is also known as the term of the system.

Unlike the paradigmatic relationship, the syntagmatic relationship is combinative and can be described horizontally. The meaning contained in a syntagmatic relationship is 'part of', such as subject /*mubtada*/ followed by nominative predicate /*Khabar*/. The syntagmatic relationship can be described in sequences. The syntagmatic relationship is also known as the term structure. The example of data structure 1:

Structure 1: Nominal Sentence	
الله	الحمد
<i>Khabar</i>	<i>Mubtada</i>
<i>kagungan Allah^{eta}</i>	<i>Ari^{ari} sadayapuji</i>

(Ari) Sadayapuji (eta) kagungan Allah
'(S) All praises (P) to Allah'

Semiotic Analysis

'meaning' signified	form <i>Ngalogat</i>	Expression signifier
'(S)Nominal Sentence Subject'	<i>Mubtada'</i>	<i>or</i>
'(P)NS predicate'	<i>Khabar</i>	<i>eta</i>

The theory used for objects studied is the theory of Arabic sentence variety by Nugraha (2016: 72). According to Nugraha (2016), a simple Arabic structure (SP) is called a simple sentence (*ʔal-jumlatu'l-basiʔatu*). This structure of a sentence is known as a nominal sentence (*ʔal-jumlatu'l-ismiyyatu*) and verbal sentence (*ʔal-jumlatu'l-fi'liyyatu*), but in reality, the following varieties of structures were also found: 1) SPOA complex sentence (*ʔal-jumlatu'l -mumtaddatu*); 2) SP-SP coordination sentence (*ʔal-jumlatu 'l-murakkabatu*); 3) SP-SP subordinated sentence (*ʔal-jumlatu 'l-mutadāhilatu*); 4) Sp(Adv) adverbial clause (*ʔal-jumailatu 'l-ʔarfiyyatu*); 5) Sp(Adv) conditional clause (*ʔal-jumailatu 'l- ʔarfiyyatu*); 6) Sp(N) nominal clause (*ʔal-jumailatu 'l-ismiyyatu*); and 7) Sp(V) verbal clause (*ʔal-jumailatu 'l-fiʔliyyatu*).

The results of the analysis presentation are done in two ways, formal and informal. The method of formal presentation is the formulation of rules through signs and symbols, while the method of informal presentation is an ordinary explanation to the respondent's data percentage.

RESULTS AND DISCUSSIONS

Based on available data analysis, the results are (1) Description of Arabic text reading anxiety scale (AT-RAS), (2) Arabic Cognitive Grammar Description (A-CGD), and (3) factual description of modern literacy.

Reading Anxiety AT

Based on the Arabic text reading anxiety scale, there are negative and positive descriptions of respondents. Negative-RAS is presented in Table 1a as follows:

Table 1a: Negative-RAS

NO	STATEMENTS	Y	N	D
1	I am annoyed when I feel unsure whether I understand or not about what I am reading from Arabic text (AT)	78%	19%	3%
2	While reading the Arabic text, I often understand the words but cannot understand what the author means.	84%	14%	3%
3	When I read AT, I am so confused and cannot remember what I have read.	41%	43%	16%
4	I feel intimidated everytime I see a whole page of AT in front of me.	35%	43%	22%
5	I get nervous when I read parts of AT.	43%	27%	30%
6	I get upset when I am not familiar with the AT topic.	57%	38%	5%
7	While reading AT, I feel nervous and confused when I do not understand every word.	73%	16%	11%
8	When I do not find the meaning of words in the AT, I cannot pronounce it well and correctly the time I read it.	43%	27%	30%
9	Usually, in the end, I translate word by word when I find it difficult to read AT.	86%	14%	0%

Based on Table 1a, it can be understood that the mental factual conditions (thought, feeling, motivation, awareness) of negative-RAS respondents are as follows:

First, the majority feeling of respondents is disrupted at a very high level when they read AT (78%) because cognitively they cannot understand AT at a very high level of 84%. On average, respondents feel confused (41%) and intimidated (35%). Second, as a result, 43% of average respondents feel nervous, even 53% of them feel upset. This is due to their feeling that they are not too familiar with the reading content (57%). Because the respondents are not used to the reading topic, it causes high confusion in understanding the meaning of vocabulary (73%). As an impact, 86% of respondents have to translate the sentences word by word. Therefore, 43% of the average cannot pronounce (*harakat/vocalization*) properly and correctly. Positive-RAS is presented in Table 1b as follows:

Table 1b: Positive-RAS

NO	STATEMENTS	Y	N	D
10	I enjoy reading AT.	54%	46%	0%
11	I feel confident when I read AT.	19%	59%	22%
12	After I get used to reading AT, it is not that hard to understand it.	54%	38%	8%
13	The hardest part of learning AT is determining the Arabic text vocalization (<i>harakat</i>) when reading it.	65%	32%	3%
14	I would love to learn Arabic speaking rather than reading AT.	11%	57%	32%
15	I do not mind to read by myself, but I feel uncomfortable to read AT loudly.	32%	46%	22%
16	I am satisfied with the AT reading skill level I have achieved so far.	11%	24%	65%
17	The Arabic text of literature, poetry, prose, culture concept, and ideas development seems very strange to me.	24%	54%	22%
18	I have to know a lot of science fields, the background of history, and culture to read Arabic scientific texts.	88%	12%	0%

Based on Table 1b, it can be understood that the mental factual conditions (thought, feeling, motivation, awareness) of positive-RAS respondents are as follows:

First, although the respondents are under pressure, they still enjoy reading AT (54%) because the strong motivation (88%) coming from the awareness that they have to know kinds of scientific fields in AT. Second, the experience that inspires the average respondents (54%); if they are accustomed to reading AT, it will be easier to understand, although 63% of respondents are facing the obstacle to determine which AT vocalization (*harakat*) to pronounce. Third, 65% of respondents have high motivation, which is the dissatisfaction of AT reading ability. Therefore, if they are given the right reading method, they are going to be a success in reading AT.

Based on the results of the study of tables 1a and 1b, there are several recommendations, as follows: First, to minimize negative anxiety (feelings of confusion, intimidation, nervousness) learners in Arabic reading proficiency classes, it is recommended to tutors (teachers, lecturers) to develop fun learning strategy. Second, to be able to maintain the learner's positive attitude (self-confidence, strong curiosity motivation) in reading proficiency classes, it is recommended that tutors use a practical reading method, namely *ngalogat*.

Arabic Cognitive Grammar Description

Based on the Arabic cognitive grammar description (A-CGD), the result about the ability of Arabic grammar application in reading AT is found. Main-CGD ('*Umdah*') is presented in Table 2a as follows:

Table 2a: Main-CGD

No	Questions	Yes	No
1	I can explain the difference of <i>Al-kalimahwal-jumlah</i>	89%	11%
2	I can explain the difference between <i>Al-Mu'rabwal-mabniy</i>	43%	57%
3	I have understood <i>Al-Mubtada</i> (Subject in Arabic nominal sentence)	65%	35%
4	I have understood <i>KhabarMubtada</i> (Predicate in Arabic nominal sentence)	65%	35%
5	I can explain detail construction of <i>AkhwatKaaNa</i> (KaNa Variant)	59%	41%
6	I can explain detail construction of <i>AkhwatInNa</i> (InNa Variant)	43%	57%
7	I can explain <i>KhabarKaNa</i> markers (KaNa Predicate)	49%	51%
8	I can explain InNa Predicate markers (<i>KhabarInNa</i>)	51%	49%
9	I can explain Subject constituent markers (<i>Fa'il</i>)	76%	24%
10	I can explain Subject substitute constituent markers (<i>Na'ibulFa'il</i>)	59%	41%

Based on Table 2a, it can be known that the majority of respondents (89%) have understood the word categories (*al-kalimat*) and its function in sentences (*al-jumlah*). However, the average of them (57%) cannot distinguish *mu'rab* (noun case) and *mabniy* (static) markers. This is due to the Arabic noun that has cases (nominative, accusative, and genitive-dative) and the imperfective verb that has moods (indicative, subjunctive, and jussive-energetic). The understanding of respondents about subject-predicate in nominal sentences (*jumlah-ismiyyah*) is quite high (65%), but when the verb function (KaNa-InNa) is included, their understanding is still low (51% to 59%). The understanding of respondents about verbal sentences (*jumlahfi'liyyah*) is also high (76%), but it is getting lower (59%) if the structure is changed into passive sentences.

Table 2b: Fadhlah-CGD

No	Questions	Yes	No
11	I can explain Object constituent markers (<i>Maf'ul</i>)	70%	30%
12	I can explain the Adverb of Frequency-Affirmative markers (<i>Maf'ulmuthlaq</i>)	43%	57%
13	I can explain the Adverb of Reason markers (<i>Maf'ul li-ajlihi</i>)	46%	54%
14	I can explain the Adverb of Accompaniment markers (<i>Maf'ulma'ah</i>)	43%	57%
15	I can explain the Adverb of Time-Place markers (<i>Maf'ulfihi</i>)	73%	27%
16	I can explain the Adverb of Circumstantial markers (<i>Ha:l</i>)	41%	59%
17	I can explain the Adverb of Measurement-adjective markers (<i>At-Tamyiz</i>)	35%	65%
18	I can explain <i>Marfu'at</i> markers (Nominative)	35%	65%
19	I can explain <i>Manshubat</i> markers (Accusative)	30%	70%

Based on Table 2b, it can be understood that the majority of respondents have understood about the object (*maf'ulbihi*) quite well (70%) as well as their perception of place (*maf'ulfihi*) (73%). However much of their understanding is still low regarding *mafa'il* (affirmative-reason-accompaniment-circumstantial-measurement) around 35%-46%. This also proves that respondents have not understood well about *marfu'at* (nominative) and *manshubat* (accusative) marker with only 30%-35%.

Based on the results of the studies in tables 2a and 2b, there are some recommendations, as follows: First, students in the Arabic reading skills class can easily apply grammatical knowledge in practical BA, compiled a noun case marking table, and Arabic verb mode. Second, the students in the reading proficiency class can easily understand the function of words in sentences, compiled nominative, accusative, and genetical markers, as well as indicative, subjunctive, energetic mode markers in Arabic verbs.

Modern Literacy Description

Modern literacy consists of information, statistic, visual, technology, critical, data, digital, financial, and health literacy. Modern literacy is presented in Table 3 as follows:

Table 3: Modern Literacy

No	Questions	Yes	No
1	I know how to verify the truth of news or information on social media. (information literacy)	50%	50%
2	I trust 100% the truth of polling results about social problems in society through mass media. (Statistic literacy)	56%	44%
3	I agree with the importance of social critic about public policy through caricature – meme – or the same visual kinds. (Visual literacy)	72%	28%
4	I used to operate a computer using word, excel, and PowerPoint programs. (Technology literacy)	63%	38%
5	I used to observe social phenomenon critically based on al-Qur'an and as-Sunnah along with its explanation in yellow books. (Critical literacy)	88%	13%
6	I always gather information correctly, accurately, and completely (CAC) before commenting about any Muslim problems. (Data literacy)	100%	0%
7	I often remind other Muslims about the danger of media framing in sharing negative news of Islamic thoughts. (Digital literacy)	100%	0%
8	I like saving my money for more important necessities. (Financial literacy)	91%	9%
9	I like to exercise regularly and <i>shaumsunat</i> (fasting) to keep vitality. (Health literacy)	81%	19%

Based on Table 3, it can be understood that the level of students' literacy-related to data, digital, critical, financial, and health is very high, ranging from 81% to 100%. Also, *melek* of technology literacy is quite high, between 63% and 72%. However, literacy awareness about information and statistic is still average.

DISCUSSIONS

Based on the findings of data 1a and 1b, the description of Arabic text reading anxiety scale (AT-RAS) can be understood both negative and positive. To minimize the negative responses and improve the positive responses, the role of lecturers and teachers is needed by using the exact learning method to accelerate *melek* of Arabic text literacy, especially Islamic *tsaqafah*. *Ngalogat* method is modernized by transforming symbols in Sundanese meaning into Arabic linguistic symbols. The function of the Arabic structure is presented in Table 4 as follows:

Table 4: Function of Arabic Structure

Subject (S)	Predicate (P)	Object (O)	Adverb (A)
S ₁ =Mubtada' /مبتدأ/	P ₁ = Khabar /خبر/	O= Ma'fulbih /مفعول به/	A ₁ =Keadaan (<i>Ha:l</i>)
S ₂ =Faa'il /فاعل/	P ₂ = fi'il /فعل/		A ₂ =Reason (<i>Maf'ul li-ajlihi</i>)
S ₃ =Na'ibu 'l-fa'il /نائب الفاعل/	P ₃ = KhabarKaNa		A ₃ =Accompaniment (<i>Maf'ulma'ah</i>)
S ₄ =IsimKaNa /اسم كان/	P ₄ = KhabarInNa		A ₄ =Time-Place (<i>Maf'ulfihi</i>)
S ₅ =IsimInNa /اسم ان/			A ₅ =Penegas (<i>Maf'ulmuthlaq</i>)

The examples of the application in Arabic structure function can be seen in Table 5a and 5b.

Table 5a: The Application of Arabic Structure Function

Verbal Sentence	Nominal Sentence
$S_2^{\text{Teacher}} P_1^{\text{say}}$ 'The teacher has said'	$S_1^{\text{Ahmad}} P_1^{\text{student}}$ 'Ahmad is a student'
$A_1^{\text{weak}} S_3^{\text{man}} P_2^{\text{created}}$ 'Man was created weak'	$P_1^{\text{Knowing}} S_1^{\text{Allah}}$ 'Allah is knowing'

Based on Table5a, it can be understood that the modernization of *ngalogat* symbol will greatly help the learner to understand the structure and meaning of the sentence. Moreover, learners can translate exactly following Arabic grammar. The advanced Application in Arabic structure is presented in Table 5b as follows.

Table 5b: The Application of Arabic Structure Function

Negative Sentence	Positive Sentence
$A_3^{\text{Nabilah}} S_1^{\text{You}}$ 'You are not with Nabilah.'	$A_2^{\text{jihad}} S_3^{\text{horse}} P_2^{\text{ridden}}$ 'The horse is ridden for jihad'
$O^{\text{bag}} \text{doesn't bring} S_1^{\text{Teacher}}$ 'The teacher doesn't bring a bag.'	$A_3^{\text{help}} O^{\text{Amir}} S_1^{\text{Kalid}} P_2^{\text{help}}$ 'Khalid helped Amir.'

Based on Table 5b, it can be understood that one of the most important conditions of a good translation is precision, besides clarity and suitability. With the modernization of *ngalogat*, cultural translation is relatively more appropriate because of the fulfillment of Arabic grammatical elements.

Arabic Literacy Strengthens Islamic Values in People Life

Based on the findings of modern literacy on students, the awareness of technology literacy is quite high, between 63% and 72%. However, the literacy awareness of information and statistic is still average. This allows too much information in the mass media (internet, WA, Twitter, etc.) that need to be filtered by *Islamic tsaqafah*.

By the time, the graduated university students are doing *da'wah* in the middle of society, even some of them are becoming public figures. The data gained from *ustadz* (Islamic teacher) in Gedung Da'wah Tasikmalaya are presented in Table 6a as follows.

Table 6a: Melek of Islamic Tsaqafah

No	Questions	YES	N	NO
1	I understand the way of Sundanese <i>Ngalogat</i> in Arabic books.	55%	16%	29%
2	I am proficient in applying Sundanese <i>Ngalogat</i> in Arabic yellow books.	42%	5%	53%
3	I want to share my Sundanese <i>Ngalogat</i> skill around Sundanese land.	84%	5%	11%
4	Sundanese <i>Ngalogat</i> helps me in reading and understanding the Arabic text in a good and correct way.	92%	3%	5%
5	Sundanese <i>Ngalogat</i> helps me in translating Arabic text.	92%	3%	5%
6	I agree that Sundanese <i>Ngalogat</i> has to be modified to be used widely by Sundanese society.	97%	0%	3%

7	I agree that Sundanese <i>Ngalogat</i> has to be modified with universal symbols to be used in public schools and universities.	89%	5%	5%
8	<i>Ngalogat</i> skill increases the understanding of Islamic <i>tsaqafah</i> literacy (Qur'an tafsir, hadith explanation, aqidah Islam, and <i>KitabKuning</i>).	76%	8%	16%
9	<i>Melek</i> of Islamic <i>tsaqafah</i> literacy will give a solution to the problem of materialistic and secular modern civilization.	63%	26%	11%

The data obtained from 38 respondents consisted of 20 *ustadz* (male teacher) and 18 *ustadzah* (female teacher), their average age is between 50 to 60 years. Based on Table 6a, we can understand that 92% of them admitted that Sundanese *Ngalogat* helps them to read the Arabic text correctly. Therefore, based on that experience, 84% of respondents wanted to share their Sundanese *Ngalogat* skills to society. Although based on their confession, only 42% are proficient at applying the Sundanese *Ngalogat* in Arabic yellow books and only 55% of respondents claimed to understand the way of Sundanese *Ngalogat* in other Arabic books.

According to the 92% of respondents, Sundanese *Ngalogat* not only helps to read the Arabic text properly and correctly but also makes it easy to translate it so that it is accurate to the reader or listener. Based on this experience, they agree (97%) to modify the *Ngalogat* formula to be understood by the wider community. Even 87% of respondents agree to modify *Ngalogat* with modern linguistic symbols so that it can be studied in universities. According to the respondents (76%), *Ngalogat* can improve the literacy skills of Islamic *tsaqafah* (Qur'an *tafsir*, hadith explanation, *aqidah* (Islamic creed), and *KitabKuning* (literature of Islamic law) in Arabic. They believe (63%) that the literacy of Islamic *tsaqafah* will provide solutions to various problems caused by modern civilization that is materialistic and secular.

As for the implication of Islamic *tsaqafah* literacy on modern civilization, refer to Table 6b.

Table 6b: The Implications of Islamic Tsaqafah Literacy

No	Questions	YES	N	NO
10	Understanding of Islam- <i>Tauhid</i> and Aqidah well and correctly will help to find the direction and the meaning of happy life in the world and hereafter (<i>akhirah</i>).	95%	5%	0%
11	Understanding and practicing <i>fiqihmu'amalah</i> correctly will help to fasten the increasing of human life prosperity.	97%	0%	3%
12	In my opinion, <i>riba</i> (creditor, bank interest, deposit, etc.) in every way is not only <i>haram</i> (forbidden) but also obstructs the economic development of society.	82%	18%	0%
13	I agree to develop <i>syirkahsyar'iyah</i> (<i>mudharabah</i> cooperation, <i>in an</i> , etc.) to increase the economic distribution for society.	79%	21%	0%
14	In my opinion, besides understanding <i>fiqihibadah</i> (rules of religious practices), the effort to pursue <i>fiqhisiyasahsyar'iyahda'wah</i> is also important to create <i>ukhuwwahIslamiyah</i> (Islamic brotherhood).	92%	5%	3%
15	I agree to socialize Rasul SAW's family literacy as the main model for families in Indonesia to create <i>sakinahmawaddahwarahmah</i> (tranquillity, love, mercy) in family life.	92%	8%	0%

Based on data of Table 6b, we can comprehend that:

A. 95 % of respondents agree that understanding of *Islam-tauhid* well and correctly will help to find the direction and the meaning of happy life in the world and hereafter (*akhirah*).

Following the opinion of [Apriani\(2016\)](#), modern Western civilization has secular, pragmatic, and hedonic characteristics. This implies the rise of suicide cases due to economic crush and free sex. This problem can be minimized with the awareness of our vision and mission to live in the world. A Muslim must have a paradigm of life that he/she comes from Allah, living in the world is to worship and devote himself to Allah, and later return to Allah (*akhirat*) to account for all of his actions. With this awareness, the mindset will be guided. Likewise, a person's attitude will be based on Allah's rules. Therefore, the person will have a unique Islamic personality, strong and resilient in facing life's challenges because for to the person, anything that comes is goodness. When something that pleases the person is coming, the person will be grateful. Conversely, if the person is tested with something the person does not like, the person will be patient with lovely patience. Dynamic patience keeps *istiqamah* (steadfastness) in obeying Allah's command, patiently avoiding all God's bans, and accepting willingly all of God's provisions.

With this pattern of living, a Muslim will be able to face the swift information that sometimes causes disorientation in life he/she will not get caught up in secular-materialism civilization because information literacy (L^i) has been embedded within him/herself which is true, good, accurate and complete. The main key to information literacy (L^i) is that a Muslim in this life can distinguish between *haftarah* (collection of concepts and methods of life) and *madaniyyah* (technology) civilization. A Muslim who has an Islamic personality only takes the *haftarah* of Islam, while *madaniyah* can be obtained from any nation in this world. It is per the opinion of [Abdullah \(2002\)](#), that *aqidah* and Islamic laws have five

noble purposes, namely: (1) maintaining the religion; (2) nourishing the soul; (3) maintaining the mind; (4) maintaining the generation; and (5) maintaining the wealth.

B. Based on Data 11, 97% of respondents agree that understanding and practising *fiqihmu'amalah* correctly will help to fasten the increasing of human life prosperity.

Fiqihmu'amalah literacy is the awareness of the importance of relying all on our activities with transcendental rules. Examples of violations in *fiqihmu'amalah* namely broken contracts and vanity are as follows: (1) *Al-jahâlah* (unknown) *akad* (contract) damage, a. *Jahâlah* in the contract object, where the contract object has not been specified. For example, the sale of cow but not yet determined which cow to be sold; rent of the house that has not been determined which house between two houses for rent; b. *Jahâlah al-i'wadh* (compensation), for example, the sale at an unclear price, the employment contract, *ijarah* (work contract) with unclear *ujrah* (fee); c. *Jahâlah al-ajâl* (futures) in a futures contract, for example, *ijarah* with an unpredictable time of contract, daily work that has not been determined the number of hours worked per day; d. *Jahâlahwasâil at-tawisîq* (tool) that is required, for example, sale and purchase of credit with guarantor *orrah* but not yet clear who and what; (2) *Akadbatil*, such as a. *Bay' al-Munâbadzah*: buying and selling by throwing each other goods or cloths; b. *Bay' al-Mulâmasah*: buying and selling by touching or holding, so there is no right for *khiyar* or option; c. *Bay' al-Hishah*: buying and selling by throwing pebbles at the goods offered; d. *Maksiat* (sinful acts) work contract (adultery, assassin, alcohol seller, and others).

C. Based on Data 12 and 13, 82% and 79% respondents are against *riba* and agree to develop *syirkahsyar'iyah* (*mudharabah* cooperation, in an, etc.) to increase the economic distribution for society.

There are five points in the literacy of Islamic business organization (*syarikah*), according to [Sinn \(2006\)](#), those are; (1) *Syarikat 'l-inan*: a partnership of two or more persons who have capital and expertise. The cooperation principle is a representation (*wikalah*) and trust (*Amanah*); Profits are divided according to the agreement, while the losses are jointly proportioned according to the rules in the *al-Jami* book citation of Imam Ali r.a's opinion, that "*Liabilities are according to wealth, while profit is according to an agreement*"; (2) *syarikatu 'l-abdan*: a company of two or more persons in the field of skill ability; e.g consultant of building cooperation between civil engineering and architecture; profits are divided according to the agreement. It is based on the consent of the Rasul SAW to let the cooperation of Ammar bin Yasir and Sa'ad bin Abi Waqash in the battle of Badr; (3) *syarikatu 'l-mudharabah*: the work between the capital owner (investor) and the manager (*mudharib*); for example sharia banks with halal services or goods entrepreneurs; The profit is determined per the agreed ratio, while the losses are borne by the investor proportionally; (4) *syarikatu 'l-wujuh*: the cooperation of *abdan* (*mudharib*) with the owner of the capital (*shahibu 'l-mal*); both sides make an agreement to share profits; (5) *syarikatu 'l-mufawadhah*, the work of cooperation of *inan*-*'abdan-mudharabah* and *wujuh*; Based on this literacy, the respondents' awareness of Islamic economic and financial literacy is getting higher (L^{Ef}).

D. Based on Data 14, 92% of respondents have understood *fiqihibadah* and make serious effort to pursue *fiqihsiyasahsyar'iyahda* 'wahto create *ukhuwwah Islamiyah*.

Literacy of *fiqihsiyasahsyar'iyah* on the application level according to [Peletz \(2018\)](#) is a combination of five bits of intelligence as follows: (1) *spiritual intelligence (SI)*, the indicators are: a. Have the ability to see the relation of reality with the message of revelation; b. Have the ability to explain reality relations with revelation; c. Have the ability to provide Islamic solutions to the problems faced; (2) *intellectual intelligence (II)*, intellectually based on SI with indicators: a. Understand the sequence of political events; b. Understand the relationship between political events; c. Able to sort and select categories of political events with SI perspective; (3) *emotional intelligence*, the indicators are a. Concern for political events; and b. have a strong desire to engage following possible limits; (4) *intrapersonal intelligence*, the indicators of intelligence area. Demonstrate self-reliance and strong will; b. Understand lack and self-sufficiency; c. Have an independent learning style; d. Have good self-esteem and self-awareness; e. Able to succeed from failure to achieve success; (5) *interpersonal intelligence*, the indicators are a. Love to socialize; b. Gifted to be a leader; c. Friendly and liked by many; d. Empathize and be able to advise on the problems of others. With these five combined bits of intelligence, a Muslim will have the ability to create facilities and infrastructures towards unity and brotherhood of the Ummah (*ukhuwwahIslamiyah*), even giving comfort to all human beings making Islam as *rahmatanlil-'alamalamin* (blessing for the whole world).

E. Based on Data 15, 92% of respondents agree to socialize Rasul SAW's family literacy as the main model for families in Indonesia to create *sakinahmawaddah*, *warahmah* in family life.

According to [Nugraha, Amalia, and Darmayanti \(2019\)](#) literacy of *ahwalu 'l-syakhshiyyah* is to understand Rasul SAW's family as a model for the longest-serving of Muslims which is family can always in peace (*sakinah*), mutual love (*mawaddah*) and mutual affection (*warahmah*). There are five indicators of literacy to understand the Prophet's family, namely: First, understanding the purpose of a Muslim family, including a) The formation of the family of *sakinah*, *mawaddah*, and *warahmah* (Qs. Ar-Rum,30:21); b) Entering heaven with the big family (Qs. Az-Zukhruf, 43: 70); c) as the tool of *da'wah* (Qs. At-Tahrim, 66: 6); d) Continuing generation (HR Ahmad and IbnHibban). Second, understanding the principles of achieving family goals include a) marriage as *mitsaaqanghalizhaa* (strong agreement), everyone has the rights and obligations (See QS An Nisâ [4]: 21); b. every family member as a leader in their respective positions

(*kullukumraa'in...mas'uulun 'a raiyyatihi*) (See HR. Bukhari and Muslim); c. Islam teaches fair principles in building a family, fair in the sense of putting adequate family functions with religious functions as the basis (Qs. Nisa, 4: 57).

Third, understanding and carrying out family functions well, namely: (a) Religious function: family provides religious experience to family members; (b) Educational functions: educate all family members; (c) Affective function: the fulfillment of love; (c) Reproductive functions: producing children in family legally; (e) Economic function: sufficient economic needs independently, family members get and spend their wealth to meet their needs; (f) Social functions: giving status, sometimes prestige to family members; (g) Protective function: the family protects its members from physical, economic, and psychosocial threats; and (h) Recreational functions: family is a recreation centre for its members. Along with the family function, various kinds of happiness will be achieved, namely: (a) Material Happiness, when primary and secondary needs are met well; (b) Sexual Happiness; not just a born child, but they grow up to be *shalih* and *shalihah*; (c) Moral happiness will be achieved when the social function is obtained right and properly; (d) Intellectual happiness, the dialogue between family members to discuss problem-solving proportionally; and (e) Spiritual happiness creates a habit of life as a devotion to Allah by learning from Rasul SAW.

CONCLUSION

Based on available data analysis, the results are (1) Description of Arabic text reading anxiety scale (AT-RAS) both positive and negative, (2) Arabic Cognitive Grammar Description (A-CGD) both main (*'umdah*) and non-main (*fadhlah*), and (3) factual description of Islamic *tsaqafah* literacy to strengthen the modern civilization in the Indonesian archipelago including the literacy of information, statistic, visual, technology, critical, data, digital, financial, and health.

Based on the data findings of the description of Arabic text reading anxiety scale (AT-RAS) that are both positive and negative, the recommendation for lecturers and teachers is to minimize the negative response and increase the positive response, among others by using appropriate learning methods to accelerate *melek* of Arabic text literacy, especially Islamic *tsaqafah*. One of the recommended methods is the modernization of *Ngalogat* symbols (MNS) to help learners understand the structure and meaning of sentences. Learners with MNS can translate exactly following Arabic grammar.

Based on the findings of modern literacy on students, the awareness of technology literacy is quite high between 63% and 72%. However, the literacy awareness of information and statistic is still average. This allows too much information in the mass media (internet, WA, Twitter, etc.) that need to be filtered by *Islamic tsaqafah*. The implications of Islamic *tsaqafah* literacy are as follows:

- The area of *aqidah Islam-tauhid* that is practiced in a good and correct way will help to find the direction and meaning of happiness in the world and the hereafter (*akhirat*).
- The area of *fiqihmu'amalah* that is properly practised will help to fasten the increasing of human life prosperity.
- The area of *syirkahsyar'iyah*'s (business cooperation) function is to increase the economic distribution for society.
- The area of *fiqhibadah* along with the effort to pursue *fiqihsiyasahsyar'iyahda'wah* will be very helpful to create *ukhuwwahIslamiyah*, especially and *ukhuwwahinsaniyyah* in general.
- The area of *ahwalusyakhshiyyah*, which is Rasul SAW's literacy family as the main model for families in Indonesia, is to create *sakinah. mawaddah, warahmah*.
- These five areas of Islamic *tsaqafah* are expected to strengthen the modern Islamic civilization in the Indonesian archipelago.

LIMITATION AND STUDY FORWARD

This study has some limitations which must be taken into consideration. Firstly, due to the scarcity of time and resources, data from a single institute is collected and analyzed. Moreover, amongst the respondents maximum were females, gender might affect the results, hence future research with a larger sample from diverse institutes must be carried out to assess the credibility of these findings. Secondly, since the majority of respondents were females, future research must analyze the perceptions of male and female respondents regarding Arabic language difficulty and compare the responses of males and females and analyze the anxiety levels in both genders.

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AUTHORS CONTRIBUTION

All authors contributed to this study effectively. Tubagus Chaeru Nugraha formulated the first draft of this study. Rosaria Mita Amalia and Fahmy Lukman worked on data collection through observations and questionnaires. Whereas, Tajudin Nur performed the analysis of data and also refined the write-up.

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