



Comparative Analysis of Arabic Language Learning in Higher Education Institutions in Malaysia and Indonesia

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Abstract

This study aims to conduct a comparative analysis of Arabic language learning in higher education institutions in Malaysia and Indonesia, focusing on aspects such as curriculum, methods, technology, materials, and learning duration. The study employs a library research method with a qualitative descriptive approach to review various relevant literature sources. The analysis reveals that Arabic language learning in Malaysia is more structured, with adequate technological support and the use of Arabic as the primary medium of instruction, yet it places less emphasis on speaking skills. In contrast, learning in Indonesia focuses more on productive abilities such as speaking and writing but is less evenly distributed in terms of technology and curriculum standards. This research identifies the main challenge for Malaysia as the lack of educators proficient in teaching productive skills, while Indonesia faces challenges related to infrastructure and curriculum standardization.

Keywords: *Analysis Study, Arabic Language, Malaysia, Indonesia*

Introduction

Arabic, as one of the important international languages, holds a strategic role in various aspects of life, especially in education, religion, and culture.¹ In Southeast Asian countries like Indonesia and Malaysia, this Semitic language is not only taught as a scientific language but also as a religious language, particularly in the context of Islamic studies.² As higher education develops in these two countries, Arabic language learning in universities is becoming increasingly significant and gaining more attention due to its growing popularity.

Arabic occupies an important role in both Indonesia and Malaysia, as the language of the Quran and Islamic studies. In both countries, which have the largest Muslim populations in ASEAN, many students study Arabic as this language is closely related to Islam.³ In Malaysia, Arabic is also related to government and law, while in Indonesia, Arabic is important for religious practices and Islamic organizations. Therefore, the researcher believes this study is important to understand the differences in how Arabic is learned in the two countries. Hence, this can be beneficial to the quality of Arabic education and its integration with other academic fields.

Despite similarities in the use of Arabic for religious purposes,⁴ there are fundamental differences in the approaches and strategies for Arabic language learning implemented in the universities of both countries.⁵ These differences include the curriculum used, programs offered, teaching methods, and the

¹ Maryam Nur Annisa and Randi Safii, "Analisis Kebutuhan Dan Tantangan Dalam Pembelajaran Bahasa Arab Sebagai Bahasa Asing Di Pendidikan Tinggi Perspektif Mahasiswa Dan Dosen," *ELOQUENCE: Journal of Foreign Language* 2, no. 2 (2023): 313–28, <https://doi.org/10.58194/eloquence.v2i2.861>.

² Burhanuddin and Ahmad Ridho, "Kontribusi Bahasa Arab Di Media Massa Dalam Penyebaran Dakwah Islam," *Jurnal Ilmu Komunikasi Dan Sosial Politik* 01, no. 02 (2023): 269–70.

³ Ibrahim, M, Rahman, A, and S. Hassan, "Kurikulum Bahasa Arab Di Perguruan Tinggi Malaysia: Suatu Analisis," *Al-Bayan: Jurnal Bahasa Dan Sastra Arab* 7, no. 1 (2019): 75–89.

⁴ Khairul Azwani and Masnih Mustapa, "Kajian Penggunaan Kata-Kata Serapan Dalam Bahasa Arab Dan Pengaruhnya Terhadap Bahasa Arab Modern," *JPI: Jurnal Pengajian Islam* 16, no. 2 (2023): 57–63, <https://doi.org/10.53840/jpi.v16i2.251>.

⁵ Amy Fitriani Siregar et al., "The Influence of Flashcard on Arabic Learning Outcomes of Shorof Subject for Junior High School Students," *Jurnal Al Bayan: Jurnal Jurusan Pendidikan Bahasa Arab* 16, no. 1 (2024): 105–24, <https://doi.org/10.24042/albayan.v16i1.21564>.

challenges faced by educators and students during the learning process.⁶ Thus, it is important to conduct a comparative analysis of Arabic language learning in Indonesian and Malaysian universities to understand the strengths, weaknesses, and development opportunities for improving the quality of Arabic teaching in these two countries.

To support this research, the researchers analyzed several previous studies on similar themes. For instance, Azmi et al.'s study focuses on Arabic teaching strategies in Malaysian universities aimed at developing students' receptive skills.⁷ While their study is limited to Malaysia, the present research compares Arabic language learning between Malaysia and Indonesia, including teaching approaches, curriculum, and methods in both countries.

The second is Nasution's research on the use of technology for Arabic learning in Indonesia.⁸ While both studies discuss the application of educational technology in Arabic learning, Nasution's research is limited to Indonesia, whereas this study examines the use of technology in both countries. The third studies by Syed and Zain discuss practical Arabic teaching approaches at UTM Malaysia.⁹ Their study focuses solely on the "*Tanwir Lughoh*" program at UTM, whereas this research provides a broader scope, including methods, curricula, and Arabic learning materials in Malaysia and Indonesia. Lastly, the fourth Ibrahim et al.'s research analyzes Arabic curricula in Malaysian universities.¹⁰ While their work focuses on Malaysia's curriculum analysis, the present research encompasses broader aspects of Arabic learning and conducts a comparative analysis of the two countries.

Despite the growing body of research on Arabic language education and the use of technology in learning, there remains a significant gap in comparative studies

⁶ Sonya Putri Nelta, Mislaini, and Ashavira Julian Dias, "Perbandingan Sistem Pendidikan Di Indonesia Dan Pendidikan Di Malaysia," *JIMP: Jurnal Ilmu Manajemen Dan Pendidikan* 01, no. 03 (2024): 49–61.

⁷ Azmi, S. A, Ismail, M. N, and R. Ramli, "Strategi Pembelajaran Bahasa Arab Di Perguruan Tinggi Malaysia," *Jurnal Pendidikan Bahasa* 12, no. 3 (2020): 45–60.

⁸ F Nasution, "Pengaruh Penggunaan Teknologi Dalam Pembelajaran Bahasa Arab Di Indonesia," *Jurnal Teknologi Pendidikan* 14, no. 4 (2021): 89–105.

⁹ Syed, M. Z and M. N Zain, "Pendekatan Praktis Dalam Pembelajaran Bahasa Arab: Studi Kasus Di UTM Malaysia," *Arabiyya: Journal of Arabic Studies* 8, no. 2 (2020): 33–48.

¹⁰ Ibrahim, M, Rahman, A, and Hassan, "Kurikulum Bahasa Arab Di Perguruan Tinggi Malaysia: Suatu Analisis."

between Indonesia and Malaysia. Existing studies, such as Nasution's focus on technology in Indonesia and Ibrahim et al.'s analysis of Arabic curricula in Malaysian universities, provide valuable insights but are limited in their geographic or thematic scope. Similarly, Syed and Zain's exploration of the "*Tanwir Lughoh*" program highlights innovative practices at UTM Malaysia but does not extend to other institutions or cross-country comparisons. This research addresses these gaps by examining and comparing Arabic language learning approaches, curricula, teaching methods, and the integration of technology in higher education institutions in both countries. By adopting this comprehensive and comparative perspective, this study aims to uncover best practices and provide actionable recommendations that can contribute to enhancing Arabic language education on a regional and potentially global scale.

Method

This study employs a library research method, focusing on collecting relevant sources and conducting a literature review related to the research theme,¹¹ Various references such as books, articles, and research reports were used to explore the comparative study of Arabic language learning between higher education institutions in Malaysia and Indonesia.¹²

This study adopts a qualitative descriptive approach, utilizing the library research method.¹³ It examines and analyzes various literature and references discussing Arabic language learning in the universities of these two countries, Malaysia and Indonesia country, conducting a comparative analysis, and detailing the factors involved comprehensively with it's comparative for each country. The inclusion criteria for the sources were, the publications in peer-reviewed journals or reputable publishers; focus on Arabic language learning in higher education or relevant; comparative studies or analyses relevant to Malaysia and Indonesia.

¹¹ Chotimah. O & Merliyana Adlini, M. N, Dinda, A.H, Yulinda, S., "Metode Penelitian Kualitatif Studi Pustaka," *Edumaspul: Jurnal Pendidikan* 1, no. 6 (2022), [https://doi.org/6\(1\), 974–980](https://doi.org/6(1), 974–980). <https://doi.org/10.33487/edumaspul.v6i1.3394>.

¹² J. W Creswell and C. N Poth, "Qualitative Inquiry and Research Design: Choosing Among Five Approaches," *Sage Publications*, 2018.

¹³ M. Q Patton, "Qualitative Research & Evaluation Methods," *Sage Publications*, 2015.

The study relies on secondary data sources, and these sources were selected based on their relevance to the research theme and their credibility. Key references include the works on qualitative research methods and studies focusing on Arabic language education in Malaysia and Indonesia, especially for higher education. A systemic literature review was conducted to identify and collect pertinent materials; and published between 2018 and 2024 to ensure contemporary relevance for this study.

As this is a library-based research study, there were no direct human participants. Instead, the research drew on data and findings from studies that involved participants in Arabic language learning programs at higher education institutions in Malaysia and Indonesia. Details of the original participants, such as demographic characteristics, sample sizes, and eligibility criteria, were noted when available in the reviewed studies to ensure proper contextual understanding.

Although no direct human subjects were involved in this study, ethical guidelines were followed to ensure the proper citation and acknowledgement of all reviewed sources. The researchers adhered to copyright laws and avoided any form of plagiarism. The study employed qualitative content analysis to interpret the data. This method allows for a detailed examination of themes and patterns within the literature. The psychometric properties of tools and measurements used in the reviewed studies were considered to evaluate their reliability and validity. Data analysis was conducted in iterative cycles, ensuring that emerging insights were grounded in the reviewed literature. Afterwards, this study is limited by its reliance on existing literature, which may introduce biases inherent in the reviewed studies. Additionally, the findings are context-specific and may not be generalizable beyond the higher education institutions in Malaysia and Indonesia examined in the literature.

Results and Discussions

The results of this study show that there are fundamental differences related to Arabic learning approaches carried out in Malaysian and Indonesian universities, both countries have their own strengths and weaknesses. Through this comparative study, the researcher hopes that both countries can learn from each

other and evaluate each other. Arabic language learning in both countries can still be improved to meet global and local needs more effectively.

The following researchers outline several points from the results of the comparative analysis that has been carried out, including the following:

A. Differences in Curriculum

The Arabic language learning curriculum in the neighboring country is fully under the control of the government (kingdom) which is regulated by the Ministry of Education centrally.¹⁴ This approach ensures cohesive and uniform learning standards across Malaysian higher education institutions, both in terms of learning materials and teaching.¹⁵ The Malaysian government also provides strong support in implementing its curriculum ideals, so institutions only need to adopt and adapt the government curriculum to their internal needs.¹⁶ It can be concluded that the education system in Malaysia strongly reflects a structured monarchical government system, including for Arabic language learning there.

In addition, in Indonesia, although the Ministry of Education plays a role in the structure of the Arabic language learning curriculum, there are many universities that still use their own curriculum.¹⁷ The Arabic language learning curriculum is often designed independently by each institution or institution based on local needs and the institution's vision and mission.¹⁸ It can be concluded that this approach to learning reflects a more flexible democratic governance system, but often creates a gap in the standard of Arabic language teaching in one institution to another.

¹⁴ Ibrahim, M, Rahman, A, and Hassan, "Kurikulum Bahasa Arab Di Perguruan Tinggi Malaysia: Suatu Analisis."

¹⁵ Hidayatul Khoiriyah, "Deskripsi Pengembangan Kurikulum Pembelajaran Bahasa Arab Di Malaysia," *Al-Lisan: Jurnal Bahasa* 5, no. 1 (2020): 96–115, <https://doi.org/10.30603/al.v6i1.1049>.

¹⁶ Umami Kalsum et al., "Perkembangan, Problematika Dan Kebijakan Sistem Pendidikan Di Malaysia," *Jurnal Kajian Penelitian Pendidikan Dan Kebudayaan* 1, no. 4 (2023): 112–28, <https://doi.org/10.59031/jkppk.v1i4.269>.

¹⁷ Khusnul Khitam and Taufik Taufik, "Kurikulum Pembelajaran Bahasa Arab Di Perguruan Tinggi Keislaman Islam Negeri (PTKIN)," *TADRIS AL-ARABIYAT: Jurnal Kajian Ilmu Pendidikan Bahasa Arab* 3, no. 1 (2023): 28–44, <https://doi.org/10.30739/arabiyat.v3i1.1766>.

¹⁸ Nur Agung, "Kurikulum Pembelajaran Bahasa Arab Perguruan Tinggi Analisis Komparatif Kurikulum Pembelajaran Bahasa Arab," *Al-Waraqah: Jurnal Pendidikan Bahasa Arab* 3, no. 2 (2022): 1–18, <http://dx.doi.org/10.30863/awrq.v3i2.2945>.

Then, the differences in curriculum structures between Malaysia and Indonesia have implications for both students and educators. In Malaysia, the uniform curriculum facilitates student mobility across institutions and ensures that graduates possess a consistent level of proficiency in Arabic. However, it may limit institutional innovation and responsiveness to specific local needs. On the other hand, the Indonesian system encourages creativity and localized content development, providing institutions with the freedom to innovate. This, however, poses challenges in ensuring equitable quality and standardization across the country. Understanding these differences can guide policymakers and educators in both countries to balance standardization and flexibility in their approaches to Arabic language education.

B. Use of Technology

Arabic language learning in Malaysia has used technology quite intensively, this is evidence that the level of infrastructure support in this country is more advanced than Indonesia.¹⁹ For example, students at Universiti Teknologi Malaysia (UTM) receive technological devices such as iPads that have been provided by the state government.²⁰ Each class has been equipped with sophisticated facilities, such as projectors, televisions, and air conditioners that support the atmosphere of teaching and learning activities to feel more modern.²¹ The utilization of this technology certainly makes it easier for teachers to deliver material and make learning more interactive in the classroom.

The use of technology for Arabic language learning tends to be widely used as in Malaysia, but its use is still not evenly distributed throughout the Maritime country.²² This depends on the ability of each institution or university to provide

¹⁹ Azmi, S. A, Ismail, M. N, and Ramli, "Strategi Pembelajaran Bahasa Arab Di Perguruan Tinggi Malaysia."

²⁰ Syed, M. Z and Zain, "Pendekatan Praktis Dalam Pembelajaran Bahasa Arab: Studi Kasus Di UTM Malaysia."

²¹ Mohd. Taqwudin Mohd. Yazid et al., "Potensi E-Modul Dalam Pembelajaran Bahasa Arab Pada Era Globalisasi," *Innovative Teaching and Learning Journal* 7, no. 1 (2023): 1–11, <https://doi.org/10.11113/itlj.v7.97>.

²² Nanda Pratama, Muhammad Syafii Tampubolon, and Khanafi Khanafi, "Problematisasi Pembelajaran Mahasiswa Lulusan Sekolah Umum Pada Program Studi Pendidikan Bahasa Arab Di Sekolah Tinggi Ilmu Tarbiyah Madani Yogyakarta," *Jurnal Ilmu Pendidikan Dan Sains Islam Interdisipliner* 1, no. 2 (2022): 117–24, <https://doi.org/10.59944/jipsi.v1i2.45>.

infrastructure and various other learning facilities.²³ Most universities rely on students' personal devices, such as laptops, tabs or cellular phones in supporting the learning process. In addition, the infrastructure in many regional universities is still considered insufficient to optimally support technology-based learning.²⁴ This is a challenge in itself in improving the learning experience of students, especially in learning Arabic.

The differences in curriculum structures and technological integration between Malaysia and Indonesia have significant implications for educational practices. In Malaysia, centralized governance and advanced infrastructure ensure a consistent quality of education and facilitate interactive learning experiences. However, this standardization may limit the adaptability of curriculum and technology to specific local needs. In Indonesia, institutional autonomy and technological variability encourage innovation but require stronger coordination and investment to address disparities. Policymakers and educators in both countries can benefit from understanding these dynamics to develop more balanced and effective approaches to Arabic language education.

C. Teaching Method and Materials

In terms of vision and mission, Arabic learning materials in both countries have a significant different focus. In Malaysia, the learning material focuses more on the rules and structure of the language, or what is commonly called receptive skills such as reading and listening skills (*maharah qiro'ah & maharah istima'*).²⁵ This makes most students in Malaysia superior in formal writing skills compared to students in Indonesia.²⁶ However, this type of approach often makes students tend

²³ Melisa Rezi, Adam Mudinillah, and Annisa Agustina, "Arabic Language Education and The Active Role of Educational Technology," *Social Sciences, Education and Humanities (GCSSEH)* 11, no. 2 (2021): 2021, <https://doi.org/10.32698/icie529>.

²⁴ Ihwan Mahmudi, Didin Ahmad Manca, and Amir Reza Kusuma, "Literatur Review: Pendidikan Bahasa Arab Di Era Digital," *Jurnal Multidisiplin Madani* 2, no. 2 (2022): 611–24, <https://doi.org/10.54259/mudima.v2i2.396>.

²⁵ Rosfazila Binti Abd Rahman and Abdul Razif Bin Zaini, "Bidang Pengajian Bahasa Arab Dan Kaitannya Dengan Bidang Sociolinguistik Di Malaysia Analisis Matrik Keutamaan," *E-JBL: E-Jurnal Bahasa Dan Linguistik* 2, no. 1 (2023): 89–95, <https://doi.org/10.53840/ejbl.v2i1.30>.

²⁶ Rofiqoh Setianingsih and A Syahid Robbani, "Problematika Pembelajaran Bahasa Arab : Studi Kasus Pada Siswa Sanggar Bimbingan Permai Penang Malaysia," *DIGLOSIA: Jurnal*

to struggle and lack mastery when asked to speak or perform speeches using fluent Arabic.²⁷

In contrast, in Indonesia, Arabic learning materials tend to be more oriented towards speaking skills and writing skills (*maharah kalam & maharah kitabah*), which are commonly referred to as productive skills.²⁸ This is in line with the needs of Indonesian people who often utilize Arabic as a means of verbal communication, such as in religious and social contexts.²⁹ However, this approach often comes at the expense of deep mastery of grammar, so students are less skilled in writing or composing formal texts in Arabic.³⁰

The differences in teaching methodologies, curriculum structures, and technological integration between Malaysia and Indonesia offer valuable insights for educators and policymakers. Malaysia's centralized curriculum and technological advancement provide a consistent educational standard, but the limited focus on oral communication suggests a need for more balanced language instruction.³¹ Conversely, Indonesia's emphasis on productive skills caters to immediate societal needs but highlights a gap in formal language proficiency and infrastructure development. Both countries can benefit from adopting hybrid approaches that integrate the strengths of each system to create comprehensive and effective Arabic language learning programs.

Kajian Bahasa, Sastra, Dan Pengajarannya 7, no. 4 (2024): 655–64, <https://doi.org/10.30872/diglosia.v7i4.1065>.

²⁷ Yuslina Mohamed et al., “Keperluan Bahasa Arab Ulum Islamiyyah Dari Perspektif Pensyarah,” *Jurnal Islam Dan Masyarakat Kontemporari* 21, no. 1 (2020): 120–33, <https://doi.org/10.37231/jimk.2020.21.1.233>.

²⁸ Nadia Ulhaq and Lahmuddin Lubis, “Penyusunan Materi Ajar Dalam Rangka Meningkatkan Keterampilan Berbicara Bahasa Arab Pada Siswa,” *Journal of Education Research* 4, no. 3 (2023): 1202–11, <https://doi.org/10.37985/jer.v4i3.361>.

²⁹ Burhanuddin Burhanuddin, “Pengembangan Materi Ajar Berbasis Komunikasi Dalam Pendidikan Bahasa Arab,” *Jurnal Pendidikan Indonesia* 4, no. 12 (2024): 1318–28, <https://doi.org/10.59141/japendi.v4i12.2583>.

³⁰ Hikami Rafsanjani, Muh. Haris Zubaidillah, and M. Ahim Sulthan Nuruddaroini, “Problematisasi Mahasiswa Dalam Manajemen Skill Berbahasa Arab Pada Perguruan Tinggi Di Kalimantan,” *Jurnal Basicedu* 6, no. 3 (2022): 5166–80, <https://doi.org/10.31004/basicedu.v6i3.3072>.

³¹ Amy Fitriani Siregar et al., “Issues in Arabic Speaking Skills: A Psycho-Sociolinguistic Approach,” *Izdihar: Journal of Arabic Language Teaching, Linguistics, and Literature* 7, no. 3 (2024): 319–28, <https://doi.org/10.22219/jiz.v7i3.34134>.

D. Teaching Program and Duration

Malaysia has a variety of programs in place to support structured Arabic language learning, such as Tanwir Lughoh at UTM.³² This program takes the form of halaqah or discussion groups and other practical activities involving native speakers (*an-nathiqiina bihaa*). This activity is held regularly outside of class hours, so all students are required to participate in this program to replace course hours. This program supports practical mastery of Arabic while providing a more interactive learning experience for students.³³

The learning duration in Malaysia is also longer than in Indonesia. One course can last for 4-5 hours per session, with a time division of theoretical learning sessions and then group discussion learning sessions. This approach ensures students have a thorough understanding of the material taught.³⁴ In contrast, Arabic language learning in Indonesia is often divided into several meetings based on the SKS system, with a shorter time for each session, which is 2 hours for each SKS. This makes learning more fragmented, so that each student's understanding of the material can be less in-depth.³⁵

The differences in teaching programs and learning duration between Malaysia and Indonesia highlight the impact of instructional approaches on language acquisition. Malaysia's focus on integrated and immersive learning, such as the *Tanwir Lughoh* program, provides students with practical language skills and a dynamic, interactive environment. The inclusion of native speakers in these activities further enriches the learning process, fostering better pronunciation, comprehension, and cultural understanding. Meanwhile, the extended session

³² Mohamad Rofian Ismail et al., "Faktor-Faktor Keberkesanan Pengajaran Bahasa Arab Satu Sorotan Literatur Berdasarkan Kajian-Kajian Lepas," *Jurnal Afaq Lughawiyah* 2, no. 1 (2024): 306–22.

³³ Muhamad Khairul Anuar Zulkepli et al., "Analysis of Development Needs of Mufradati Arabic Vocabulary Application for UiTM Students," *BITARA International Journal of Civilizational Studies and Human Sciences* 6, no. 3 (2023): 47–60.

³⁴ N A Fadzil, N Jaafar, and M M Rofiee, "Hubungan Sikap Pelajar Terhadap Penguasaan Bahasa Arab," *Jurnal 'Ulwan* 7, no. 2 (2022): 143–53.

³⁵ Ismail Muhammad, "The Development of KKNI-Based Curriculum at The Arabic Language Education Programs in Indonesian Higher Education," *Repository Ar-Raniry*, 2024.

durations allow for deeper exploration of the material, combining theoretical and practical elements effectively. On the other hand, Indonesia's division of learning into shorter sessions, while more adaptable to institutional schedules, may hinder the continuity and depth of understanding necessary for mastering a language. This fragmented approach underscores the importance of curriculum design and time allocation in optimizing language education outcomes. A balanced adaptation of Malaysia's immersive strategies could potentially enhance Arabic language programs in Indonesia, bridging the gap in learning effectiveness.

E. Language of Introduction

Lecturers or teachers in Malaysia are required to use Arabic or English as the main language of instruction in formal learning, or commonly referred to as the direct method.³⁶ Malay is only used if there are students who have difficulty in understanding the material. This helps students get used to using Arabic in formal contexts and improves their language skills significantly.³⁷

Whereas in Indonesia, Bahasa Indonesia is still often the main language of instruction in Arabic learning.³⁸ Only a few institutions are dedicated in applying Arabic as the language of instruction in learning. This makes it easier for students to understand the material, but it does not support the creation of a language environment that can familiarize students with speaking and listening to Arabic conversations.³⁹ As a result, students' active communication skills in Arabic tend to develop more slowly.⁴⁰

Based on an in-depth comparative analysis of the results above, the researcher identified challenges and opportunities that can be assessed from how Arabic

³⁶ Mohamad Razali Hazrul Affendi, "Elemen Pengajaran Berkesan Bahasa Arab," *Journal of Asian Islamic Higher Institutions (JAIHI)Journal* 5, no. 1 (2020): 1–11.

³⁷ Rosni Samah and Aishah Isahak, "Challenges and Solutions of Learning Arabic Language in Malaysia," *Al-Qanatir: International Journal of Islamic Studies* 33, no. 5 (2024).

³⁸ M Maghfur and N F Ahmad, "Upaya Peningkatan Pembelajaran Bahasa Arab," *Jurnal Ilmu Pendidikan Islam* 21, no. 1 (2023): 132–53, <https://doi.org/10.36835/jipi.v21i1.4052>.

³⁹ Edi Kurniawan Farid, "Sintaksis Bahasa Indonesia Dan Bahasa Arab (Studi Analisis Kontrastif Frasa, Klausa, Dan Kalimat)," *Jurnal Bahtsuna* 4, no. 1 (2020): 1–23, <https://doi.org/10.55210/bahtsuna.v2i1.70>.

⁴⁰ Burhanuddin and Saepul Ramdani, "Tantangan Dan Prospek Studi Bahasa Arab Dalam Pengembangan Dakwah Islam Di Indonesia," *Jurnal Sosial Dan Humaniora* 1, no. 3 (2024): 180–90, <https://doi.org/10.62017/arima.v1i3.709>.

language learning in the two countries takes place. The main challenge in Malaysia is the lack of teachers who are skilled in teaching productive skills, namely speaking and writing skills (maharah kalam & maharah kitabah). Many institutions in the country require teachers from abroad, including alumni of Indonesian boarding schools such as Gontor, to overcome this weakness.⁴¹

While in Indonesia, the main challenge is the lack of a standardized curriculum as the main reference for each institution and also the limited infrastructure. Both countries have great opportunities to learn from each other. Indonesia can adopt the technological approach and more intensive duration of Arabic learning in Malaysian universities, while Malaysia can learn from Indonesia's more communicative approach to teaching speaking skills (maharah kalam).⁴²

Conclusion

This research shows that Arabic language learning in Malaysian and Indonesian universities has fundamental differences in terms of curriculum, methods, technology, learning materials, as well as duration and support programs. In Malaysia, learning is more structured and centralized with better technology support, as well as using Arabic as the main medium of instruction. However, this approach puts less emphasis on productive skills such as speaking and writing. In contrast, Arabic learning in Indonesia is more flexible and productive skills-oriented, but faces challenges in curriculum standardization and availability of supporting infrastructure.

The research also identified opportunities for cooperation between the two countries to learn from each other's strengths. Indonesia can adopt technological approaches and more intensive learning structures from Malaysia, while Malaysia can learn from the communicative approaches implemented in Indonesia. Thus, both countries have a great opportunity to improve the quality of Arabic language learning that is more effective and relevant to global needs.

⁴¹ Salis Hilda Yoviyani and Yeti Mulyati, "Menyibak Sistem Fonetik Bahasa Indonesia Dan Bahasa Arab Serta Implikasinya Dalam Pembelajaran BIPA," *Jurnal Onoma: Pendidikan, Bahasa, Dan Sastra* 9, no. 2 (2023): 1012–22, <https://doi.org/10.30605/onoma.v9i2.2838>.

⁴² Rahmatika Halil and Agustiar, "Linguistik Bahasa Arab Perspektif Dr. H. Sahkholid Nasution, S. Ag, MA Dalam Buku 'Pengantar Linguistik Bahasa Arab,'" *Pediaqu: Jurnal Pendidikan Sosial Dan Humaniora* 15, no. 1 (2024): 37–48.

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