

Prominent Scholars and the Development of Arabic Language in Indonesia and Other Southeast Asian Countries

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Abstract: This study examines the contribution of Muslim scholars (ulama) to the development of Arabic language education in Southeast Asia, with particular attention to Indonesia, Brunei Darussalam, and Malaysia. Arabic has held a central position in the transmission of Islamic sciences since the arrival of Arab traders and Sufi scholars in the 7th century CE, and later expanded through traditional institutions such as pesantren in Indonesia, Arabic madrasahs in Brunei, and Islamic schools and universities in Malaysia. The ulama have played a crucial role not only in teaching, but also in producing scholarly works, establishing educational institutions, and designing curricula adapted to the needs of local Muslim communities. This research employs a qualitative-descriptive approach using library research methods, drawing upon primary sources including academic literature, works of ulama, and historical documents. Data analysis was conducted through stages of reduction, presentation, and conclusion drawing. The findings indicate that the contributions of the ulama form a foundational pillar for the continuity of Islamic intellectual traditions and the modernization of Arabic education in the region. The implications of this research underscore the importance of preserving and further developing the scholarly legacy of the ulama, while opening opportunities for future studies on models of integration between tradition and modernity in Arabic language education in Southeast Asia.

Keywords: Arabic language; prominent scholars; Nusantara, Southeast Asia

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Introduction

The Arabic language occupies a central position in the development of Islamic scholarship in Southeast Asia, particularly in Indonesia, Brunei Darussalam, and Malaysia. Since the arrival of Arab merchants and Sufi scholars in the seventh century CE, Arabic has functioned not only as a medium of *da'wah* but also as the principal instrument for the transmission of Islamic knowledge. It has served as the gateway through which Muslim communities in the region gained access to the Qur'an, Hadith, and the vast corpus of classical Islamic sciences authored by earlier scholars. Mastery of Arabic, therefore, became an indispensable foundation for the growth of the Islamic intellectual tradition in Southeast Asia.¹

In Indonesia, Arabic was studied and developed intensively through traditional institutions such as *pesantren*. Within these settings, students were trained not only in reading Arabic texts but also in interpreting the *kitab kuning* that encompassed various branches of Islamic sciences. From these traditional institutions emerged generations of scholars who later expanded the teaching of Arabic to modern schools and universities. In Brunei Darussalam, attention to Arabic can be traced as early as the fifteenth century, when the kingdom began to consolidate its Islamic identity. This concern was further strengthened in the twentieth century with the establishment of Arabic schools and Islamic universities that institutionalized Arabic learning.

A similar development can be observed in Malaysia, where Arabic has long been integrated into religious education within state Islamic secondary schools. This trajectory was reinforced by the presence of major universities that made Arabic an essential part of their curricula, including the University of Malaya, Universiti Kebangsaan Malaysia, and the International Islamic University Malaysia. These institutions not only expanded access to Arabic education but also elevated its role as a scholarly and academic language, linking local Islamic traditions with the wider networks of global Islamic scholarship.

The role of prominent Muslim scholars has been particularly significant in advancing Arabic education across the region. Their contributions extended far beyond classroom instruction, encompassing the authorship of scholarly works, the establishment of educational institutions, and the development of curricula tailored to the needs of Muslim societies. Through

¹ Aḥmad al-Iskandarī and Muṣṭafā al-ʿAnānī, *The Mediator in Arabic Literature and Its History* (Egypt: Dār al-Maʿārif, n.d.), 11–12.

their efforts, Arabic has functioned not only as a liturgical or ritual language but also as a living intellectual medium. Thus, examining their contributions to Arabic language education in Southeast Asia is of great importance, as it sheds light on both the continuity of the Islamic intellectual tradition and the dynamics of modernization within Arabic education in the contemporary era.²

Methods

This study employs a qualitative-descriptive approach using the method of library research. The primary sources consist of academic literature, books, journal articles, historical documents, and writings of scholars and educators who have contributed to Arabic language education in Indonesia, Brunei Darussalam, and Malaysia. The data analysis was carried out in three stages: (1) data reduction, by selecting information relevant to the research focus; (2) data presentation, by categorizing the development of Arabic education according to country and scholarly contributions; and (3) drawing conclusions, by highlighting the role of scholars and the implications of Arabic language development for Islamic education in Southeast Asia.

Results and Discussion

1. Arabic Language Education in Southeast Asia

a. Arabic Language Education in Indonesia

First, Indonesia converted to paganism and worshiped its physical idols, then converted to Islam and believe in the spiritual life with a clean heart and an open mind. Islam spread in its territory and its tongue pronounced Arabic language since the seventh century AD with the arrival of Arab Muslim traders, then the rays of Islamic light began to be widen gradually even enlightened them throughout Indonesia after the most of its residents welcomed this true religion and now Islamic doctrine is

² Aḥmad Rushdy Tu‘aimā, *Teaching Arabic to Non-Native Speakers* (Rabat: Islamic Organization for Education, Science and Culture—ISESCO, 1989), 31–32; Muḥammad Mandūr, *Literature and Its Arts* (Cairo: The Renaissance of Egypt, n.d.), 52; Ṭāhā Aḥmad Ibrāhīm, *History of Literary Criticism among Arabs* (Beirut, Lebanon: National Library Alama, n.d.), 15; Ṭāhir ‘Abdul Laṭīf ‘Awaḍ, *Arabic Literature* (Cairo: Faculty of Islamic Studies for Boys, Al-Azhar University, 1999), 116–122; Zaki Aḥmad Kamāl, *Studies in Literary Criticism* (Beirut: Dār al-Andalus, n.d.), 31.

belief of more than 90% of the population in Indonesia have adopted Arabic script called (Javanese Writing) to write Malay language, which was prevalent in all parts of Malay archipelago, and taught their children Arabic language and have made great efforts in this regard.

Arabic language is taught in Indonesia, in the institutes, schools and universities. Pesantren was the first religious institute to teach Arabic language and Islamic sciences. Many scholars and scientists have graduated from this institute and their excellence in the fields of religious sciences and Arabic language has been recognized.

Since Islamic institutes (pesantren) have been established, they meant an especial care to Arabic-language as a religious perspective. These institutes spread across Indonesia in the late nineteenth century, then modern institutes appeared - along with the traditional institutions - with their curricula, objectives, stages of education and methods of evaluation. These new institutes start their education from kindergarten until the end of upper secondary schools. Even some universities have emerged belonging to these institutions to complement the educational system, such as Modern Institute “Darussalam”, the Institute “House of the success”, and Institute of the Peace. These institutes are a fortress of Arabic language and center of its radiance in Indonesia.

b. Arabic Language Education in Brunei Darussalam

Islam has spread in Southeast Asia, by the efforts of Muslims from Arabs and the others from Sufis. It is said by some historians that a number of Arab traders had arrived in the Malay Archipelago in the seventh century and had their commercial centers in Southeast Asia such as in the northern (Sumatra) and (Palembang) in Indonesia, and (Malacca), Cambodia, Manila, (Blud), Brunei and the others, therefore, Islam reached as a spiritual power with their commercial physical goods to this area.³

Muslim scientists have flow and especially Sufis of them into India and drove them to Southeast Asia. There was a document among the old documents were found in (Acheh) and North Sumatra in Indonesia, in the early fifteenth century AD during the reign of Sultan ‘Alauddin Shah (811-870 H/ 1308-1465 AD) indicates that Arab preachers did not lighten

³ Wân ~Azmi H̄usain ‘Abdul Qādir, “Role of the Arabs in Spreading the Islamic Call in Southeast Asia,” *Journal of Arabic Studies* (Bandar Seri Begawan), First Issue, n.d., 77–79.

their movement in spreading the message of Islam in the fifteenth century, but continued it, and in spite of the emergence of a number of Islamic countries and non-Arab preachers in the region who have taken up their responsibility to spread this message in the area.⁴

It has been shown for the rulers who led the rule of Indonesia for a long time that there is a need to unite these ethnic elements and enable one language to be the method of communication shared among them. Therefore, Portuguese chose Malay language that was prevalent in Malay Peninsula and Sumatra in the sixteenth century to do this role. This fact cannot be denied that Malay language flourished for many centuries before (Marco Polo) who had visited North Sumatra, on his way back to his country from China in 1292 AD.,⁵ (10), because (Malacca Island) was known to the Arabs and Muslims traders since the eighth century, means seven centuries before the arrival of the Portuguese there, where the dominant language was only the Malay language. Sources indicate that there were some writings in Malay that had been found in southern Sumatra, their history returns to the seventh century.⁶

The establishment of Brunei as a state was in the second half of the fourth century AD / (1368 AH) or the early fifteenth century AD / (1315 AH) was the emergence of a new center for the dissemination of Islamic teachings in this region. The new Islamic Center in Brunei did not find who can do his job, but one of the first preachers who were some loyal preachers had answered the wholeheartedly appeal of this center and had to learn Bruneian Malay language to use it in the teaching of Islamic religion to Bruneian citizens who did not know Arabic. Hence the mixing of Arabic and Malay language began during the study of Islamic religion. This mingling did not happen in Brunei alone, but among all Islamic education centers in Malay Archipelago. By this mingling, many Arabic words entered Malay as they are found in religious books until now.⁷

⁴ D. G. E. Hall, *A History of South-East Asia*, 4th ed. (London: Macmillan, 1981), 221.

⁵ A. Teeuw, *Modern Indonesian Literature*, 2nd ed. (The Hague: Martinus Nijhoff, 1979), 45.

⁶ ‘Ali Muḥammad al-Qāsimī, *Modern Trends in Teaching Arabic for Speakers of Other Languages*, 24–40.

⁷ Wān ‘Azmi Ḥusain ‘Abdul Qādir, “Role of the Arabs in Spreading the Islamic Call in Southeast Asia,” *Journal of Arabic Studies* (Bandar Seri Begawan), Second Issue, n.d., 88.

Teaching Arabic language in Brunei Darussalam soon had a significant amount of development in the sixties of the previous century, when regular Arabic schools for boys and girls were set up, when His Majesty Sultan (Haji ‘Omar Sayf al-Din Sa‘d al-Khair wa al-Din) laid the first foundation stone of Arab schools in the country on the day Thursday 17 of May in 1384 AH, corresponding to 24 September 1964, and then “Institute of Religious Teachers of Sri Begawan” (KUPUSB) opened in 1972 to produce the teachers of Arabic language and religious materials in religious primary schools.

The establishment of these Arabian schools in Brunei Darussalam is counted one of the important scientific, religious and educational achievements, according to the results given as the great religious and educational goals achieved by these schools in Arab-Islamic aspects, as these schools play an important role in the formation of an educated Muslim society. These Arabic schools have become a basic important center for Islamic teaching.⁸

Learning Arabic language has been elevated remarkably by opening the Higher Institute of Islamic Studies in the year 1411 AH which is a unique institute where the study including lectures, discussions and research writing is in Arabic.⁹ Arabic language for this Institute has a great importance, which is one of its basic goals, as it is counted for the Institute as the soul of the body. As the Institute without Arabic language had no life and movement, as it is a part cannot be separated from the existence of this institute.¹⁰

The Ministry of Religious Affairs has been concerned in Arabic language at the Higher Institute of Islamic Studies, as a committee of Arabic language was formed since its inception, which is the Department of Language Services, which is supervising the teaching of Arabic in the religious schools in Brunei, as well as University of Brunei Darussalam meant since its inception in 1985, supervised by the Ministry of higher education the establishment of Faculty of Islamic Studies, which has evolved and is now the Institute of Sultan Omar Saifuddin for Islamic

⁸ ‘Arif Karakhī Abū Khudayrī, “Method of Teaching Arabic Writing to Non-Arabs,” paper presented at the *International Conference*, University of Brunei Darussalam, November 1992, 1.

⁹ Isac Othman, “Importance of Arabic Language in Islamic Studies,” *Journal of Arabic Studies* (Bandar Seri Begawan), n.d., 28.

¹⁰ Fihin al-Ḥāj Yahyā bin al-Ḥāj Ibrāhīm, “Speech at the Opening Ceremony of Arabic Language Week at the Higher Institute of Islamic Studies,” 24 September 1990.

Studies. This Institute includes three sections: Law, Theology and Preaching of Islam and Arabic Language.

The Rector Dato Prof. Dr. Haji Mahmud Sa'dun bin Haji Othman has pointed to the importance of the development of linguistic level for the university students. A language center has been set up for the new academic year to develop the resources, human powers and material potential in the areas of teaching Arabic and foreign languages in the university, under a decision that has been issued previously.

Reputation of Islamic University Sultan Sharif Ali in Brunei Darussalam has shot to be an international University now. It became a prominent university in the Arab-Islamic Muslim world by its sincere efforts and venerable services, where the regional and international conferences and seminars are held each year to promote the Arabic language and Literature, Islamic science and Islamic civilization. It has six independent faculties, namely: Faculty of Arabic language and translation, Faculty of Theology and advocacy, Faculty of Sharia and Law and Faculty of Islamic Economics and Faculty of Urban Management and Development. Each of these faculties relevant to Arabic language and Islamic civilization. It is worth mentioning that His Majesty Sultan of Brunei, as being a divine man is making wholeheartedly some huge efforts for the advancement of Arabic language and Islamic culture in the schools, colleges and universities in his dominion.

c. Arabic Language Education in Malaysia

Malaysia consists of fourteen states, and each state has its own administrative apparatus, oversees the education by an educational management, and each educational administration department has the department of Islamic Education, which supervises the teaching of Islamic education and Arabic language in the schools of state. The Department of Education of the federal government provides the teachers required by these schools the financial and technical assistance, as the Ministry of Education establishes some religious and national secondary schools in all the states. The number of these schools since its inception in 1977 until today is forty, it plans to create another forty schools in the Sixth Development Plan which began in 1991.

Learning Arabic language is found in the medium secondary schools and some universities that have faculties of Islamic Studies or Sections of Arabic language and Islamic civilization, while in primary schools that have the duration of study six, years they do not teach Arabic language,

they only teach the students reading Qur'an and matters of religious. Students no doubt that the students - through their learning - listen to Arabic words, understand the meanings of some of them, and repeat some Arabic phrases belonging to the worship and prayers.

In the intermediate stage of three years, students study six or seven subjects of Arabic language per week, as a compulsory subject if they are in the national religious secondary schools, and as an elective subject if they are in the national secondary schools generally. At the end of the intermediate stage, they obtain the certificate of completion in the intermediate national religious secondary schools, if they are talented, and those who passed with a reasonable mark in the subjects of Arabic language and Islamic education, while the others who failed in the subjects of Arabic language and Islamic education they are accepted by the general secondary national schools and vocational secondary schools.

In the national religious secondary schools Arabic is taught as a compulsory subject also for six or seven periods per week, while in the national or professional high school (after completion of the study in middle school) the students do not learn Arabic. After the completion of the high school diploma the graduates can be enrolled themselves in the national or foreign universities. The estimated proportion of those students who obtained the marks in both subjects Arabic and Islamic education is about 10% of the total successful students in this exam, they can join the departments of Islamic studies and Arabic language in the universities.

In the state of (Kelantan), there is a center of Arabic language in the city (Nilam Puri), which is under the supervision of the Ministry of Education of the federal government. It has a Language laboratory, Library, Department of Educational Sources and classrooms, meeting rooms and housing of internal sections for the students. The Arabic center has a training program for the language teachers with the collaboration of concerned authorities inside and outside the country. The cultural seminars and local and international conferences are held there to raise the level of Arabic language teaching in the country, also the center prepares the question papers of practical exams for the national religious secondary schools, following up their results, and the center has some other activities aimed at strengthening Arabic language education in the country.

In the universities: University of Malaya and National University, where are the faculties of Islamic Studies and departments of Arabic language and Islamic civilization, they teach Arabic as a compulsory subject in specialized sections, and as an elective subject in the other sections. The

language of teaching in these two universities is Malay, and Arabic is used beside the Malay in the teaching Arabic language as a compulsory or optional language according to the system of specialization.

However, in the International Islamic University Malaysia, Educating of Arabic language is compulsory for all students in various specializations, as well as there is a department of Arabic language in the College of Knowledge of Islamic revelation and Humanities, where the duration of the study is four years then graduates are given the bachelor's degree in Arabic language, it also offers two other programs, the first is to obtain a diploma in Arabic language as a second language and the duration of the study in this program is one year, while the second program is to obtain a master's degree in Arabic language as a second language. In this college also there is a section for Education offers a program to give a diploma of education in the teaching of Arabic language and Islamic education, the duration of the study is one year, in this program the students are taught the educational materials and teaching methods as the education process to teach in the secondary schools in different states, and those students who pass the written examination in Arabic language and oral exam in a personal interview are accepted into this program, as well as, before the enrolment of students accepted in this program there is a course of the intensive study of Arabic language for two months by fifteen hours Per week.¹¹

2. Contributions of Southeast Asian Scholars to Arabic Language Education in Contemporary Age

a. Contributions of Indonesian Scholars to Developing Arabic Language Education

We notice these efforts in holding intermittent training courses to qualify preachers and prepare teachers under the banner of the Muslim World League and the International Islamic Relief Organization, and in sending professors and teachers sent under the League's sponsorship to teach the Arabic language in Archil, Indonesia for a long time, where I was one of them, I lived in Indonesia for more than 14 years under the sponsorship of the International Islamic Relief Organization as a professor of the Arabic language and its literature.

¹¹ Aḥmad Muḥammad Ḥasūbah, "Teaching Arabic as a Foreign Language in Southeast Asia," paper presented at the *International Conference on Teaching Arabic*, University of Brunei Darussalam, 1992.

The role of these colleges is also evident in teaching the Arabic language and Islamic sciences to the people of the Indonesian archipelago, especially for those who cannot travel abroad for one reason or another, and do not have the opportunity to join Arab universities in Arab countries, and who return from Arab countries with a BA/BSc degree from their universities, and they wish to continue their studies to obtain a Master's degree and a PhD. These colleges provide them with an opportunity to fulfill their desires to obtain sciences at the postgraduate level in their country, Indonesia, where thousands of them have graduated and hundreds of students of the Arabic language and Islamic sciences continue to graduate, and they write, speak and preach in Arabic language.

The scholars who have made significant contributions to the development of Arabic language education and Islamic studies in Indonesia, most of them are graduates of the Middle East, and their names are as follows:

There are many figures played a prominent role in the development of Arabic language Education in Indonesia, we mention here only some of them for example. First, Sheikh Abu Hamid bin al-Qadi Muhammad Ilyas from Kendal-Jawa. One of the great scholars of Indonesia who wrote books in Arabic and published in the Middle East at the end of the nineteenth century is Sheikh Abu Hamid bin al-Qadi Muhammad Ilyas from Kendal-Jawa, and he is known as Wali Hadi Kendal (d. 1927). Referring to his lineage at the end of his name, i.e. Sheikh Abu Hamid or Wali Hadi hails from Kendal region in Central Java. The title of his book is "The catenation" as an entrance to the Morphology" in the field of morphological studies in Arabic: (*Ilm al-Şaraf*).

Second, Hajj. Fajr Hasan Murshid, Director of Abu Ubaidah bin al-Jarrah Institute. Abu Ubaidah bin al-Jarrah Institute is an institution for the education of Arabic language and Islamic studies that was established in 2005 under the supervision of the Asian Muslims Foundation (AMCF) in Medan, which gave a great attention to the Arabic language education, so, Linguistic cadres spread throughout Indonesia. Abu Ubaidah bin Al-Jarrah Institute has various educational programs such as teaching Arabic Language and Islamic Studies (for the Preparation in Arabic Linguistics). This institute was also a pioneer in developing Arabic language Education in Indonesia.

Third, Prof. Dr. D. Hidayat. He was born in 1944 in Suka Bumi. He was a university student in the Department of Arabic Language, Faculty of Education, IAIN Syarif Hidayatullah University Jakarta, where he

graduated in 1968. He then completed his thesis in “Teaching Arabic Language” for his M.A. degree from Khartoum International Institute of Arabic Language, Khartoum, Sudan, in 1981. He then obtained his PhD degree from the Postgraduate Program (IAIN) in Jakarta in 1981-1998. This researcher is 71 years old, known for his many scientific works and lectures, as an expert in teaching Arabic and its teaching methods. His works have become a curricula and reference in higher secondary and graduate schools.

Fourth, Dr. Muhibb Abdul Wahab. The name Muhibb Abdul Wahab is well known among Arabic language students, especially students at the State Islamic University Syarif Hidayatullah (IAIN) in Jakarta. Muhibb Abdul Wahab was born in 1968 in Pasi-ran, Lamo Ngan, East Java. He completed his bachelor’s degree in the Department of Arabic Language Education, Faculty of Education (IAIN) in Jakarta in 1991. He then completed his first diploma at the Institute of Arabic and Islamic Studies (LIPIA) in Jakarta in 1992. Muhibb Abdul Wahab writes extensively for the national media. He obtained his master’s degree in 1997 and his doctorate degree in 2008 from the same university. One of his greatest contributions to the Arabic language is his participation in the preparation of TOAFL tests, which is the Test of Proficiency in Arabic.

b. Contributions of Scholars in Brunei and Malaysia to Developing Arabic Language Education

There are many candidates from Brunei studying Arabic Language trying to get a higher degree in this field from Brunei and outside Brunei, some of them are newly graduated, they came back to Brunei holding Ph.D., and now they are performing well their duties in academic field, and some of them have a long experience in teaching Arabic, even one of them has a notable personality in this field named Prof. Dr. Siti Sara binti Haji Ahmad, she was dean of Faculty of Arabic language, then promoted to be Assistant Rector for the academic affairs in University Islam Sultan Sharif Ali, Brunei Darussalam.

The Arabic language is a descendant of the three Semitic languages: Syriac, Hebrew and Arabic. Syriac was the language of peoples whose traces have vanished and whose news has disappeared from the page of light and existence. Hebrew or Hebrew is the language in which the Torah and the Holy Books were revealed and became extinct with the extinction of primitive cultures and ancient messages that were considered in the past. As for Arabic, it was and still is living with its living sisters

in the world, because it is the language of a heavenly message that was destined for immortality and permanence, because it is the language of the Holy Qur'an, and it is also the language of his Arab Prophet (may God bless him and grant him peace) who was sent as a mercy to the worlds, to spread security and peace in every corner of the earth, who presented to all human societies a comprehensive and inclusive message that was the message of departure for all ancient messages before it.

The language that carries this final universal message is classical Arabic, and its universality lies in its universal message directed to all people, not just Arabs. This is the teaching of the Arab Prophet (peace be upon him): "Arabic has no father or mother, so whoever speaks Arabic is an Arab." Arabic is the language of all Arabs and Muslims who believe in its universal message, and they are millions and millions who are destined to remain and be immortal until the Day of Judgment.

The Arabs and other member nations of the United Nations celebrate the International Day of the Arabic Language on December 18 of each year, in accordance with the United Nations General Assembly Resolution No. 319 issued on December 18, 1973, regarding the inclusion of the Arabic language among the languages of the peoples and nations recognized by it, and among the working languages established in the General Assembly and its main committees, as the General Assembly realizes that the Arabic language plays an important role in spreading human civilization and culture. It is the language of nineteen members of the United Nations, and it is a working language established in specialized agencies, such as: the United Nations Educational, Scientific and Cultural Organization, the Food and Agriculture Organization of the United Nations, the World Health Organization, and the International Labor Organization. It is also an official language and a working language in the Organization of African Unity. It also realizes the need to achieve broader international cooperation and promote harmony in the work of nations in accordance with what is stated in the Charter of the United Nations.

Several seminars and celebrations are held on this occasion in Arabic language in Brunei, Malaysia and Indonesia. I have witnessed and participated in some of these scientific seminars held at the Sultan Sharif Ali Islamic University in Brunei Darussalam, the University of Malaya and the International Islamic University Malaysia.

I also witnessed the effective participation of some prominent university professors and specialized researchers from Malaysia in making these seminars and celebrations a success, by presenting their scientific articles

in Arabic on this occasion, including Associate Professor Dr. Haj. Muhammad bin Samen, Dr. Mat Taib bin Fa, Dr. Muhammad Zaki Abd Rahman, Dr. Wan Hassan Wan Mat, Dr. Ahmad Anwar bin Ahmad, Dr. Muhammad Sabry bin Shahrir, and others.

Conclusion

Arabic language education in Southeast Asia demonstrates different characteristics in each country, yet shares the same objective of strengthening the understanding of Islam and preserving the intellectual tradition of the Muslim world. The findings of this study indicate that: (1) in Indonesia, pesantren served as the earliest center of Arabic teaching before the emergence of modern institutions and universities; (2) in Brunei Darussalam, royal support played a decisive role in advancing Arabic language education through the establishment of Arabic schools and Islamic universities; (3) in Malaysia, the national education system, with its network of religious secondary schools and major universities, has provided a formal and academic platform for the development of Arabic; and (4) prominent scholars in these three countries contributed significantly by producing scholarly works, developing curricula, and establishing educational institutions dedicated to Arabic language teaching.

The implication of this study is the importance of creating synergy between traditional and modern educational institutions in ensuring the continuity of Arabic language teaching. Furthermore, the involvement of Muslim scholars and academics is a key factor in maintaining the quality of Arabic education in accordance with contemporary developments, while also reinforcing the Islamic identity of Southeast Asian Muslim societies. Nevertheless, this study has certain limitations, as it is based primarily on library research and does not include empirical field data such as interviews with Arabic teachers, classroom observations in pesantren, Arabic schools, or Islamic universities. This limitation means that the study has not been able to capture the actual practices of Arabic language teaching or the adaptive strategies employed by teachers and institutions. Therefore, it is recommended for future researchers to conduct fieldwork using qualitative ethnographic approaches or case studies, in order to reveal more deeply the dynamics of Arabic teaching in practice. In addition, comparative research across Southeast Asian countries is necessary to identify similarities and differences in Arabic education systems, as well as to explore the

most effective models that can be implemented in the current context of globalization and knowledge integration.

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