Arabic Language and Social Identity of Native Speaker Lecturers in Language Learning in Indonesia: A Narrative Study

Hafidhah Syafni*[1], Syaiful Mustofa[2], Usfiyatur Rusuly[3], Muhammad Ridha[4]

Email: heavenfairyof@gmail.com[1*], saifulmustofa@pba.uin-malang.ac.id[2], usfirusuly@gmail.com[3], muhammadridho@assunnah.ac.id[4]

[1,2,3] Universitas Islam Negeri Maulana Malik Ibrahim Malang, Indonesia
[4.] Sekolah Tinggi Agama Islam As-Sunnah Deli Serdang, Indonesia.

Abstract: Arabic language learning in Indonesia has a crucial role, with various steps that can improve the effectiveness of its teaching. This article aims to find out the role of native Arabic speakers in the language learning process, the language and cultural gaps that occur, and learning reflections for the future. In this study, the researcher uses a narrative study method that makes a person's life experience the main data. The research data collection technique uses a story framework and interviews. To analyse the data, the researcher used the following steps: 1) The researcher collects data through story frameworks and interviews, 2) selects and classifies the information to facilitate its presentation, and 3) presents the data by processing the classified information based on temporal aspects and drawing conclusions. The results showed that 1) Arabic plays an important role in Indonesian education, which can be improved by involving native speakers in teaching. 2) The language and cultural gap between Indonesia and other countries can be overcome by simplifying the language and adjusting teaching methods and learning environments. 3) Reflection on curriculum development, facilities, and technological utilisation can support Arabic language acquisition, followed by high motivation to improve students' skills.

Keywords: *Arabic Language Learning, Indonesian Education, Native Speaker, Narrative Study*

INTRODUCTION

Indonesia is one of the countries that has a diversity of local languages and cultures. Even its inhabitants do not fail to learn various foreign languages, such as English, Arabic, Mandarin, Japanese, German, French and others. Learning these languages can certainly be found in schools (especially international schools), certain course institutions or self-taught. One way to facilitate the process of learning foreign languages is to bring in native speakers of each of these languages. This is done so that Indonesian people or students can speak directly with them to practice fluency and fluency in the foreign language being studied.

As it is known that in the modern era, the need to master Arabic is increasing, along with the development of relations between countries and cultures. Because of this, there is an increasing need for qualified foreign language teachers. One type of teacher that is in great demand is a native speaker, who is a native speaker of the language being taught. Native speakers are considered to have several advantages over non-natives, such as fluent pronunciation, in-depth cultural knowledge, and the ability to provide more authentic examples of language use. Although Arabic has several dialects that differ from one country to another, the need for native speakers remains high (Setiyadi et al., 2024).

With the presence of native speakers to help the foreign language learning process, they must maintain their social identity so that learning can run smoothly. This social identity is one aspect of sociolinguistics in the form of social construction which is formed through interactions and cultural processes in society (Suharto & Dkk, 2021). Therefore, the identity as foreign speakers in Indonesia is attached to them due to significant differences in language, local culture, religion, race and others. If that

is removed, then their existence to be a direct example in foreign language learning becomes useless.

In the curriculum of Islamic universities in Indonesia, Arabic is one of the compulsory courses that must be taught in higher education (Ghufron & Anwar, 2020). It is intended that students with different educational backgrounds before entering college, can have the same opportunity to learn Arabic fundamentally to a deeper level. And of course this must be prepared starting from the appropriate material, competent teachers, and other supporting facilities so that learning can produce and achieve the previously designed goals.

Some previous articles that discuss the relationship between Arabic and one aspect of sociolinguistics are the role of Arabic in Islamic education to strengthen cultural identity in local communities: a study in Klatakan village, Situbondo (Hasan et al., 2024), the implementation of a sociolinguistic approach in Arabic language learning (Paramitha, 2017), sociolinguistics in the language learning process and its relation to Arabic language education (Filzafatin Habibah et al., 2023), language in social strata and thoughts of its representation in Arabic language learning (Ferdiansyah et al., 2024), the role of the language environment in shaping the personal branding of Arabic language teachers (A'yuni et al., 2022), and Arabic as an Islamic cultural identity and unifier of ethnic diversity (Lintang, 2023).

The similarity between previous research and this article is that both discuss learning and Indonesian education with different sociolinguistic focuses. Some discuss cultural identity and local communication, sociolinguistic principles in Arabic, knowing the relevance of sociolinguistics to Arabic language learning, the role of the language environment, and revealing that Arabic as an Islamic cultural identity. The difference is in the specification of the research, this article focuses on Arabic language learning and the influence of the social identity of native speaker lecturers in Indonesia, so that it can be seen that this is one of the best supporting facilities in the language learning process provided by universities, because it brings native speakers directly to teach, habituate and practice foreign languages to students.

This study explores how the social identity of native Arabic-speaking lecturers is formed and maintained in the context of language teaching in Indonesia. Through a narrative approach, this research uncovers their experiences, challenges, and strategies in building relationships with students and the academic environment. By understanding these dynamics, this study contributes to the discourse on the role of language in shaping social identity and its impact on the effectiveness of Arabic language learning in Indonesia. Additionally, the findings will provide insights into how native speakers balance their roles as cultural and linguistic mediators while adapting to a new social and academic setting.

Therefore, this article aims to discuss the relationship between the Arabic language, the social identity of native speaker lecturers, and the dynamics of language learning in Indonesia. This research will explain how the role of native speaker lecturers contributes to the development of students' language competence, as well as how the social identity of lecturers can affect classroom interactions and perceptions of Arabic language learning itself.

METHOD

This research uses the narrative inquiry method, which focuses on a person's story or life experience which is then used as the main data in the research (Gustaman et al., 2024). In this article, the respondents are 3 native Arabic-speaking lecturers who teach at the university, and they come from abroad, namely Sudan and Libya. First, Prof. S is a lecturer in the Master's Program of Arabic Language Education. Second, Prof. F serves as a lecturer in the Department of Islamic Studies. Third, Prof. B is also a lecturer in the Department of Islamic Studies.

Their experiences and stories in speaking Arabic and maintaining their social identity in Indonesia as teachers become the primary data in this study, while the secondary data can be in the form of literature reviews that can be obtained through books or several articles that support the discussion. The research data collection techniques used include story frameworks and interviews. The story framework was given to lecturers in the form of writing about their experience in teaching, where they filled in the blank form provided by the researcher. The interview was conducted as a form of follow-up from the story framework that had been filled in previously.

To analyse the data, the researcher used Miles and Huberman's theoretical approach (Miles et al., 2014) which involved several stages: the first stage, data collection through story outlines and interviews. In the second stage, the researcher selected and classified information to facilitate presentation. The third stage, data presentation was done by processing the data that had been classified based on the lecturer's teaching experience based on the temporal pattern of the past, present and reflections for the future, as well as how the defence of his social identity. The last stage is drawing conclusions to describe the lecturer's experience more specifically and explain the communication challenges that occur and what reflections are expected for the future.

RESULT AND DISCUSSION

In discussing Arabic language learning and the social role of native speaker lecturers in it, there are many aspects that must be seen, including their influence in the learning process that occurs, what impacts and roles are resulted, how the experiences they have gone through

when learning in Indonesia and in their countries, so that they can find out which aspects can be used as a reference for development for others.

1. The Role of Arabic in Education in Indonesia

Arabic plays a very important role in the world of education in Indonesia, especially in learning Islamic religion and culture. As the language used in the Qur'an and hadith, the ability to master Arabic is the main key to understanding Islamic teachings more deeply. One of the factors that influence the effectiveness of learning Arabic is the role of native speakers in teaching. Their presence in the classroom can bring a more authentic atmosphere, enrich the learning process, improve pronunciation, and help students understand the cultural and linguistic context related to Arabic.

UIN Maulana Malik Ibrahim Malang is one of the universities that facilitates and brings in native speakers for more effective learning, both English and Arabic native speakers (Wijaya, 2020). With the presence of native speaker teachers, of course there are goals that must be achieved in learning, especially Arabic. Here is one of the objectives of bringing in native speakers at this institution, R3 said:

"لأن هدفَنا هنا هو تدريب وتمرين الطلاب على فهم اللغة العربية"

From this data, it can be seen that native speakers play a crucial role in helping students develop language habituation, training, and practice, both inside and outside the classroom. Language acquisition is most effective when learners are consistently exposed to and use the language in daily life. Through interaction with native speakers, students receive authentic language input, allowing them to internalize proper pronunciation, grammar, and cultural nuances. This aligns with Krashen's Input Hypothesis, which emphasizes the importance of comprehensible input in natural language acquisition (Krashen, 1982). Additionally, native speakers facilitate training by providing immediate feedback, encouraging spontaneous conversations, and helping students think in the target language rather than relying on translation. Therefore, the consistent presence of native speakers in the learning process is essential, as it transforms language learning from a theoretical exercise into a practical skill, ultimately increasing students' proficiency and confidence in using the language.

The influence of native speakers in learning can be known implicitly from the words of lecturer R1, that is:

"أنا أرى أن اللغة العربية في إندونيسيا تتطور يوميا، هذا أقيسه بأول دخولي إلى إندونيسيا عام 2008 والآن نحن في 2024، يعني هناك التطور الكبير جدا الآن بين أول دخولي إلى اليوم."

Overall, R1 said that Arabic in Indonesia is developing very well and rapidly from time to time, this is seen from his experience from the first year he came to Indonesia (2008) until 2024. It implicitly means that native speakers have an important role in the process of Arabic language development in Indonesia, especially in this higher education institution. Therefore, the presence of native speaker teachers has a positive influence on foreign language learning.

In addition, with the presence of native speaker lecturers in classroom learning, students make extra efforts to use Arabic especially in class; they look for new vocabulary, compose sentences to be spoken slowly and ask friends if they do not know at all. This is done initially so that they can make presentations in class well, and be able to interact with native Arabic speaker lecturers better. And the teacher's hope is that the use of Arabic must be constantly trained even outside the classroom so that students do not forget the vocabulary they have learned.

R3 said:

"تركيز الطلاب على استخدام اللغة العربية ليس داخل الفصل فقط، وهذا للأسف نحن نريد التغيّر أن كل الطالب جاء إلى هذه الجامعة للتعلّم اللغة العربية، إذاً عليه أن يتكلم دائما باللغة العربية في الفصل، في ما مرّ، في المطعم، في البيت، أوفي السكن عليه أن يستخدم اللغة العربية بالقدر إمكان. يجب أن تكون استخدام اللغة العربية أكثر من اللغة الإندونيسية"

From this data, it can be seen that native Arabic speakers expect students to use Arabic consistently in various settings, such as at home, in dormitories, and at school, to maximize language acquisition. This expectation aligns with the immersion approach, which emphasizes that frequent exposure and active use of a language in daily life significantly enhance proficiency. Given that students come from diverse linguistic backgrounds, maintaining Arabic as the primary mode of communication helps bridge

linguistic differences and reinforces learning beyond the classroom. This practice is rooted in sociocultural and communicative language learning theories, which highlight that language is best acquired through meaningful social interactions. Without continuous practice, students risk relying on their native languages, reducing their opportunities to develop fluency and confidence in Arabic (Oraby & Azaz, 2024).

Furthermore, the effectiveness of Arabic learning depends not only on structured classroom instruction but also on students' willingness to engage in real-world communication. If students do not optimize the learning process by actively speaking and practicing, they may struggle to achieve the intended learning outcomes. The contextual approach in Arabic language learning also can enhance students' motivation and communication skills. By learning Arabic in a relevant and meaningful context, students become more motivated and find it easier to master communication skills (Jihan & Mufidah, 2024). Then, Second language acquisition (SLA) research suggests that consistent practice, reinforcement, and contextual application are key factors in successful language learning (Krashen, 1982). Thus, encouraging students to fully immerse themselves in Arabic, regardless of their location, ensures they gain maximum benefits from their education and reach the linguistic goals set by their academic institutions (Nasirudeen, 2024).

2. Language and Culture Gap

The language and cultural gap between Indonesia and foreign countries affects the dynamics of learning, especially in the context of international education. ifferences in language, ways of communicating and cultural values can affect students' understanding of learning materials. In addition, different learning environments, such as teaching methods, social interactions and academic habits, also play a role in creating this gap. This can be recognised by the teaching experience of native Arabic speaker lecturers who have taught in their home countries and Indonesia today.

a. Language Simplification

Language simplification plays a crucial role in effective teaching, especially for Arabic native speaker lecturers who use Fusha (Modern Standard Arabic) as the primary medium of instruction. In their home countries, when students struggle to grasp a concept, lecturers often switch to 'Amiyah' (colloquial Arabic) to facilitate comprehension. This transition allows for a more natural and relatable learning

experience, as 'Amiyah' is widely spoken in daily life. However, when teaching in Indonesia, where students are not typically familiar with Arabic dialects, lecturers adopt a different approach. Instead of switching to 'Amiyah,' they simplify their language by selecting easier and more commonly understood Fusha vocabulary or restructuring their sentences to ensure clarity. This method helps bridge the language gap and allows students to grasp the intended meaning without unnecessary confusion. By adapting their language use according to the students' linguistic background, lecturers enhance communication effectiveness and create a more accessible learning environment.

R1 said:

"دائما تبسيط اللغة إذا كانت صعبة، كذلك استخدام الوسيلة المبينة أو الشرح باللغة الدارجية (باللغة العامية)، يعني إذا هو لم يفهم باللغة الفصحى، نشرح لهم من البيئة ماذا يقابل هذا الكلام من البيئة." (في السودان)

"إندونيسيا نخن طبعا كل التعليم كان في المرحلة الماجستير والدكتورة، وأغلب الطلاب هم يفهمون الفصحى، ولذلك لم نواجه صعوبات في تفهيم الطلاب، إلا في بعض المصطلحات القليل التي لم يسمع بها أو لم يعرف بها ونحن نُبسط فيها الفهم حتى هم يستطيعون أن يفهموا ماذا نقول." (في إندونيسيا)

From this interview, R1 said that the differences in Arabic language teaching approaches between Sudan and Indonesia underscore how social and educational factors shape pedagogical strategies based on students' language proficiency. In Sudan, the reliance on simpler language, concrete examples, and 'Amiyah' (colloquial Arabic) suggests that students may have limited exposure to formal Arabic (Fusha) in their prior education or daily communication. By incorporating 'Amiyah', Sudanese lecturers create a scaffolded learning environment, allowing students to bridge the gap between familiar linguistic structures and academic Arabic. In contrast, Indonesian students at the master's and doctoral levels generally have

a stronger grasp of Fusha, reducing the need for extensive language simplification. This can be attributed to Indonesia's structured Arabic curriculum, which often prioritizes formal Arabic from the outset, ensuring students develop a solid foundation before advancing to higher education. As a result, the teaching approach in Indonesia focuses more on clarifying advanced linguistic concepts rather than modifying instructional language. These distinctions highlight how linguistic environment, exposure, and prior education influence instructional methods, emphasizing the necessity for context-sensitive and adaptive teaching strategies that cater to students' specific learning needs.

R2 said:

"أما في السودان، طبعا لأن اللغة العربية هي اللغة الرسمية قَلَّما نجد صعوبة في فهم الطلاب، يعني يفهمون اللغة العربية لأن هي لغتهم وهي اللغة التي يدرسون بها، فالصعوبات قليلة جدا إلا في شيء يكون فيه التعمق الجديد في اللغة (فيها أشياء عميقة جدا) حتى العربي لايفهمها، حينئذ الأستاذ يشرح ويبين أكثر." (في السودان)

"أما بنسبة في إندونيسيا، نحن نجتهد في تبسيط اللغة أي نجعل اللغة سهلة للفهم، لأن هناك فرق بين الناطق الأصلي باللغة العربية وغير الناطق الأصلي. فلذلك نجتهد أولا نتكلم مهلا مهلا في الكلام حتى يستطيع الطالب أن يفهم المفردات فهما جيدا." (في إندونيسيا)

Based on R2 data, the lecturer said that the difference in the simplification of Arabic for Indonesian and Sudanese students illustrates how one's native language influences learning effectiveness. In Sudan, Arabic is the official and primary language of education, so students rarely face difficulties in understanding lessons taught in Arabic. This situation differs from countries where Arabic is not the mother tongue or the main language of instruction. Since Arabic is deeply embedded in their daily lives, Sudanese students find it easy to comprehend academic instructions delivered in Arabic. However, challenges can still arise when the subject matter delves into more

advanced linguistic aspects, such as high-level linguistic terms, complex literary concepts, or technical vocabulary that is not commonly used in everyday conversation. In fact, even native Arabic speakers may struggle to understand certain elements of Classical Arabic or highly specialized academic terminology. In such cases, the lecturer plays a crucial role in providing more detailed explanations, simplifying meanings, and offering relevant examples to ensure students grasp complex concepts effectively. Therefore, even though Arabic is an integral part of Sudanese students' lives, effective teaching methods are still necessary to ensure a comprehensive understanding, especially in more profound aspects of the language.

For Indonesian students, who are not native Arabic speakers, language simplification by lecturers is a crucial strategy to help them better understand the learning context, especially in grasping complex academic terms. In Indonesia, educators strive to simplify the language to make it easier for students to understand (Almelhes, 2024). This is due to the significant difference between native Arabic speakers and non-native speakers. Therefore, the primary strategy used is to speak slowly and clearly so that students can properly grasp the vocabulary. By speaking at a slower pace, students have more time to absorb the meaning of words, recognize sentence structures, and adapt to the patterns of Arabic, which may differ from their native language. This effort is crucial in helping students build a strong foundation in Arabic before they can communicate more fluently and understand more complex materials. After all the explanations, this indicates that pedagogical approaches should be adapted not only to the academic level of students but also to their linguistic and cultural backgrounds to ensure optimal understanding.

R3 said:

"بنسبة للبلد الأم يعني لاتوجد هناك إشكاليات لأن كل الطلاب يستخدم اللغة العربية الفصحى، وفقط هناك يعني في قليل فهم الموضوعات من حيث الشرح وليس من حيث اللغة تحديدا بنسبة للبيا." (في ليبيا)

"أما في إندونيسيا قد تكون هناك بعض الإشكاليات في فهم الطلاب في الجمل العربية،

وبالتالي يتم عادة يعني هذه الإشكالية داخل الفصل، ومن كل فصل هناك بعض الطلاب الذين لديهم قدرة على التحدث باللغة العربية فيتم استعانة بهم لتوضيح بعض المسائل في الفصل حينما تكون الصعوبات في فهم الدرس." (في إندونيسيا)

This lecturer said that in Libya there is no problem about the use of Arabic in learning, only in the contextual aspect which sometimes requires more detailed explanation so that it can be understood; however, contextual nuances in academic discourse may require additional clarification. This suggests that learning challenges in Libya are more about semantic depth and specialized terminology rather than fundamental comprehension. Conversely, in Indonesia, where Arabic is a foreign language, lecturers often encounter students with varying proficiency levels. To bridge this gap, a collaborative learning approach is employed, wherein more proficient students assist their peers in grasping the lecturer's explanations. This strategy not only fosters peer-assisted learning but also aligns with Vygotsky's Sociocultural Theory, which emphasizes the role of social interaction and scaffolding in language acquisition. The reliance on student-mediated translation and explanation in Indonesia reflects a pragmatic adaptation to diverse linguistic competencies, ensuring that all students, regardless of their proficiency level, can engage effectively in the learning process. From this it can be seen that the differences in language and culture found in Indonesia and outside Indonesia provide differences and gaps in the learning process. Where each teacher has its own way to help the effectiveness of the learning process, namely by simplifying the language and the teacher also collaborates with students (who understand better) in order to help other friends understand the learning better (Rusdiansyah et al., 2025).

b. Learning Environment

The learning environment is an important factor in learning, which can affect learning outcomes and student motivation. The learning environment is divided into 2; namely the physical and non-physical environment (Ali et al., 2024). Specifically, the physical learning environment in learning Arabic can include many things, such as adequate classrooms, effective number of students, sufficient and competent teachers and other adequate institutional facilities such as language laboratories. This facility is one of the things that can help the success of learning and make it more efficient (Syafni, 2023). And of course, there are differences in learning culture in foreign countries and Indonesia. The following is a data presentation from a native speaker lecturer who has experienced the difference firsthand.

R1 said:

"أنا عندي بيئة هنا أفضل من ناحية المعينات، من ناحية تحية الفصول، من ناحية الوسائل، من ناحية العدد الذي في الفصل الواحد، يعني مثلا أنا كنت أدرّس في السودان، ليس لديّ فصل فيه 20 طالبا أبد بل ممكن 300 فما فوق، في قاعة كبيرة، وممكن أنا أجلس هنا ولا أرى الذي من في الخلف لأننا نحن نعلّم الدفعة الواحدة في مكان واحد. هذا خاصة بنسبة لنا."

From this explanation, it can be seen the difference in the learning environment between Indonesia and Sudan reflects how infrastructure and educational policies influence learning effectiveness. Indonesia prioritizes the quality of education by creating a more conducive physical environment, such as better facilities, a more manageable number of students in each class, and an approach that focuses more on comfort and learning efficiency. This indicates that Indonesia has recognized the importance of balancing access to education with teaching quality. Meanwhile, Sudan may face challenges in terms of infrastructure and classroom capacity, which can affect students' learning processes. Where the large number of students in a single class in Sudan reflects its less optimal facilities. Thus, this difference indicates that, aside from physical factors, educational policies, academic culture, and government support also play a role in creating an effective and sustainable learning environment. And this is in line with another research stating that one of the challenges faced by the education system in Sudan is the limitation of infrastructure and educational resources (Ningsih & Sassi, 2024). Rohmaton, in her study, also asserted that the use of language learning

technology is a crucial necessity in the digital era, as it can accelerate the process of language mastery (Rohmatun Lukluk Isnaini, 2022).

3. Reflection of Native Speaker Lecturers for Arabic Language in Indonesia

Reflection is something related to personal experience and other broader knowledge, whether it involves assumptions, looking for alternatives, identifying discussions for improvement (Ahmad, n.d.) and active involvement (both learners, teachers, and institutions) in learning. The following are some reflections from native speaker lecturers for Arabic language and its learning in Indonesia in the future.
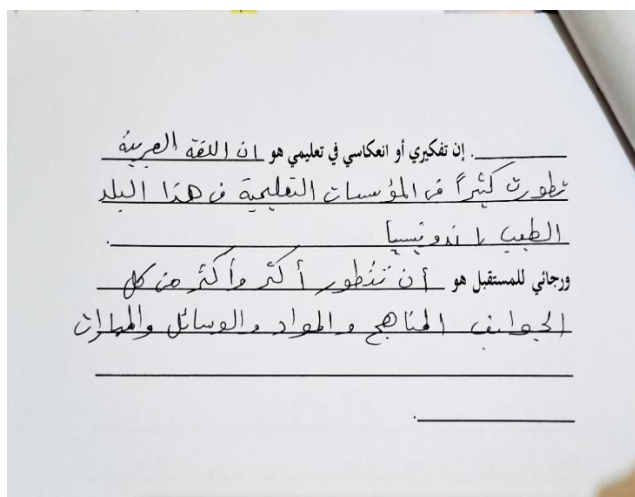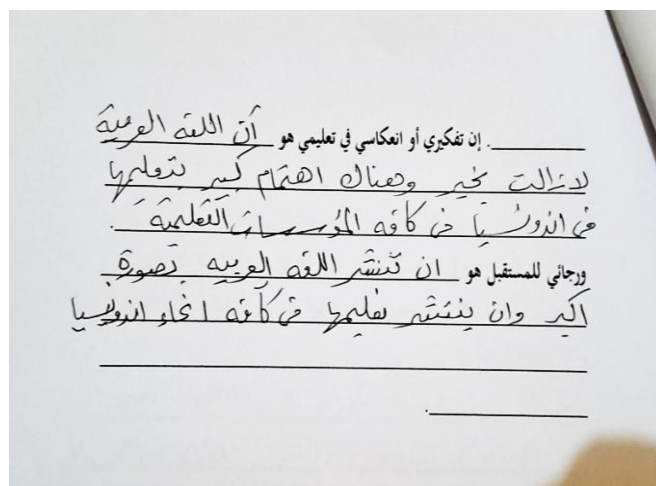

Narrative Frame 1

The reflection of R1 is the development of Arabic language learning in various institutions in Indonesia has seen rapid progress, particularly in curriculum modernization, teaching materials, and learning methodologies. The curriculum has evolved from a rigid, grammar-focused approach to a more communicative and contextual model, making it more relevant to real-life applications. Teaching materials have also become more diverse, covering not only linguistic rules but also practical language skills such as listening, speaking, reading, and writing. This shift ensures a more comprehensive learning experience, enabling students to use Arabic effectively in academic, professional, and social contexts.

Technological advancements have further enhanced the learning process by introducing digital tools such as e-learning platforms which also used in elementary school for second language acquisition (Kurdi, 2023), mobile applications, and interactive multimedia resources. These innovations make Arabic learning more accessible, engaging, and flexible, allowing students to practice beyond the classroom setting. Additionally, the increasing

competence of teachers through training and professional development programs has contributed to improved teaching quality. With these continuous advancements, Arabic language education in Indonesia is becoming more dynamic and effective, equipping students with the skills necessary for communication in an increasingly globalized world.
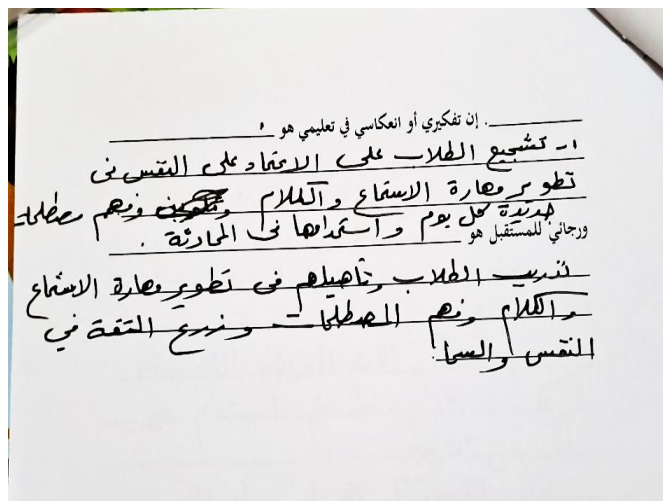

Narrative Frame 2

Reflection from R2 that the development of Arabic language in Indonesia continues to show a positive trend along with the increasing attention to its learning in various educational institutions, from elementary to higher education levels. This progress is inseparable from the role of Arabic as a language of religion, knowledge, and global communication, which is becoming increasingly relevant in various fields. The growing awareness of the importance of Arabic has also encouraged various institutions to develop more effective and engaging learning methods. The use of e-learning platforms, interactive applications, and more communicative teaching methods has made Arabic language learning more engaging and effective. Additionally, the development of digital-based learning materials allows students to access content flexibly and interactively, enhancing their engagement and understanding of the Arabic language. Recent studies highlight the importance of utilizing technology in Arabic language instruction to improve the quality of learning and students' language skills in digital era (Amadi & Sholikha, 2023).

In addition to technological innovations, improving teachers' competencies through training and professional development also plays an important role in this progress. The government and various educational organizations have provided training programs for Arabic language instructors, helping them master modern teaching methods and the latest educational technology. These efforts aim to ensure that Arabic language learning in Indonesia is not only relevant to contemporary needs

but also equips students with the communication skills required in the era of globalization. All of these initiatives must be supported by improvements in existing infrastructure, as well as the development of higher-quality and more relevant learning materials (Sutinalvi et al., 2024). And then, the hope is also that Arabic language learning can be carried out in all sectors of Indonesia's widespread education (from Sabang to Merauke).

Narrative Frame 3

The reflection of R3 is to motivate students or learners to develop their potential in Arabic language skills, it is essential to create an engaging and supportive learning environment that encourages active participation. This includes honing their listening and speaking abilities through interactive activities such as dialogues, role-playing, and multimedia-assisted exercises that expose them to authentic language use (Fuad Hasim et al., 2025). Additionally, students should be guided to understand and apply new vocabulary and expressions in daily conversations, reinforcing their comprehension and practical usage. Regular practice through structured speaking sessions, storytelling, and discussions can help improve fluency and confidence (Priyanti & Wahidul Akbar, 2025). Furthermore, fostering a growth mindset by emphasizing that making mistakes is a natural part of the learning process allows students to feel more comfortable experimenting with the language (Kamil et al., 2025). Encouraging peer collaboration, teacher feedback, and the use of modern digital tools can also enhance their engagement and progress, ultimately leading to more effective and enjoyable Arabic language learning.

As for their expectations about Arabic as a whole is that students can maintain, like, and feel responsible for the knowledge they are learning.

Students must be serious in learning, get used to speaking Arabic even though sometimes it is wrong for habituation, add new vocabulary, and find their weaknesses and strengths, so that this can be a reference for them to develop their potential and improve their shortcomings.

CONCLUSION

Arabic plays a crucial role in education in Indonesia, particularly in understanding Islamic teachings found in the Qur'an and hadith. Mastery of Arabic is the key to exploring Islamic knowledge, and involving native speakers in the learning process is one effective way to achieve this. The presence of native speakers in both formal and informal education enriches the learning experience, improves pronunciation, and provides a more authentic understanding of the Arabic language and culture. The experience at UIN Maulana Malik Ibrahim Malang demonstrates that the involvement of native speakers supports more effective learning and helps students engage directly with the Arabic language. This indicates that the development of Arabic learning in Indonesia is progressing positively, thanks to the significant contributions of native speakers, which enhances the overall quality of foreign language education in higher institutions.

Cultural and linguistic gaps between Indonesia and other countries influence the dynamics of Arabic language learning. The experience of native speaker lecturers teaching in different contexts shows that Arabic instruction in Indonesia is adjusted to the proficiency level of students who are mostly non-native speakers. Simplifying the language, using more accessible vocabulary, and collaborating with more advanced learners are strategies that facilitate comprehension. Differences in the physical learning environment, including class size and available facilities, also affect the effectiveness of teaching. Smaller classrooms and better facilities in Indonesia compared to some other countries, such as Sudan, provide greater comfort and improve the quality of learning. A relevant curriculum, diverse learning materials, integration of technology, and strong student motivation are essential for mastering Arabic across all levels of education. Continuous practice and proper support are expected to build students' confidence in using Arabic, allowing them to communicate without fear of making mistakes.

help and correct this article so that it can be read today. I hope this article is useful for me and for other readers.

REFERENCES

A'yuni, Q., Yuslizar, F. A., Wanti, A. I., Hilmi, D., & Arief, G. R. R. (2022). Peran lingkungan berbahasa dalam membentuk personal branding guru bahasa arab. *Jurnal Akuntabilitas Manajemen Pendidikan*, *10*(1), 77–84. https://doi.org/10.21831/jamp.v10i1.47640

Ahmad, J. (n.d.). *Religiusitas, Refleksi dan Subjektivitas Keagamaan*. Islamic Character Development.

Ali, A. M. T., Makmur., E., Sahnir, N., S, I. M. H., Hamsar, I., Sekarpuri, A. D., Jumadin, Lisarani, V., Burhanuddin, I., & Wabdillah, S. P. M. P. (2024). *Dasar-Dasar Pendidikan*. Rizmedia Pustaka Indonesia.

Almelhes, S. (2024). Enhancing Arabic Language Acquisition: Effective Strategies for Addressing Non-Native Learners' Challenges. *Education Sciences*, *14*(10). https://doi.org/10.3390/educsci14101116

Amadi, A. S. M., & Sholikha, D. W. (2023). Perkembangan Pendidikan Bahasa Arab di Era Digital: Sistematic Literature Review. *Jurnal Motivasi Pendidikan dan Bahasa*, *1*(3), 301–309. https://doi.org/https://doi.org/10.59581/jmpb-widyakarya.v1i3.1112

Ferdiansyah, N., Shalihah, I., Handayani, L., & Fikri, S. (2024). Bahasa dalam Strata Sosial dan Pemikiran Representasinya pada Pembelajaran Bahasa Arab. *Bahtera: Jurnal Pendidikan Bahasa dan Sastra*, *23*(2), 173–183.

Filzafatin Habibah, I., Anharul Fahmi, A., Jayang Fitrah, I., & Wargadinata, W. (2023). Maharaat Lughawiyyat: Jurnal Pendidikan Bahasa Arab Sosiolinguitsik dalam Proses Pembelajaran Bahasa Serta Kaitannya dengan Pendidikan Bahasa Arab. *Maharaat Lughawiyyat: Jurnal Pendidikan Bahasa Arab*, *2*(3), 182–196.

Fuad Hasim, M., Akhmad Taufiq, M., Baihaqi, M., Amaliyah, N., & Rachmawati, E. (2025). Psychological Impact Of UIN Sunan Ampel Surabaya Students On Academic Arabic Language Mastery. *Al Mi'yar: Jurnal Ilmiah Pembelajaran Bahasa Arab dan Kebahasaaraban*, *8*(1), 11. https://doi.org/10.35931/am.v8i1.4337

Ghufron, Z., & Anwar, E. S. (2020). *Pembelajaran Bahasa Arab Sebagai Identitas Sosial: Studi Kasus di Pusat Studi Islam dan Bahasa Arab Jakarta dan El Darosah Banten* (1 ed.). Penerbit A-Empat.

Gustaman, R. F., Darmawan, A. W., Gandi, A., Wijayanti, A., Nurlaela, N., Idin, A., & Wahidin, W. (2024). *Metodologi Penelitian Kualitatif*. Bayfa Cendekia Indonesia.

Hasan, L. M. U., Nurharini, F., & Salma, K. N. (2024). Peran Bahasa Arab dalam Pendidikan Islam untuk Memperkuat Identitas Budaya di Komunitas Lokal : Studi di Desa Klatakan, Situbondo The Role of Arabic Language in Islamic Education to Strengthen Cultural Identity in Local Communities : A Study in Klatakan V. *Al-Ihsan : Jurnal Pengabdian Agama Islam*, *1*(1), 44–58.

Jihan, F. N., & Mufidah, Z. (2024). Pendekatan Kontekstual dalam Pembelajaran Bahasa Arab untuk Meningkatkan Keterampilan Komunikasi Siswa. *Jurnal Mahtluba: Jurnal Pendidikan Bahasa dan Budaya Arab*, *1*(4), 433–451.

Kamil, A., Febriansyah, H., & Purwasandy, T. K. (2025). *Pembelajaran Mahāratul kalām Berbasis Lingkungan Pondok Pesantren*. *8*(1), 320–329. https://doi.org/http://dx.doi.org/10.35931/am.v8i1.4106

Krashen, S. D. (1982). *Principles and Practice in Second Language Acquisition*. Pergamon Press.

Kurdi, M. S. (2023). E-Learning Strategies For Enhancing Second Language Acquisition In Madrasah Ibtidaiyah. *Jurnal Bintang Pendidikan Indonesia*, *1*(3), 167–183. https://doi.org/https://doi.org/10.55606/jubpi.v1i3.1671

Lintang, D. (2023). Bahasa Arab Sebagai Identitas Budaya Islam dan Pemersatu Keberagaman Suku. *Ta'limi :Journal of Arabic Education and Arabic Studies*, *2*(1), 73–86. https://doi.org/10.53038/tlmi.v2i1.60

Miles, M. B., Huberman, A. M., & Saladana, J. (2014). *Qualitative Data Analysis A Methods Sourcebook* (3 ed.). SAGE Publications.

Nasirudeen, A. I. (2024). The Impact of Language Immersion on Developing Arabic Language Skills in Non-Native Learners: A Descriptive Study. *International Journal of Academic Research in Progressive Education and Development*, *13*(4), 531–544. https://doi.org/10.6007/IJARPED/v13-i4/23199

Ningsih, F., & Sassi, K. (2024). Perbandingan Sistem Pendidikan di Maroko dan Sudan. *JPSS: Jurnal Pendidikan Sang Surya*, *10*(2), 492–499. https://doi.org/10.56959/jpss.v10i2

Oraby, E., & Azaz, M. (2024). Arabic Learner Perceptions of Translanguaging. *Critical Multilingualism Studies*, *11*(1), 131–164.

Paramitha, N. P. (2017). Implementasi Pendekatan Sosiolinguistik dalam Pembelajaran Bahasa Arab. *Jurnal Komunikasi dan Pendidikan Islam*, *6*(2), 163–191.

Priyanti, K. F., & Wahidul Akbar, D. (2025). Challenges of Arabic Language Learning: Identity of Factors Affecting Students' Difficulties in Speaking. *Al Mi'yar: Jurnal Ilmiah Pembelajaran Bahasa Arab dan Kebahasaaraban*, *8*(1), 124. https://doi.org/10.35931/am.v8i1.4263

Rohmatun Lukluk Isnaini. (2022). Massive Open Online Courses: Management of Facilities and Infrastructure of Arabic Learning in Digital Era. *ATHLA : Journal of*

Arabic Teaching, Linguistic and Literature, *3*(1). https://doi.org/10.22515/athla.v3i1.5143

Rusdiansyah, Gunawan, W., Kurniawan, E., & Hakim, M. A. (2025). Navigating inconsistencies: The challenges of implementing multilingual education policy in rural Indonesia. *Social Sciences and Humanities Open*, *11*(January), 101601. https://doi.org/10.1016/j.ssaho.2025.101601

Setiyadi, A. C., Putri, N. M., & Silmy, A. N. (2024). Study of Differences in Arabic Lahjah: Dialectal Variations in Various Arab Countries. *Al Mi'yar: Jurnal Ilmiah Pembelajaran Bahasa Arab dan Kebahasaaraban*, *7*(2), 619–629.

Suharto, B., & Dkk. (2021). *Moderasi Beragama; Dari Indonesia Untuk Dunia*. LKiS.

Sutinalvi, V., Harahap, A., Lubis, M. Y. A., & Nasution, S. (2024). Tantangan dan Peluang Pembelajaran Bahasa Arab di Era Digital. *Mutiara: Jurnal Penelitian dan Karya Ilmiah*, *3*(1), 76–86. https://doi.org/https://doi.org/10.59059/mutiara.v3i1.1969

Syafni, H. (2023). Tahlil Akththo' An-Nabr Wa Tanghim Fi Muhadatsati Al-Tholabah Al-Yaumiyyah Bi Al-Lughah Al-Arabiyah. *Lahjah Arabiyah: Jurnal Bahasa Arab dan Pendidikan Bahasa Arab*, *4*(2), 199–210. https://doi.org/10.35316/lahjah.

Wijaya, A. (2020). *Dua Native Bahasa Arab Bantu Pembelajaran di UIN Malang*. GEMA: Media Informasi dan Kebijakan Kampus.