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SOCIALIZATION OF FAST ARABIC READING METHODS FOR SANTRI AN-NIKMAH INSTITUTE HICIRAC IN CAMBODIA

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Abstract:

Cambodian Muslims experienced depopulation After the Civil War when the Red Army led the Government. Along the way, with the permission of Allah SWT, Muslims are now starting to develop themselves and their religion. Of the eight hundred thousand Muslims, in 2020, the millennial generation will dominate. The Cambodian Muslim community needs assistance from fellow ASEAN countries, such as Indonesia, to develop Islamic educational institutions. Even though they are a minority, they enjoy the freedom of worship, built mosques, prayer rooms and Islamic Schools, and even formed an institution specifically for Muslims called HICIRAC (Highest Council for Islamic Affairs Cambodia). The new millennial generations who dominate Cambodia's Islamic society are their hope for a glorious future and the glory of Islam; they will be a milestone in the development of Islam in Cambodia, so they need to be provided with fast learning methods and speedy learning to read the Holy Qoran. They were educated at the An-Nikmah Institute, a superior and flagship Islamic Education Institution owned by HICIRAC. The socialization of the Saminyah method is a small effort dedicated to enriching various ways of Al-Quran and Islamic education for the Cambodian Muslim community.

Keywords:

Fast_Arabic_Reading; Learning_Method; Arabic_Language

Introduction

The needs of Cambodian Muslims for personnel who help them in spreading Islam and their hopes are very high, especially in terms of the mental and spiritual welfare of the community in general and the eradication of Arabic illiteracy in particular. The new millennial generations who dominate Cambodia's Islamic society are their hope for a glorious future and the glory of Islam. They will be a milestone in the development of Islam in Cambodia. They must be provided with fast learning methods speedy learning to read the Holy Qoran. They were educated at the An-Nikmah madrasa, a superior and flagship Islamic Education Institution owned by HICIRAC. Increasing the capacity of Madrasah An-nikmah students as preachers and preachers must continuously be honed and developed, including their ability to choose easy and practical methods in teaching Arabic script to adults. The characteristic of adult society is that they always want things quickly and practically, so there is a need for ways to help them in their efforts to eradicate Arabic illiteracy quickly and virtually.

After the collapse of the Champa kingdom, after ruling between the second and fifteenth centuries in areas that now include central and southern Vietnam, Muslims moved to various regions, including Cambodia. The Cham Muslims in the country played a role in the spread of Islam. The Cham ethnic group has converted to Islam since meeting traders and artisans from Arabia and India. They migrated to Cambodia in the 15th century, along with the arrival of ethnic Malays who were also followers of Islam. Muslims in Cambodia continued to grow until, in 1975, hundreds of mosques had been built with around 300 religious teachers and 300 preachers. Many teachers studied in Malaysia and various Islamic universities in Cairo, India, or Medina (Cantika, 2022).

Islam is the religion of the majority of Cham (also called Khmer Islam) and the Malaysian minority in Cambodia. According to Po Dharma (<https://p2k.stekom.ac.id>, n.d.), there were 150,000 to 200,000 Muslims in Cambodia as of late 1975. Persecution under the Khmer Rouge resulted in their numbers being eroded, however, and by the late 1980s, they may not have regained their former strength. In 2009, the Pew Research Center estimated that 1.6% of the population, or 236,000 people, were Muslim. All Cham Muslims are Sunnis (KBRIPhnompenh, 2021) from the Shafi'i school. There is also a growing Ahmadiyya Muslim community in Cambodia. Po Dharma divides Cham Muslims in Cambodia into traditionalist and orthodox branches.

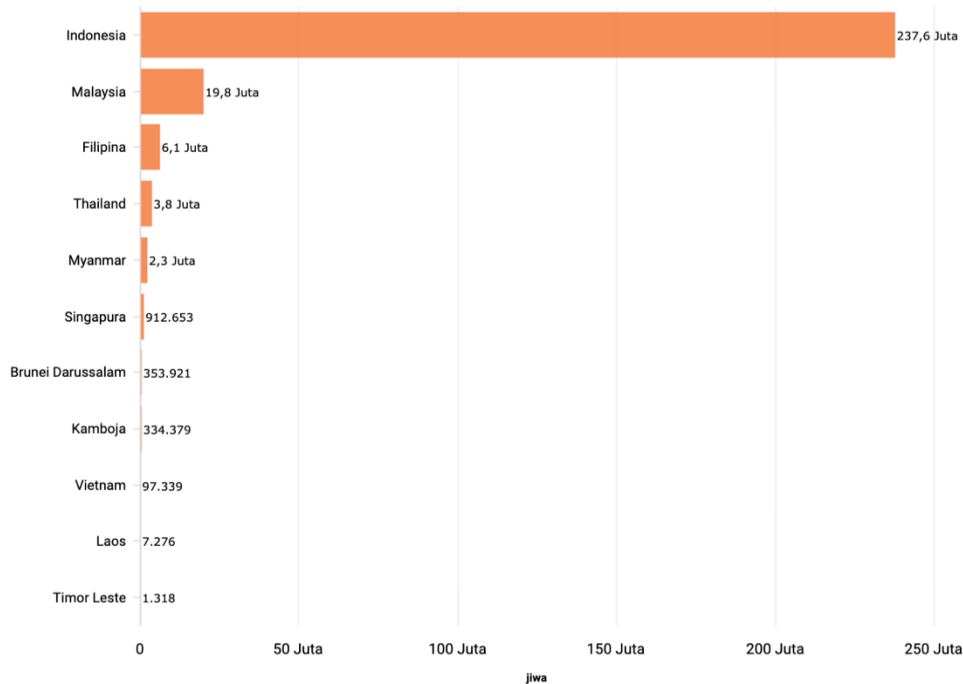


Figure 1. Number of Muslim residents in ASEAN, 2023

According to a report issued by The Royal Islamic Strategies Studies Center (RISSC), based in Amman, The Hashemite Kingdom of Jordan, in 2023, the Muslim population in Cambodia is 334,379 (three hundred thirty-four, three hundred and seventy-nine) people, or occupying the eighth position out of eleven countries that are members of ASEAN (RISSC, 2023).

However, according to other sources, the Muslim population of Cambodia is now estimated at 800 thousand to one million people or around 6% of the total population of the Kingdom of Cambodia, which is 14.8 million people. It is also estimated that the Cambodian Muslim population has built around 625 mosques, 850 prayer rooms, and more than 1000 Islamic Schools (Habibullah, n.d.). The Cambodian Government has now agreed to appoint and pay 1,700 Muslim teachers as civil servants or contract employees. In the education sector, Muslim students are no longer required to wear uniforms according to regulations, so that they can wear headscarves to school (Leba, 2019). In the political field, several Muslims have succeeded in holding positions in parliament or Government. Some of them are Muslim women. Several hospitals have also begun providing Muslim prayer rooms (Leba, 2019). This makes Cambodia recognized as a non-Muslim country that is friendly towards Muslims (Leba, 2019). According to Hasram (Hasram, 2022), there are several pro-Muslim Cambodian government policies, where the government provides a guarantee of halal certainty for consumption by 2.0 percent of Muslims in the country, and has the potential to increase the Muslim economy in the food and beverage industry, as well as tourism, apart from that, the legalization of the hijab provides guarantees for Muslim women to be able to participate in public spaces freely without worrying about discrimination because of their identity and what they wear.

One of the problems experienced by Muslims in Cambodia is that all Islamic educational institutions in Cambodia are very dependent on donations from abroad. On the other hand, Islamic educational institutions in Cambodia do not yet have standard standards, especially in the aspects of curriculum, teaching staff, teaching materials, and educational facilities. With

the absence of common standards, especially in the field of curriculum, the condition of Islamic education in Cambodia does not yet have standard measures, especially in the aspects of curriculum, teaching materials, and standards for teaching staff and teaching staff, as well as being very open to Islamic education institutions accepting donations from Muslim groups outside Cambodia or other countries. Otherwise, it will be very vulnerable for Islamic educational institutions such as Islamic Schools to be influenced by transnational religious ideas that have violent ideologies in achieving their goals. Suppose transnational religious beliefs that tend to bring radicalism in their ideology enter the life of Islamic educational institutions (Islamic Schools) in Cambodia. In that case, it will undoubtedly disrupt the stability of the Cambodian state, even the ASEAN region (Habibullah, n.d.). Even though they are a minority, they enjoy the freedom of worship, built mosques (Lestari, 2015), and even formed an institution specifically for Muslims called HICIRAC (highest Council For Islamic Affairs Cambodia). Yahyani et al. (Yahyani et al., 2020) in his research, it was stated that Islamic religious education in several areas such as the Krouch Chmar area began to develop with the existence of an integrated school system where this school had a combination of curriculum, namely the national curriculum and the Islamic religious education curriculum, through this school finally.

The Muslim community experienced depopulation After the civil war when the Red Kmer led the Government, and along the way, with the permission of Allah SWT. Now, Muslims are starting to develop themselves and their religion. Of the 800 Muslims, in 2020, the millennial generation will dominate (Henry, 2020). This is an opportunity for the development of Islam progressively and productively if the younger generation is educated with an excellent Islamic spirit.

The Cambodian Muslim community needs assistance from fellow ASEAN countries, such as Indonesia, to develop Islamic educational institutions (Sasongko, 2019). Thus, it is imperative to have a policy to establish cooperation in the field of Islamic education with the country of Cambodia. On the one hand, this collaboration is aimed at the Indonesian Government, in this case, the Ministry of Religion, so that all elements can help the Cambodian Muslim community in developing the quality of Islamic education and on the other hand, it can introduce the religious understanding of Wasathiyyah (moderate) Islam and Rahmatan Lil'alamin Islam to educational institutions Islam of Cambodian Muslim Society (Habibullah, n.d.).

The following are some research results conducted by researchers or other researchers related to this service activity: Ahmad Habibullah, Analysis of the Development of Wasathiyyah Islam in Cambodia, and SIMLITBANG Ministry of Religion of the Republic of Indonesia. The aim of this research is that the Indonesian Government, through the Ministry of Religion, has collaborated in the field of Islamic education with the four ASEAN countries, Brunei Darussalam, Malaysia, Singapore, and Indonesia, within the framework of MABIMS (Ministers of Religion of Brunei Darussalam, Indonesia, Malaysia and Singapore). Cooperation in the field of Islamic education is one of the strategic areas that MABIMS pays attention to supporting Islam's spread and propagation, especially Wasathiyyah Islam (Moderate Islam), as this is in accordance with research conducted by (Mosyakov & Omarova, 2020), where he is concerned about the residue of the Islamization process among Cambodian Muslims related to the emergence of radical understandings in religion. this is because After the exit of the UN and the restoration of the monarchy in 1993, the Muslim minority in Cambodia became an important center of transnational Muslim networks and movements,

including the Salafi movement, which became increasingly influential (Pall & Pérez Pereiro, 2020). including with ASEAN countries outside the MABIMS framework. Expanding cooperation in Islamic education can also be carried out with Cambodia. In the short term, cooperation in developing Islamic education between Indonesia, the Ministry of Religion, especially the Directorate General of Islamic Education, and Cambodia needs to create an exchange program for students, Islamic religious teachers, learning materials (curriculum), quality assurance for Islamic Schools and various other programs following with a priority scale of needs in each Islamic educational institution. The results of this research are that the Ministry of Religion can assist and advocate Cambodian Islamic educational institutions in preparing standard curriculum standards, including materials and teaching materials that can be applied to all Islamic educational institutions there. Through this activity, the Indonesian state can help spread Islam rahmatan lil'alam in to Muslims in fellow ASEAN countries. The Ministry of Religion can also provide scholarship assistance to Cambodian Islamic educational institutions students to study at Islamic educational institutions in the country. The Ministry of Religion can also provide scholarships to madrasa teaching staff in Cambodia to continue their studies at Islamic higher education institutions in the country.

In research conducted by the Indonesian Ministry of Religion in the context of expanding cooperation in the field of Islamic education, the Ministry of Religion provided recommendations to provide assistance and advocacy to Cambodian Islamic educational institutions in preparing standard curriculum standards, including materials and teaching materials that can be applied to all Islamic educational institutions there. Through this activity, the Indonesian state can help spread Islam rahmatan lil'alam in to Muslims in fellow ASEAN countries. The Ministry of Religion can also provide scholarship assistance to Cambodian Islamic educational institutions students to study at Islamic educational institutions in the country. The Ministry of Religion can also provide scholarships to madrasa teaching staff in Cambodia to continue their studies at Islamic higher education institutions in the country (Habibullah, n.d.).

Method

The location of this Community Service has been carried out at HICIRAC Hall in the even semester of the 2022-2023 academic year. The implementation method for this Community Services implementation method is in the form of socialization and simulation of the use of the Saminiyyah method for 100 people consisting of teachers and students at Madrasah An-Nikmah Cambodia.

This Community Services implementation method uses the *Asset Based Community Development* (ABCD) approach. The ABCD approach is a community development approach based on local assets in an area. These assets are then developed to solve the problems where the service program is implemented (Aziz et al., 2020). This approach is a paradigm in community service that leads to the context of understanding and internalizing assets, potential strengths, and utilization independently and maximally.

Results and Discussion

Assets and Solutions

The needs of Cambodian Muslims for personnel who help them in spreading Islam and their hopes are very high, especially in terms of the mental and spiritual welfare of the community in

general and the eradication of Arabic illiteracy in particular. The new millennial generations who dominate Cambodia's Islamic society are their hope for a glorious future and the glory of Islam. They will be a milestone in the development of Islam in Cambodia. They must be provided with fast learning methods and speedy learning to read the Holy Holy Qoran. They were educated at the An-Nikmah madrasa, a superior and flagship Islamic Education Institution owned by HICIRAC.

Increasing the capacity of Madrasah An-nikmah students as preachers and preachers must constantly be honed and developed, including their ability to choose easy and practical methods in teaching Arabic script to adults. The characteristic of adult society is that they always want things quickly and practically, so there is a need for strategies that help them in their efforts to eradicate Arabic illiteracy quickly and virtually.

Of the many problems faced by the Cambodian Muslim Community is the development of intelligent and religious Human Resources. One measure of people's level of religiosity is their closeness to the sources of their religious beliefs. Because people are Muslim, their interaction with the holy book Al-Quran is significant to form a religious society. There are many methods used to eradicate Al-Quran illiteracy, such as the Iqro, Baghdadiyah, Qiroati, An-Nahdhiyah, and Barqi methods (Macam-Macam Metode Pembelajaran Al-Qur'an, 2017). However, very few ways are still aimed at the adult level with a relatively short learning time. Therefore, there needs to be a learning method for reading the Holy Qoran for adult beginners that is designed to be simple and practical. The Saminiyyah method is one method designed to fulfill the above.

The Saminiyyah method is learning the Al-Quran for adults with eight practical steps. The name saminiyyah comes from the name of its originator, namely Saproni bin Muhammad Samin, Lecturer at the Universitas Islam Riau (UIR), Faculty of Islamic Religion, Arabic Language Education Study Program. This method began with research regarding the preparation of materials for new students entering UIR majoring in Arabic Language Education Study Program who come from non-Islamic boarding school backgrounds. The results of this research were then developed into a textbook entitled "Arabic Matriculation Guidebook (8 Practical Steps)". Apart from being used as a textbook for students studying Arabic both at FAI and at other faculties at UIR, such as Faculty of Social and Political Sciences and Faculty of Communication Sciences, this book is also used by student-level Al-Quran guidance tutors aimed at students who are not familiar with it. Once in Arabic letters. However, along the way, it was felt necessary to create a more practical book, not in textbook Design, but a book specifically for Al-Quran learning. So, the book was compiled with the name "Method Saminiyyah."

The eight practical steps that make up the content of the book are: 1) Get to know and memorize Hijaiyyah letters, 2) Get to know Arabic harakat/punctuation, 3) Get to know Hijaiyyah letters, 4) Get to know Long Signs, 5) Get to know double letter/tasydid symbols, 6) Get to know Tanwin, 7) Get to know Ta' Marbutoh, and 8) Get to know Al-Takrif.

This training targets the training of Madrasah An-Nikmah students to have the following abilities: a) Have the ability to teach Al-Quran illiteracy eradication through the Saminiyyah method, which they can use as a method consisting of eight practical steps to adults who do not know Arabic letters at all so that they can read the Al-Quran in no time for so long, b) There was further communication in the form of consultation between participants and PkM implementers in implementing the Saminiyyah method as a follow-up to this training.

Implementation

This community service activity was carried out well in March 2023. The training was conducted in the HICIRAC Hall, attended by the Universitas Islam Riau delegation and HICIRAC officials and staff. The participants in this socialization were students from the An-Nikmah Institute madrasah and their teachers, numbering more than a hundred people.



Figure 1. Presentation Of The Saminiyyah Method: Fast Arabic Reading Method For Adult Beginners.

The picture above shows the presentation of the socialization activities for the Saminiyyah method: Fast Arabic Reading Method for Beginners and Adults in front of an audience of both Islamic boarding school students and Islamic boarding school students, the teachers' council and administrators of HICIRAC and An-Nikmah Institute in Cambodia.



Figure 2. Madrasah An-Nikmah Female Students Are Participating in The Event Enthusiastically.

The picture above shows female students at An-Nikmah Institute in Cambodia participating wisely and enthusiastically.



Figure 3. An-Nikmah Madrasah Students and Teacher Council

The picture above shows the students and teacher council of the An-Nikmah Institute of Cambodia taking part in the activity wisely and enthusiastically.

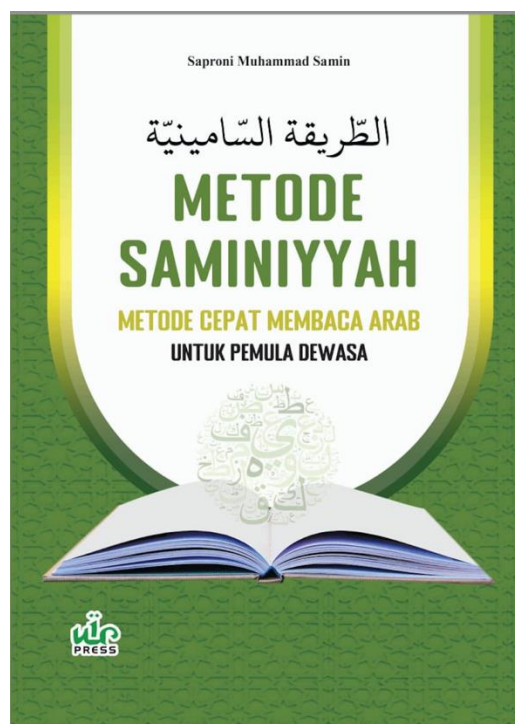


Figure 4. Saminiyyah Method Book

The figure above is the cover of the book *Saminiyyah Method: A Quick Method for Reading Arabic for Adult Beginners*, which consists of eight practical steps.

Conclusion

Cambodian Muslims experienced depopulation after the civil war when the Government was led by the Red Kmer and, along the way, with the permission of Allah SWT. Now, Muslims are starting to develop themselves and their religion. From the number of Muslim residents in Cambodia, in 2020, the millennial generation will dominate. The Cambodian Muslim community needs assistance from fellow ASEAN countries, such as Indonesia, to develop Islamic educational institutions. Even though they are a minority, they enjoy the freedom of worship, built mosques, prayer rooms, and Islamic Schools, and even formed an institution specifically for Muslims called HICIRAC (highest Council for Islamic Affairs Cambodia). The socialization of the Saminyyah method is a small effort dedicated to enriching various forms of Holy Qoran and Islamic education for the Cambodian Muslim community.

Confession

The author would like to express his thanks to HICIRAC, who has agreed to be a collaborative partner in this form of service activity, as the author would like to thank the Directorate of Research and Community Service (DPPM) of Universitas Islam Riau who has contributed financially or in facilities so that this community service activity can be carried out.

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