

Comparative analysis of arabic language learning systems in malaysia and thailand

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ABSTRACT

This research is motivated by the significance of Arabic language learning in Southeast Asia, particularly in Malaysia and Thailand, which possess distinct social, cultural, and educational contexts. The main problem addressed concerns how Arabic language learning systems outside the campus are implemented in both countries, the challenges encountered, and the extent to which the applied approaches enhance learning effectiveness. The purpose of this research is to analyze the similarities and differences in Arabic language learning systems in Malaysia and Thailand, as well as to identify the supporting and inhibiting factors in their implementation. This research employs a qualitative approach with a comparative case study method. Data were collected through interviews, observations, and documentation in several educational institutions, including Universiti Putra Malaysia, Universiti Malaya, Jami'ah Islam Syekh Daud Al-Fathoni, and Tamavitya Multini School. Data analysis was conducted using the interactive model of Miles and Huberman, which involves data condensation, data display, and conclusion drawing. The findings reveal significant differences between the two countries. Malaysia emphasizes digital technology integration, research-based curricula, and strong government support in strengthening Arabic language learning. In contrast, Thailand highlights Islamic values through traditional methods such as halaqah and the study of classical texts, although it has begun to adopt digital technology as a complementary tool. The study also underscores the strategic role of non-formal educational environments in shaping students' linguistic and religious competencies. The contribution of this research lies in mapping Arabic language learning systems outside the campus, not only at the institutional level but also in emphasizing the importance of cross-country collaboration in developing adaptive learning models that respond to global challenges while remaining rooted in local values and Islamic scholarly traditions.

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Introduction

Arabic language learning plays an important role in the development of Islamic knowledge, cross-cultural communication, and understanding of classical Islamic sources. (Mulawarman, 2022) In Southeast Asia, Malaysia and Thailand are two countries that are actively developing Arabic language education, both at the formal and non-formal levels. Despite being in the same geographical region, these two countries have significant differences in terms of their education systems, government support, curricula, and pedagogical approaches. (Sa'dudin & Safitri, 2020) Therefore, a comparative analysis of Arabic language learning systems in both countries is important to identify their respective strengths and

challenges, as well as to explore opportunities for improving the quality of learning that can inspire each other.

Malaysia and Thailand in this comparative study are based on the uniqueness and progress of both countries in Arabic language education. Malaysia is known for its structured and modern education system, as well as full support from the government in the development of Arabic, particularly through higher education institutions (Tan Kai Yee, M et al., 2013) Meanwhile, Thailand, despite having a Muslim minority, has a strong Islamic tradition in its southern region, and many Islamic educational institutions actively teach Arabic as part of Islamic identity and culture, (Rahman & Muliati, 2020b) This comparison is important for understanding how two different social and political contexts can produce unique approaches to teaching Arabic. It is interesting because it reflects different dynamics and strategies for preserving and promoting Arabic.

Universiti Putra Malaysia (UPM) was chosen to represent the Arabic language learning system in Malaysia due to its reputation as a leading research university with a comprehensive Arabic language program, (Abdul Razif Zaini et al., 2019) Meanwhile, Fatoni University in Thailand represents the country as the largest center of Islamic education in Thailand, focusing primarily on teaching Arabic and Islamic sciences (Wekke & Langputeh, 2019) By comparing these two institutions, it is hoped that this study will provide a clear and in-depth picture of the differences and similarities between the Arabic language learning systems in the two countries, as well as contribute to improving the quality of Arabic language learning in Southeast Asia.

In today's era of globalization, proficiency in foreign languages, including Arabic, is becoming increasingly important. Arabic is not only used in a religious context, but also in various fields such as business, diplomacy, and education (Rafinzar et al., n.d.) In Malaysia and Thailand, two countries with significant Muslim populations, Arabic language learning has become an increasingly relevant issue. This study aims to analyze Arabic language learning systems in several educational institutions in both countries, taking into account various factors that influence learning effectiveness (Zuhdy et al., 2023). One of the current issues that highlights the importance of this research is the increasing need for students who are proficient in Arabic. In the context of Malaysia, the government has recognized the importance of Arabic in enhancing global competitiveness. According to language learning theory, as expressed by Krashen, a supportive environment and high motivation greatly influence the success of language learning (Krashen, 2009) Therefore, understanding Arabic language learning systems outside of campus is crucial to meet this need.

In Thailand, although Arabic is not an official language, many educational institutions offer Arabic language programs (Rahman & Muliati, 2020) However, the challenges faced in Arabic language learning are often related to the quality of teaching and non-standardized curricula. This is in line with educational theory which states that the quality of teaching greatly affects student learning outcomes. Hattie emphasizes that the quality of teaching is one of the most important factors affecting student learning outcomes. Effective teaching methods, interaction between teachers and students, and constructive feedback can improve student understanding and skills (Hattie, 2009). In Malaysia, although there are many institutions offering Arabic language courses, not all of them have adequate facilities (Wan Mokhtar et al., 2017) In Thailand, access to quality learning materials is also a challenge (Murni, 2008).

Previous research relevant to this study includes various studies on Arabic language learning systems outside of formal settings, particularly in Malaysia and Thailand. Several studies highlight the approaches and learning methods used in both countries, such as Hidayatul's study on *"Curriculum Development Design for Arabic Language Learning in Malaysia"* published in the journal *Lisanan Arabiya* (Khoiriyah, 2019). Similar research was also conducted by H. Khoiriyah entitled *"Description of Arabic Language Curriculum Development in Malaysia"* published by *Al-Lisan* journal (Khoiriyah, 2020). In addition, another study by Mauidlotun Nisa entitled *"Arabic for Specific Purposes in Indonesia and Malaysia: A Normative and Empirical Review"* was published in the *Al-Turas* journal (Nisa & Arifin, 2020) Research conducted by Ahmad Nurcholis et al entitled *"The Epistemology of the Arabic*

Language Curriculum at Piraya Nawin Klonghin Wittaya Patani Secondary School in Southern Thailand” was published by the Arabi journal. And finally, research conducted by Fazriawati Due entitled “*Learning Arabic with a contextual model at Muslim Suksa School Thailand*” and published by the Al-Kaff journal (Due et al., 2023).

Teaching strategies and the use of technology in supporting Arabic language learning. In addition, several studies highlight cultural factors and educational policies in each country as elements that influence the effectiveness of Arabic language learning (Zikri et al., 2024). This study attempts to continue previous research using a comparative approach to better understand the advantages and challenges faced in Arabic language learning systems outside of campus, particularly in several educational institutions in Malaysia and Thailand. Overall, Arabic language learning systems outside of campus in Malaysia and Thailand have their own unique characteristics that are influenced by the cultural, religious, and educational policy contexts of each country (Due et al., 2023). In Malaysia, Arabic language learning is more structured with strong support from the government and religious institutions, such as mosques, madrasas, and Quranic study centers. A systematic approach to the curriculum enables mastery of Arabic not only as a religious language but also as a global means of communication (Nisa & Arifin, 2020).

This study shows that there are significant differences in the approach and implementation of Arabic language learning in both countries. However, the two systems can complement each other if integrated strategically. Malaysia can learn from the community spirit in Thailand in utilizing local resources, while Thailand can adopt Malaysia's institutional model and Arabic language education policy (Artikel, 2024). Cross-border collaboration through seminars, teacher training, or student exchanges can be concrete steps in improving the quality of Arabic language learning in Southeast Asia. With a more synergistic approach, Arabic language learning will not only be a tool for understanding religion, but also a cultural bridge that strengthens relations between countries. The universities studied in Malaysia and Thailand are Universiti Putra Malaysia, University of Malaya, Jami'ah Islam Syaikh Daud Al Fathoni, and Tamavitya Multini School Yala Thailand.

Research Methods

This study uses a qualitative approach to analyze Arabic language learning systems, focusing on comparisons between Malaysia and Thailand. This study is descriptive in nature, aiming to describe phenomena in depth based on data obtained from the field. The type of research used is a comparative case study, which allows researchers to understand the similarities and differences in the implementation of learning systems in both countries (Widayanti & Dewi, 2015).

Data collection procedures were carried out through in-depth interviews, participatory observation, and documentation. Interviews were conducted with key informants, such as Arabic language teachers, non-formal education institution managers, and students. Participatory observation was conducted to directly observe the learning process, including teaching methods, interactions between teachers and students, and the learning environment. Documentation included the collection of secondary data, such as curricula, learning modules, and activity reports from relevant institutions.

The data analysis model used in this study is an interactive model developed by Miles and Huberman.J (Miles, M.B, Huberman, et al., 2014). This model includes three main components in the data analysis process, namely:

1. Data Condensation

Data condensation is the initial stage in the analysis process, which involves selecting, focusing, simplifying, abstracting, and transforming data from various sources such as field notes, interview transcripts, documents, and other empirical materials. At this stage, researchers begin to sort through the collected interview results in order to focus on the parts that are relevant to the research objectives.

In qualitative research, the data obtained are usually extensive and diverse, thus requiring condensation without losing their essential meaning. This process involves

selecting relevant information, reducing unnecessary elements, and organizing the data according to specific themes or categories. In this way, data condensation helps researchers identify patterns, relationships, and meanings that emerge from the data, allowing the analysis to be carried out more systematically and purposefully.

2. Data Display

This stage involves compiling and organizing condensed data so that it can be understood more easily. Presenting data helps researchers to see patterns, relationships, and meanings in the data obtained, thereby supporting a more in-depth analysis of the research context.

Data Display is an essential stage in qualitative analysis that aims to present condensed data in a more structured and understandable form. At this stage, researchers organize information into tables, matrices, charts, graphs, or narrative descriptions, allowing patterns, relationships, and research findings to become more apparent. Through data display, researchers not only present data descriptively but also facilitate the process of drawing conclusions.

Data presentation functions as a bridge between raw data and interpretation, as a systematic display enables researchers to identify relationships among categories, compare findings, and uncover patterns relevant to the research focus. Thus, the stage of data presentation helps the research become more structured, transparent, and easily understood, both by the researcher and the readers

3. Conclusion Drawing

At this stage, researchers begin to formulate their understanding based on the data collected since the beginning of the research process. Researchers identify patterns, regularities, and cause-and-effect relationships to then draw comprehensive conclusions about the findings. Based on the above explanation, it can be concluded that in qualitative research, the findings obtained are often still ambiguous or unclear. Therefore, researchers need to clarify these findings by utilizing theories that have been proven to be valid. The analysis process is carried out through three important stages: data condensation, data presentation, and conclusion drawing.

Meanwhile, data analysis is a systematic process of processing data obtained from interviews, observations, and various other sources, with the aim of making the data easy to understand and communicate to others. This process includes organizing data, grouping it into specific units, compiling patterns, synthesizing, and drawing conclusions that can be communicated clearly.

The research subjects were selected purposively, with specific criteria to ensure the relevance of the data collected. Informants were selected based on their roles in the Arabic language learning system, their experience in the field, and the female students' involvement in campus activities. The purposive sampling method was used because it allowed researchers to focus on individuals or groups who had the most relevant information for the research objectives. The main reason for choosing this method was to obtain in-depth and contextual data related to Arabic language learning practices in both countries.

From the results of this condensation, the researcher began to draw conclusions gradually by identifying patterns, relationships, and meanings contained within the data. The conclusions drawn are not merely temporary answers but remain flexible and may evolve as new data emerge. Ultimately, the conclusions must be well-founded, consistent with the data, and able to address the research questions. Thus, the process of drawing conclusions becomes an act of interpretation that connects data with theory, resulting in a deeper and more comprehensive understanding of the phenomenon under study.

Results and Discussion

This study successfully found significant differences among several universities that were the subjects of the study. These differences cover various aspects, such as teaching methods, academic support facilities, and the level of student participation in educational activities. Data collected through interviews and question-and-answer sessions with university lecturers, as well as the results of direct field observations conducted by the researchers, show that each university has unique characteristics that influence student learning outcomes. In addition, factors such as geographical location, institutional policies, and technological support also contribute to the diversity of these findings.

Furthermore, in-depth analysis of the data shows that this significant difference not only affects students' academic achievements, but also their development of soft skills, such as communication, teamwork, and problem-solving. Universities that have interactive learning systems supported by advanced technology tend to show more positive results compared to universities that still use traditional methods (Alam et al., 2021). Therefore, these findings provide important insights for stakeholders in the education sector to formulate more effective strategies for improving the quality of education in various institutions.

The Education System of Universiti Putra Malaysia (UPM)

In general, the education system at Universiti Putra Malaysia (UPM) is designed to provide holistic, research-oriented, and international standard education. The education system at UPM is known as the Research-Based Approach, whereby UPM is recognized as a leading research university in Malaysia (Basri, 2023). Educational programs at UPM, at the undergraduate, graduate, and doctoral levels, emphasize the integration of theory and research-based practice. Students are encouraged to actively participate in research projects, innovation, and technological development in various fields such as science, technology, agriculture, and social sciences. Support in the form of modern laboratory facilities and research funding is also provided. Not only that, UPM Malaysia also has a holistic and interdisciplinary curriculum. The UPM curriculum is designed to equip students with academic expertise and practical skills that are relevant to the world of work (Pepadu et al., 2021).

In addition to focusing on their major field of study, students are also given the opportunity to take interdisciplinary elective courses. UPM's educational program includes elements such as project-based learning (PBL), industrial internships, and leadership and soft skills development activities. And in relation to Technology-Based Learning Support, UPM utilizes modern technology to support the learning process. The Learning Management System (LMS) plays an important role in improving the quality of the teaching and learning process in higher education. LMS allows students to access lecture materials, discuss, and complete assignments flexibly without being limited by space and time. As stated in various studies, LMS has significant benefits, including increased accessibility to learning resources and efficiency in learning management. With LMS, academic interactions can take place more dynamically, while monitoring learning progress becomes more structured (... et al., 2024).

In addition, the university is also active in promoting digital learning through various initiatives, one of which is Massive Open Online Courses (MOOCs), which expand the reach of education for students. MOOCs have benefits in improving learning outcomes and facilitating independent learning (Cahyaningati et al., 2024). Supporting students to develop skills more flexibly according to their individual needs and learning pace.

There is also Global Collaboration and Internationalization. Universiti Putra Malaysia (UPM) demonstrates a strong commitment to global collaboration and internationalization. UPM collaborates with various global universities and institutions, including student mobility programs, academic staff exchanges, and international research collaborations. These programs are designed to provide students with global insights and prepare them to compete in the international job market. Such international cooperation enables the exchange of lecturers and students, enriching the learning process with diverse perspectives, methods, and materials (Nadia et al., 2024).



Figure 1. UPM (Malaysia Putra University)

In addition, UPM provides various facilities to support students' academic and welfare needs, such as a state-of-the-art library, cultural center, sports center, and dormitories. The university also offers academic guidance, counseling services, and scholarships to ensure students can study optimally. The university's support in this regard ensures that students are in excellent mental and physical condition, which in turn improves their focus, productivity, and academic achievement (Pratama & Zaimah, 2024).

The education system at UPM reflects a commitment to academic quality, research innovation, and the development of competent graduates who are competitive at the national and international levels. International collaboration and the supporting facilities provided by the university play an important role in achieving these goals.

The condensation process shows that the use of learning technology is also an important aspect of the UPM education system. This is evident in the implementation of the Learning Management System (LMS) and MOOCs, which reinforce flexible, interactive, and independent learning. This process is simplified by summarizing the various advantages of LMS and MOOCs as efficient and structured digital learning support tools.

In the context of educational globalization, data is condensed into the theme of international collaboration, which includes student and staff exchanges and international research cooperation to broaden students' global perspectives. Meanwhile, aspects of facility support and student welfare are classified as important supporting elements, with brief descriptions of library services, academic guidance, counseling, and scholarships. Thus, a focused and systematic understanding of how the UPM education system is designed to produce competent, innovative graduates who are ready to compete at the global level, with the support of a curriculum, technology, international collaboration, and facilities that support comprehensive learning.

Arabic Language Learning System at Universiti Putra Malaysia (UPM)

The Arabic language education system at Universiti Putra Malaysia (UPM) covers various sub-fields such as philology, morphology, and translation. UPM also offers a pre-university program in Arabic that provides students with the opportunity to deepen their understanding of Arabic language and culture through courses and mobility activities. Regarding the Curriculum and Programs, Universiti Putra Malaysia (UPM) offers comprehensive Arabic language courses, including instruction in grammar, conversation, and writing. Not only that, there are undergraduate (Faculty of Modern Languages and Communication UPM, n.d.-a) and postgraduate programs that focus on mastering Arabic in academic and professional contexts. (Faculty of Modern Languages and Communication UPM, 2023)

When researchers listened to the presentation about the Introduction to the University of Malaya (UPM), they learned that this university offers several majors, including Malay Language, which consists of a Bachelor of Malay Language and Linguistics with honors accreditation, and a Bachelor of Malay Language and Literature with honors accreditation. The Foreign Language Department consists of a Bachelor of Arabic Language with honors, a

Bachelor of Chinese Language Studies with honors, a Bachelor of French Language with honors, and a Bachelor of German Language Studies with honors. The English Language Department consists of a Bachelor of English Language and Linguistics with honors, a Bachelor of English Language and Literature with honors. The Communication Department consists of a Bachelor of Communication with honors. These programs are designed to provide comprehensive and in-depth education in the fields of language and communication. (Faculty of Modern Languages and Communication, UPM, n.d.-b)

When researchers asked how the language learning program at Universiti Putra Malaysia (UPM) supports international students, one of the lecturers replied that "Universiti Putra Malaysia (UPM) teaches language and culture to students who are not from neighboring countries such as Indonesia and Brunei Darussalam. Universiti Putra Malaysia (UPM) requires these students to take Malay language courses and pass them in order to graduate. If students do not pass the Malay language course, they cannot graduate. This is in terms of language. Additionally, UPM offers a cultural and language adaptation program for international students, including a one- to two-week camp, to deepen their understanding of local culture and language. (Universiti Putra Malaysia, 2025)

The teaching methodology specifically used in the Arabic language learning system at Universiti Putra Malaysia (UPM) employs an interactive and communication-based approach to improve speaking and listening skills. The use of technology in learning, such as platforms, is also introduced to facilitate access to learning resources. In addition to teaching methodology, student activities and engagement are encouraged to participate in cultural activities and student exchanges to deepen their understanding of Arab culture. Universiti Putra Malaysia (UPM) also organizes seminars involving experts in the field of Arabic to provide additional knowledge and insight to students. In terms of employment opportunities, graduates of the Arabic language program at UPM have opportunities in various fields, including education, translation, and public service. Universiti Putra Malaysia (UPM) also provides career guidance to help students plan their career paths after graduation. According to a study by Yusnan, the application of interactive teaching methodologies and the use of technology in Arabic language learning can increase students' interest and positive attitudes towards mastering the language (Jawwad et al., 2024).

Based on the above discussion, it is evident that the Arabic language education system at Universiti Putra Malaysia (UPM) is comprehensively designed with an emphasis on balancing linguistic theory and practical skills. The education program covers various subfields such as philology, morphology, and translation, and is supported by an in-depth curriculum from undergraduate to postgraduate levels. The learning methodology applied is interactive and communicative, supported by the use of technology to strengthen access and the effectiveness of the learning process.

UPM also shows great concern for international students through its policy of requiring them to take and pass a Malay language course as a graduation requirement, as well as providing cultural and language adjustment programs. In addition, students are encouraged to participate in cultural activities, scientific seminars, and exchange programs in an effort to enrich their contextual understanding of Arabic language and culture.

In terms of prospects, graduates of the UPM Arabic language program have broad employment opportunities in the fields of education, translation, and public services, with career guidance support from the university. The overall Arabic language education system at UPM reflects a holistic effort to produce graduates who are skilled, adaptive, and competitive at the national and international levels, with a strong foundation in language, culture, and the use of modern educational technology.



Figure 2. IFS UPM (Universiti Putra Malaysia) activities

Malay Heritage Museum, Universiti Putra Malaysia (UPM)

The Malay Heritage Museum, Faculty of Modern Languages and Communication, Universiti Putra Malaysia (UPM) was inaugurated on April 8, 2014, by the former Vice Chancellor of UPM at that time. As a museum under the administration of the country's leading public university, the Malay Heritage Museum aspires to become a reference institution for the heritage and civilization of the Malay people. Among its collections are Malay manuscripts, clothing, and weapons, as well as four traditional houses (from Pahang, Negeri Sembilan, Perak, and Terengganu) that stand tall and well-preserved in the Cultural Park. When researchers visited the Malay Heritage Museum, they found a keris that could stand on its own. This keris is part of the collection at the Malay Heritage Museum, Universiti Putra Malaysia (UPM). Although no specific name is given for this keris in the available sources, the phenomenon of a keris that can stand on its own has attracted the attention of many visitors.



Figure 3. Collection of Keris and Various Traditional Weapons

These artifacts are certainly not the first and last to showcase the splendor of Malay culture on the green campus of Serdang, because we are constantly striving to acquire other artifacts that can make the Malay Heritage Museum a landmark of Universiti Putra Malaysia. Since its establishment, this museum has become a landmark for UPM in preserving and showcasing the splendor of Malay culture (Faculty of Modern Languages and Communication UPM, 2025).



Figure 4. Malay Heritage Museum, University Putra Malaysia (UPM)

At Universiti Putra Malaysia (UPM) there is a museum with unique cultural and historical appeal, namely a traditional Malay house known as Rumah Penghulu Ismail bin Khatib Bakar. This house originates from Kampung Kelola, Jerantut, Pahang. The Penghulu House is an example of traditional Malay architecture rich in artistic, cultural, and local heritage value. Built with a traditional design using high-quality wood, this house reflects local wisdom in construction that is in harmony with the natural environment. The house was moved to UPM to be preserved and made one of the museum's main collections as a means of learning about Malay culture and history. According to the official website of the UPM Malay Heritage Museum, this house is an example of traditional Malay architecture rich in artistic, cultural, and local heritage values (Faculty of Modern Languages and Communication UPM, 2025)

This museum serves as an education and research center, as well as an attractive place for visitors who want to explore and appreciate the beauty of Malay heritage. The existence of this house at UPM not only enriches the cultural heritage of the institution but also provides a profound experience for young people and visitors in understanding the history and traditions of the Malay community in Malaysia. According to reviews on Tripadvisor, this museum is an excellent place to discover Malay culture and history, with a beautiful Malay wooden house outside the museum that is perfect for taking photos. (Tripadvisor, n.d.)



Figure 5. FS activities at the Malay Heritage Museum, University Putra Malaysia (UPM)

The Malay Heritage Museum does not merely serve as an exhibition center for visitors thirsty for knowledge. The Malay Heritage Museum also serves to bring the community closer to scientific programs in the form of seminars/webinars, workshops, and carnivals of Malay literature, arts, and culture. In addition, the Malay Heritage Museum also provides space for public involvement through services and venue rentals. These include weddings, photography, and family days. In addition, the Malay Heritage Museum also provides space for public involvement through services and venue rentals. These include weddings, photography, and family days. (Faculty of Modern Languages and Communication, UPM, 2024b)

The Malay Heritage Museum at Universiti Putra Malaysia (UPM) is a center for cultural heritage preservation that not only displays historical artifacts such as manuscripts, keris, clothing, and Malay weaponry, but also displays traditional Malay houses from various regions as symbols of the nation's civilization. The presence of iconic houses such as the Rumah

Penghulu Ismail bin Khatib Bakar reinforces the museum's role as a vehicle for learning about Malay history, culture, and traditional architecture, which are of great value. In addition, the museum also actively organizes educational activities such as seminars, workshops, and cultural carnivals involving the academic community and the general public.

Its function is not limited to being an exhibition venue, but also as a center of knowledge, cultural interaction, and community service, including the rental of space for social activities such as weddings and photography. With its membership status in international networks such as ICOM and the Asia-Europe Museum Network, the UPM Malay Heritage Museum demonstrates a global commitment to the preservation and development of Malay cultural heritage. Therefore, this museum has become an important cultural beacon in connecting the past, present, and future of Malay heritage, as well as a strategic medium in bringing the younger generation closer to the cultural roots of the nation.

The Influence of Cultural and Policy Differences on Student Motivation and Learning Outcomes at Universiti Putra Malaysia (UPM) and Their Relevance to Educational Theories

Cultural and policy differences at Universiti Putra Malaysia (UPM) play a significant role in shaping students' motivation and learning outcomes. Culturally, Malaysia's diverse ethnic, linguistic, and social backgrounds create unique dynamics in classroom interactions. These factors influence communication styles, learning preferences, and levels of engagement. For example, students from collectivist backgrounds tend to be more comfortable with collaborative learning, while those from more individualistic backgrounds may place greater emphasis on personal achievement. From a policy perspective, UPM adopts a higher education framework with a strong international orientation, emphasizing research, innovation, and digital technology. Such policies encourage students to become more independent, adaptive, and intrinsically motivated in pursuing their academic goals.

These findings can be connected to existing theories. Krashen highlights the importance of the *affective filter* in language acquisition; at UPM, cultural diversity and inclusive policies may help lower emotional barriers, thereby motivating students to learn more effectively. Meanwhile, Hattie's *Visible Learning* emphasizes factors such as feedback, teacher expectations, and quality of interaction as key determinants of learning success. UPM's policy focus on research-based and technology-enhanced learning supports Hattie's theory by creating greater opportunities for active student engagement. However, cultural factors also present challenges to these theories. For instance, students from more passive cultural backgrounds may not fully benefit from active learning approaches that Hattie advocates. Thus, research at UPM suggests that the combination of culture and policy can both confirm and challenge existing theories, depending on the students' social and academic contexts.

The Education System of the University of Malaya (UM) in Kuala Lumpur, Malaysia

The University of Malaya (UM), as the oldest and most prestigious university in Malaysia, has an education system designed to meet the academic and professional needs of its students. Its curriculum is holistic and research-based, with a focus on developing technical, analytical, and innovative skills. UM offers a wide range of study programs from undergraduate to postgraduate levels, covering various disciplines such as science, technology, arts, humanities, and social sciences. The institution also has global partnerships with leading universities to broaden students' academic horizons. In recognition of its commitment to quality education, UM was ranked 60th in the QS World University Rankings 2025. (Universiti Malaya, n.d.)

The educational facilities at UM support modern learning, including state-of-the-art laboratories, a library with an extensive collection of literature, and digital technology for online learning. The campus also has a multicultural environment that reflects Malaysia's diversity, providing students with the opportunity to study in an inclusive atmosphere. UM emphasizes project-based learning and research, where students are encouraged to contribute to the development of science and innovation relevant to the needs of society. This approach

has proven effective in enhancing students' creativity and critical thinking skills (Ratnawulan et al., 2024).

In addition, UM has a strong focus on developing student character through extracurricular activities and community service programs. Students can participate in student organizations, seminars, and community projects aimed at improving leadership skills and social empathy. As part of the curriculum, UM requires students to complete a minimum of 2 credit hours from six co-curricular courses offered each semester, including community service and talent development, to complement academic learning and improve students' soft skills and psychological capital (Universiti Malaya, 2025).



Figure 6. University of Malaya, Malaysia

With a comprehensive education system that supports individual growth, UM has successfully produced competent, ethical graduates who are ready to face global challenges. This commitment is reflected in the university's efforts to continuously improve the quality of education and the reputation of its graduates, ensuring that they are adaptable to global dynamics (Sukoco, Badri Munir, Akhmaloka, 2023)

The University of Malaya (UM) implements a holistic and research-based education system supported by modern facilities, a multicultural environment, and global partnerships. This approach not only develops students' academic and professional skills, but also shapes their character through co-curricular activities and community service, resulting in graduates who are competent, ethical, and ready to compete globally.

Arabic language learning system at the University of Malaya (UM) Kuala Lumpur

The Arabic language learning system at the University of Malaya (UM) in Kuala Lumpur, Malaysia, is designed to meet the academic and professional needs of students who want to master Arabic. The curriculum is competency-based, covering grammar, vocabulary, and oral and written communication skills. This approach is taken to ensure that students not only understand the theory, but are also able to use Arabic in practical contexts such as academic, business, and religious settings. According to Samah and Isahak, Arabic language learning in Malaysia has evolved from the boarding school system to the current higher education institutions, with various challenges and solutions encountered in the teaching process (Dan et al., 2024).

The learning process at UM is supported by teaching staff who are experts in the field of Arabic and modern infrastructure. The use of the latest technology, such as e-learning platforms, interactive multimedia, and access to digital libraries, makes it easier for students to develop their Arabic language skills independently and collaboratively. In addition, the learning methods applied include discussions, simulations, and project-based training aimed at improving students' analytical and critical skills in using Arabic. According to research, the direct method in Arabic language learning is effective in improving students' oral communication skills. (Aminah, 2020) In addition, the use of information and communication technology (ICT) in Arabic language teaching has been proven to increase student motivation and learning outcomes, (Bojonegoro, 2024).

As part of its efforts to enrich the learning experience, UM also provides additional programs such as intensive classes, seminars, and workshops featuring speakers from various

Arabic-speaking countries. Not only that, students have the opportunity to participate in exchange programs or academic visits to Arab countries. According to research by Karibah and Anwar (2024), international student exchange programs are effective in improving Arabic language skills through the creation of a supportive language environment (Karibah & Anwar, 2024)



Figure 7. *Student Activities at IFS University Malaya*

This holistic approach is designed to provide an in-depth learning experience so that graduates are able to compete internationally with a solid command of Arabic. In addition, UM has partnerships with many overseas universities in short-term and long-term student exchange programs, which further enriches the academic experience of students. (Faculty of Modern Languages and Communication, UPM, 2024a) Not only that, but this university also offers several levels of education for advanced studies.

The Arabic language learning system at the University of Malaya is designed holistically with a competency-based approach, supported by modern technology, expert teaching staff, and international exchange and training programs. This strategy aims to produce graduates who have a strong command of Arabic, both theoretically and practically, to meet academic and professional needs at a global level.

The Influence of Culture and Policy on Student Motivation and Learning Outcomes at the University of Malaya (UM)

Culture and educational policy play a crucial role in shaping student motivation and learning outcomes at the University of Malaya (UM), Kuala Lumpur. Culturally, Malaysia's ethnic and linguistic diversity fosters a multilingual and multicultural academic environment. This can enhance students' intrinsic motivation as they are exposed to a variety of perspectives, though it may also pose challenges related to different learning styles and linguistic adaptation needs. In terms of policy, Malaysia's emphasis on internationalization and technological integration strengthens students' extrinsic motivation through initiatives such as scholarships, international collaborations, and digital facilities that support accessible learning.

These findings align with Krashen's *Input Hypothesis*, as UM's cultural and linguistic diversity provides students with rich opportunities for *comprehensible input* from both formal and informal sources, thereby enhancing language acquisition. Similarly, they support John Hattie's argument that contextual factors—such as teacher expectations and learning climate—are critical to learning effectiveness. However, the results also challenge existing theories, particularly in the domain of motivation: not all students respond positively to internationalization policies. Some experience pressure from global academic standards, which may reduce their intrinsic motivation. Thus, the influence of culture and policy on student motivation and learning outcomes at UM is complex—largely confirming existing theories, yet also revealing nuances that challenge the assumption that globalized policies always yield positive effects on student motivation.

Education System Jami'ah Islam Syeikh Daud Al-Fathoni (JISDA), Yala, Thailand

Jami'ah Islam Syeikh Daud Al-Fathoni (JISDA), located in Yala, Thailand, is one of the leading Islamic educational institutions in Southeast Asia. The university was established as a

forum for preserving Islamic scholarly heritage while responding to the challenges of modernity. With a primary focus on education based on Islamic values, JISDA offers various study programs covering religious sciences such as tafsir, hadith, fiqh, and aqidah, as well as general disciplines such as economics, education, and information technology. This aims to produce graduates who are able to compete globally while upholding Islamic principles. Additionally, JISDA actively collaborates with various international educational institutions, including faculty and student exchange programs, to enhance educational quality and broaden academic horizons. (Faculty of Sharia, IAIN Kudus, 2024)



Figure 8. Sheikh Daud Al-Fathoni Islamic University (Jisda), Yala, Thailand

The education system at JISDA integrates classical Islamic scholarship with modern educational approaches. Students are taught using methods rooted in the pesantren teaching system, such as halaqah and turats book studies, which are aligned with the modern university curriculum. In the learning process, JISDA also utilizes digital technology to support learning effectiveness, such as e-learning and internet-based resources. In addition, the university emphasizes the development of Arabic and English so that students have good communication skills at the international level. According to an article in MINA News (2016), JISDA has developed faculties such as Tarbiyah, Sharia, Ushuluddin, and Dirasah Islamiyah wal Arabiyah to meet the needs of the local community (Setiawan, 2025).

In addition to academic activities, JISDA is also active in developing student character through various extracurricular and religious activities. The university encourages students to participate in da'wah, seminars, and scientific research to strengthen their understanding of Islam and its application in the real world. According to research published in the Intellectual Journal, effective management of extracurricular activities can improve the competence and character of students, such as discipline, responsibility, and cooperation (Fikri Ihsan et al., 2020).

With an environment conducive to learning and exchanging ideas, JISDA not only produces graduates who are intellectually competent, but also have outstanding personalities and are dedicated to building society. As stated in the DIDAKTIKA Scientific Journal, the integration of character values in learning and extracurricular activities plays an important role in shaping noble behavior in students (Taib & Masri, 2020).

Jami'ah Islam Syeikh Daud Al-Fathoni (JISDA) Yala is a leading Islamic educational institution that integrates classical Islamic scholarship with a modern approach. Through an Islamic values-based curriculum, the use of technology, foreign language proficiency, and holistic academic and extracurricular activities, JISDA has successfully produced competent, character-driven graduates who are ready to contribute at both the global and local levels.

Arabic language learning system at Jami'ah Islam Syeikh Daud Al-Fathoni (JISDA), Yala, Thailand

The Arabic language learning system at Jami'ah Islam Syeikh Daud Al-Fathoni (JISDA), Yala, Thailand, is designed to combine traditional and modern approaches. This institution emphasizes mastery of Arabic as the primary tool for understanding Islamic religious knowledge. The curriculum covers grammar (nahwu and sharaf), vocabulary, and communication skills, such as speaking, reading, writing, and listening. The teaching methods also use relevant classical texts, so that students not only understand Arabic, but also gain a

deep insight into Islam. The educational model at JISDA integrates the traditional pesantren system with formal education, which includes separate but complementary religious and academic classes (Roqib et al., 2021).

In addition, JISDA pays attention to technological developments by incorporating digital media into the learning process. The use of software, language learning applications, and online platforms helps enhance the learning experience for students. Interactive activities such as group discussions, debates, and presentations are also implemented to encourage students to actively use Arabic. In this way, students not only learn theoretically, but are also able to apply their language skills in real-life contexts. Thus, the use of technology in Arabic language learning can increase student motivation and facilitate understanding of the material (Fitria, 2023).

As an Islamic educational institution located in an area with a Malay cultural background, JISDA also integrates local values into its teaching. This approach aims to create a balance between religious scholarship and local wisdom, so that JISDA graduates are not only competent in Arabic, but also capable of becoming leaders who understand the cultural context of their communities. According to research published in the Nusantara Journal, the integration of Islamic teachings in Southeast Asia, particularly in the Nusantara region, has resulted in an open-minded society, allowing Islamic and Malay political cultures to develop harmoniously (Arnel & Arbi, 2024).



Figure 9. *Activities of the IFS Jami'ah Islam Syekh Daud Al-Fathoni (Jisda), Yala, Thailand*

With its holistic learning system, JISDA continues to be one of the leading Islamic educational institutions in Southeast Asia. The emphasis on character development based on Islamic values and local culture ensures that JISDA graduates have superior intellectual and personal competencies. As stated in the Tapis Journal, developing local wisdom through Islamic educational institutions is an effective tool for preserving and developing local wisdom, which in turn strengthens the cultural and religious identity of students (muhammad ali, dedi wahyudi, 2019).

The Arabic language learning system at JISDA is designed holistically by combining traditional Islamic boarding school approaches and modern methods, including the use of digital technology. The comprehensive curriculum emphasizes mastery of Arabic as the key to understanding religious knowledge, while integrating Islamic values and local Malay cultural wisdom. This approach ensures that JISDA graduates are not only academically competent, but also possess strong character and cultural sensitivity, making it a leading institution in Islamic education in Southeast Asia.



Figure 10. Presentation of souvenirs from Jami'ah Islam Syeikh Daud Al-Fathoni (Jisda)
Yala, Thailand

The Influence of Culture, Policy, and Learning Theories on Motivation and Learning Outcomes at Jami'ah Islam Syeikh Daud Al-Fathoni (JISDA), Yala, Thailand

Culture and policy at Jami'ah Islam Syeikh Daud Al-Fathoni (JISDA), Yala, Thailand, play a crucial role in shaping students' motivation and learning outcomes. Cultural factors, such as a strong Islamic identity, the use of Arabic as a symbol of religious scholarship, and social norms that emphasize discipline and respect for teachers, enhance students' intrinsic motivation to learn. However, institutional policies that tend to emphasize memorization and compliance may sometimes limit creativity and freedom of expression. This presents a layered perspective when compared to Krashen's *Affective Filter* hypothesis, as the religious environment fosters motivation, yet academic pressure may heighten learning anxiety. These findings can also be compared with Hattie's *Visible Learning*, which highlights that learning outcomes are more optimal when students are actively engaged, receive clear feedback, and can connect learning to their real-life contexts. Thus, the practices at JISDA confirm the importance of motivation and affective environments in learning, while also challenging universal theories by showing that local cultural and policy dimensions can modify how such theories operate in practice.

Tamavitvya Multini School Education System, Yala, Thailand.

The education system at Tamavitvya Multini School, located in Yala, Thailand, is designed to provide high-quality education by integrating academic and religious values. The school offers a curriculum that combines general subjects such as science, mathematics, and language with Islamic religious education. This approach aims to produce students who not only excel in academic knowledge but also have a strong moral and spiritual foundation. Tamavitvya Multini School implements an educational model that combines the traditional pesantren system with formal education, where religious and academic classes are conducted separately but complement each other (Roqib et al., 2021)

The facilities available at Tamavitvya Multini School support the teaching and learning process optimally. The school is equipped with modern classrooms, a library, science laboratories, and information technology. In addition, there is a special area for extracurricular activities that help students develop their talents and interests outside the classroom. Teachers at this school are committed to giving individual attention to each student, ensuring that their educational needs are met holistically. Adequate learning facilities are very important for achieving optimal learning outcomes, as they can increase student comfort and motivation in the learning process (Syahira & Suhaimy, 2023).



Figure 11. *Tamavitya Multini School Yala, Thailand.*

As an educational institution in a region where the majority of the population is Muslim, Tamavitya Multini School also instills values of tolerance and harmony among religious communities. This is realized through joint activities involving students from various backgrounds. According to research published in the *Multidisciplinary Scientific Journal*, multicultural-based Islamic education strategies, such as those implemented in Islamic schools in Thailand, are effective in instilling attitudes of tolerance and respect for diversity among students (Nuruzzaman et al., 2023).

With this approach, schools strive to shape a generation that is broad-minded, tolerant, and ready to face global challenges without forgetting their cultural and religious identities. This approach is in line with findings in the *Journal of Islamic Education*, which states that Islamic religious education in multicultural schools acts as a driver of moral diversity, shaping students' attitudes and mindsets to be multicultural (Irham, 2020).

The education system at Tamavitya Multini School integrates academic and religious curricula with a modern Islamic boarding school approach, supported by comprehensive learning facilities and a multicultural environment. The school not only focuses on academic achievement, but also shapes students' characters to be religious, tolerant, and globally minded. Through a blend of Islamic values and multicultural education, Tamavitya Multini School has succeeded in producing a generation that is intellectually intelligent, spiritually strong, and open to diversity.

Arabic language learning system at Tamavitya Multini School, Yala, Thailand.

The Arabic language learning system at Tamavitya Multini School, Yala, Thailand, is designed to meet the needs of students in understanding and mastering Arabic effectively. The program emphasizes practice-based learning, where students are encouraged to actively participate in activities such as discussions, simulations, and dialogues. The material taught covers aspects of classical and modern Arabic, with an emphasis on reading, writing, listening, and speaking skills. The learning process is complemented by the use of modern technology, such as interactive learning applications and digital media, which make the learning atmosphere more interesting and efficient. Thus, it can be understood that the integration of information technology in Arabic language learning can significantly increase student motivation and learning outcomes (Ubaidillah et al., 2023).

In addition, Tamavitya Multini School also integrates Islamic values into Arabic language learning. Students are encouraged to understand religious texts, such as the Qur'an and Hadith, as part of the curriculum. This approach aims not only to improve linguistic skills, but also to strengthen students' understanding of religion. Teachers at this school act as facilitators who support students with a variety of teaching methods, including a communicative approach, grammar translation, and the use of memorization methods for important vocabulary. Arabic language education to shape a conscious Muslim generation and strengthen students' religious understanding (Amelia & Burhanuddin, 2024).



Figure 12. Activities of female students at IFS Tamavitya Multini School Yala, Thailand.

The learning environment at Tamavitya Mulniti School is designed to support the optimal development of students' Arabic language skills. The school provides facilities such as a library with a complete collection of Arabic books, a multimedia room, and extracurricular programs such as Arabic debate and speech contests. These facilities play an important role in creating a conducive learning atmosphere and supporting the Arabic language learning process. According to research published in the *Al-Kaff Journal*, the use of supporting facilities such as language laboratories and adequate libraries can increase the effectiveness of Arabic language learning in Thai schools (Due et al., 2023)

Student interaction is also encouraged through group activities that promote the use of Arabic in everyday situations. Activities such as group discussions, role-playing, and collaborative projects help students apply their language skills in real-life contexts. This approach is in line with the findings reported in the *Shautul Arabiyah Journal*, which state that extracurricular implementations such as the Arabic Club have a significant impact on students' Arabic communication skills. (Kurnianto, 2022)

Through this holistic approach, Tamavitya Mulniti School has successfully produced graduates who are not only proficient in the Arabic language but also possess a broad understanding of Arab culture and traditions. The integration of adequate facilities, interactive teaching methods, and supportive extracurricular activities has significantly contributed to this achievement. As highlighted in *Jurnal Arabi*, the development of an Arabic language curriculum aligned with the vision and mission of nurturing students with noble character through the habituation of Arabic within the school environment is crucial in shaping competent and well-rounded graduates (Nurcholis & Salaeh, 2019)



Figure 13. Presentation by a Representative of UIN Sunan Kalijaga Yogyakarta Students

Based on a comparative analysis of Arabic language learning systems outside the campus in Malaysia and Thailand, this study finds that the approaches applied in both countries possess unique characteristics that reflect their respective educational and cultural contexts. In Malaysia, the system of Arabic language learning outside the campus emphasizes the integration of digital technology and research-based academic methods, supported by a holistic curriculum and partnerships with international institutions. Meanwhile, in Thailand, Arabic learning focuses more on strengthening Islamic values through traditional methods

such as *halaqah* and the study of classical texts (*turats*), while still adopting digital media as a learning aid. The novelty of this study lies in mapping Arabic learning systems that not only focus on formal institutions but also consider how non-campus educational environments play a strategic role in shaping students' linguistic and religious competencies. Thus, the findings of this research provide new insights for academics and education practitioners in developing Arabic learning models that are adaptive to global challenges without neglecting local values and Islamic scholarly traditions

The Influence of Culture, Policy, and Learning Theories on Student Motivation and Achievement at Tamavitya Multini School, Yala, Thailand

Culture and educational policy at Tamavitya Multini School, Yala, Thailand play a crucial role in shaping student motivation and learning outcomes. Culturally, the predominantly Muslim background of the Yala community brings a strong religious dimension to the learning process. This cultural identity fosters students' emotional attachment to the school, especially when the curriculum and teaching methods are aligned with local values. However, cultural diversity also presents challenges, particularly in terms of language use and the adaptation of learning materials to meet students' needs. From a policy perspective, Thailand enforces national standards that are sometimes less flexible in accommodating the specific needs of schools in border areas like Yala. This can affect student motivation, as a uniform curriculum may not always reflect the local social and cultural context.

When linked to learning theories, the findings at this school both confirm and challenge existing perspectives. Krashen's Affective Filter Hypothesis emphasizes that a supportive emotional environment enhances language acquisition. This is evident at Tamavitya Multini School, where the integration of local culture and religious values reduces students' affective barriers. However, rigid policies may increase the affective filter, thereby lowering motivation. Meanwhile, Hattie's Visible Learning theory highlights that clear learning goals and effective feedback strongly impact student achievement. Practices at this school show that when teachers apply contextual approaches using real-life examples familiar to students, learning outcomes significantly improve, aligning with Hattie's claims. On the other hand, these findings also challenge universal theories that tend to overlook local factors. Student success is not only determined by general pedagogical strategies but also by cultural relevance and policies that support students' identities.

In conclusion, at Tamavitya Multini School, local culture and educational policy interact in shaping both motivation and learning outcomes. These findings support modern learning theories while also emphasizing the need for more context-sensitive approaches that take cultural and sociopolitical realities into account.

Conclusion

The Arabic language learning systems in Malaysia and Thailand demonstrate distinct approaches that, nevertheless, can complement one another. Malaysia places greater emphasis on the integration of technology as well as research- and competency-based methodologies, while Thailand prioritizes traditional and Islamic values through the *halaqah* method, which strengthens spirituality and fosters close teacher-student relationships. These differences are more evident in extracurricular Arabic learning practices, where Malaysia tends to create modern learning environments connected to global developments, whereas Thailand maintains the strength of community-based non-formal education rooted in Islamic traditions.

The significance of this study lies in highlighting the crucial role of non-formal education in shaping students' linguistic and religious competencies. The implications of these findings indicate the need for cross-country collaboration to enhance the quality of Arabic language learning in Southeast Asia in ways that remain adaptive to global challenges while also respecting local values and Islamic scholarly traditions. Such collaboration can be more specifically realized through joint teacher training programs that combine the strengths of both approaches: Malaysia's modern technological integration and Thailand's traditional *halaqah* methods.

In addition, the development of a joint curriculum that is both contextual and responsive to global as well as local needs is also essential. Initiatives such as sharing digital resources, including e-modules, learning applications, and interactive media, can further strengthen learning effectiveness and expand access for students in both countries. With these strategies, Malaysia and Thailand can not only complement each other but also jointly contribute to building a more effective, relevant, and competitive model of Arabic language learning at both regional and global levels.

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