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# FORMATION OF RELIGIOUS CHARACTER BEHIND THE NAMING OF THE ARABIC LANGUAGE IN THE MA'HAD AL-JAMI'AH CENTER ENVIRONMEN OF UIN MALIKI MALANG

Inayatur Rosyidah[1], Nurhadi[2], Moh. Saleh[3]
UIN Maulana Malik Ibrahim Malang[1,2,3]
Email : inayaturrosyidah86@uin-malang.ac.id[1], nurhadi@pba.uin-malang.ac.id[2], mohelos141281@gmail.com[3]

***Abstract**: The practice of naming several terminologies using Arabic in social dynamics at the centre of ma'had al-Jami'ah UIN Maliki Malang is very diverse, almost found in all joints of ma'had community life or in other words, the spirit of Arabic has long breathed in the soul of ma'had al-Jami'ah. Arabic naming in the ma'had al-Jami'ah environment is an identity negotiation to build a religious identity with the frame of pesantren culture. While the influence of linguistic identity behind the practice of Arabic naming is to build a Scientific-Religious Bi'ah Islamiyah and a form of global differentiation of the University brand.*
***Keywords**: naming, Arabic language, religious character, ma'had*

## INTRODUCTION

UIN Maulana Malik Ibrahim Malang is an Islamic higher education institution that is steeped in Islamic boarding school culture. Among the strategies for realizing Islamiyah beliefs in institutional development, UIN Maliki Malang initiated the establishment of Ma'had al-Jami'ah which can socialize Akhlâkul Karîmah in all academic circles. Ma'had is considered to have a strong resonance with the establishment of academic and religious Islamic higher education institutions, as well as forms of intellectual and professional development of higher education. It is interesting to note that Arabic naming is a phenomenon that cannot be separated from the naming practices of the social dynamics of Ma'had al-Jami'ah. For example, the words ma'had, murabbi, musyrif, ta'lîm afkâr, shobâhul lughoh, iqâb, and muharrik are used as substitutes for the words dormitory, caretaker, administrator, book recitation, morning language, sanction, and mobilizer, and so on.

As a religious language in the Koran and Hadith, Arabic is one of the oldest Semitic language families that still exists today. For Muslims, Arabic has a special position compared to other languages.Moreover, there is a religious doctrine regarding the use of Arabic in religious rituals which are only considered valid if they are carried out in Arabic, such as prayer services. No wonder, this further strengthens the positionArabic is an important part of a Muslim's life.

Linguistically, Arabic is full of noble meanings, for example the word ma'had is the tarjamah of the word pesantren. Viewed from that perspectiveThe morphology of the word ma'had comes from the form masdar mimعَهِدَ يعهَدُ which means knowing, guarding and nurturing.[1] In the Islamic boarding school tradition, ma'had is defined as an Islamic-based institutionto grow faith and piety towards Allah SWT, foster good morals, and maintain the Islamic teachings of rahmatan lil'alamin. Thus, the use of Arabic words indirectly influences a person's frame of mind and behavior in a particular society. This can be seen from the tendency of Muslim communities to use 'Arabi symbols in their lives, such as the use of Arabic in conversation, naming practices that deliberately use Arabic words and so on.

In this context, humans have a set of encoding operations in perceiving language, namelyThe Language Comprehension System, according to Henry Guntur Tarigan, is a

[1] Ahmad Warson dkk, *Kamus Munawwir Arab-Indo*, (Surabaya: Pustaka Progresif, 1984), 981.

collection of cognitive actions that occur in more than one area of the brain to help people understand what is being conveyed to them. The Comprehensive Language System combines the phonological, syntactic, and semantic information of the words a person knows in its process.[2]

Language is considered a means of interacting and communicating in society. Language forms the inner expression that the speaker wants to convey to others and helps understand the speaker's meaning.Without language, human interaction in spoken or written form would be hampered.

According to Malay Wisdom, "*Language is a reflection of national culture, if culture is lost, the nation is lost*".[3] Therefore, language must be part of human culture and society. In other words, language shows a person's feelings or conveys about the problems faced by his culture.

Naming practices in social dynamics Ma'had al-Jami'ah prefers to use Arabic rather than Indonesian which is familiar and well understood by the Indonesian people. The Arabic naming practice used in the social dynamics of Ma'had al-Jami'ah is a reality of the intersection between the culture of Javanese society and the religious dimensions of a Muslim.Religious values are attitudes that encourage religion, in the form of behavior that embodies the teachings of the religion one adheres to.

According to Steeman in Sjarkawi, values are considered as something that is highly valued, which gives color and enthusiasm to a person's behavior. On the other hand, religious values refer to values that originate from the belief in the existence of God within a person.[4] The concept of the existence of God is closely related to the religion one adheres to; In the Islamic context, this relationship does not only include spiritual aspects with God, but also involves relationships with fellow humans, society and the environment.[5] In addition, from a content perspective, religion is a series of teachings that form the basis of life values which guide its followers in making decisions in their lives.[6] Therefore, it can be concluded that religious values have a very important role in shaping a person's personality; that is, this religious value reflects the way a

[2] Henry Guntur Tarigan, *Metodologi Pembelajaran Bahasa* (Bandung: Penerbit Angkasa, 1991), 185.
[3] Asep Ahmad Hidayat, *Filsafat Bahasa Mengungkap Hakikat Bahasa, Makna, dan Tanda*, (Bandung : PT. REMAJA ROSDAKARYA, 2006), 30.
[4] Sjarkawi, *Pembentukan Kepribadian Anak* (Jakarta: Bumi Aksara, 2008), 29 dan 31
[5] Yusran Asmuni, *Dirasah Islamiah 1,* (Jakarta: Raja Grafindo persada, 1997), 2.
[6] Muhammad Alim, *Pendidikan Agama Islam* (Bandung: Remaja Rosdakarya, 2011), 10

person carries out and mimplement with full appreciation of religious teachings in every aspect of daily life

This article will explain the formation of religious character behind Arabic naming in the ma'had al-Jami'ah environment of UIN Maliki Malang

## RESEARCH METHODS

The method applied in this research is field research with a descriptive approach. The research location is Ma'had Al-Jami'ah UIN Maliki Malang. This research is a type of qualitative research[7] because it has several characteristics that are common in qualitative research, such as: a) the researcher is the key instrument and the use of natural settings as a direct data source and; b) descriptive; c) emphasize results over process; d) data analyzed inductively; e) focus on meaning or significance.[8] Data sources include primary and secondary data. Primary data involves the central leadership of Ma'had Al-Jami'ah, mudir, kyai council, murrobi/ah, musyrif/ah, mua'lim/ah, mahasantri, ma'had documents, and observations. Meanwhile, secondary data comes from other sources related to research. Data was collected through documentation, observation and literature study. Data analysis using the Miles and Hubberman interactive method, which includes data reduction, data display, verification and drawing conclusions. [9]

## RESULTS AND DISCUSSION

### A Brief Overview of the Ma'had al-Jami'ah Center Profile at UIN Maliki Malang

Since the leadership of KH. Usman Manshur, plans to establish Ma'had Sunan Ampel al-Aly for UIN Maliki Malang students are already in place, but it has not yet materialized. Only when STAIN Malang was led by Prof. Dr. H. ImamSuprayogo, this idea can be realized. The construction process began with the planting of the first stone on April 4 1999, which was attended by Kyai from all over East Java, especially from Greater Malang.

In the last year, 4 new buildings have been built with a total of 189 rooms (3 buildings with 50 rooms each and 1 building with 39 rooms), along with 5 caretaker houses and 1 Ma'had director's house. On August 26 2000, Ma'had began operating and was occupied by 1041 students from various faculties at UIN Maliki Malang.

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[7] Lexy J. Moleong, *Metodologi Penelitian Kualitatif. (Bandung: Remaja Rosdakarya*. 2002), 3

[8] Bogdan dan Biklen, *Qualitative Reseach for Education: An Introduction for Theory and Methods. (London: Allyn and Bacon, Inc*. 1982), 27

[9] Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif, dan R&D*, (Bandung : Alfabeta, 2017), 132

On April 17 2001, the 4th President of the Republic of Indonesia, KH. Abdurrahman Wahid, participated in the inauguration of the use of four Ma'had buildings, which were named Mabna al-Ghazali, Mabna Ibn Rushd, Mabna Ibn Sina, and Mabna Ibn Khaldun. Furthermore, an additional building with 50 rooms with a capacity of 300 students was built several months later and given the name Al-Farabi. At the inauguration ceremony, the Vice President of the Republic of Indonesia, Hamzah Haz, together with the First Vice President of the Republic of Sudan were present at the same time to change the status of STAIN Malang to the Indonesian Islamic University of Sudan (UIIS).

Currently, all Ma'had buildings are occupied exclusively by students. Meanwhile, female students are housed in four new buildings which were completed in 2006, known as mabna Umm Salamah, mabna Asma' bint Abi Bakar, mabna Fatimah al Zahra, and mabna Khadijah al Kubra, each with a different capacity. Each room in the four buildings is designed to accommodate 10 people. Housing for male and female students is in the campus area in a separate location. Meanwhile, Ma'had Medicine was founded in 2016 under the name Mabna Ar-Razi which is located at Campus II, Batu City.

Based on the educational guidelines contained in the Chancellor's Decree Number 3545 of 2022 dated 08 August 2022, Article 68 explains the following provisions:

1) The Ma'had program is mandatory for undergraduate students to take part in during the first year at UIN Maliki Malang.
2) The aim of the Ma'had al-Jami'ah Program is to shape student character with spiritual depth, moral nobility, moderate religious attitudes, and create a linguistic environment.
3) Learning plans at Ma'had are regulated by the Mudir/Director.

Ma'had al-Jami'ah's mission includes:

1) To produce students who have the stability of aqeedah, spiritual depth, nobility of morals, and breadth of knowledge.
2) Holding Al-Qur'an learning and Salaf book studies.
3) Organizing Arabic and English language skills.
4) Carrying out integrated tutoring between Ma'had and University activities.

Ma'had al-Jami'ah's vision is "Be aqidah, knowledgeable, do good deeds, and have good morals", with the hope of being able to give birth to a generation of ulama' who are intellectual, professional, and have good morals.

Ma'had Al-Jami'ah Organizational Structure includes:

1) At the top of the leadership there is a Mudir who is appointed by the Chancellor, and is under the responsibility of the Vice Chancellor for Student Affairs and Cooperation.
2) *Mudir*responsible for the implementation of education and fostering Islamic understanding based on the Islamic boarding school education model within the University environment.
3) In carrying out his duties, Mudir is assisted by Caretakers (Kyai) who serve as Head of Ta'lim al-Afkar Division (Kabid) Ta'lim al-Afkar, Head of Ta'lim al-Qur'an, Head of Language, Head of Security, Head of Islamic Boarding School, Head of Ubudiyah , and Head of Housekeeping.
4) The Caretakers (Kyai) are responsible for assisting the Mudir in directing and coordinating Ma'had activities in each mabna.
5) The Head of the Ta'lim al-Al-Afkar Division is responsible for assisting Mudir in carrying out the Ta'lim Al-Afkar program in Ma'had.
6) The Head of the Ta'lim al-Qur'an Division is responsible for assisting Mudir in carrying out the Ta'lim al-Qur'an program in Ma'had.
7) The Head of the Language Division is responsible for assisting Mudir in running the language program at Ma'had.
8) The Head of Security is responsible for assisting Mudir in directing and coordinating security and order in Ma'had.
9) The Head of the Islamic Boarding School Division is responsible for assisting Mudir in carrying out Islamic boarding school activities in Ma'had
10) The Head of the Ubudiyah Division is responsible for assisting Mudir in carrying out the Ubudiyah activity program in Ma'had.
11) Head of DivisionHousekeeping is responsible for assisting Mudir in running the housekeeping program in Ma'had

The elements of implementing ta'lim ma'hadi, namely:[10]

1) *Ta'lim Ma'hadi*consisting of Ta'lim al-Qur'an, Ta'lim al-Afkar, and Ta'lim Bahasa (Arabic and English) and Tashih al-Qur'an.
2) Implementing Ta'lim Ma'hadi includes:
   (1) Head of Ta'lim al-Afkar, Head of Ta'lim al-Qur'an and Head of Languages

[10] Pedoman Akademik Mahasntri Pusat *Ma'had Al-Jami'ah* UIN Maliki Malang tahun 2019, 11

(2) *Muallim-Muallimah*

(3) Mushohih-Mushohihah

(4) *Murabbi-Murabbiah*

(5) *Musyrif-Musyrifah*

(6)

**Naming Arabic at the Ma'had al-Jami'ah Center**

**1) *Ma'had***

*Ma'had*(Institute, (مَعْهَدٌMorphologically, it is a masdar mim form of the root wordGod ومَعْهَدا،willing which means: firm, trusting and obedient. Etymologically, the word*ma'had*refers to educational institutions to increase knowledge, arts or studies. The terminology of the word ma'had more specifically has the translation meaning of pesantren in Arabic which refers to the place where mahasantri live at the tertiary level.

Naming the word Ma'had using Arabic instead of the word pesantren is an identity negotiation to build a religious identity within the cultural frame of Islamic boarding schools. RememberNames are a form of cultural product that has an important role in the signification process. As a meaningful sign, names are not just identification, but also reflect the values, identity and meaning contained in a culture. When we uncover the implicit and explicit meaning of a name, we can understand more deeply the history, traditions and norms held by that community.

**2) *Mudir***

*Mudir*(Director,مُدِيْر) morphologically is the isim fa'il form of the root wordGod مُدِيْرwilling which means: run, organize and manage.Etymologically,say*going home*means pThe main manager who organizes management and is responsible for a particular matter in which he works. Meanwhile, word terminology*going homema'had* has a complex and multifaceted role, so it can be defined in various roles and functions, including as:

(1) Manager: Responsible for managing Islamic boarding school resources efficiently, including finances, personnel, and physical facilities.

(2) Administrator: Carry out administrative tasks in managing the daily activities of the Islamic boarding school, such as lesson schedules, student registration, and communication with external parties.

(3) Leader: Leads the Islamic boarding school by providing direction, vision and inspiration to all members of the Islamic boarding school community, including students and staff.

(4) Supervisor: Supervise the implementation of educational programs and activities at the Islamic boarding school and provide guidance to staff and students.

(5) Innovator: Plays a role in developing new programs, innovative learning methods, and strategies to improve the quality of education in Islamic boarding schools.

(6) Motivator: Encourages and motivates staff and students to achieve their best potential in the educational, spiritual and social fields.

(7) Evaluator: Evaluates various aspects of Islamic boarding school performance, including academic, managerial and moral, to improve its quality and effectiveness.

With these roles, an Islamic boarding school leader is expected to be able to lead well, ensure the Islamic boarding school runs smoothly, and make a significant contribution to the development of education and welfare of the students and the surrounding community.

The use of the word mudir as a reference to the figure of a director in ma'had al-Jami'ah shows a religious-professional dimension who has strong management skills and is able to mobilize all potential to stimulate the creativity of ma'had residents. Apart from that, the religious side becomes even stronger because mudir is also known as Kyai. Moreover, this mudir is also a lecturer in the academic environment at UIN Maliki Malang, so this also encourages the birth of a mudir's authority.

**3) *Mabnâ***

*Mabnâ*(*Building*,مَبْنَى)Morphologically, it is a form of isim jamid which means: building. The terminology of the word mabnâ is the smallest part of the ma'had environment which is not only a residence for mahasantri but also serves as a forum for them in the process of tarbiyah, ta'dzib andspiritual formation process.The use of the word mabnâ in the ma'had community as a pronoun for dormitory certainly greatly influences the identity of ma'had as part of an Islamic education building with a strong Islamic boarding school style.

**4) *Ta'lim***

*Ta'lim*(Instructions,تَعْلِيم)Morphologically, it is a form of isim masdar from kat root عَلَّمَ يُعَلِّمُ وتَعْلِيما which means: teaching. Meanwhile, in terms of terminology, the word ta'lim isTeaching that conveys understanding, knowledge and skills can be called an educational process that is oriented towards the transfer of information from teachers to students. In this context, teaching places more emphasis on delivering subject matter, concepts and skills to students through various learning methods and strategiesthus producing an influence towards spiritual height in the muta'alim. The use of Arabic words in a series of ta'lim activities at Ma'had, more or less consciously, does not provide space in building a scientific-religious cultural style that is strong with Islamic boarding school traditions so that it also influences the level of student obedience in the spirit of gaining knowledge and fulfilling all ta' agendas. Lim di Ma'had with full sense of responsibility

5) ***Mu'alim***

*Mu'alim*(Teacher,مُعَلِّم) morphologically is the isim fa'il form of the root wordGod willingwhich means: teacher or teaching staff. In terms of terminology, the word mu'alim is defined as a teacher, which means a person who teaches (ta'lim). The competence of a mu'alim includes spiritual, intellectual, personal and social competence. The use of the word mu'alim/ah in the learning process in the ma'had environment adds to the religious style that is typical of Islamic boarding schools, especially as mu'alim/ah are very familiar with the greeting "ustdz/ah" thus adding to the impression of a spirit of service and jihad fi tholabul ilmi.

6) ***Murabbiy/ah***

*Murabbiy/ah*(*Educator*,مُرَبِّ)Morphologically, it is a form of isim fa'il from the root of the word God bless you which means: to educate, teach and develop physical, mental and moral strength. The terminology of the word murabbiy/ah is closely related to the tarbiyah dimension in the concept of Islamic education. Ar-rabb is a phoneme which is the root of the word murabbiy/ah which has the meaning at-tanwiyah which means (growth and development). The meaning of murabbi is broader than that of mu'alim, this is because a murabbi not only focuses on the appreciation of a science, but also at the same time shapes the personality, attitudes and habits of students..The use of the word murabbi/ah is the equivalent of the word caregiver in Indonesian which has previously been familiarly used in several educational institutions, especially dormitory-based ones. The use of the word murabbi/ah in the social dynamics of the ma'had al-jami'ah

community allows the creation of a scientific-religious atmosphere which is an important foundationInstilling an Islamic culture that can foster good morals for every academic community is a noble goal in the context of Islamic education.

**7) *Musyrif/ah***

*Musyrif/ah*(Counselor,مُعَلِّم) morphologically is a form of isim fa'il from the root word أَشْرَفَ، يُشْرِفُ وهو مُشْرِف which has the meaning: to glorify, supervise, guide, control, give instructions. Terminology of the word musyrif/ahcan be understood as a mentor, guide and protector.The demeanor or character of a musyrif/ah becomes the gateway to establishing closeness with the students he or she assists. Considering that mahasantri spend more time in activities at the ma'had with the musyrif/ah, the level of obedience of the mahasantri towards their musyrif/ah has implications for the smooth running of all activities scheduled at the ma'had. So, the use of the word musyrif/ah allows mahasantri to form a positive perception that musyrif/ah is a humble, pious figure who is devoted to developing and guiding mahasantri with good morals.

**8) *Muharrik/kah***

*Muharrik/ah*(Mover,مُحَرِّك) morphologically is a form of isim fa'il from the root word حَرَّكَ، يُحَرِّكُ وهو مُحَرِّك which has the meaning: motive or something that moves. The terminology for the word Muharrik/ah is a driving figure within the ma'had al-Jami'ah center of UIN Maliki Malang who assists the musyrif/ah's duties. Muharrik/kah is formed directly by the musyrif/ah in each mabna with the direction of the murrobi/ah and the kyai council. The naming of muharrik/kah as the 'success team' of musyrif/ah also provides character traitssomeone who has confidence, dedication and confidence and full enthusiasm in every action, so that all actions and deeds are based on a strong spirit. Apart from that, they are also considered to have positive character in providing qudwah hasanah and preventing evil at the lowest level, namely the peer level.

**9) *Tashih***

*Tashih*(*Corrections*,تَصْحِيْح)Morphologically, it is the isim masdar form of the root wordصَحَّحَ يُصَحِّحُ تَصْحِيْحاwhich means: correcting mistakes. The terminology of the word Tashih al-Qur'an is to justify reading the Al-Qur'an. The use of Arabic words in ta'lim al-Qur'an in the ma'had al-Jami'ah environment such as ta'lîm al-Qur'ân, tashwît qirâ'ah al-qur'ân, tashîh qirâ'ah al-qur 'ân and tahshîn qirâ'ah al-qur'ân add to the religious impression typical of Islamic boarding schools, thereby increasing the enthusiasm of the students to be sincere and serious in tholabul ilmi.

**10) *Iqab***

*'Iqab*(*punishment* عِقاب)Morphologically, it is the isim masdar form of the root word عاقبَ يعاقب ، عِقابًا which means punishment. The terminology of the word iqâb is an educational approach that aims to improve the morality of students towards improvement by using a system of punishment or unpleasant rewards. The use of the term "iqab" as a substitute for punishment indicates awareness of a violation of agreed rules. The phrase "iqab" is often included in the Al-Quran and Hadith, which shows the importance of respecting religious and ethical norms. This makes the term iqab familiar and provides space for students to always act carefully, with dedication and responsibility so that avoid 'iqab.

The practice of naming several terms using Arabic in social dynamics at Ma'had al-Jami'ah UIN Maliki Malang is very diverse, almost found in all walks of life in Ma'had society, or in other words, the spirit of Arabic has long been breathing in the soul of Ma'had. al-Jami'ah. Apart from the ten words explained above, there are still many Arabic naming practices such as idharoh (office), majlis halaqah, ma'mal al-'Ulum (green house), al-qâ'ah al-Markaziyah (multipurpose building). ) and so forth.

**The influence of linguistic identity behind Arabic naming practices in the formation of mahasantri religious character**

Before further discussion regarding the influence of linguistic identity behind Arabic naming practices in the formation of mahasantri religious character. So, it is necessary to first explain the aspects of religious character in the environment*ma'had al-Jami'ah*UIN Maliki Malang(Gufron, 2023).

The following are the religious characteristics of Ma'had Al-Jamiah:

1) Knowledge Aspect: This includes religious values related to individual knowledge in carrying out religious teachings.
2) Aspects of Faith: Consists of religious values related to a person's beliefs, included in the Rukum of Faith, and includes aspects of Islam which involve worship according to the teachings of the Islamic religion. Also included in this aspect is the Aspect of Ihsan, which relates to experiences and feelings regarding the presence of Allah in goodwill and evil.
3) Pious Charity Aspect: Includes religious values related to good behavior in social interactions and community life.

4) Personality "Ulul Albab":[11]
   (1) Always have awareness of God's presence and the ability to use the potential of the heart (dhikr) and reason (thought) to achieve belief in the majesty of God in all His creation
   (2) Only fearing Allah can differentiate between good and bad.
   (3) Prioritize quality of life in beliefs, speech acts and actions, and have fortitude and patience in facing trials.
   (4) Persistent and critical in the pursuit of knowledge.
   (5) Ready to share knowledge with the community and feel compelled to help in solving the problems they face

To knowthe influence of linguistic identity behind Arabic naming practices in the formation of mahasantri religious character, a questionnaire was given to research subjects.This research involved a total of 180 students selected from nine mabna in the central environment of Ma'had Al-Jami'ah UIN Maliki Malang. The nine mabna are mabna al-Ghazali, mabna Ibn Rushd, mabna Ibn Sina, mabna Ibn Khaldun. Asma' bint Abi Bakar, Mabna Fatimah al-Zahra, Mabna Khadijah al Kubra, Mabna Ar-Razi and Mabna Harist Al-Muhasibi.

Below are the results of descriptive analysis in the form of percentages from student questionnaire data:

| No | Assessed Components | Valuation Percentage | | | | | | Input Identification |
|---|---|---|---|---|---|---|---|---|
| | | Answer | | | | Qty. | % | |
| | | 4 | 3 | 2 | 1 | | | |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 |
| | 1. Understanding the meaning behind Arabic naming in the Ma'had al-Jamiah center | 100 | 30 | 20 | 30 | 560 | 77 % | Just understand |

[11] Muhaimin, "PENYIAPAN ULUL ALBAB, PENDIDIKAN ALTERNATIF MASA DEPAN", *el-Hikmah, Jurnal Pendidikan Fakultas Tarbiyah*, Vol.1 No.1, (2003), 20

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| | environment | | | | | | | |
| | 2. Arabic names are widely used in the Ma'had al-Jamiah center environment | 97 | 39 | 19 | 20 | 563 | 78 % | Pretty much |
| | 3. Arabic naming influences the formation of mahasantri's religious character | 130 | 25 | 15 | 10 | 635 | 88 % | Very influential |

Apart from that, to obtain credible data, interviews were also conducted with several kyai councils,*murabbi/ah,*and musyrif/ah. The following is an explanation regardingThe influence of linguistic identity behind Arabic naming practices in the formation of mahasantri religious character based on questionnaires and interviews.

**1) Building a Scientific-Religious Bi'ah Islamiyah**

According to Maalouf, initially, human identity was formed by two main factors: physical identity and social environment. Physical identities, such as race, ethnicity, and gender, are attributes that cannot be chosen and are inherent to individuals as gifts. Meanwhile, social environmental identity is part of an identity that can change throughout life because it is influenced by physical factors and the social environment simultaneously during the individual's life.[12]

[12] Gretty Silvia Manurung DAN Hendrokumoro, "KAJIAN SEMANTIK NAMA DIRI DALAM MASYARAKAT BATAK SIMALUNGUN DI KECAMATAN SIANTAR MARIHAT", *Jurnal Basastra Vol. 11, No. 1* (2023) 154

Self-naming is an aspect of social identity that can change over time. Naming can be changed according to certain needs to indicate specific social identities. According to Poerwadarminta's definition, naming is the use of words to refer to or call a person, item, place or other thing..[13] Names have three meanings as described by Kbbi[14]: (1) as a word to refer to or call a person, place, thing or animal; (2) as a title or designation; and (3) as a symbol of fame, goodness, or honor. In the linguistic realm, a more general term is "proper name" or "proper name/proper noun," which refers to the specific and unique name of an individual, place, or thing.[15]

In fact, language can shape and be shaped. A language that is so closely attached to the soul of every speaker in society is able to present new identities and meanings. BIn fact, language can be a construction of group identity, whether belonging to an in-group or an out-group. When there are certain interests, someone can try to adjust their language use based on the identity of that group.

The Arabic naming practice practiced at Ma'had al-Jami'ah has been going on since2003 until now it is still consistently practiced. With this naming, Ma'had al-Jami'ah has a different identity when compared to Ma'had al-Jami'ah at other universities. Like ma'had al-jami'ah UIN Syarif Hidaytulloh Jakarta which uses the terminology of Head of Center, ranks of caregivers, asatidz, and Mudabbir/ah as the equivalent terminology for the words mudir mahad, kyai council, nauseam/ah, murabbi/ah, and musyrif/ah which is used in ma'had al-Jami'ah UIN Maliki Malang. Meanwhile, UIN Sultan Syarif Kasim Riau terminology used is Sheikh Ma`had Al-Jami`ah, mahasantri supervisor, muawwajih/ah, murabbi/ah and musyrif/ah.

The naming and greeting systems of mudir mahad, kyai council, murabbi/ah, murabbi/ah, and musyrif/ah also contain norms that regulate speech, not just names, but the way someone uses them in different contexts will help confirm a person's identity in that context as well. .Pabottingi stated that Choosing to use certain language or words can emphasize certain meanings and even choosing a certain dialect also has deep and broad political dimensions.[16]

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[13] Poerwadarminta, *Kamus Umum Bahasa Indonesia*, (Jakarta: PN Balai Pustaka, 2007),793
[14] Ibid, 773
[15]Harimurti Kridalaksana, *Kamus Linguistik*,( Jakarta: PT Gramedia Pustaka, 2008),161.

[16] Yudi Latif dan I.S. Ibrahim (eds.). *Bahasa dan Kekuasaan: Politik Wacana diPanggung Orde Baru*, (Bandung: Mizan. 1996), 200.

Arabic naming and greetings in the ma'had al-jami'ah environment are closely related to the lexical, morphological and semantic dimensions contained in these words (which have been discussed in the previous section). This phenomenon is the reality of the intersection between Javanese culture and the religious dimension of a Muslim. This religious value is related to the use of Arabic which is a form of Islamic identity considering that Arabic is the language of worship in Islam and the language of the Koran.

Knowledge of the semantic aspects of terminology such as "mudir mahad", "dewan kyai", "mualim/ah", "murabbi/ah", and "musyrif/ah" not only provides identity, but also brings new meaning. As stated by Sapir and Whorf, human minds are influenced by the language classification system used by them. Whorf even stated that language can determine thought. In other words, the structure of language influences a person's thought patterns, not just the words themselves.[17] As a religious language, the use of Arabic plays an important role in forming the character of a religious Muslim.

> The use of Arabic in the mahad al-jami'ah environment clearly has a very positive influence on the formation of religious character in the ma'had environment. Especially personal*murabbi/ah*and musyrif/ah. Because their image is very positive with this name, so if they want to commit a disgraceful act, it's not appropriate. Meanwhile, students will feel like they are living in an Islamic environment so that they will indirectly learn and practice an Islamic lifestyle.
>
> (Interview with KH Ghufron, M.Hi, board member of Ma'had al-Jamiah, 18 August 2023 at 13.30 WIB)
>
> To build an Islamiyah bi'ah, one of the conditions is the existence of Islamic elements and values that are visible in an environment. The use of Arabic in ma'had's life clearly has a significant influence because Arabic is the face of Islam. In practice, for example, the figure*murabbi/ah,*and musyrif/ahwill be more careful in their speech and behavior because of the positive label attached to them.
>
> (Interview with Mrs. Nyai Dr. Dewi Chamida, M.Pd, ma'had caretaker council, 26 August 2023 at 10.00 WIB)

The use of Arabic words indirectly influences a person's frame of mind and behavior in a particular society.Through language, we can explore and understand the culture and personality of the people of a nation. Edward Sapir, an American linguist, stated that humans live under the control of their language which is the main means of

[17] Fahmi Gunawan," PENDIDIKAN KARAKTER, HIPOTESIS SAPHIR-WHORF DAN BAHASA INTELEK DI MEDIA SOSIAL", *Jurnal Al-Ta'dib Vol. 7 No. 1* (2014), 6-7

social life. Each language of a society forms its own world for its speakers. In other words, the number of human societies in the world is proportional to the number of languages that exist. Sapir firmly states that what we see, hear, experience and do today is influenced by the characteristics of our language which has determined it in advance.[18]

The use of Arabic in naming and greetings in the ma'had al-jami'ah environment helped build the scientific-religious Islamic ideology.Complementing the religious nuances, monuments (inscriptions) were builtwhich describes the vision and mission of Ma'had written in Arabic which reads:

**كونوا أولي الأبصار**

(be you people who have eyes of the heart);

**كونوا أولي النهى**

(be you people who have intelligence);

**كونوا أولي الألباب**

(be you people who have sense);

**وجاهدوا في الله حق جهاده**

(and fight to defend Allah's religion with all seriousness).

## 2) Forms of University Global Brand Differentiation

Differentiation is a concept in the marketing field that aims to create differences from other companies. Linguistically, this distinction comes from the word "different" which means "not like the others", "different", or "out of the ordinary". Conceptually, differentiation is the process of creating meaningful differences to distinguish one's product from competitors' products.[19] Berkowitz et al. (1989) explained that creating differentiation helps consumers view our institution as different and better than other institutions. In addition, Berkowitz (1989) stated that differentiation can include physical and non-physical differentiation.[20]

In the context of educational institutions, the concept of differentiation refers to a university's efforts to create and provide world-class educational services that are not

[18] Ibid
[19] Philip Kotler dan Gary Amstrong, *Marketing an Introduction*, (New Jersey: Prentice Hall, 1993), 35.
[20] Eric. N. Berkowitz, *Marketing*, (Boston: Richard D Irwin. 1989), 101.

offered by other universities to its stakeholders. With this differentiation, universities aim to arouse the interest of prospective students and provide their own advantages.

The Islamic college UIN Maliki Malang has developed the idea of Ulul Albab into three ideal behaviors, namely dhikr, fikr, and charity. The Ulul Albab concept is expected to be able to explain various important aspects such as philosophy, identity, goals, culture, approach and other things that are relevant for an in-depth introduction to this institution, both by internal and external members.[21] In its educational approach, the State Islamic University (UIN) Malang combines Islamic boarding school (ma'had) traditions with university traditions. This is based on the belief that Islamic boarding schools have succeeded in forming individuals who emphasize the practice of dhikr, fikr and good deeds, while universities are known for their ability to develop individual thinking skills.By combining the advantages of these two traditions, UIN Malang is determined to form individuals who arefikr and doing good deeds.[22]

Integration between universities and ma'had is an important aspect in the framework provided to interested parties. This refers to the way in which the material or content offered to them can be accessed. This concept, which is also known as context (how to offer), is one of the dimensions that differentiates and shows how the institution provides added value to interested parties. This is an abstract part of differentiation because it involves the way the institution provides added value to customers that is different from its competitors. Supporting programs are a form of differentiation, which is part of the content offered to interested parties. The strategy for developing supporting programs is a differentiation strategy that aims to create differences with other institutions and support the institution's position. The position of UIN Maliki Malang, namely creating individuals called Ulul Albab, in the context of education at UIN Maliki Malang, graduates are expected to have four pillars of strength in living their lives, namely spiritual depth, high morals, broad knowledge, and professional maturity. This reflects a commitment to prioritizing dhikr, thinking and good deeds as an integral part of education at UIN Malang.

The tradition of integration between Islamic boarding schools (ma'had) and universities, the Ulul Albab tarbiyah concept, and the scientific-religious approach in Arabic in ma'hadis an inevitable aspect and an integral part of a college's brand identity.

[21] Imam Suprayogo, Tarbiyah Ulul Albab: Dzikir, Fikr, dan Amal Shaleh, (Malang: UIN Malang Press, 2004),
[22] Rahmat Aziz, ALTERNATIF PENGUKURAN ULUL ALBAB (Pendekatan Psikometris dalam mengukur kepribadian Ulul Albab), *Jurnal Psiko islamika Vol 3.No.1* (2006) hal 1

Indirectly, this will also increase the quality and trust of interested parties in UIN Maliki Malang, because a strong brand will be able to attract interested parties to choose it voluntarily.

Differentiation, which was originally a concept in marketing, can apparently be applied in educational management, as has been done by Ma'had al-Jami'ah by emphasizing the scientific-religious aspects of Islamic law and the Ulul Albab tarbiyah concept. This is because Exactly. Educational institutions, as education service providers, require professional management to ensure not only good service quality but also gain a competitive advantage in the education market.

> *Ma'had, with its Arabic name, actually imitates the concept of the Gontor Islamic boarding school. In its development, the Arabic terms used in ma'had have become an interesting differentiator and contain strong religious aspects. So it is not surprising if this is also imitated by ma'had on other campuses*
>
> (Interview with KH Ghufron, M.Hi, board member of Ma'had al-Jamiah, 18 August 2023 at 13.30 WIB)

The use of Arabic words indirectly influences a person's frame of mind and behavior in a particular society. From language, we can also understand the culture and characteristics of a country's people.

The practice of naming several terms using Arabic in social dynamics at Ma'had al-Jami'ah UIN Maliki Malang is very diverse, almost found in all walks of life in Ma'had society, or in other words, the spirit of Arabic has long been breathing in the soul of Ma'had. al-Jami'ah. The naming terminology of the words mudîr ma'had, mu'alim, murabbi/ah, musyrif/ah and muharrik/ah more than just functions as a reference or tool used to refer to certain entities, these names are also a means of describing an identity. existing in the ma'had al-Jami'ah community.

**CONCLUSION**

The practice of naming in Arabic in the ma'had environment is an effort to negotiate identity in order to strengthen religious identity within the Islamic boarding school's cultural framework. Given the importance of names as part of cultural heritage, they have a special role in the process of signifying meaning. As mentioned by Ruskhan (2011), names are symbols that are full of meaning. The naming of several terms using Arabic in social interactions at the ma'had al-Jami'ah center of UIN Maliki Malang

becomes a forum for building and negotiating an identity within the community. The concept of linguistic identity has a significant influence in Arabic naming practices to shape the religious character of ma'had al-Jami'ah students at UIN Maliki Malang, which aims to strengthen the concept of Bi'ah Islamiyah Scientific-Religious and develop differentiation as a global brand of the University.

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