STUDENTS' PERCEPTIONS OF THE FOUR INDICATORS OF RELIGIOUS MODERATION IN ARABIC TEXTBOOKS: CORPUS-BASED CRITICAL DISCOURSE ANALYSIS

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Abstract

A contextual Arabic textbook was compiled as a religious moderation program in UIN Maulana Malik Ibrahim, Indonesia. The moderation program was initiated by the Ministry of Religious Affairs. A textbook showing Indonesian culture was developed to differentiate Arabic textbooks from other countries, such as Germany and Saudi Arabia. The textbook contains four distinct indicators. This study explores the concordance and collocation of four indicators of religious moderation in Arabiyah Lil Hayah (ALH). It also investigated students' perceptions of the four indicators. Employing corpus-based critical discourse analysis, this study collected a corpus from the ALH book on student perceptions in txt form. This study identified that the indicator of National Commitment is present in several contexts, such as August 17, Islamic organizations, and elections. The Tolerance indicator is represented by the different opinions of the four madzhabs and the motto of Bhinneka Tunggal Ika. The teaching of non-violence was described in the Hajar Aswad incident in Makkah. Local culture was introduced in the context of culture, ethnicity, and traditional

food. Students use a variety of sentences to express their perceptions, including cause-and-effect, supposition, and rhetorical forms. When the discourse is personally relevant, pronouns are used to reflect this connection, with their expression of identity often aligned with their social community or gender, such as affiliations with NU (Nahdlatul Ulama) or their identity as women.

Keywords: *Arabic; Critical Discourse Analysis; Corpus; Religious Moderation; Textbook.*

Abstrak

Sebagai pelaksanaan program moderasi beragama Kementrian Agama, UIN Maulana Malik Ibrahim menyusun buku ajar Bahasa Arab kontekstual. Ini ditujukan untuk membedakan dengan buku ajar Bahasa Arab dari negara lain seperti Jerman dan Saudi yang tidak sama dengan budaya Indonesia. Dari latar belakang tersebut, peneliti ingin menjawab dua permasalahan, 1) bagaimana konkordansi dan kolokasi empat indikator moderasi beragama dalam buku Arabiyah Lil Hayah (ALH)? 2) bagaimana persepsi mahasiswa terhadap empat indikator tersebut? Penelitian menggunakan analisis wacana kritis berbasis korpus. Data berupa korpus yang dikumpulkan dari persepsi mahasiswa dan korpus dari buku ALH yang disusun dalam bentuk txt. Peneliti menemukan bahwa indikator komitmen kebangsaan termuat dalam beberapa konteks, seperti 17 Agustus, ormas Islam, dan pemilu. Indikator toleransi direpresentasikan dengan perbedaan pendapat dari empat madzhab dan semboyan Bhinneka Tunggal Ika. Anti-kekerasan dikisahkan dengan peristiwa Hajar Aswad di Makkah. Akomodasi terhadap budaya lokal dimuat dalam konteks budaya, suku dan makanan tradisional. Mahasiswa mempersepsikan dengan berbagai macam struktur kalimat, seperti sebab akibat, pengandaian, dan juga retoris. Mereka juga menambahkan aktor sosial sebagai inspirasi dan tokoh perubahan. Jika wacana yang ada berhubungan dengan mereka maka pronomina yang digunakan adalah "kita". Mereka cenderung untuk mengungkapkan jati diri mereka susai berdasarkan komunitas sosial, dan gender, seperti NU, dan Wanita.

Kata kunci: *Analisis Wacana Kritis; Buku Ajar; Bahasa Arab; Korpus*

INTRODUCTION

The religious moderation program launched by the Ministry of National Development Planning (Bappenas) in 2019 has become one of the 2020-2024 National Medium-Term Development Plans (RPJMN) (Kementrian Agama RI, 2019). In Presidential Regulation No.58 of 2023 (Peraturan Presiden Republik Indonesia Tentang Penguatan Moderasi Beragama, 2023), the government stipulates that policies, regulations, and lessons should reflect religious moderation, including 1) national commitment, 2) tolerance, 3) non-violence, and 4) accommodating local culture. Ministry of Religious Affairs makes the four indicators benchmarks for measuring religious moderation. Educational institutions under the Ministry of Religious Affairs were imposed to teach religious moderation using these four indicators. There is still insufficient oversight to ensure that foreign religious teachings align with Indonesia's educational indicators. This is particularly important for foreign language learning, including Arabic, to guarantee adherence to national standards.

References for Arabic learning, which are basic courses for new students in Islamic universities, were sometimes derived from textbooks from other countries with cultural differences from Indonesia. The examples of the sources are *al-ʿArabiyah baina Yadaik, Arabiyah Linnasyi'in,* dan *Durusul Lughah al-ʿArabiyah Li Ghairi Natiqina Biha,* dan *al-Lughah al-ʿArabiyah al-Mu'ashirah.* These textbooks offer knowledge about Arabic culture without contextual learning of the culture in Indonesia. This creates concerns that textbooks may interfere with religious moderation programmes in the college environment. Hence, some State Islamic Universities (PTKIN) have compiled their own Arabic

textbooks by incorporating local knowledge and culture. The insertion of local culture is in line with Law No. 24 of 2009, which states that mastery of foreign languages should promote national culture (Undang-Undang Republik Indonesia, 2019). Many Islamic Universities lack textbooks that are adapted to Indonesian culture. Among them, one of the Islamic universities developing its own Arabic textbooks is UIN Maulana Malik Ibrahim Malang, UIN Sunan Kalijaga Yogyakarta, and UIN Syarif Hidayatullah Jakarta.

All new students of UIN Maulana Malik Ibrahim Malang were required to study Arabic. This new adaptation to their encounter with Arabic, as well as their adaptation to a new level of education, makes them unfamiliar with the diversity in their new environment. Teaching religious moderation in Arabic textbooks is expected to provide a new understanding of social life. Since 2018, the Language Center of UIN Maulana Malik Ibrahim Malang has compiled an Arabic textbook entitled *Al-'Arabiyah Lilhayah*. This Arabic textbook contains Islamic values that align with Indonesian culture. For instance, a lesson on self-introduction introduced each region in Indonesia. UIN Sunan Kalijaga has a textbook called *Al-Jami'ah Lita'limi Lughah Arabiyah*. In contrast, UIN Syarif Hidayatullah compiled the textbook based on language skills.

Their studies found that the formulation of religious moderation is related to Islamic religious teachings in religious textbooks. Meanwhile, other studies (Dewi et al., 2024; Hanan & Rahmat, 2023; Helmawati et al., 2024; Mukhibat et al., 2024; Santoso et al.,2024; Sujono et al., 2022; Yasin & Khasbulloh, 2022). Mukhibat et al. (2024), Helmawati et al. (2024), Santoso et al. (2024), and Sujono et al. (2022), examined religious moderation in the university setting and the internalization of religious moderation in the

campus education curriculum. Their studies found that the formulation to cultivate religious moderation is related to the Islamic religious teachings in the religious textbooks. Meanwhile, other studies (Dewi et al., 2024; Hanan & Rahmat, 2023; Yasin & Khasbulloh, 2022), have examined religious moderation at the school level. Their research revealed that religious moderation is not only taught through one subject, but can be integrated by combining Pancasila lessons and religious texts.

However, previous studies have failed to explore the application of religious moderation in Arabic textbooks or how students perceive it. Afwadzi et al. (2024) conducted a study on religious moderation at UIN Maulana Malik Ibrahin Malang. Their study revealed that students understand religious moderation as religious tolerance; al-Qur'an and Hadith as a source of moderation guidelines, and religious moderation can be displayed through verbal, written, and daily practices. In contrast to previous studies, this study explores religious moderation values in Arabic textbooks called *Arabiyah lil hayah* volumes 1-4. It also examined students' perceptions of the four moderation indicators in textbooks.

RESEARCH METHOD

Two data collection techniques were used: text data conversion and focus-group discussion (FGD). The data was derived from the Arabic textbook *Arabiyah Lil Hayah* (ALH book) volumes 1-4 as well as student writings responding to the four indicators from the ALH book.

There were two data collection techniques, including text data conversion and focus-group discussion (FGD). The first technique was used to identify the concordance and

cooccurrence found in *Arabiyah Lil Hayah* textbooks. The *Arabiyah Lil Hayah* textbook was in PDF form. It was converted into txt files in the note application. The files were collected in txt. were checked to remove unnecessary words and numbers such as book numbers, lists of references, and introductions. After compiling into a corpus, we found 20754 words from 56235 tokens (characters, symbols, and words). The digital corpus data were processed and analyzed using AntConc 4.3.1.

The next stage of data collection was FGDs. FGDs were conducted in three sessions. Each session was attended by participants, resource personnel, and a team of experts. The first session was conducted by 34 first-semester students. It was held on October 9, 2024 from to 2-3.15 p.m. The second session was held on the same date at 3.15-4.30. This session was conducted by 33 first-semester students. The third session was held on October 29, 2024, at 3.15-4.30, attended by 37 participants. They were from different study programmes at the Faculty of Tarbiyah.

Before the FGD, participants were required to understand religious moderation and its four indicators. The resource person explained religious moderation and its examples in the ALH book for approximately 15 minutes. After that, the participants were divided into to 5-6 groups to discuss the topic. They completed open-ended questions on Google Forms. The data stored in Google Forms were processed and analyzed further using critical discourse analysis.

After collecting 20754 words from the txt. We analyzed the data using the AntConc application. Prior to the analysis, we first determined which words were key in representing the four indicators of religious moderation in the textbook. After

determining the distribution of keywords in ALH textbooks, we calculated the frequency of keywords related to the four indicators of religious moderation. Concordance and co-occurrence were analyzed using AntConc.

We analyzed students' discourse on their perceptions of the four indicators using Fairclough's model. First, we analyzed the use of language when students conveyed their descriptions, such as the use of metaphors and social actors who appeared as subjects or objects in the discussion. Second, we analyzed the strength of students' statements in their speech, focusing on whether there is an emphasis on interest and identifying aspects that can be included in the interpretation area. Third, we began to uncover the social aspects of the students' perceptions.

FINDINGS AND DISCUSSION

Concordance

Concordance can be described as Keywords in Context (KWIC) (Eriyanto, 2022). According to Baker (2006), concordance analysis aims to determine how a word is used in a particular context in the corpus. Concordance analysis is used to reveal a more in-depth picture of a case than simply counting a word. Therefore, we first discuss the occurrence of keywords in textbooks.

The first indicator, National Commitment, is represented in national activities, such as independence ceremonies, August 17 competitions, elections, and stories of heroes. All these contexts are connected to the keyword Indonesia. From the analysis in AntConc, the word Indonesia translated into Arabic as إندونيسـيا was found to have 246 nodes (hints). The context of Indonesia appears in several groups. First, Indonesia, in the context of

geography; second, independence; third, as a tourist destination and in the eyes of the world; fourth, pollution and environmental awareness; fifth, in the context of Islam, ulama, and mass organizations; and sixth, politics.

In the book analyzed, the word "Indonesia" is discussed as a rich country. In the book, there are adjectives كثيرة (katsirah) which means "a lot" and also عظيمة ('adzimah) which means "big". The sentence إندونيسيا من جزر كثيرة (Indonesia consists of many islands) is used three times. The word katsirah is associated with the word "Indonesia as an archipelago" جزر juzur (islands) and consists of many qabail (tribes), while the adjective adzimah (great) is juxtaposed with the word Indonesia as a great nation daulah (nation). The repetition of words in a discourse aims to instill ideology and hidden messages, as noted by Ali and Asaad (2019) in political discourse. It can also facilitate the acceptance of foreign languages in textbooks (Juan, 2019).

Frequently repeated phrases also occur in the form إندونيسيا مشهورة Indonesia masyhurah (Indonesia famous) and إندونيسيا غنية Indonesia ghaniyah (Indonesia rich). These two phrases are used in different contexts. The word mayshurah is used to indicate the tourist attractions of al-amakin al-siyahiyah, while the word ghaniyah is used for things that are more specific to Indonesia's advantages, such as natural resources (tsarwati tabi'iyah), abundant natural energy (thaqah wal mawal), and diverse traditional food (nawa'i tha'am). Appropriate diction is used to avoid misunderstandings (Aswad & Sardi, 2023). The famous word masyhurah is also found in a political context with the verb تشتهر tusytaharu (famous). This aims to introduce students to Indonesia, which is famous as a democratic country with many political parties as representatives of the people's voicesoice.

Apart from repetition in several phrases used, we also found nominalization of verbs. Arabic nominalization (Rosenhouse, 1990) is widely used in the modern era rather than the classical one, and writers are more likely to use nouns if they do not want to relate to time (Killean, 1967; Khamimah et al., 2022). Examples are presented in Table 1. No. 2. The verb يحتفل *yahtafilu* (celebrate) which indicates the present tense verb is used as a context for habits carried out when events are spoken. Another context, example No. 1, is that the word used is the noun احـتـفـال *ihtifal* (celebration) which is used to express important events that occur every year.

Table 1. *Indonesian Concordance in the Context of Independence*

No	Left context	Nodes	Right context
1	عطلة رسية وطنية لمعظم الدول .واحتفال يوم استقلال	إندونيسيا	ف التاريخ سبعة عشر من أغسطس. إن
2	سنة ١٩٤٥ م. لذلك يحتفل سكان إندونيسيا بيوم استقلال	إندونيسيا	في كل شهر أغسطس بنواع المسابقات. وهذه
3	الأول والثان يدرسان ف نفس المرحلة. أعلن استقلال	إندونيسيا	ف الساعة العاشرة صباحا ف السابع عشر

Environmental discourse is also featured in the analyzed textbook. The word "Indonesia" is described as a country with natural disasters, such as floods (*al-suyul*), earthquake in Joga (*al-zalazil*), *al-fayadhan* tsunami floods in Aceh, and volcanic eruptions (*infijarul burkan*). The insertion of knowledge about natural disasters in Indonesia adds value to the national commitment to protect the surrounding nature. Environmental topics have become hot lately and appear in various foreign language textbooks in Islamic majority countries, such as Morocco (Mliless & Larouz, 2018), Pakistan (Zahoor & Janjua, 2020), and Indonesia (Ginting et al., 2024).

The book also takes a popular culture and relates it to the past history of a lesson for today's youth. Contemporary phenomena such as brain drain lead Indonesian students abroad to choose to stay and work in their host countries (Yunitasari et al., 2021), is associated with the story of K.H. Hasyim Asya'ari chose to return to Indonesia after studying for six years in Makkah to become a role model of love for the country. The cases of violence in Indonesia, such as bullying that often occurs at Campus Orientation events (Borualogo & Casas, 2022), is associated with the story of the Prophet Muhammad dealing with the commotion between the Arab tribes through peaceful dialogue.

We also identified the normalization of words and the use of symbolism to represent tolerance for differences. Differences are something that cannot be accepted by society. This normalization discourse appears to shift the unacceptable to something good (Krzyżanowski, 2020). The textbook used this method by taking a fragment of the Prophet's hadith which reads اختلاف إمتي رحمة *ikhtilafu ummati rahmat* (the differences among the Companions of Muhammad (s) are a mercy for Allah's servants). This sentence shows the acceptance of differences as one of Allah's blessings to his servants. This sentence shows the acceptance of differences as one of Allah's blessings of his servants. This sentence is explained in conversational discourse to help students understand better. Another method is the symbolization of the motto Bhinneka Tuggal Ika, which means unity in diversity (Undang-Undang Republik Indonesia, 2019).

The motto is used in this book to reflect tolerance in Indonesia. The motto *Bhinneka Tunggal Ika* is used in the context of living in different cultures, religions, and languages and is

repeated twice to give the impression of the importance of respecting differences.

Table 2. *Concordance of the Word Bhinneka Tunggal Ika*

No	Left context	Nodes	Right context
1	لوصف وحدة الشعب الإندونيسي الذي يتكون من الثقافات واللغات والأعراق والد نايات المتعددة. كتب شعار	بينيكا تونجال إيكا	على أشرطة يقبضها جارودا بانتشاسيلا الذي هو رمز دولة إندونيسيا. وقد ت
2	ثروة وقوة عندما توحد الشعب وتعايش. فالشعب الإندونيسي مهما اختلف فإنه واحد. يتم تقيق شعار	بينيكا تونجال إيكا	في حياة الشعب من خلال الاحترام المتبادل بين المجتمعات بغض النظر إلى
3	ثروة وقوة عندما توحد الشعب وتعايش. فالشعب الإندونيسي مهما اختلف فإنه واحد. يتم تقيق شعار	بينيكا تونجال إيكا	في حياة الشعب من خلال الاحترام المتبادل بين المجتمعات بغض النظر إلى

The content of local culture shows plural words such as الثقفات *al-tsaqafat* (culture), and الشعوب *al-syu'ub* (tribe). In addition to plurals, the authors also use the verbs يـخـتـلـف *yakhtalifu* (different) and يتكون من *yatakawanu min* (consisting of). These verbs highlight cultural differences among various Indonesian tribes. Many tribes appear in the textbook, such as جاوية *jawiyah* (Javanese women), مادورية *maduriyah* (Madurese women), سونداوية *sundawiyah* (Sundanese women). The addition of the morpheme يـة *yah* to the word "tribe" changes the meaning of the words Javanese, Sundanese, and Madurese to Javanese, Sundanese, and Madurese. These tribes are included in the context of self-introduction so that students can introduce themselves to their respective tribes in Arabic.

Indicators of local culture can also be seen in the mention of traditional Indonesian food. There are many traditional foods found in the textbook, including tempeh, rendang, and tofu. Two of the words are translated with the same word طـافو ,تمبي, and

راندانج. These three terms represent Indonesian specialties that are well known internationally.

Collocation

From the keywords used to represent the four indicators of religious moderation, such as رسـول ,بينيكا تونجال إيكا ,إختلاف ,إندونيسـيا, tempeh, and tofu, ,السونداوية ,المادورية ,الجاوية ,الشعب ,الله صلى الله عليه وسلم, all coexist with other words or are associated with other words. Cooccurrence in AntConc can also be called collocation to determine the strength of the tendency of a word with another word. The purpose of collocation analysis is to illustrate the author's tendency to associate one keyword with another so that it can show the stereotype of a group or person.

The first keyword, "Indonesia" is written إنـدونـيسـيـا is associated with the conjunctions *fi* (in) and *daulah* (country) (see Table 3). *Fi* is the first link while *daulah* is the second. Thus, the author of the textbook describes Indonesia as a country. Overall, the word *fi* (in) which is a spatial word indicates what is in Indonesia. The third and fourth most common words *al-tsaqafah* (culture) and *ghaniyah* (rich). Combined, they highlight Indonesia as a culturally rich country.

Table 3. *Indonesian Word Collocation in ALH*

Collocate	Rank	Freq(Scaled)	FreqLR	FreqL	FreqR	Range
في	1	3200	62	45	17	1
دولة	2	320	21	9	12	1
ف	3	15830	150	110	40	1
الثقافات	4	160	15	12	3	1
غنية	5	70	9	0	9	1

For the keyword *ikhtilaf* (difference) (see Table 4), the words most associated with it are *qabuluhu* (accept it), *ahlu* (experts), *al-*

istidlal (use of Islamic religious arguments). From the frequency of words that are often associated with *ikhtilaf* (difference), the authors of the textbook provide an understanding that the differences that occur in *ahlul istidlal* (experts in Islamic religious law) are accepted if they do not conflict with the Qur'an and Hadith.

Table 4. *Collocation of the Word Ikhtilaf*

Collocate	Rank	Freq (Scaled)	FreqLR	FreqL	FreqR	Range
قبوله	1	10	2	1	1	1
أهل	2	200	3	1	2	1
الاستدلال	3	20	2	1	1	1
سبيل	3	20	2	1	1	1

The next keyword is Unity in Diversity. In the book, the word Unity is associated with *syi'ar* شــعـار (motto), معنى *ma'na* (meaning) and حفmathaf (museum), الشــعـب *al-syu'ub* (tribes). Through these associations, the authors of the ALH book emphasize the understanding of *Bhinneka Tunggal Ika* as the motto of the Indonesian nation, with the museum serving as the context for this conversation.

Table 5. *Collocation of the words Bhinneka Tunggal Ika*

Collocate	Rank	Freq (Scaled)	FreqLR	FreqL	FreqR	Range
شعار	1	160	9	7	2	1
معنى	2	30	3	3	0	1
متحف	3	20	2	2	0	1

The word رسول الله *rasulullah* (Muhammad the messenger of Allah) in the ALH book is associated with several words of equal frequency (see Table 6). The top word is فقول *faqaulu* (then said). Before the word *qaul* there is a conjunction word *fa* (then). This indicates that there is a problem before bringing up the words of the Prophet. The Prophet's words in this context are *ibda' binafsika* (start from yourself).

Table 6. *Collocation of the Prophet's Words*

Collocate	Rank	Freq (Scaled)	FreqLR	FreqL	FreqR	Range
فقول	١	10	1	1	0	1
الانتماء	2	10	1	1	0	1
بأشياء	2	10	1	0	1	1
بنفسك	5	20	1	0	1	1
يناسب	5	20	1	0	1	1
ابدأ	7	30	1	0	1	1
تعني	8	50	1	1	0	1
فهمت	8	50	1	0	1	1

The word الثقافة *al-tsaqafah* (culture) is associated with the verb تعتبر *tu'tabaru* u (understood), *yakhtalifu* (different), توجد *tujadu* (found). These associations describe a diverse range of cultures.

Table 7. *Collocation of the Word Tsaqafah.*

Collocate	Rank	Freq (Scaled)	FreqLR	FreqL	FreqR	Range
وتعتبر	1	10	1	0	1	1
الأخر	2	20	1	0	1	1
الكبير	3	50	1	1	0	1
يختلف	3	50	1	0	1	1
توجد	5	120	1	1	0	1
واحد	6	150	1	0	1	1
البلد	7	210	1	1	0	1

The word *al-syu'ub* (tribes) is one of the indicators reflecting the content of local culture in the textbook. It can be seen in the top order of collocation of the word *al-syu'ub* in Table 8. The word الاندونيسى *al-Indunisiyi* (Indonesianness) is the first word associated with *al-syu'ub*. The addition of the article ي *ya'* at the end of a word functions to change a noun to an adjective. From the combination of *al-syu'ub al-Indunisiyi* means Indonesian tribes or tribes originating from Indonesia have Indonesian characteristics. The next word related to *al-syu'ub* is political

words, such as حزب *hizb* (party), *al-syi'ar* (motto), تونجال إيكا *tunggal ika* (one unity). From these collocations, it can be concluded that the ALH book portrays Indonesian tribes as having a united spirit to defend the homeland, represented by several political parties within a parliamentary system.

Table 8. *Collocation of the Word Al-Syu'ub.*

Collocate	Rank	Freq (Scaled)	FreqLR	FreqL	FreqR	Range
الإندونيسي	1	340	9	0	9	1
وحزب	2	130	6	2	4	1
حياة	3	220	4	4	0	1
الشعار	4	90	3	2	1	1
النواب	5	130	3	1	2	1

STUDENTS' PERCEPTIONS OF FOUR INDICATORS OF RELIGIOUS MODERATION

Use of Conjunctions to Show Perception

For the indicator of "National Commitment," students employed conjunctions to express their opinions. This is seen in the context of August 17 in Examples 1.1 and 1.2:

> Example 1.1. This dialogue indicates that by participating in the flag ceremony and Independence Day competition, we can show our love for the homeland and country and memorize that in the past, the heroes defended this homeland by sacrificing their lives.

> Example 1.2. By holding Independence Day commemoration, it makes the bonds of brotherhood grows stronger as we commemorate the heroes' struggle for independence, which was marked by great sacrifice.

Examples 1.1. and 1.2. show correlative conjunctions used, including *by... can...* and *by... make...* The use of these correlative

conjunctions links the text in a book. The context taken is Independence Day that result of "strengthening ties of brotherhood and love for the country". The use of conjunctions helps students create argumentative explanations (Sobari et al., 2024), such as their opinions about the Independence Day discourse or their opinions about Islamic organizations such as Fatayat, Muslimat, Muhammadiyah, and Nahdhatul Ulama. Other examples show the use of subordinating conjunctions within the context of Islamic organizations, as seen in Example 1.3. In the dialogue featuring a Muslim woman, a member of the Fatayat and Muslimat mass organizations, several indicators of national commitment are evident through her role and participation in these organizations.

> Example 1.3. "Agree, maybe, joining this organization will increase our love for the organization provided by NU and maybe we will understand Islam better through NU."

In Example 1.3. there is a conjunction *maybe......will*. The presuppositional conjunction is used to rationally convey their ideas in relation to the text in the ALH regarding the Nahdhatul Ulama text. This conditional sentence was applied by students who were not part of the NU organization. Thus, so the words *maybe* and *will* are used. Students assume that joining NU organizations will increase their love for the organization and broaden their knowledge of NU. According to Noordman and Wietske (1997), conjunctions play a crucial role in discourse representation, influencing the reading process and having psychological effects that foster integration between the reader and community within the text.

Table 9. *Rhetorical Structure of Student Perceptions in the Context of Islamic Mass Organizations*

Topic	Comment
In the discourse featuring a Muslim woman who is part of Fatayat and Muslimat mass organizations, several indicators of national commitment can be identified through her role and participation in these organizations.	Generally, involvement in the Fatayat and Muslimat mass organizations can be a positive indicator of national commitment, especially in terms of community service, the implementation of national values in religious life, and women's empowerment as part of national development.

Rhetorical Structure

Another way of expressing opinions other than conjunctions is using rhetorical structures. An example can be seen in Example 1.4. in the context of the Fatayat and Muslimat organizations in fighting for nationality. According to Tarigan (2009) rhetorical structures are topic, pivot, and stress or to be simplified as topic and comment. The topic can be old information and the comment can be new information. Example 1.4 can be described as a rhetorical structure, similar to Table 9.

Example 1.4. "In the discourse featuring a Muslim woman who is part of Fatayat and Muslimat mass organizations, several indicators of national commitment can be identified through her role and participation in these organizations. Generally, involvement in the Fatayat and Muslimat mass organizations can be a positive indicator of national commitment, especially in terms of community service, the implementation of national values in religious life, and women's empowerment as part of national development".

In the topic, the student re-describes a context in the book, a Muslim woman who is part of Fatayat and Muslimat mass

organizations, then she adds a comment of new information that involvement in the two organizations strengthens the commitment to the nation such as service and woman empowerment. In a comment on Table 9, the pivot is in the form of a connecting conjunction between two long sentences in the paragraph, namely "Generally". While the emphasis in the comment is "involvement in the Fatayat and Muslimat mass organizations can be a positive indicator of national commitment".

Social Actors as Inspirational Figures and Agents of Change

According to students' perceptions, social actors are seen as inspirational figures and agents of change. According to Tarigan (2009), actors can be students themselves or social figures. In the rhetorical structure, a student reveals himself to be a follower of Nahdhatul Ulama. The social actor acts as an "agent" in the semantic structure and "More love and greater dedication in worship" as an "agent". Then, "reflecting the first principle of Pancasila" as a complement. In the rhetorical structure of the commentary section, there is an emphasis at the end of the sentence, namely "reflecting the first principle of Pancasila".

Other social actors are Indonesian scholars such as K.H. Hasyim Asya'ri, K.H. Ahmad Dahlan, and Seikh Maulana Malik Ibrahim. Students provide perceptions of what they read about K.H. Hasyim Asy'ari decided to return to the country. They dubbed K.H. Hasyim Asy'ari as an inspirational figure by using the clauses "to inspire" and "NU takes lessons". Additionally, they compared this to the current situation where many Indonesian scholars choose not to return to Indonesia after completing their doctoral studies, as they receive job offers abroad.

With regard to women's emancipation, students brought up the R.A.. Kartini. Kartini cannot be separated from their response to the context of women presented in the textbook that women have the same role as men in the government. If we trace the word R.A. Kartini in students' perceptions collocated with the words "change" and "education" at the top as seen in Table 10. Students describe R.A. Kartini as a figure of change in the realm of education considering that women in the colonial era were not given space for education and career. R.A. Kartini wanted to change that situation.

Another social agent is Prophet Muhammad. Students view Prophet Muhammad as an agent of change who advocates non-violence and prioritizes dialogue over conflict, in contrast to ignorant Arabs. Their description of the Prophet as an agent of change can be seen from the most used verb which is "to resolve" the object of "dispute" and there is a complementary "with dialog". From this reading of the anti-violence context, students perceive that disputes can be resolved through dialogue, as taught by the Prophet.

Table 10. *Collocation of R.A Kartini's Words in the Context of Women's Emancipation*

Collocate	Rank	Freq (Scaled)	FreqLR	FreqL	FreqR	Range
CHANGE	1	210	7	7	0	1
EDUCATION	2	224	5	5	0	1
BY	3	392	5	5	0	1
ANDIL	4	224	4	0	4	1
ENTITLED	5	70	3	0	3	1
LIKE	6	560	5	5	0	1
WOMAN	7	896	5	1	4	1
FOLLOW	8	168	3	0	3	1

INITIATIVE	9	28	2	2	0	1
WORLD	10	56	2	0	2	1
IN	11	2800	7	4	3	1

Use of the Pronoun "We" and Personal Identity

The use of the pronoun 'We' functions to either include or exclude, or to recognize authority or community (Macarro, 2002; Pennycook, 1994). Zupnik in Íñigo-Mora (2004), explains that the pronoun "we" has a persuasive function. This word can favor one social community, while simultaneously excluding others. This can be seen in how male and female students write their perceptions in the context of women's participation in elections. The students position themselves as part of the women who struggle and build careers. For example, they use the phrase 'As Indonesian women, we must' at the beginning of the discourse.

The use of our pronoun is seen in the motto of *Bhinneka Tunggal Ika*. In addition to explaining the motto of *Bhinneka Tunggal Ika*, students also used invitational sentences, such as the word "let's" or "we must". The use of 'we' reflects their unity as Indonesians, embodying the practice of the motto *Bhinneka Tunggal Ika*.

The frequency of words in their perceptions is shown in Figure 1. The pronoun "we" is used more, the words "one" and "different" also appear. The words used suggest that all students perceive themselves as different yet united.

Figure 1. *Wordcloud of Word Distribution Frequency of Bhinneka Tunggal Ika*

Table 11 presents the discourse on religious moderation in a cultural context. Students express their perceptions using the pronoun "we." This indicates that they are part of Indonesian people with a sense of belonging to Indonesian culture. As seen in No.1, students shared their views by adding their experiences of visiting Bali and capturing images that reflected the harmony found there.

Table 11. *Discourse on Local Culture*

NO	DISCOURSE
1	Indonesia has a rich diversity of cultures, languages, and religions. Given this diversity, unity and mutual tolerance must be upheld. For example, when visiting Bali, where Hindu is the majority religion, we encounter different cultures and languages. Therefore, we use our national language, Indonesian, and respect religious and cultural rituals, ensuring that we maintain cultural tolerance.
2	From this conversation, we can conclude that Indonesia has languages, tribes, and cultures, and we must preserve them.
3	The diversity in Indonesia is a blessing that we must be grateful for because we can learn from them.
4	In my opinion, the diversity of cultures, languages, and religions can be mixed well if we appreciate and respect each other. This makes daily activities safer and more peaceful.

NO	DISCOURSE
5	The variety of languages, religions, and cultures in Indonesia creates a society rich in diversity, yet united by the strong bond of Pancasila, which serves as the foundation of the country and ensures harmony among its various groups.
6	We should be proud to be citizens of a country with a variety of cultures, languages and religions.
7	By discussing cultural diversity, we become more aware of each other, understand each other, and love our own country.
8	The cultural, linguistic, and religious diversity in Indonesia is an undeniable reality. The perception of this diversity is very important because it affects the way we interact with others who differ from us. By understanding and appreciating diversity, we can build a harmonious and inclusive society.

Words frequently mentioned by students can be seen in Word Cloud 2.2. and Pie Chart 2.1. Out of 1297 words, the word "Indonesia" was mentioned 62 times; "culture" was mentioned 38 times; "language" was mentioned 31 times; and "we" was mentioned 39 times. The word "Indonesia" is at the highest rank followed by the use of the pronoun "we." This was followed by "culture" and "language, which were mentioned 38 and 31 times, respectively. The verb that is often used is "appreciate," which is used 13 times and collocates with the words "respect" and "others." It can be concluded that students aim to demonstrate unity as Indonesian citizens, valuing and respecting each other's culture and language in the country.
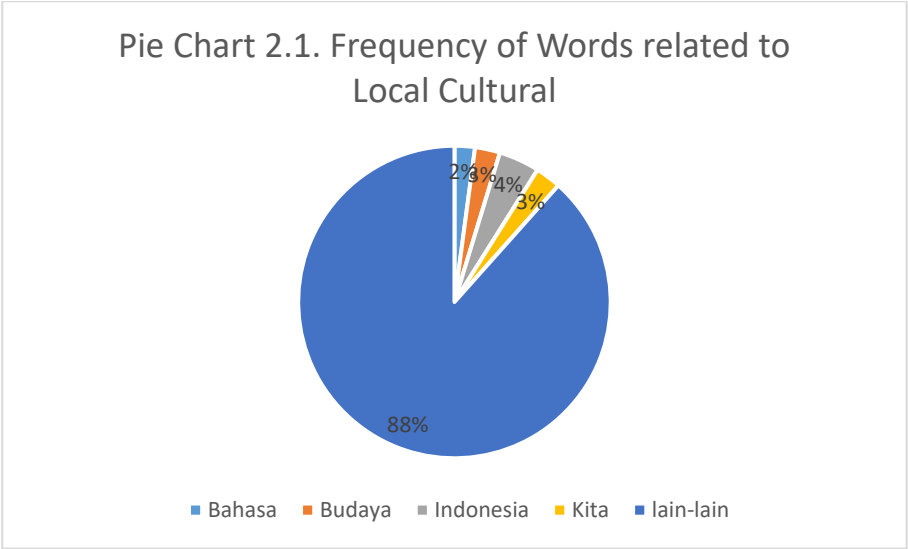
Pie Chart 2.1. Frequency of Words related to Local Cultural

- Bahasa
- Budaya
- Indonesia
- Kita
- lain-lain

Table 12. *Collocation of the Word "Appreciate"*

Collocate	Rank	Freq(Scaled)	FreqLR	FreqL	FreqR	Range
Respect	1	160	8	3	5	1
Others	2	60	5	2	3	1

Normalizing the Word "Difference"

Disputes have arisen regarding the differences in the history of Islamic scholarship. The differences in Muslims in Indonesia were noticed long ago by K.H. Hasyim Asy'ari (2022). He emphasized that there are differences that are misleading (bid'ah), and there are also innovations (ikhtilafi) in terms of benefits that did not exist during the time of the Prophet but were permissible. The difference is shown in the ALH book, which quotes the Prophet's words ikhtilafu ummati rahmat (the differences among the Companions of Muhammad (s) are a mercy for Allah's servants). From this sentence, students normalized the difference that occurs among Muslims as

something positive and acceptable. Their discourses are presented in Table 13.

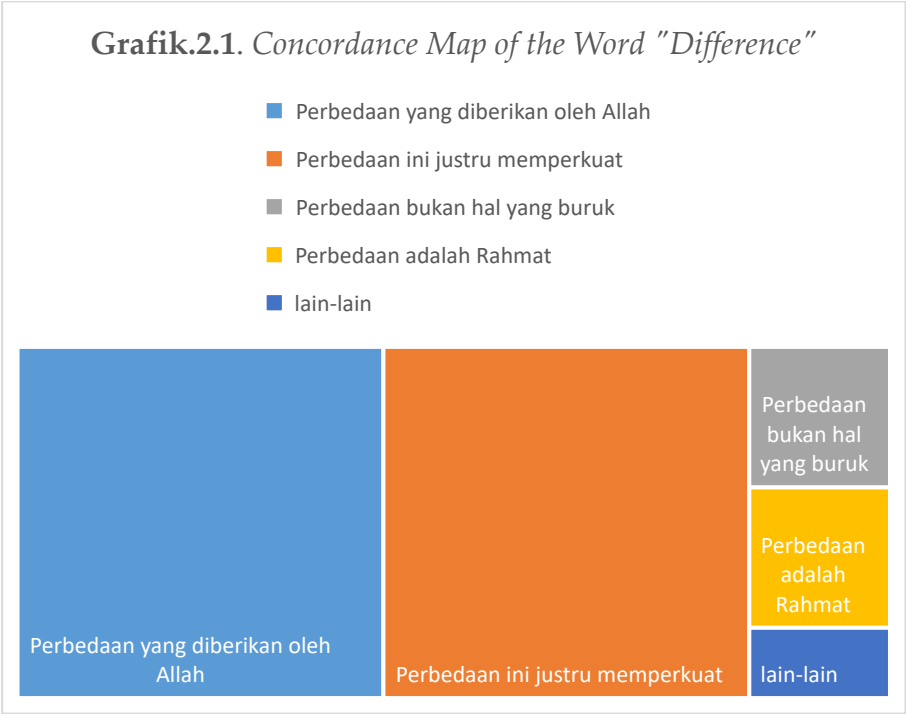**Table 13**. *Discourse on Tolerance from the Prophet's Speech*

NO	DISCOURSE
1	Overall, this dialogue reflects a strong sense of tolerance, where differences are viewed as something that brings goodness, in line with the meaning of the hadith discussed. Discussions seeking understanding and respect for diverse views are the main indicators of tolerance in this discourse.
2	This difference is a blessing from Allah in Indonesia. Therefore, we must be grateful for this blessing and remain tolerant..
3	Every religion and Islamic organization is different. We must practice mutual tolerance and avoid believing that the religion or organization we follow is best or perfect.
4	This understanding encourages mutual respect and reduces conflict among religious communities by emphasizing that differences in opinion can bring benefits and tolerance to society.
5	The difference between people of different religions is a blessing from God. If we do good, God blesses. Conversely, if we do wrong, Allah will not bless us.
6	As humans living in a religious country, we must appreciate the differences that exist, because in reality, all differences are a blessing from God that we should be grateful for and proud of.
7	These differences lead to differences in tolerance. Through these differences, we can learn many things that bring us grace as we gain broader knowledge.

If we examine concordance, the word "difference" is paired with sentences as shown in Graph 2.1. Students use the sentences "differences given by God", and "these differences actually strengthen" more than others. This is students' exploration of the Prophet Muhammad's sentence "the differences among the Companions of Muhammad (s) are a mercy for Allah's servants". This confirms that students believe the differences that come from God are good and can strengthen both faith and community. They associate differences with goodness, as

goodness is seen as a blessing from God. This belief aligns with Allah's words:

"Whatever good befalls you is from Allah and whatever evil befalls you is from yourself." (QS. Al-Nisa: 79).

Grafik.2.1. *Concordance Map of the Word "Difference"*

■ Perbedaan yang diberikan oleh Allah
■ Perbedaan ini justru memperkuat
■ Perbedaan bukan hal yang buruk
■ Perbedaan adalah Rahmat
■ lain-lain

Perbedaan yang diberikan oleh Allah | Perbedaan ini justru memperkuat | Perbedaan bukan hal yang buruk / Perbedaan adalah Rahmat / lain-lain

CONCLUSION

The representation of the four indicators of religious moderation in the textbook *Arabiyah Lil Hayah* (ALH) is comprehensive, with various forms and methods of incorporating moderation values into the Arabic curriculum. Among the four indicators, national commitment is given considerable emphasis, covering topics such as political contexts, community organizations, environmental issues, and social actors, such as ulama' and national figures. Students use several techniques to convey their ideas. In the discourse that are close

to them, such as Indonesian culture, motto, and gender, they show an inclusive attitude by using the pronoun "we." They also employed a rhetorical structure in their delivery, providing additional information on matters deemed necessary and normalizing aspects that may initially seem unfavorable, such as differences, to promote moderation.

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