The Stigmatization of Arabic Language Radicalism-Terrorism, Religiosity, and Student Learning Motivation

Nasarudin*
Universitas Muhammadiyah Mataram, Indonesia
*Email: nasar@ummat.ac.id

Abstract
The stigma of Arabic as a radical language affects motivation, leading to disinterest in Arabic. This study aims to find out the relationship between the stigmatization of Arabic radicalism-terrorism and religiosity and the motivation to learn Arabic among students of Muhammadiyah Mataram University (UMMAT). It uses a quantitative approach with a type of correlation. The results of the partial test show that there is no relationship between the stigmatization of Arabic radicalism and terrorism and learning motivation, and there is a positive and significant relationship between religiosity and learning motivation, but both have a significant influence on motivation to learn Arabic. The results of this study provide theoretical implications that the stigmatization of Arabic radicalism and terrorism cannot be a predictor of motivation to learn Arabic. At the same time, religiosity can predict motivation to learn Arabic. As for the practical implications, which is how to motivate students to learn Arabic, it can be used to overcome the stigmatization of radicalism and terrorism in Arabic with meaningful perceptions and by continuously internalizing religiosity.

Keywords: Arabic Language, Motivation, Radicalism-Terrorism, Religiosity, Stigmatization

Abstrak
Stigma bahasa Arab sebagai bahasa radikalisme-terorisme berdampak pada motivasi sehingga menimbulkan ketidaktertarikan kepada bahasa arab. Penelitian ini bertujuan mengetahui pengaruh sensitivitas stigmatisasi akibat persepsi negatif bahasa Arab sebagai bahasa radikalisme-terorisme dalam hubungannya bersama religiusitas terhadap motivasi belajar bahasa Arab mahasiswa Universitas Muhammadiyah Mataram (UMMAT). Penelitiannya kuantitatif korelasional dengan teknik analisis multiple regression mencakup analisis parsial hubungan variabel dengan uji-t, analisis simultan kedua variabel dengan uji-F, dan besarnya pengaruh variabel dengan koefisien determinasi. Hasil uji parsial menunjukkan tidak ada hubungan stigmatisasi bahasa Arab sebagai bahasa radikalisme-terorisme dengan motivasi belajar, dan ada hubungan positif dan signifikan religiusitas terhadap motivasi belajar, namun...
keduanya memberikan pengaruh cukup signifikan terhadap motivasi belajar bahasa Arab. Hasil penelitian ini memberikan implikasi teoritis yaitu sensitivitas stigma bahasa Arab sebagai bahasa radikalisme-terorisme tidak dapat menjadi pridiktor terhadap motivasi seseorang belajar bahasa Arab, sedangkan religiusitas dapat menjadi pridiktor terhadap motivasi seseorang belajar bahasa Arab. Dan implikasi praktisnya yaitu cara memotivasi seseorang agar antusias belajar bahasa Arab yaitu meresiliensi stigmatisasi radikalisme-terorisme bahasa Arab dengan persepsi yang bermakna, dan dengan menginternalisasikan religiusitas secara berkesinambungan.

**Kata Kunci:** Bahasa Arab, Motivasi, Radikalisme-Terorisme, Religiusitas, Stigmatisasi

**INTRODUCTION**

The Arabic language’s stigma as linked to radicalism and terrorism can deter learners, causing fear, isolation, and discrimination, as well as affecting motivation. The study by Chi et al. in Permatasari et al. (2022) stated that perceived stigma experienced by an individual can lead to fear of potential stigmatization impacts, anxiety, limitations in expressing emotions, as well as difficulties or sadness.

Controversial claims link increased Arabic language study to radicalism, falsely associating good Arabic skills with spreading radical ideas. This irrational stigma wrongly equates Arabic learning with intolerance, falling into the category of tribal stigma as per Goffman’s stigma theory, which encompasses stigma related to ethnicity, religion, and nationality (Santoso & Dwi, 2016). According to Corrigan (2005), stigma falls into two categories: public stigma, where others marginalize a group through labeling and discrimination, and self-stigma, where individuals label themselves as societal outcasts, resulting in fear, anxiety, low self-esteem, and despair.

Research on the stigma of radicalism and terrorism is still limited, especially concerning the Arabic language. There are several studies related to terrorism stigma, including the research by Permatasari et al. (2022), which found that there is no difference in the perception of terrorism stigma between men and women, as they both perceive terrorism as a crime that harms society. The study by Hidayat et al. (2021) revealed that the stigmatization of terrorism leads individuals to experience a crisis phase characterized by prolonged psychological distress, such as feelings of low self-esteem, shame, inferiority, fear, anxiety, prolonged sadness, or even withdrawal from their environment. Arimbi and Suci (2016) conducted a study that showed the significant impact of terrorism stigmatization on the social interaction patterns of individuals with their environment, with many of them experiencing low self-esteem.

Without supporting data, religion is frequently incorrectly associated with radicalization and terrorism. This linkage to label some groups as intolerant is supported by secular interests. The Indonesian Institute of Sciences claims that religiosity can breed extremism and mistrust of other faiths, which fosters intolerance in society. (Wahyu et al., 2020). However, according to the research by Syahnaidi and Baroroh (2018), being religious means upholding, practicing, and coexisting in peace with different religions. It encourages learning Arabic to increase one’s understanding of Islam.
According to Fatima et al. (2017), there is a significant relationship between religious beliefs and learning motivation. Religiosity is an important drive that directs behavior and can influence life goals by providing direction, determination, and motivation to achieve those goals. Learning motivation can be interpreted as a desire and willingness to succeed, a drive and need for learning, hopes and aspirations for the future, rewards in learning, interesting learning activities, and a conducive learning environment (Uno, 2021).

According to Mukhlasin’s 2003 research, students with a strong religion tend to be more motivated and diligent in their academics, leading to better outcomes. On the other hand, persons with low levels of religiosity may lack passion for learning since they do not view it as bringing them closer to God (Mukhlasin, 2003). By demonstrating a positive, significant correlation between religiosity and study drive, this study emphasizes the value of Arabic in Islamic education. Islam places more emphasis on religion than militancy, emphasizing Arabic as the language of the Qur’an. To better understand the Qur’an, one must learn Arabic. There is a strong correlation between religious belief and motivation to learn Arabic (Najib, 2018). The Qur’an is also simpler for someone fluent in Arabic, and their religiosity grows.

Students majoring in Arabic language at the Muhammadiyah University of Mataram study Islamic religious knowledge to have high religiosity in learning Arabic. They integrate these two aspects by studying Al-Islam and Kemuhmadiyahan courses and religion in campus centers, so that the atmosphere of religiosity in this college is getting stronger, which is marked by several female students who wear the veil during learning. However, the stigmatization of Arabic as the language of radicalism and terrorism negatively impacts students' motivation to learn Arabic. It is reflected in their behavior and statements, which show a lack of interest, attention, concentration, and desire to learn Arabic. Some even feel they have chosen the wrong major and want to transfer.

This research is supported by previous research by Rufaedah and Putra (2018). The study’s results indicate that someone was subjected to stigmatization as a terrorist, resulting in their experiencing both direct and indirect verbal abuse. The research by Miftahuddin et al. (2022) found that children of terrorists experience the impact of stigmatization in the form of feelings of excessive threat, remembering repeated and continuous events, and feeling helpless. The research findings by Zuhdi (2019) suggest that the West Nusa Tenggara Province has the potential to become a fertile ground for radical and terrorist groups. Moreover, distortion of Islamic beliefs is a major element in the growth of these extreme groups, violent episodes, and widespread instability. Islamist extremism and terrorism typically associate the idea of "jihad" with a religious motivation. This religious orientation is known as “intrinsic religious orientation,” which denotes that religion is pursued as an inherent goal, according to the field of religious psychology (Aryani, 2020). Because psychological variables are one of the demotivating elements, stigmatization becomes one of those factors (D’Orazzi, 2020), despite motivation being crucial for learning a language (Baharun et al., 2023). However, those with great instrumental motivation will face many obstacles, such as stigmatization (Azar & Tanggaraju, 2020).
This research focuses on the analysis of stigmatization related to radicalism and terrorism in the context of language and its impact on language users. In this context, stigmatization does not directly hit the individual, and this research emphasizes that language users may not feel the direct impact, which in turn does not demotivate students learning Arabic. Furthermore, religiosity, which is often considered a major cause of radicalism and terrorism, is considered in this study as a factor that can protect students from exposure to radicalism and may be able to motivate them to learn Arabic.

METHOD

Research Design

This study employs a quantitative approach, specifically correlational research. Correlational research is used to determine whether or not there is a relationship between two or more without any changes, additions, or manipulation of existing ones (Sugiyono, 2017). This correlational research aims to determine the stigmatization of Arabic as the language of radicalism and terrorism, as well as religiosity as the independent variable and student motivation as the dependent variable.

Data Collection and Analysis Technique

The research instrument used in data collection is a questionnaire distributed to 108 respondents with diverse educational backgrounds from Islamic schools and high schools, consisting of 40 males and 68 females. However, before the questionnaire was distributed, validity and reliability tests were conducted on a sample of 22 individuals, with the stigmatization of Arabic as a language of radicalism and terrorism consisting of 11 items, religiosity consisting of 34 items, and learning motivation consisting of 36 items. The validity and reliability tests of the questionnaire were conducted using IBM SPSS 26, with validity being tested by comparing the corrected item-total correlation value (r) with the critical value of 0.30. In contrast, reliability was tested using Cronbach’s alpha. The validity test results showed 11 valid items in the stigmatization questionnaire, 23 valid items in the religiosity questionnaire, and 13 valid items in the learning motivation questionnaire. Before conducting the multiple linear regression analysis on the questionnaire results, classical assumption tests were conducted, including normality, linearity, autocorrelation, multicollinearity, and heteroscedasticity. Hypothesis testing for individual variables was performed using the t-test, and simultaneous hypothesis testing was conducted using the F-test. The coefficient of determination was used to measure the contribution of both independent variables.

RESULTS

Hypothesis Testing

Multiple linear regression analysis was used to prove the hypothesis regarding the effect of independent variables (stigmatization of Arabic radicalism-terrorism and religiosity) partially or jointly on the dependent variable (motivation to learn Arabic).
Table 1. Multiple Linear Regression Analysis Results and T-test Coefficients

<table>
<thead>
<tr>
<th>Model</th>
<th>Unstandardized Coefficients</th>
<th>Standardized Coefficients</th>
<th>t</th>
<th>Sig.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>B</td>
<td>Std. Error</td>
<td>Beta</td>
<td></td>
</tr>
<tr>
<td>1 (Constant)</td>
<td>39.281</td>
<td>5.512</td>
<td>7.126</td>
<td>.000</td>
</tr>
<tr>
<td>Stigmatization</td>
<td>-.240</td>
<td>.097</td>
<td>-.237</td>
<td>-2.471</td>
</tr>
<tr>
<td>Radicalism-Terrorism</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Religiosity</td>
<td>.191</td>
<td>.059</td>
<td>.311</td>
<td>3.243</td>
</tr>
</tbody>
</table>

The table’s multiple linear regression model is written as \( Y = 39.281 - 0.240X_1 + 0.191X_2 \) to represent its results. The constant value of 39.281 indicates that the UMMAT students’ enthusiasm to learn Arabic would be 39.281 units if the variables of Arabic radicalism-terrorism stigmatization and religion remained constant. Arabic learning motivation (Y) is negatively impacted by the regression coefficient for Arabic stigmatization (X1). Motivation rises by 24% when stigmatization goes up by one unit. On the other hand, motivation tends to drop by 24% if stigmatization goes down by one unit. Religiosity’s regression coefficient (X2) has a favorable impact on motivation. A one-unit rise in religiosity causes a 19.1% rise in motivation to study Arabic, and vice versa for a decline.

First, partial hypothesis testing through the t-test is employed in both simple and multiple linear regression analyses. Its purpose is to assess whether the independent variable (X) has a partial (individual) impact on the dependent variable (Y).

The Relationship between Stigmatization of Arabic as the Language of Radicalism-Terrorism and Motivation to Learn Arabic Language

The study looked at the connection between students’ ambition to learn Arabic and the stigmatization of Arabic as a language associated with terrorism and radicalism. There is no significant link, as indicated by the stigmatization variable’s significance value (Sig) of 0.15. This denial of the working hypothesis supports the null hypothesis. Compared to the t table value of 1.98 at the 5% significance level, the estimated t-value of -2.471 indicates a significant adverse effect.

Relationship Between Religiosity And Motivation To Learn Arabic

The significance value (Sig.) for the religiosity variable (X2) is 0.02, less than the 0.05 probability threshold. Additionally, the calculated t value (3.343) exceeds the t table value (1.98). Therefore, the working hypothesis (Ha) is accepted, indicating a positive and significant relationship between religiosity (X2) and the motivation to learn Arabic among UMMAT students (Y).

Second, in simultaneous hypothesis testing, the distinction between the t-test and the F-test in multiple linear regression analysis relates to how the effect of variable X on variable Y is interpreted, individually or collectively. The t-test assesses variable
X's partial (individual) effect on variable Y, whereas the F-test evaluates the combined (simultaneous) impact of variable X on variable Y.

Table 2. F-Test Results

<table>
<thead>
<tr>
<th>Model</th>
<th>Sum of Squares</th>
<th>df</th>
<th>Mean Square</th>
<th>F</th>
<th>Sig.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 Regression</td>
<td>461.402</td>
<td>2</td>
<td>230.701</td>
<td>14.579</td>
<td>.000</td>
</tr>
<tr>
<td>Residual</td>
<td>1661.598</td>
<td>105</td>
<td>15.825</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>2123.000</td>
<td>107</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Based on the table above, the calculated F value is 14.579 and the sig. value is 0.000. F table = (k; n-k); the df value for the numerator is k = 2. Then the denominator df value by means of n-k (108-3) = 105, and the F table value is 3.07. Because the calculated F value of 14.579 > the F table of 3.07 and the sig value of 0.000 < 0.05 are accepted, the working hypothesis is accepted, so the simultaneous stigmatization of Arabic as a language of radicalism, terrorism, and religiosity affects the motivation to learn Arabic for UMMAT students.

Referring to this research, religiosity and other independent variables influence the dependent variable, as happened in the author’s research, where the stigmatization of Arabic radicalism and terrorism and religiosity simultaneously influence the motivation to learn Arabic with different magnitudes of influence. To ascertain the independent variable with the greatest impact on variable Y, one can compare the regression coefficients (beta) among the variables. The independent variable exerting the most significant influence on Y possesses the largest regression coefficient. The following table is provided to compare these coefficients for each independent variable.

Table 3. Beta Coefficients

<table>
<thead>
<tr>
<th>Model</th>
<th>Standardized Coefficients</th>
<th>t</th>
<th>Sig.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Beta</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1 (Constant)</td>
<td></td>
<td>7.126</td>
<td>.000</td>
</tr>
<tr>
<td>Stigmatization Radicalism-Terrorism</td>
<td>-.237</td>
<td>-2.471</td>
<td>.015</td>
</tr>
<tr>
<td>Religiosity</td>
<td>.311</td>
<td>3.243</td>
<td>.002</td>
</tr>
</tbody>
</table>

According to these findings, variable X2, with a beta value of 0.311, exhibits the largest regression coefficient among the variables, surpassing X1’s coefficient of -0.237. It indicates that variable Y (motivation to learn Arabic) is more strongly influenced by X2 (religiosity) than by X1 (stigmatization of Arabic radicalism and terrorism). In terms of determination (R²), the coefficient of determination gauges the extent of influence that independent variables exert on the dependent variable. The coefficient of determination is determined by the adjusted R square value as follows:
Table 4. Coefficient of Determination
Model Summary

<table>
<thead>
<tr>
<th>Model</th>
<th>R</th>
<th>R Square</th>
<th>Adjusted R Square</th>
<th>Std. Error of the Estimate</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>.466(^a)</td>
<td>.217</td>
<td>.202</td>
<td>3.978</td>
</tr>
</tbody>
</table>

The regression calculations yield an adjusted R-squared value of 0.202. It signifies that 20.2% of learning motivation is impacted by stigmatization related to radicalism-terrorism, and religiosity, while unexamined variables influence the remaining 79.8% of motivation. The magnitude of this effect is significant because the two independent variables have different influences.

DISCUSSION

The Relationship between Stigmatization of Arabic as the Language of Radicalism-Terrorism and Motivation to Learn Arabic Language

The absolute t-value is -2.471, with the negative sign indicating direction rather than value. It demonstrates that stigmatization does not lessen the motivation to learn Arabic but rather enhances it despite the negative effects. Students taking the UMMAT do not believe that the stigmatization of Arabic has a detrimental influence on their motivation to learn the language, despite the psychological effects of social stigma that have been studied in the past. In contrast to research results, Major and O’Brien (2005) contend that social stigmatization can result in prejudice, the arousal of stereotypes, identity threats, stress, and a decline in one’s judgment. Additionally, Anggreni and Herdiyanto (2017) discovered that teenagers’ self-esteem can suffer from stigma. However, there are interesting things in the theme of stigmatization research, such as the findings of Arimbi and Suci (2016), which reveal that most children who are stigmatized feel insecure and avoid their social environment. However, unlike children with fathers convicted of other terrorism cases who feel inferior, these children are actually able to prove that stigma does not always make someone worse off and does not develop; they actually show the opposite, competing and achieving in their academic fields. So, stigmatization has a direct impact on an individual if the stigmatization is directly related to him. Conversely, it may not have an impact on a person if the stigmatization is not directly related to him.

The stigmatization of Arabic radicalism and terrorism does not reduce the motivation of UMMAT students to learn Arabic because they consider the stigma to be absurd and only exaggerated and dreamed up by the media. According to Schramm, news is a mental construct rather than an accurate portrayal of events. Following Pan and Kosicki’s framing analysis methodology, stigmatization in terrorism news is constructed with an emphasis on syntax, script, topic, and rhetoric. Terrorists are classified using religious pronouns and characteristics like proficiency in Arabic. In order to prevent self-stigmatization, which can result in dread, anxiety, and poor confidence, destigmatization activities battle societal stigmatization (discrimination,
rejection, exclusion, threats, bullying, and labeling). Mahmoud and Zaki (2015) state that psychological problems, fear, and social disengagement can be brought on by internalized stigma. However, Arabic students at Mataram University exhibit resistance to social stigma, exhibiting no fear of being rejected, worrying about the future, or worrying about being stereotyped, discriminated against, or excluded in the media.

It, if associated with the SOR (stimulus organism response) theory, shows that the stimulus that occurs in social stigmatization is negatively responded to by students as organisms. According to Fisher (2002), the stimulus or stimulant given to the organism can be accepted or rejected. If the organism accepts a stimulus, it means that the individual has attention and the stimulus is effective. However, if the stimulus is rejected, it means that the stimulus is not effective in influencing the individual's attention (Abidin & Abidin, 2021). There is a correlation between communicator distrust and prejudice and students' rejection of radicalization and terrorism stigmatization in Arabic. Due to opposition, this suspicion poses a serious obstacle to getting the message across. Effective communication is further complicated by communication avoidance, which aims to undermine the message and distort comprehension and the frame of reference (Ivony, 2017).

The negative direction of the stigmatization of Arabic radicalism and terrorism on the motivation to learn Arabic of UMMAT students indicates their resilience and persistence in responding to negative effects. So, what deserves to be in contact with this is resilience. Resilience is referred to as the ability to maintain psychological stability in the face of pressure (Keye & Pidgeon, 2013).

Moreover, according to Rojas and Luisa (2015), resilience is defined as the capability to confront challenges. It becomes evident when an individual encounters a tough experience and demonstrates the capacity to cope with or adapt to it. Resilience typically results in a pattern of positive adjustment during or following encounters with difficulties or risks. This concept of resilience pertains to the ability of dynamic systems to endure or rebound from disruptions (Masten, 2007). In a similar vein, as Grotberg (1995) suggests, resilience represents a universal capability enabling individuals, groups, or communities to thwart, reduce, or surmount the detrimental impacts of adversity. Resilience embodies the human capacity to confront challenges and emerge from them strengthened or transformed in life. It signifies individuals’ ability to respond and adapt effectively when faced with changing circumstances or pressures (Reich et al. in Utami and Helmi, 2017).

Because UMMAT students have assimilated religious and linguistic beliefs and have adjusted to their environment, stigmatization does not affect their motivation to learn Arabic. According to Noam Chomsky, language study can shed light on how people think and absorb information. According to Bruner’s instrumentalism theory, which emphasizes both linguistic and communicative abilities, language can be used to improve systematic thinking (Tamaji, 2020). Furthermore, the students must have resilience skills so that they are able to develop positively, including skills to form relationships (social competence), problem-solving skills (metacognition), skills to develop a sense of identity (autonomy), and planning and expectations (understanding of goals and the future) (Werner & Smith, 1992).
From this description, students who have linguistic, communication, and resilience skills can counteract the social stigma surrounding the Arabic language. It can prevent self-stigmatization and maintain motivation to learn Arabic. Vogel et al. (2013) note that self-stigma stems from public stigma and suggest interventions at the individual level can reduce it. Strengthening perception through organizing and interpreting stimuli is in line with Moskowitz & Orgel’s (Walqito, 2001), which sees perception as an integrating process within the individual. It emphasizes the importance of individual efforts to reduce self-stigma and maintain motivation to learn Arabic.

**Relationship Between Religiosity And Motivation to Learn Arabic**

The working hypothesis (Ha) is accepted, indicating a positive and significant relationship between religiosity (X2) and the motivation to learn Arabic among UMMAT students (Y). This research is strengthened by Mukhlasin’s research (2003), which states that there is a positive and significant correlation between religiosity and students’ motivation to learn Arabic. There is a 41.99% positive contribution from religiosity to students’ Arabic learning motivation. Moreover, Arsa’s research highlights how religion, which is a reflection of one’s spiritual development, has a big impact on behavior, especially learning. Fostering and reiterating religious beliefs is essential for increasing pupils’ willingness to learn, as is encouraging their independence. Utilizing religion increases motivation for online learning, ultimately leading to improved student performance (Arza, 2022). Religiosity has positive values that can strengthen students’ psychological aspects and motivate them to learn Arabic because Arabic is a part of religion itself.

The relationship between religiosity and academic motivation has been examined in a number of studies. According to Thohir and Rafsanjani’s research from 2021, religion has a favorable and significant effect on students’ motivation to learn, with an R square value of 29.7%. With an R square value of 50.9%, Khoirunnisak’s study likewise demonstrated a strong and advantageous effect of religiosity on learning motivation. Both studies provide credence to the notion that greater degrees of religiosity are associated with higher levels of academic motivation (Khoirunnisak, 2022). Additionally, Mustain’s research examined the connection between religiosity and student achievement motivation and found a positive association, showing a practical link between the two. These results combined imply that students’ motivation to learn and succeed academically is significantly influenced by their level of religiosity (Mustain, 2014).

Students taking the UMMAT demonstrate a negative correlation between the stigmatization of Arabic and learning motivation but a positive correlation between motivation and religiosity. Both elements have a big impact on motivation to study Arabic. Insights from theory emphasize religiosity as a predictor rather than stigmatization sensitivity. Practically speaking, encouraging meaningful views and cultivating religion can increase interest in learning Arabic, enhancing Arabic education (Muslihatin, 2020). All studies that examine religiosity and motivation come to the same conclusion: religiosity can positively affect motivation, with varying significance. It shows that the attitude of religiosity is able to express religion, which is the emphasis.
on the function of religion, according to Cooley. Among its many benefits, religion helps people live more logically and meaningfully. A sense of purpose in life is influenced by one of the five roles of religion that Philip Goldberg defined. When aspects of religiosity are ingrained, religion can also promote mental peace, social cohesion, social control, confidence-boosting, and motivation-enhancing traits. Religion can be understood in five ways: experiential, ideological, ritualistic, intellectual, and consequential. Religion has intrinsic (belief-based) and extrinsic (self-interest-based) orientations.

The Relationship between Stigmatization of Arabic as the Language of Radicalism-Terrorism and Religiosity with the Motivation to Learn Arabic Language

The main hypothesis of this research states that the stigmatization of Arabic as the language of radicalism, terrorism and religiosity influences the motivation to learn Arabic among UMMAT students. Najib validates research by the author. According to his research published in 2018, at a 5% significance level, personality, motivation to learn Arabic, and religiosity all significantly positively correlated. It implies that students’ personalities and levels of religiosity determine how motivated they are to learn Arabic. The main difference between this study’s research and the author’s is the existence of a second independent variable.

Nevertheless, in both studies, both independent factors show a favorable and substantial association with the desire to study Arabic. The Arabic radicalism-terrorism stigmatization variable has an effect in the opposite direction from the religiosity variable. These two variables have the same aspect, which is beliefs in relation to learning Arabic. Students believe that Arabic is not related to radicalism or terrorism attributes, and if they believe, then it makes them lose motivation, so it becomes an obstacle to mastering Arabic.

The magnitude of this effect is significant because the two independent variables have different influences. The Arabic radicalism-terrorism stigmatization variable has an effect in the opposite direction from the religiosity variable. These two variables have the same aspect, which is beliefs in relation to learning Arabic. Students believe that Arabic is not related to radicalism or terrorism attributes, and if they believe, then it makes them lose motivation, so it becomes an obstacle to mastering Arabic. According to Lennartsson (2008) in Oroujlou and Majid Vahedi (2011), learners’ confidence can be a barrier if they believe that they cannot learn a new language successfully. Negative attitudes and a lack of motivation can cause obstacles in learning a language, and a positive attitude is a good start. While students believe that with religious motivation, they are able to master Arabic, As Wahab in Dhiauddin (2015) said, one of the orientations of learning Arabic in Indonesia is religious orientation, which is learning Arabic for the purpose of understanding Islamic teachings (fahm al-maqrû’). This orientation can be in the form of learning passive skills (listening and reading) or active skills (speaking and writing).

The purpose of learning Arabic is to stimulate the emergence of energy in the person who becomes motivated to master Arabic. When someone has been motivated to learn Arabic, he is moved and guided to become proficient in Arabic. Motivation is a response to an action, specifically a goal. While motivation does originate internally
within individuals, its activation is prompted or incentivized by another element, in this case, a goal. This goal typically relates to a specific need (Syarifah et al., 2019).

Religiosity and stigmatization have an impact on why people study Arabic. While intellectual orientation, associated with Arabic stigmatization as a result of radicalism and terrorism, has a negative influence, religious orientation positively corresponds with motivation. Interest, desire, ideals, success, criticism, and sadness are examples of motivational markers. Intrinsic (satisfaction-driven), extrinsic (reward or socially-driven), and amotivation (lack of intention) are the three categories of motivation. A motivation displays a lack of intention or personal reason, whereas intrinsic motivation results from personal happiness, and extrinsic motivation comes from receiving rewards from outside sources or avoiding punishment. Lacking belief in intended results, unmotivated people engage in things with indifference or adequacy (Ryan & Deci, 2017).

As stated by Barkoukis et al., four elements affect motivation: (a) thoughts about one’s inability to complete tasks, (b) uncertainty about the efficacy of solutions, (c) thinking that activities are excessively difficult, and (d) believing that efforts are not proportional to success (Syah, 2011). In this study, motivational beliefs—indicators from the questionnaire on motivation for learning Arabic—are adversely correlated with those from the questionnaire on radicalization and terrorism stigmatization. Positive religious beliefs boost motivation for learning Arabic, but negative stigmatization beliefs do not affect it.

The measurement of motivation to learn Arabic in this research instrument adopts the academic motivation scale, which is a motivation measurement tool initiated by Ryan and Deci in Vallerand et al. The author also adapted the Attitude and Motivation Test Battery measurement initiated by Gardner & Lambert, asserting that an individual’s motivation to learn a second language is shaped by their attitude towards the language and its native speakers, as well as their orientation towards language learning. Gardner, as cited in Kusuma et al. (2012), elaborates on three motivation characteristics: the extent of motivation, the eagerness to acquire the language, and the attitude towards language learning. These elements are encompassed within the AMTB (Attitude/Motivation Test Battery), which includes integrative and instrumental orientation, interest in language learning, attitude towards learning and language, and language use anxiety (Kassaian; Tahaineh & Daana, 2013).

Indicators of attitude towards Arabic language learning in this research questionnaire are reflected in the questionnaire items stating that students respond well to reprimands delivered by lecturers. Likewise, students’ attitudes towards Arabic respond negatively to the stigmatization of Arabic as the language of radicalism-terrorism, as it is measured by adopting the Internalized Stigma of Mental Illness scale, which consists of the dimensions of alienation, stereotype, endorsement, experience, discrimination, social withdrawal, and stigma resistance.

Given that Arabic is an essential component of Islam, students’ negative impressions of the stigmatization of radicalism-terrorism and the Arabic language contradict their religion. A modified questionnaire developed from Glock et al. in Ancok (2005) concentrated on the elements of religious commitment-belief, practice,
appreciation, outcomes, and experiences. The study's religion questionnaire has an indirect and simultaneous impact on students' enthusiasm to learn Arabic. The constant promotion of religion has been shown to increase student motivation, suggesting that a more fervent religious outlook will increase students' interest in learning Arabic. Additionally, a genuine and trustworthy religious character scale instrument has been created by Arofah et al. (2021).

CONCLUSION

According to the study's findings, UMMAT students show a negative association between the stigmatization of Arabic as a language of radicalization and terrorism and their drive to learn, but there is a good and significant relationship between learning motivation and religiosity. The combined results indicate that both variables have a considerable impact on motivation to study Arabic. According to theoretical implications, religiosity rather than Arabic stigmatization sensitivity can be used to predict motivation. Practically speaking, igniting interest in learning Arabic entails strengthening resistance to stigmatization by fostering meaningful perceptions and inspiring people by growing their religiosity, both of which are beneficial to Arabic language instruction.

The results of this research can help someone who is affected by negative stigmatization strengthen their self-confidence by cultivating perceptions that are built on common sense and examining various pieces of information in their entirety. The researcher recommendations for the next researchers who wants to study this theme is to use research subjects that still need to form the determination to learn Arabic.

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