

## Kampung Madinah: The Construction of Jamaah Tabligh for the Arabization Process in Magetan, East Java

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### Abstract

Arabization is not always identically carried out by immigrants of Arab descent, but non-Arab communities can carry out the Arabization process. This study aims to explain the Arabization process by the Jamaah Tabligh (JT) group by establishing the Kampung Madinah of Temboro Village. This study collects qualitative data through observation, interviews, and a literature study with descriptive analysis. The findings show that the existence of JT in Temboro Village has resulted in a shift in community culture from secular to religious. The role of the JT leadership became an emerging factor in the Arabization process in forming a religious society. Likewise, JT's persuasive approach through education and religious activities facilitates public acceptance. The naming of Kampung Madinah in Temboro is driven by various Arabic symbols used, e.g., daily conversations, activities, and clothes. The existence of JT succeeds in constructing Temboro people's habits into "Islamic habits." This study is limited to Kampung Madinah in Temboro as a research focus; therefore, it is recommended that further researchers conduct comparative studies on the Arabization process.

Arabisasi tidak selalu identik dilakukan oleh pendatang keturunan Arab, namun proses Arabisasi justru dapat dilakukan oleh komunitas non-Arab. Studi ini bertujuan menjelaskan adanya proses Arabisasi oleh kelompok Jamaah Tabligh (JT) dengan membentuk Kampung Madinah Desa Temboro. Studi ini bersandar pada pengumpulan data yang bersifat kualitatif melalui observasi, wawancara dan studi literatur dengan analisis deskriptif. Temuan memperlihatkan keberadaan JT Desa Temboro mengakibatkan pergeseran kultur masyarakat dari sekuler menjadi religius. Peran pimpinan JT menjadi faktor penting atas proses Arabisasi dalam pembentukan masyarakat religius. Demikian pula pendekatan persuasif JT melalui pendidikan dan kegiatan keagamaan mempermudah penerimaan masyarakat. Hal ini dibuktikan dengan penamaan Kampung Madinah dengan berbagai simbol Arab, mulai dari percakapan, aktivitas hingga pakaian sehari-hari. Keberadaan JT berhasil mengkonstruksi kebiasaan masyarakat dari sekuler menjadi islami. Studi ini hanya memotret satu desa sebagai objek kajian, sehingga memungkinkan dilakukan studi pada wilayah lain yang bersifat komparatif dalam melihat dinamika proses Arabisasi yang masih berlangsung.

**Keywords:** construction; Jamaah Tabligh; Arabization; Kampung Madinah; Temboro

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## Introduction

The arrival of religious groups in a particular area impacts religiosity and cultural changes. It is shown by *the* Jamaah Tabligh (JT) movement, which is often called an isolated sub-culture of the society, that has a significant influence on the people living in Kampung Madinah, Temboro Village. Kominfo Magetan notes that “Islamic boarding schools managed by JT have around 22 thousand students including 980 foreign students who are coming from Malaysia, Brunei, and Thailand (Diskominfo Magetan 2021). Temboro has a unique Islamic style where its community tries to imitate the life and Islamic way of the Medina people (Awabien 2020). The JT community in Temboro has cultural boundaries in viewing the world, lifestyle, and moral values differ from other communities (Badriza 2019). This community is called a non-mainstream Islamic group (Pabbajah et al. 2019). JT movement shows how religious groups influence the socio-cultural changes of society.

So far, studies on Arabization tend to look at the issue of Arabization from three perspectives. *First*, arabization is discussed in Arabic language learning, e.g., grammatical aspects (Asmara 2019; Malik 2009; Syaifullah 2020; Yuspa 2018). *Second*, Arabization tends to be discussed from a political perspective by seeing it as one of the ways used by the government to regulate its governance (Hayani and Bakhtiar 2020; Qalyubi, Hak, and Luthfi 2017). *Third*, Arabization is seen in lifestyle, like Arabian for the urban community (Annisa 2018; Jati 2015). Those three perspectives indicate that few works of literature consider the Arabization process in rural communities.

The current study seeks to fill the gap and responding the existing literature by investigating the arabization process in the cultural

dimension of rural communities. This study has three research questions to answer (1) What factors lead to Kampung Madinah's establishment? (2) How does Arabization in Kampung Madinah occur? (3) How did the community give meaning to Kampung Madinah? These questions reflect how JT, a sub-culture in society, shapes and influences the people of Kampung Madinah in Temboro. The three questions above are the main topics in the discussion of this article.

This article is built on arguments that the JT movement, the basic ideology of the people in Temboro Village, has a significant relationship with the establishment of Kampung Madinah. The mention of Kampung Madinah for Temboro people closely relates to Al-Falah Islamic Boarding School's existence and the JT Movement's role. JT, as a non-mainstream Islamic group, proclaims Arabization values in the spread of its movement. In addition, the establishment of the Kampung Madinah in Temboro has a significant influence on the community's religious expression as seen in daily life.

This study was conducted in Temboro Village, Magetan Regency, East Java. The village is unique; it has a Kampung (sub-village) so-called Kampung Madinah, where activities are oriented to Medina in Saudi Arabia. Historical heritage and Islamic historical artifacts stored in Joko Tingkir Gallery indicate Kampung Madinah similarities with Medina city in Saudi Arabia. Besides, the boarding school in Kampung Madinah also has land for camels, horse racing, and an archery field. It is interesting to discover since Temboro village is a rural area with a sub-village so-called Kampung Madinah, where its religious activities are similar to the Medina, Saudi Arabia. It is in line with WH (27) statement that:

“Temboro deserves as a “Kampung Madinah” because most of the residents are

wearing Muslim dresses and around 99 percent women wearing long-veil (*cadar*). It is not easy to find women without wearing a veil. Indeed, children from the beginning have been accustomed to wearing Muslim clothes and skullcap (*kopiah*)” (WH. interview, 2021).

This research is qualitative research using observation, interviews, and literature study to collect data. In conducting interview, five key informants used as data sources. The reason for selecting the five informants, apart from being considered a representation of the community living around Temboro, is that they also have closed relations with the Islamic boarding school managed by JT. Furthermore, a literature study was also conducted by finding related literature such as article journals, books, and thesis discussing Kampung Madinah in Temboro Village. The collected literature was read and reduced by summarizing, selecting the main points, focusing on the crucial things, and removing unnecessary things according to the formulation of the problem. After being reduced, data were analyzed using descriptive analysis techniques and presented descriptively.

### **Jamaah Tabligh and the Arabization Process**

At first, Arabization was the Arab power conquest to non-Arab nations causing Arab culture, language, social, politics, and others to develop (Qalyubi et al., 2017:450). Arabization as a cultural movement started its movement from the socialization of Arabic cultural symbols such as language and architecture. Arabization in language occurred during the *Jahiliyah* period, where the Arabs interacted with the neighboring nations, such as the Persians, Habsyi, Romans, Syrians, Nabti, and others. Arabic is indirectly associated with the languages used to

communicate, causing Arabization (Malik 2009). At the time of Caliph Malik ibn Marwan, Arabic was positioned as the language of the state (*Dawlah Umayyah*), the official and the government administration language. This Arabization was political because the Umayyads had an intense fanaticism towards their ethnicity, Arabs. In the past, Persian, Qibtian, and Roman languages as administrative languages (before the Umayyad caliphate) were replaced by Arabic (Anshori 2019).

Hawi (2017) discussed the characteristics of North Africa, which is ethnolinguistically included in the category of the Arab world caused by Arabization during the Caliph al-Mansyur, Abbasid, Fathimiah dynasties, and other minor Arabic dynasties. Meanwhile, Arabization architecture appears in the construction of mosques, for example, the construction of buildings in the form of stone domes, the Damascus Mosque, the al-Haram Mosque, and the Prophet's mosque in Jerusalem by Abdul Malik and Walid. The architecture style of the Stone Dome Mosque is a mixture of Byzantine and Persian culture. In the Walid bin Abdul Malik (the son of Abdul Malik bin Marwan) period, the famous great mosque was built, namely the Damascus Mosque. The construction of this mosque was also influenced by Byzantine culture because the previous Damascus Mosque was a church converted to a mosque (Hayani and Bakhtiar 2020). However, there is often a rejection of new values in the Arabization process to maintain local values (Widiana, 2017:286). Arabization, the process of identifying oneself with Middle Eastern culture, is often interpreted as the uprooting of a nation's root culture due to Arab influence (Harahap 2015). Arabization is a political effort under the guise of Islamic purification to make Islam one and uniform (Widiana, 2017:292).

The Arabization process practiced by the Jamaah Tabligh (JT) in Temboro tends to be accepted by the local community. It is inseparable from the existence of JT as one of the most significant Muslim group movements in Islam. The establishment of the JT by Shaykh Maulana Muhammad Ilyas was based on several objectives, such as reviving Islamic values and identity in Indian society, responding to aggressive diversionary movements by Hindus, and re-Islamizing Muslims from the religious practices and customs of the Hindu ancestors (Junaedi 2013). In exercising its influence, the JT holds six main principles, namely the creed (*shahadat*), upholding the solemn prayer or *khusyu' wal khudu'* (pray with inner concentration and humility before Allah SWT), knowledge and remembering God or '*dhikr*,' glorifying every Muslim, sincere in every activity, and *tabligh* (Husda, 2017). In this context, membership of the JT movement is based on freedom without considering the school or '*madhhab*,' sect, and organizational background (Hamdi 2017). In its development, the JT was led by an Amir (Mustautina, 2020). Amir, a leader, is responsible for spreading *da'wah* (the teaching of Islam) based on Islamic traditions like Nadhatul Ulama, but it uses the ideology of *tabligh* (Arifin 2017).

JT is a movement to spread the teachings of Islam and a movement to influence other Muslims to have character and faith following the teachings of Islam (Noor 2010). JT has several characteristics in tradition and performance distinguishing its existence with others, such as maintaining beards, dressing in *jalabiya* models (loose pants with its long tops up to the knees), using distinctively scented perfumes, wearing *miswak* for oral hygiene, and eating together with their hands in one tray (Hasanah 2014). In

addition, the JT is discipline, religious, used to be a calm and flexible attitude like the Prophet Muhammad (Rahman 2019). The freedom embraced by JT as an Islamic movement representation impacts its surrounding environment (Effendy and Rustandi 2020). Awabien (2020) stated that the existence of Islamic boarding schools and JT as its embryo in the village of Temboro, Indonesia, has a positive impact on the economic income of the village. Meanwhile, in religiosity, the JT movement influences local community motivation for daily worship.

In line with that, the religiosity of the local community in Temboro has undergone a significant change. In this sense, religiosity in a general term refers to the degree of religious behavior, belief, or spirituality. According to Wanodya & Widyanti, religiosity is diversity; a condition exists within a person to behave following his obedience to religion (Wanodya and Dwiyaniti 2020). Meanwhile, Khan defines religiosity broadly, referring to various aspects of religious activity (Khan 2014). Schellekens and Atrash (2018) argue that religiosity is a complex concept and difficult to define. Religiosity is usually measured based on religious practice (Rosta 2010). According to Nikkhah et al (2015), religiosity has five aspects; ideological, ritual, experience, knowledge or cognitive, and consequential. Religiosity is divided into two forms; intrinsic religiosity and organizational religiosity. The first form refers to the salience of religion or the perceived personal importance in life, while the second refers to socio-religious activities (Nordfjærn 2018).

Religiosity is manifested in responses, observations, thoughts, feelings, and obedience to the sacred (Hutagalung et al. 2020). As an individual's inner attitude, religiosity cannot be

seen directly but can be seen from the disclosure of daily individual behavior. The quality of the individual's level of religiosity is determined by each individual himself (Swantara and Supriyadi 2020). The increase in the nuances of religiosity not only occurs in the implementation of ritual worship but also touches the social side (Suprpto and Huda 2020). Experts have identified religiosity with various aspects of human life. For example, religiosity is the basis for a Muslim consumer to choose *halal* products; this is part of the commitment to carry out Islamic teachings as a whole (Nurrachmi and Setiawan 2020). Therefore, the people's religious attitude in Temboro has been constructed since the arrival of JT in the area. It also affects the activities of daily life, which seem increasingly religious, although they tend to be Arabians physically.

### Factors Emerging Kampung Madinah

Kampung Madinah, located in Temboro Village, is where Jamaah Tabligh (JT) teachings in Indonesia are developed. Its learning-teaching center is at the Al-Fatah Islamic Boarding School. As a sub-cultural community, Kampung Madinah has systemic elements and exclusive values, which differ its community from others. It is in line with YV (29) statement that:

“The atmosphere in Temboro Village differs from others. Unlike in other areas, here, women are wearing veiled-face and men are wearing long pants or sarongs, long robes, and black caps in their daily life” (YV, interview, 23/7/2021).

According to Awabien (2020), these elements are (1) A *Kiai* acts as the caretaker of the pesantren as well as a leader of JT; (2) Islamic boarding schools with its JT movement as an ideology produces knowledgeable or qualified

Islamic preachers; (3) *Santri* or Islamic students as cadres of JT movement are expected to have qualified religious knowledge; (4) A mosque is used as a central place to coordinate its movement; (5) Members of JT movement are “outsider”; (6) Supporting mosques nearby Kampung Madinah is used as a *mahallah* or the lowest network of JT movement; and (7) The village government and villagers support the *Kiai's* programs. It indicates a similar sub-cultural community like Kampung Madinah may establish if those elements appear in other places.

Meanwhile, the sub-culture community of Kampung Madinah in Temboro Village was formed through four stages as its movement stages, namely *ta'aruf*, *ta'alluq'*, *targhib*, and *tashkil*. The ideology of JT is a primary source of its movement. Furthermore, DP (23) described that:

“I think most people here are wearing veiled-face and long pants because of the existence of several Islamic boarding schools. The schools are big and have large numbers of students, which influence the residents. Meanwhile, Magetan people are used to sending their children to Temboro to learn Islam. Temboro has been well-known” (DP, interview, 22/7/2021)

In short, its ideology becomes the main reason for establishing the sub-cultural community of Kampung Madinah in Temboro Village (Awabien 2020). The ideological values of the JT movement adopted by the Temboro villagers make them different and exclusive from neighboring communities. Therefore, this community has cultural details different from outside its community (Badriza 2019).

The ideology of JT as an influencing factor in the establishment of Kampung Madinah cannot be separated from the involving role of several Islamic boarding schools located in Temboro,

such as Al Fatah and Al-Qodir Roudhotut Tholibin, and Darul Muttaqin. The existence of those schools contributes to the development of the JT movement in the form of social status and legitimation for Temboro villagers (Awabien 2020). The increasing numbers of *santri*, around 10,000 students, in the last 15 years (Hasyimi 2017), and the *da'wah* of the JT movement—which affiliates with the Islamic boarding school in Temboro—has changed the face and religious character of Temboro into a unique socio-religious. The uniqueness is seen in the community's daily life (Awabien 2020). These factors are leading to the establishment of Kampung Madinah in Temboro Village.

### Arabization in Kampung Madinah

Most Temboro Villagers are Muslims affiliated with the religious organization (Jamaah Tabligh or JT) formed by Sheikh Maulana Ilyas in India (Awabien 2020). The atmosphere of Temboro Village shows the nuances of a boarding school rather than a village as it is (Khamim and Hadziq 2020). This argument is strengthening by SR (27) statement that:

“Yeah.... as you know that this area is well-known by its Islamic boarding school rather than its village. Pople is dominated by students than residents” (SR, interview, 22/7/2021).

Temboro Village has a unique Islamic style in Medina, Saudi Arabia (Awabien 2020). It then rises to the brand image of Temboro Village as Kampung Madinah. The name of Kampung Madinah is motivated by its people who seek to imitate the form of life of the Prophet Muhammad SAW (Khamim and Hadziq 2020).

Temboro community has changed from a secular society to a religious society, which refers to the teachings of JT as people's lives reference (Amalia 2017). There is no selling-buying

transaction in praying time. It seems stall-closing has been the Temboro community agreement (Khamim and Hadziq 2020). This statement is supported by YV (29) statement that:

“In Temboro Village, you will find no activity unless going to the mosque for praying together if it is adzan (calling for pray)” (YV, interview, 23/7/2021).

In addition, most Kampung Madinah people dress Islamically, wearing long pants or sarongs, long robes, and black caps for men and a large headscarf wrapped in a black robe and a veiled face for women in Saudi Arabia (Awabien 2020). It is reinforced by DP (23) argument as follows:

“In Temboro, the Islamic schools are huge. Male and female students are separated, and the distance is quite far, you have to use a motorbike to reach. Here, all of the clothes are following sharia, where women mostly wear veiled-face. Therefore, if you do not wear a veiled face, it is like being naked. Many students do not wear sandals when they walk because they follow the Sunnah” (DP, interview, 22/7/2021).

In Kampung Madinah, the mosque functions as a place of prayer and as a place for other activities, such as *ta'lim wa ta'lum*, reading material about the virtues of doing religious activities. *Ta'lim wa ta'lum* is conducted once or twice every day after Shubuh or Maghrib prayer, or even twice a day. It is conducted in a mosque for men and at home for women, mothers, children, or sisters (Amalia 2017). The various customary activities indicate how Kampung Madinah's people duplicate the lives of Medina residents in Saudi Arabia, as stated by IQ that:

“The atmosphere in Temboro is very Islamic. I am amazed by the atmosphere; it is like in Medina. When I was there in the Ramadan month, I felt like I was in Medina. People can easily find Arabic tastes there, like Arabic foods. Besides, people can find Egyptian

food-stalls, e.g., kebabs, kabuli rice, and many others" (IQ, interview, 2021).

### **The Meaning of Kampung Madinah for Temboro People**

The *da'wah* of Jamaah Tabligh (JT) is conducted continuously, persuasively, massively, and consistently. It has finally changed the face and the religious life of the Temboro community into Madinah's ways of life—Kampung Madinah (Yusuf 2019). The brand image of the Kampung Madinah becomes one of the supporting factors for the shift in economic livelihoods and also a supporting factor for the success of the trade and service sector in Temboro Village due to the large number of visitors who come to visit their children at boarding school or take religious tours with horse racing, archery, and camel riding (Alwi 2019). It is in line with the statement of DP (23) as follows:

"In Temboro, there are people who come to live and learn Islam. If schools conduct an event, many people come to trade because it is very crowded. The schools' area is also wide, perhaps as wide as a district area, and located in a remote area. The trading income also is good" (DP, interview, 22/7/2021)

The brand image of Kampung Madinah becomes an economic blessing for the Temboro people. The *da'wah* of JT was able to lift the Temboro economy. It becomes a destination for several purposes. It is in line with the opinion of SR (27) as follows:

"The existence of the Islamic boarding schools brings many benefits for the residents. The residents build several stalls or homestay to fulfill students' or even their relatives' needs if they come to visit. The schools are helping residents' financial income" (SR, interview, 22/7/2021)

The community recognizes this fact as a blessing from the *da'wah* of JT (Awabien 2020).

Meanwhile, the brand image of Kampung Madinah indirectly also affects the worship spirit of the Temboro people. The people of Temboro believe that they live based on the life model of the Prophet Muhammad SAW and his friends as in Kampung Madinah (Awabien 2020). This brand image creates a solid moral impetus to ignite religious behavior in the social interactions of the Temboro people.

This paper shows that the JT movement, which is often considered an entire subculture to society in general, significantly influences the social interaction, religious practice, and economic condition of the Kampung Madinah people in Temboro Village. Temboro Village has changed from a secular village to a religious village. Temboro people express their religiosity differently from other Islamic communities. The people of Kampung Madinah's religious expression can be seen from the clothes, habits, and religious activities. Various activities carried out by the people of Kampung Madinah duplicate the lives of the residents of Medina in Saudi Arabia, as explained by an informant that:

"The languages which are used in a daily conversation by Temboro people are Bahasa Indonesia and Javanese language, like what others use commonly; however, they sometimes insert Arabic words, such as "*antum*" (you) in the conversation. I have heard a barber, wearing a robe and a skullcap with a long beard, inserted an Arabic word in the conversation, like "*antum*." Besides, I have also seen an Arabic word mixed with Bahasa Indonesia in the gate of horse stable stated "*l'an*" means announcement, but I do not know in the boarding school (Interview, 2021).

This statement was also emphasized by another informant that:

"In Temboro, boarding school environment, there is a horserace. The horses are kept by

and for students, as an extracurricular subject. It is free for students to ride. Besides, it has archery also" (W, 27 years old).

In addition, various activities and appearances of Kampung Madinah people have similar characteristics to the traditions and appearance of JT, such as maintaining a beard, dressing in a *jalabiya* model (loose and not too long pants with long tops up to the knees), using a distinctive scented perfume, wearing *siwak* for oral hygiene, and eating together with hands in one tray (Hasanah 2014). JT community does daily life based on the life of the Prophet Muhammad SAW (Rahman 2019). It is the same as practiced by Jamaah An-Nadzir (Pabbajah 2017; Pabbajah et al. 2019). It shows that the establishment of the Kampung Madinah in Temboro is also inseparable from the role of JT affiliated with Al-Fatah Islamic boarding school, the most prominent Islamic boarding school in Temboro. Regarding the way of dress, most people in Temboro are wearing long Muslim clothes such as robes and a skullcap. As the following informant statement when visiting Temboro:

"When I was there, everyone wore Muslim clothes. I met many gentlemen riding bentor (a modified motorcycle functions as public transportation) and male merchants wearing a skullcap. If they are not wearing a skullcap, they are wearing 'polite' clothes, robes" (I, 25 years old).

Kampung Madinah has changed the Temboro community's way of life from; secular to religious, which impacts the increasing economic profit. The attractiveness of the Kampung Madinah attracts many people to visit whether to study or to consolidate. Besides, Al-Fatah Islamic boarding school in Temboro, which has thousands of students, also indirectly stimulates the community in the economy's growth; many

students' parents come to Temboro to visit their children. The student's parents or relatives come from many areas, so sometimes they need a rented place to stay in Temboro.

Indeed, this research no longer focuses solely on Arabization on the issue of learning the Arabic language (Asmara 2019; Malik 2009; Syaifullah 2020; Yuspa 2018), the issue of Arabization from a political perspective (Hayani and Bakhtiar 2020; Qalyubi et al. 2017) or the issue of Arabization lifestyle perspective (Annisa 2018; Jati 2015). However, this paper focuses on how the Jamaah Tabligh (JT), a sub-culture in society, has shaped and influenced the Arabization process of Kampung Madinah in Temboro, a rural community that tends to be homogeneous and exclusive. Nevertheless, it should be realized that local dynamics must be recognized as part of the grand design of global transformation, as the society created may ultimately be far removed from the desired socio-cultural unity (Abdullah et al. 2019).

Kampung Madinah, which is identical to the arabization process by imitating all forms of Medina residents in Saudi Arabia, has changed the lives of Temboro people, as described by an informant that:

"In a praying time, the atmosphere is tranquil because all students are praying at the mosque and the stalls keepers are too" (WH, interview, 2021).

Likewise, social and economic activities stopped when the call to prayer describes the religious atmosphere of Medina city in Saudia Arabia. Special officers called *hirasah* go around the village giving advice and warnings about the entry of prayer times. As the informant stated that:

"In Temboro, there are picket officers (*harish*). Two people with long sticks are



usually assigned to go around the village for reminding people praying at the mosque" (W, 27 years old).

Meanwhile, trading and economic activities also look like in Medina. For example, the Arabic words (the pray for entering the market) in the market gate. It is supported by an informant statement that:

"Once upon a time, I passed the market; I saw 'the pray entering to the market in the Arabic language' written at the billboard. I think it is the first time for me seeing it in the entrance gate of the market" (I, 25 years old).

As a brand image, Kampung Madinah in Temboro was established due to the influence of Al-Fatah Islamic boarding school affiliated with the JT, a non-mainstream religious movement that has a different religious expression from other religious groups. This research emphasizes that although Kampung Madinah people have different religious expressions, they are not identical to Islamic extremism, radicalism, and fundamentalism. Furthermore, the JT worship method is more inclined to the Nahdhatul Ulama organization in Indonesia (Awabien 2020). In other words, the community responds to the arrival of a non-mainstream religious community in a particular area openly, although they initially refuse but accept (Pabbajah 2020).

## Conclusion

The Arabization occurred in Kampung Madinah, Temboro Village, Magetan Regency, East Java, Indonesia, influenced by Al-Fattah Islamic boarding school affiliated with Jamaah Tabligh (JT). Arabization has changed society from a secular to a religious society. The form of religiosity can be seen through religious expressions, i.e., daily clothing identical to the clothes worn by the residents of Medina in Saudi Arabia, such as robes and burqas. Besides, it also

can be seen through people's daily habits, i.e., no activities during prayer time unless praying together. In Kampung Madinah, the mosque functions as a place of prayer and as a place for other activities, such as *ta'lim wa ta'lum*, which is conducted every day, after Shubuh and/or Maghrib prayer.

The construction concept is used in this study to analyze data and/or answer the research questions. Besides, it is also possible to become a theoretical proposition for the ongoing Arabization phenomena. It is in line with the dynamics of socio-religious change in a society that continues to transform. Thus, the mapping of the Arabization process can be described simply through a constructive approach.

This article is limited to the Arabization process (Kampung Madinah) in Temboro Village, Magetan Regency, East Java, Indonesia. Other studies can be seen on the phenomenon of Arabization concerning the community's local culture as a whole. In addition, the study limitations also lie in the small number of data used as samples. Therefore, further studies are needed to discover the relationship between Arabization and the local culture of the people in Kampung Madinah in Temboro and the global Arabization process. It is expected to have a more comprehensive study.[]

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