



STUDY EXPERIENCE OF INDONESIAN STUDENTS IN EGYPT IN THE PERSPECTIVE OF MAQĀṢID AL-SHARĪ'AH

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Abstract: Until now, for students of Islamic studies in Indonesia, Egypt is still the ka'batu al quṣṣād, with Al Azhar University located in the city of Cairo as its center. From year to year since the era before Indonesia's independence, Indonesian students have flocked to continue their formal and informal studies to Egypt. With these years of experience, cooperation between Indonesia and Egypt in terms of student education is also always making improvements. One of them is the existence of a language enrichment program or al lugah cycle for prospective students who are considered to still need additional classes in the field of mastering the Arabic language. This article describes the study experience of Indonesian students and students in Egypt who are still part of the language enrichment program in the maqāṣid al-sharī'ah perspective. This research is a field research and qualitative. Data was collected through observation, interviews and documentation. The data collected was analyzed with the theory of maqāṣid al-sharī'ah. The conclusion of this article explains that Indonesian students who are undergoing a language enrichment program feel that during the al lugah cycle program they feel helped by the materials taught at their alma mater in Indonesia, including Nahwu, Sharf, Conversation and Listening Skill. Even so, students and students find it difficult when faced with communication using the āmiyyah language or Arabic which has been collaborated with the Egyptian dialect (*lahjah*), due to the difference between Arabic (*fushḥah*) received in classes and Arabic (*āmiyyah*). found in activities outside the classroom

Keywords: *Maqāṣid al-sharī'ah*, Language preparation program, Egypt, Indonesian Student

1. INTRODUCTION

As a country that is geographically located relatively far from Indonesia, it does not hinder Egypt's attractiveness from Indonesian students who want to continue their final studies from the upper secondary level to the college level. Although not a few also start their academic adventure in the country of Kinanah from a level earlier than the college level (Sukino, 2016). Because there are many students at the junior high and upper secondary levels who study in many ma'had in major Egyptian cities, especially the city of Cairo. This further confirms that the charm of Egyptian academics tends to be stronger in the midst of Indonesian students (Yunitasari, 2017).

The intersection of academic culture that has been going on for many years has given birth to learning experiences that have high similarity between Indonesian students and Egyptian students (Ihsan, 2007). This can be proven by the mushrooming of educational institutions in Indonesia that adopt the education system of Egyptian educational institutions. Vice versa, Indonesian as a means of academic communication has also been taught in educational institutions in Egypt, involving several students from Indonesia who are still studying in Egypt at the lecture level as teachers. In addition, Al



Azhar as an educational institution that is the prima donna of Indonesian students, has declared Indonesian as a second language after Arabic (Indonesia, 2019).

The high interest of Indonesian students towards Egyptian academic nuances must certainly be prepared by enthusiasts, so that there are not too many cases found *Culture Shock* upon arrival in Egypt to begin his academic adventure. The most important thing that needs to be prepared is in terms of language, as the main communication tool in the academic and non-academic realms. Therefore, several related agencies are trusted as recruiters of prospective students who will continue their studies in Egypt, making the main indicator of networking is the ability to speak Arabic for prospective students (Alam & Cahyono, 2022).

Arabic preparation classes in a relatively short period of time are provided by many private educational institutions in Indonesia with intensive programs that are more focused on preparing for the screening test for prospective students to Egypt. Likewise with the forging of Islamic boarding schools in Indonesia that equip their students with Arabic capital for a longer period of time (Lubis et al., 2022).

Even so, with various kinds of preparations held by educational institutions in Indonesia that focus on the Arabic language skills of prospective students and students who will go to continue their studies at various levels of educational institutions in Egypt, it is still found from prospective students and students who are considered not to have Arabic language skills in accordance with the minimum standards set by the destination institution. In the case of prospective Indonesian students who want to continue their studies at Al Azhar University, for example, those who are declared not to meet the minimum standards, will be directed to take part in a language enrichment program (*Dawr Lughah*) provided by Al Azhar University in collaboration with educational institutions that focus on teaching Arabic (Alam & Cahyono, 2022).

In this article, the author tries to present some of the learning experiences of Indonesian students and students who are participating in language enrichment programs at the Markaz Syekh Zayed language center institution in Egypt which are spread in various classes with different levels. Which will then be viewed with the perspective of maqashid sharia.

2. Research Methods

In examining the effectiveness of learning activities of Indonesian students and students in Egypt which focused on the Markaz Syekh Zayed language service center institution, the author used normative-empirical research methods. Normative research by promoting the theory of Hifz al 'Aql in maqashid shari'ah and empirical research with the learning experiences of Indonesian students and students in Egypt as its object.

The empirical side of this study was also added by the interview process with several prospective Indonesian students and students who were taking language enrichment programs with various kinds of *mustawā*.

3. Maqāshid Al-Sharī'Ah'Ah Theory

Maqashid is a science that deals with matters implied in religious texts in the Qur'an and Hadith whose main content is the purposes and wisdom (Hallaq, 1984). So that it can be understood more easily by a Muslim to read and get substance from a verse of the Qur'an and hadith. That way, the relevance of a text can be applied to the contexts of events and problems that arise centuries after the text is written (Busyro, 2019).

Turning on a text to draw connections and solve problems can be done with the maqashid-based ijihad method (Andriyaldi, 2018). Ijihad or a maximum effort in the



process of extracting Islamic law to arrive at the desired purpose needs to be done in order to provide a clear umbrella and legal basis for problems that have not been found to be resolved in the Qur'am or Hadith textually and contextually (Mutahharî, 1986).

Among the contents of maqashid sharia is the concept of *hifz al 'aql* which emphasizes human potentials with the provision of logic and the ability to think deeply. Which in this article will be the main surgical tool to see how the *maqāshid* implicit in the texts of Islamic Shari'a emphasizes the working function of the human mind to support the birth of products of activity in accordance with the substance and content of Islamic Shari'a.

The values that have been developed and revived by this maqashid-based ijtehad will later become a consideration as well as recommendations for efforts to solve a contemporary problem. In uncovering the tangled threads of a problem sometimes faced with many recommendations and opinions obtained, because one problem often intersects with many legal foundations and umbrellas that are the results of past ijtihads. Therefore, in this maqashid-based ijtehad adopts priority considerations (*Fiqh awlawiyat*) which one *Centre* It is not the principle of each madhhab, but of benefit as the spirit of the concept of maqashid (Tabrani, 2018).

4. Indonesian Student Learning Experience at Markaz Syekh Zayed

As an object of research, the learning experience of Indonesian students and students in Egypt is very diverse, therefore it is difficult to generalize. Overcoming these difficulties, the author in this case focuses more on the practice of Indonesian students and students at a central institution for language development, namely Markaz Syekh Zayed (*Sheikh Zayed Center*, n.d.). Although the author also found in this one institution, Indonesian students and students are scattered into different classes, whose division is based on results *Pre-test* which in the end shows *mustawā* (level) of the student and the student concerned (*Registration and payment placement*, n.d.).

After making observations to several Indonesian students and students who were undergoing programs at Markaz Sheikh Zayed, several data and field facts were obtained. Starting from the academic realm which includes the curriculum, original alma mater, and educational background, to non-academic domains such as supporting factors for daily activities, the main motivation for studying in the country to non-academic activities carried out by students and students.

For the academic realm, of various kinds *skills* which is taught in the learning process, which includes; Arabic rules (*Qawāid*), conversation (*Muḥādasah*), listening ability (*istimā'*), and reading ability (*Qirā'ah*), material *Qawāid* is the most felt by students and students most support the ability to speak Arabic that has previously been mastered. Supported by the most dominant device in the curriculum taught is the lesson *Naḥwu*. In other words, the knowledge of Arabic language knowledge of prospective students obtained before studying in Egypt that should get the most attention is the side of the rules which certainly affect the level of *mahārāt* which he mastered. In harmony with the substance *Hifz Al 'Aql* which emphasizes the potential of the human mind which is the main capital of oral function with ability *speaking*-his, ear function with *listening*-his, and hand function with ability *writing*-his (Rasyid, 2020).

Departing from the main motivation to become experts in various fields of religious science, such as interpretation, linguistics and sharia science, or motivated to make parents happy, students and students who are studying at Markaz Sheikh Zayed also busy themselves with non-academic activities outside the classroom. The theories obtained in class get their best practicum hours in public places with a level of interaction



with the students *Native speakers* very high (bin Samah et al., 2016). *Lahjah* The difference between what is heard in class and what is obtained daily outside the classroom is a challenge for linguists in Egypt (Hyland, 2004).

Academic support activities such as attending *talaqqi* and *halaqah* accompanied by seniors, including those chosen by students and students to fill their spare time. In addition to adding insight into an Islamic scientific field, it can also test its potential *Mahārāt istimā'* By listening directly to the Arabic style by native speakers in an assembly of knowledge, it is not uncommon to find academic narratives in Arabic (Ais & Sharaf, 2017).

Academic and non-academic obstacles in the middle of the study process of students and students sometimes become obstacles and can undeniably slow down the progress of learning. In terms of residence, *the syaqqah* that is usually rented is located quite far from Markaz, if reached by public transportation approximately one hour drive. Providing influence on the financial factors of program participants who are not a few hope that in the future they will get scholarships from the destination campus and private institutions providing scholarships.

5. Conclusion

Carrying the concept of maintaining reason (*Hifz al 'Aql*) as the main tool in this study, academic and non-academic elements in the learning activities of program participants as the object of study, it was found that the program participants were helped by the materials taught at their alma mater in Indonesia, including Nahwu, Sharf, Muhadatsah, and Maharah Istima' materials. However, students and university students find it difficult when faced with communication using *āmiyyah* or Arabic that has been collaborated with Egyptian dialects (*lahjah*), due to the difference between Arabic (*fushḥah*) received in classes and Arabic (*āmiyyah*) found in activities outside the classroom.

Some of the obstacles found by the author of the learning activities of Indonesian students and students at the Markaz Syekh Zayed language institute can be used as the main nodes that assemble a form of construction (*pattern*) that is expected to be a solution for the next generation of students and students.

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