



Contemporary Issues of Teaching Arabic in Southeast Asian Countries(Brunei, Malaysia and Indonesia for the example)

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ABSTRACT: *Teaching Arabic to Non-Native Speakers in the Non-Arab Islamic Countries, especially in the countries of Southeast Asia is different to the teaching of Arabic to native speakers in Arab countries, as well as Arabian environment differ to a non-Arab environment, because Arabic is taught in Arab countries as a national language at first, then it is taught as a religious language, while Arabic is not only taught in Islamic countries as one of the foreign languages, it is taught at first as the language of Quran, Sunnah and Islamic Sciences then as a second language of all Muslims in the world. We study the issues of teaching Arabic in South-East Asian countries, especially Brunei, Malaysia and Indonesia for the example. We observe a difference between the teaching Arabic in its original Arabian environment and Malay environment and the appropriateness of teaching methods in the Arabian environment and the nature of learners in the environment of Malay Archipelago. Issues of Arabic language teaching and its challenges and difficulties that hinder the education process in this region are nearly similar, but the evolution is the way of life, therefore, the methods of teaching Arabic must be benefited by the sciences of modern linguistics and their theories advanced in the teaching of foreign languages, through the extent of their suitability to the Arabic language, so that Arabic can recover the prestigious position among the languages of the world to spread its message in the region and all over the world for the humanity.*

Keywords: 1. Difficulties in teaching Arabic 2. Arabian environment 3. Malay environment 4. Old method of teaching Arabic 5. Advantage of modern linguistics

I. INTRODUCTION

(Malay Nation, Inception, Habitat and Religion)

A. Emergence of Malay Nation: Their Origin and Homeland

Malay nation is one of the first human races. The authors disagreed in the first home of this nation. Some of them said that they grew up in Asia. Others said they had grown up in the Pacific Islands, and East wind brought them around Asia, as some of them traveled from Asia to Madagascar. The others said: The origin of the Malay is a nation of Sumatra, and evidenced from the stories of the people in Riau, Johar, Malacca, Pahang, Selangor and Minangkabawo, because of the signals tell that the origin of the Malay is Sumatran. There is no doubt that the Malays are dispersed on, but they have one origin and one homeland, as they came out of their original homeland in the form of different tribes and took numerous areas, as their name indicates that the meaning of the word (Malay) in their language is the errant or immigrants.

Malay has mingled by the invasions continuously on their country from the west, Persians, China and Franks, but the Malay race is still pure in some countries such as (Malacca), and particularly in Sumatra Island, which is conclusive evidence that they are originated from there. Malays have two parties: Malay of the west: Who live in the peninsula of (Malacca) and (Sumatra), they are an original Malay native. We see their faces similar to the Mongols. Malay of the East, they are in (Java) and (Philippine). Now Javanese are those Malay tribes who show that they are civilized. (1) There are people from Malay Muslims in Southern and Western Australia, they migrated there because of the navigation and extracted pearls.

B. Malay Recipes

Malays are strong in their infrastructure. They have long fingers, heavy legs, spherical heads and prolific hair, but their body and beards has a less hair. The color of their skin is between blackish and yellowish color, their faces are square, their eyes are usually horizontal and are noses short, but their slots are wide and their mouths are also wide, and their teeth with exquisite beauty. Their gent-clothes are usually the corduroy. Malay women usually have a lot of jewelry such as rings, bracelets, necklaces etc... As for their homes are usually made of woods in square shapes, that are built on the pegs of high ground. Their cattle live underneath their wooden houses where they live. They climb to their homes by a ladder. They fire outside the housing for fear of fire. The poor people living in small boats on the water, having a shadow for the prevention from the sun or the rain. We find their villages surrounded by a fence or wall of mud, and the meeting place in the middle. Malay nation with recipes instinctive virtuous, their men are keen intelligence and strange Hamas, they like themselves, deeming humiliation, they are brave, they have courage that lead them to their deaths, but they are exercising caution in transactions. Historians have been admitted with their generosity and good cohabitation ethics and honesty in saying and save the Covenant. They have in these last two qualities fame honest. Malay folk are known for navigation and trade that Europeans take the men of them to use them in these areas. Malays despise agriculture, therefore they entrust the cultivation of their fields to slaves. We find plantings of rice and potatoes commonly, milk, sugar cane. They fed them, and they eat the fish, do not eat the meat usually only in the seasons and celebrations.

C. Religion of Malay Nation

The religion that had been common among Malays was paganism until the thirteenth century, then the traders of Muslim Persians who transferred the Islamic literature and doctrines to them. Those traders came at first to (Malacca), so the people of (Malacca) were the first who accepted Islam. It is investigated historically that those traders had moved to (Sumatra), where they were in the era of (Marco Polo) the famous explorer. Their influence had increased on that island in the fourteenth, fifteenth and sixteenth century even the rulers of that country accepted Islam, and then Islam began to spread among the people thereby composing their hearts and the gentle persuasion. (2)

D. Religious Mentality of Southeast Asian Countries

Muslims in Southeast Asia are divided into two contradictory trends in terms of thought and culture, the first is a traditional trend doctrinally follows the doctrine of Imam Shafi'i, as being one of the four schools of Islamic jurisprudence, trying to retain the habits and traditions inherited from the society of their parents and forefathers in the region, and they believe in the validity of the proportion of mysticism to Islam, especially as called for by the Imam Al-Ghazali in his books, such as: "Revival of the religious sciences", "Lamp of the Lights", "The Standard Science" and the others. The second trend is influenced by the Western culture, its influence increased among the elite group of intellectuals who believe in the validity of Western civilization, they put some question marks on the validity of the Islamic law in solving the social issues in Southeast Asia.

II. RESEARCH QUESTIONS

1. What are the motives and objectives for teaching Arabic in the countries of Southeast Asia?
2. Is it fit to use the old traditional approach to teaching Arabic to non-native speakers or it needs some adjustment, refurbishment or it has to be reconsidered?
3. Why we do not make the research findings that have emerged in the modern linguistics benefited in the selection of subjects can be appropriate to the level of non-Arabic-speaking students?
4. Why we do not use the new curriculum for the analysis or interpretation of the language texts, which is called "Science of Discourse Analysis"?
5. Is it possible to ignore the time dimension between the mentality of the times when Arabic texts were composed and the mentality of the era of globalization?

III. HISTORICAL BACKGROUND: ARABIC LANGUAGE

All languages in the world have a particular importance, because the language is a tool of the expression and imagination of human feelings and emotions. So the languages are such as a mirror for the life of nations and peoples. In this mirror we can see the pictures full flipped to their culture, civilizations, geographic regions, development, customs and traditions: Their happiness and sorrows, societies and economy, living natural sources and factors of death. The languages are like the human urbanization, such as the men are divided into the peoples and folks, into the colors and the homelands. They live in some certain geographic areas in the form of tribes of peoples, the tribes branching out to the families. The family is made up of the individuals and persons have the different natures, such as the features of their faces, and the characteristics of their identity, and colors.

The languages are also distributed and deployed in the geographical areas and also have families, like the family of Semitic languages, Aryan languages and Indo-European family languages and so forth. The vocabularies and words are members of these families, including the words being known to all and familiar to them, such as: the word used for the father and mother, sister and brother, husband and wife, and son and daughter, and so on, including the words known by only a few persons. Some of them are not well-known commonly. Therefore, the people need to know them by using the glossaries and dictionaries. We cannot recognize the advantages of the human as a person and his qualifications at the first glance or a single glance. Perhaps the pros autobiography and identity of his character can be discovered in multiple years and after a long period of living with him, as well as there are words carry a world of concepts and meanings inside themselves that are in the human conscience. If the expressive words were not found, the chests of people were the graves of the meanings. The people differ in recognizing the meanings and concepts enshrined in the chests in a quantity and quality. Therefore, some critics said that every word has a meaning, then, there is a meaning of the meaning or shade of the meaning. The shades of meanings do not disappear from the personal sense of the word. Therefore, it should be in the awareness that always there is a spirit behind every word. (3)

A. Identification Of Arabic Language

Classical Arabic is a language narrated by the scientists of this language, brought by Qur'an and Ḥadith. It is the result of mixing languages of the peoples inhabited the Arabian Peninsula, but nobody knows the exact time when it appeared to us in its full image, and all of the factors that led to the mixing of the languages of some of those nations in some, because the composition and formation of the language needs a century. All of the information about this language is received from some of the stone monuments and stories irrigated that there were some languages in the south and north of the island, were completely different to Arabic which has been narrated to us. Some of those languages disappeared, but some similarities of those dialects perceived to be seen sometimes in some of the recent Arabic dialects and aspects of their expression, derivation and synonyms. (4)

B. Advantages Of Standard Arabic Language

Qur'an is the primary source of Islamic religion, it is a source of the laws and provisions, the language of Qur'an is on the maximum score of the eloquence and the statement, every word of expressions in the verses in Qur'an is eloquent and fluent. Today there are many dialects of the vernacular languages in the Arab world, but only the classical Arabic is understood by everyone from Yemen to the Arab West. This is also one of the miracles of Qur'an.

The second advantage of the classical Arabic is the presence of (Ḥadith), as the Messenger of Allah said: "I am the most eloquent among the Arabs and Persians". He said, "I am awarded by the conciseness of speech". It is an exciting miracle of wonder that the tongue of Messenger that uttered the words of Revelation and verses of the holy Qur'an pronounced the words of (Ḥadith). However, their tone and nature is completely different as the trail. All those who learn the classical Arabic accurately know the differences between the verses of the Qur'an and (Ḥadith). This is the advantage of the classical Arabic language from the religious point of view.

The third advantage is its literary importance, when the songs were featured, the poems were sung, the divans were written in the form of poetry and prose and the stories were drafted in Arabic, many languages of the world were into a deep sleep. Actually, the word: (Poetry) and (Poet) is taken from the classical Arabic in many Asian languages, such as Urdu, Persian and Turkish, etc., and also the term of rhyme used in the poetry is taken also from Arabic words. In fact, the vocabularies: such as the style, colors, eloquence, semantics, good style of the statement and what is related to the literary genres and the purposes of poetry as the whole can be referred to the Arabic language originally, because they originated under its custody. In fact, songs or arts of poetry appeared among the Arabs at first that were not known by the name of poetic poems at that time, but by the songs. (5)

The fourth advantage is connected to the linguistic aspect, as the Arabic language includes the concision and redundancy, but the concision and redundancy here is used in the sense that anyone can explain his purpose with in two words or one hundred words, therefore, it is a rich language because of its vocabularies, as well as it is the most powerful and wonderful language in the world in terms of its impact on the soul and its rhetorical statement in the field of speech. It is one of the linguistic features in Arabic that the vocabularies also change their forms in the possessive and adjective cases, such as the vocabularies of intimacy, love and longing have different degrees of the statement to explain the one emotion. We also find more than a hundred words for the camel or the sword in Arabic, as well as the word "revenue" was used for going to the resources of water by the camel and the word "version" was used for returning back after being irrigated, although these two words are used today in Arabic for the "import" and "export".

The rules of Arabic grammar are also more comprehensive so that they might have to absorb all of the language, but that does not mean they do not need to be developed, because the speech is renewed, these grammatical rules in Arabic appeared to the presence of the speech, which had appeared until the era of codification of Arabic grammar, so they covered the linguistic needs of that era, while there was no rule for the masculine and feminine in many languages of the peoples and nations of the world. Hence, the Arabic speakers distinguish between them with an arrow. In Arabic there are multiple weights for the feminization, plural forms, collective nouns and plural of the plural: (Collective Combination), as well as, there are some certain formats for the preference and reduction, though a single word denotes several meanings, but it has a different meaning sometimes when it is in the form of plural.

It is one of the features characterized in Arabic that every word is made up of a substance includes three characters. If the word is a verb, it branches out to ten sections for more than three characters, including other derivatives. If someone knows a word has three characters he can understand the meanings of these derivatives also, by this way he can know the meanings of fifty words derived from the one material. This advantage is only for the Arabic language, and not for the other languages. The standard Arabic was the language of sciences in the middle ages when it explained what was discovered by Muslim scientists in the field of nature, chemistry, mathematics, astronomy and the others... Indeed, the Arabic language is a container of an extensive civilization has a deep impact and an extended history. (6) Arabic language has a very broad range. In pre-Islamic era the Arabs pride themselves on other foreigners because of the eloquence of their words and tongues. They differentiated between Arabs and Non-Arabs because of the Arabic language, and considered the other Persian foreigners like the voiceless person who cannot express what is in his soul by his tongue, so the words to the Arabs were not just sounds thrown by the tongue, but the means of decisive influence in the listeners, addressing and attracting them, therefore, the maker of these Arab Lyrics was a poet who was the owner of knowledge and awareness, and had an extraordinary magical knowledge in their opinion. So they respect the poetry, because it is decorated with the life and they feared because of its charm and hidden powers. (7) According to a saying narrated: "Arabs in the pre Islamic era were hanging the finest poem on the walls of Ka'ba", (8) so as to demonstrate boasting with their eloquent Arabian poetry, then the Qur'an was revealed by God Almighty in Arabic language, to be one of the miracles of the illiterate Prophet.

It is important to be mentioned that the Arabic is the language of the people lived in the countryside, but the language of Bedouin is considered more eloquent and reliable. When this language came out of its nomadic habitat in the Arabian Peninsula after the dawn of Islam and mingled with the languages of other nations and peoples, changed their characters, as they were influenced by the Arabic character, such as Persian language began to be written with Arabic letters. In Persian about fifty per cent of its vocabularies is still remained originated from Arabic. As well as, seventy per cent or more of the nouns used in Urdu and Turkish language borrowed from Arabic. Turkish also includes thousands of Arabic words. As well as, (Hausa) language as being a language of Nigeria in North Africa or (Sawāhili) a coastwise language is also benefited by Arabic language. Arabic words that are used in the languages of the Asian nations and peoples are becoming like an integral part of those languages, but these Arabic words borrowed by these Asian languages are recognized by their Arab nature, because of the lack of sources of derivation in these Asian languages. (9) Now we can say briefly that there is no one among the languages in South Asia and South East Asia namely, could prevent itself from being influenced by the Arabic language as the minor or major impact, even English too.

IV. TEACHING ARABIC IN SOUTHEAST ASIA

A. Teaching Arabic in Brunei Darussalam

Islam has spread in Southeast Asia, by the efforts of Muslims from Arabs and the others from Sufis. It is said by some historians that a number of Arab traders had arrived in the Malay Archipelago in the seventh century and had their commercial centers in Southeast Asia such as in the northern (Sumatra) and (Palembang) in Indonesia, and (Malacca), Cambodia, Manila, (Blud), Brunei and the others, therefore, Islam reached as a spiritual power with their commercial physical goods to this area. (10)

Muslim scientists have flow and especially Sufis of them into India, and drove them to Southeast Asia. There was a document among the old documents were found in (Acheh) and North Sumatra in Indonesia, in the early fifteenth century AD during the reign of Sultan 'Alauddin Shah (811-870 H / 1308-1465 AD) indicates that Arab preachers did not lighten their movement in spreading the message of Islam in the fifteenth century, but continued it, and in spite of the emergence of a number of Islamic countries and non-Arab preachers in the region who have taken up their responsibility to spread this message in the area. (11) It has been shown for the rulers who led the rule of Indonesia for a long time that there is a need to unite these ethnic elements and enable one language to be the method of communication shared among them. Therefore, Portuguese chose Malay language that was prevalent in Malay Peninsula and Sumatra in the sixteenth century to do this role. This fact cannot be denied that Malay language flourished for many centuries before (Marco Polo) who had visited North Sumatra, on his way back to his country from China in 1292 AD (12), because (Malacca Island) was known to

Arabs and Muslims traders since the eighth century, means seven centuries before the arrival of the Portuguese there, where the dominant language was only the Malay language. Sources indicate that there were some writings in Malay had been found in southern Sumatra, their history returns back to the seventh century. (13)

The establishment of Brunei as a state was in the second half of the fourth century AD / (1368 AH) or the early fifteenth century AD / (1315 AH) was the emergence of a new center for the dissemination of Islamic teachings in this region. The new Islamic Center in Brunei did not find who can do his job, but one of the first preachers who were some loyal preachers had answered the wholeheartedly appeal of this center and had to learn Bruneian Malay language to use it in the teaching of Islamic religion to Bruneian citizens who did not know Arabic. Hence the mixing of Arabic and Malay language began during the study of Islamic religion. This mingling did not happen in Brunei alone, but among all Islamic education centers in Malay Archipelago. By this mingling, many Arabic words entered in Malay as they are found in religious books until now. (14)

Teaching Arabic language in Brunei Darussalam soon had a significant amount of development in the sixties of the previous century, when regular Arabic schools for boys and girls were set up, when His Majesty Sultan (Haji 'Omar Sayf al-Din Sa'd al-Khair Wa al-Din) laid the first foundation stone of Arab schools in the country on the day Thursday 17 of May in 1384 AH, corresponding to 24 September 1964, and then "Institute of Religious Teachers of Sri Begawan" (KUPUSB) opened in 1972 to produce the teachers of Arabic language and religious materials in religious primary schools. The establishment of these Arabian schools in Brunei Darussalam is counted one of the important scientific, religious and educational achievements, according to the results given as the great religious and educational goals achieved by these schools in Arab-Islamic aspects, as these schools play an important role in the formation of an educated Muslim society. These Arabic schools have become a basic important center for Islamic teaching. (15)

Learning Arabic language has been elevated remarkably by opening the Higher Institute of Islamic Studies in the year 1411AH which is a unique institute where the study including lectures, discussions and research writing is in Arabic. (16) Arabic language for this Institute has a great importance, which is one of its basic goals, as it is counted for the Institute as the soul of the body. As the Institute without Arabic language had no life and movement, as it is a part cannot be separated from the existence of this institute. (17) The Ministry of Religious Affairs has been concerned in Arabic language at the Higher Institute of Islamic Studies, as a committee of Arabic language was formed since its inception, which is the Department of Language Services, which is supervising the teaching of Arabic in the religious schools in Brunei, as well as University of Brunei Darussalam meant since its inception in 1985, supervised by the Ministry of higher education the establishment of Faculty of Islamic Studies, which has evolved and is now the Institute of Sultan Omar Saifuddin for Islamic Studies. This Institute includes three sections: Law, Theology and Preaching of Islam and Arabic Language.

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

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

B. Teaching Arabic In Malaysia

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

Learning Arabic language is found in the medium secondary schools and some universities that have faculties of Islamic Studies or Sections of Arabic language and Islamic civilization, while in primary schools that have the duration of study six, years they do not teach Arabic language, they only teach the students reading Qur'an and matters of religious. There is no doubt that the students - through their learning - listen to Arabic

words, understand the meanings of some of them, and repeat some Arabic phrases belong to the worship and prayers.

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

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

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

In the universities: University of Malaya and National University, where are the faculties of Islamic Studies and departments of Arabic language and Islamic civilization, they teach Arabic as a compulsory subject in specialized sections, and as an elective subjects in the other sections. The language of teaching in these two universities is Malay, and Arabic is used beside the Malay in the teaching Arabic language as a compulsory or optional language according to the system of specialization.

However, in International Islamic University Malaysia, Educating of Arabic language is compulsory for all students in various specializations, as well as there is a department of Arabic language in the College of Knowledge of Islamic Revelation and Humanities, where the duration of study is four years then graduates are given the bachelor's degree in Arabic language, it also offers two other programs, the first is to obtain a diploma in Arabic language as a second language and the duration of the study is one year, while the second program is to obtain a master's degree in Arabic language as a second language. In this college also there is a section for Education offers a program to give a diploma of education in the teaching of Arabic language and Islamic education, the duration of the study is one year, in this program the students are taught the educational materials and teaching methods as the education process to teach in the secondary schools in different states, and those students who pass the written examination in Arabic language and oral exam in a personal interview are accepted into this program, as well as, before the enrolment of students accepted in this program there is a course of the intensive study of Arabic language for two months by fifteen hours Per week. (18)

C. Teaching Arabic In Indonesia

First, Indonesia converted to paganism and worshiped its physical idols, then converted to Islam and believe in the spiritual life with a clean heart and an open mind. Islam spread in its territory and its tongue pronounced Arabic language since the seventh century AD with the arrival of Arab Muslim traders, then the rays of Islamic light began to be widened gradually even enlightened them throughout Indonesia after the most of its residents welcomed this true religion and now Islamic doctrine is belief of more than 90% of the population in Indonesia have adopted Arabic script called (Javanese Writing) to write Malay language, which was prevalent in all parts of Malay archipelago, and taught their children Arabic language and have made great efforts in this regard. Arabic language is taught in Indonesia, in the institutes, schools and universities. (PESANTREN) was the first religious institute to teach Arabic language and Islamic sciences. Many scholars and scientists have been graduated from this institute and their excellence in the fields of religious sciences and Arabic language has been recognized. Since Islamic institutes (PESANTREN) have been established, they meant an especial care to Arabic-language as a religious perspective. These institutes spread across Indonesia in the late nineteenth century, then modern institutes appeared - along with the traditional institutions - with their curricula, objectives, stages of education and methods of evaluation. These new institutes start their education from the kindergarten until the end of upper secondary schools. Even some universities have emerged belonging to these institutions to complement the educational system, such as Modern Institute "Darussalam", the Institute "House of the

success”, and Institute of the Peace. Actually, these institutes are a fortress of Arabic language and center of its radiance in Indonesia.

V. MOTIVES AND GOALS FOR LEARNING ARABIC IN SOUTHEAST ASIA

The motives and goals for learning Arabic are the same or shared by all the Muslim communities in Southeast Asian countries, including:

- A. Religious motivation to learn Arabic: All the communities of Southeast Asian Peoples involved in this motive, so as to perform Islamic religious rites, which pushes them to consider learning Arabic as a religious duty.
- B. Social perception of the learners of Arabic language is a key factor of encouragement to learn Arabic. It is a powerful motivation to learn Arabic in these communities.
- C. Focus on learning classical Arabic, which is taught in many societies of Southeast Asia, based on the objective of teaching Arabic language, which is a means to understand the religious books and Islamic culture and a sources for the knowledge of Islamic sciences.

The goal of teaching Arabic in Southeast Asian countries is to focus on the grammatical rules, translation, reading, and language skills: listening and speaking. Some scholars had addressed this subject in their researches and studies, such as ‘Abdul Karim who published an article on this subject and mentioned the four goals of teaching Arabic as a second language in the region of Southeast Asia, namely: religious, cultural, political and social goal (19), that do not differ to the motives and goals of education at the non-Arab Islamic peoples in other countries of Asia, such as Pakistan, Afghanistan, Iran and the other countries.

VI. METHODS OF TEACHING ARABIC IN SOUTHEAST ASIA

Some researchers believe that the teaching Arabic as a second language in the Southeast Asian countries still needs a lot of care in the use of curricula, and teaching methods, prescribed course and teachers themselves. It is noted in terms of curriculum and subjects that the young pupils in some countries in Southeast Asia studying some books to learn Arabic language, but these books are not suitable to their level, these are useful only for the stage of specialization in Arabic studies.

In terms of teaching methods and curricula, we find that they are not in line with the contemporary trends in the teaching of foreign languages, because of the lack of qualified teachers linguistically and professionally and the lack of validity of guidance, training and supervision in the educational activities, programs, and the lack of curriculum for teaching Arabic in the government or private Islamic universities and educational institutions both in the region. It requires us to make our efforts for the development of the curricula of teaching Arabic in this region, through re-examine the validity of curriculum of teaching Arabic to non-native speakers. We have to do something to facilitate the curriculum of teaching Arabic language and its grammatical rules and develop the scientific and practical solutions to meet the challenges that hinder the process of teaching and learning Arabic. The issue of teaching Arabic language in Southeast Asian countries needs more attention by the educational organizations and institutions involved in this region and outside of this region.

VII. PROBLEMS AND DIFFICULTIES IN TEACHING ARABIC IN SOUTHEAST ASIA

In this regard, it will be better to listen to Mr. Abdul Karim, one of the scholars of Arabic and one of the people of this region, let's see what does he say throughout the sites of his experiences about those problems and difficulties that hinder the process of teaching Arabic as a second language in the region, he says:

- A. The educational institutions, colleges and universities in Southeast Asian countries do not have the capable experts to develop a scientific plan to develop the programs of Arabic teaching or the preparation of curricula benefited by the curriculum of modern linguistics science.
- B. Most of the teachers are not specialists in teaching Arabic to non-native speakers. Of course, this is due to the lack of competent and qualified teachers in the teaching of Arabic language, which has a negative impact on the educational process. The phenomenon experienced by all of the Southeast Asian countries generally is the lack of precision in the selection of a good teacher for non-native speakers. It is intended here that a good teacher is that person who has an experience in teaching Arabic program for non-native speakers and who has the ability to understand the nature of the Malay students to solve their problems in learning Arabic as a second language by choosing the textbooks suited to their level...
- C. The textbooks authored in this field do not observe the modern foundations for the teaching of foreign languages such as some of them are the ancient heretical books that are difficult to teach even Arab students themselves. There is no difference between the books prescribed for the Arab students and non-Arab students.

- D. Being far from the goal of education: The aim of teaching Arabic language is that the study is a way to understand the books and Islamic culture, and a way to learn the religion of Islam, but the method of teaching Arabic is only the grammatical rules and translation or mixing them.
- E. Shortcomings in the use of teaching methods: Islamic educational institutions and institutes in Southeast Asia are far from the modern trends in teaching Arabic as a foreign language or a second language. (20)

Then, we see that the authorities in the field of teaching Arabic language and literature are not observing the precision in the distribution of duties schedules for the owners of experiences and competencies, and deprive the students from the expertise of qualified teachers, even they do not differentiate between the accurate specialization and general specialization sometimes, even though we live now in the era of specializations, as well as they ignore sometimes the seniority of the teachers in the field of specialization when they set the supervisors for the scientific theses that are presented to obtain the master's and doctoral degrees, despite the fact that the right man at the right place is a guarantee to the success of all of the tasks.

VIII. ADVANTAGE OF MODERN LINGUISTIC SCIENCES

The linguistics are a new kind of linguistic study depends on the modern curricula and means, which is are not limited to this language and not the others. So there is nothing wrong if this course is added to the linguistic sciences in Arabic. There are several books has appeared in this course, such as: (Arabic as its meaning and its construction), written by Tammam Hassan, (Linguistic thinking in the Arab civilization) by Abdul Salam Masaddi, and (The principles of linguistics) by Ahmad Muhammad Qaddur, who believes that the proposed Arab lingual lesson cannot be true unless it is preceded by an accurate disclosure of the achievements of Arab scholars in each area of this study, and a conscious understanding of the curriculum of this indigenous lingual study and its purposes. (21)

Linguistic studies have seen in the West since the nineteenth century, with their expanding and matured form. This development has raised a scientific renaissance, which has its impact extended to this day. These studies that became known as (Linguistic) did not try to be the scientific lesson for the linguistic phenomena. This contact and its impact paved the way for the emergence of new scientific branches such as: The psychology, sociology, geography and the others that they counted the linguistics a basic part of them. The philology emerged in eighteenth century, which is translated wrongly to (Linguistics) in Arabic, but it did not go beyond the boundaries of the preliminary work required for the lingual study. However, Ferdinand Dossosar (Died: 1913) provided for the linguistics some clear boundaries in terms of competence, which has become to be included by all the linguistic aspects equally, such as the sounds, morphology, grammar, dictionaries and significance, in terms of approaches that have matured and come to fruition such as the historical, comparative and descriptive approach. As the landmarks of this new science began to be seen in the modern lingual lesson to Arab scholars that were divided between those who downplayed this science and who put it on its high place. Those who have downplayed it did not stand up to the amount of what it did in the West, so that they can be able to evaluate its right amount. Those who have put it on its high place made it as a molar pole in each study, even all the achievements of Old Arab Studies in the language and curriculum became small in their eyes. (22)

It is right that "modern linguistics should be a factor of (modernization), not a factor of (demolition), and to be benefited to our study for the additions and enrichment and not for the deformation and cancellations. It is intended to benefit, for example, in updating lingual lesson curriculum, and making this lesson free from which is beyond the field of language, and adopting the new lingual sciences on the guidance from the modern views as the science of sounds, semantics and lexicography, which had no in the Arabic studies a restraint systematic or cognitive framework (Epistemology), with the multiple efforts and capacity of the data. As well as the linguistic sciences in Arabic can also be benefited by a lot of results of comparative linguistic studies, and philological studies to know the place of Arabic among its sisters throughout the history, and to be benefit by the results of Etymological lesson to get the correct knowledge about the sources of expression, and there are so many other benefits..." (23), that can be taken especially from the science of semantics, because the Arabs were the first in the science of the sounds and finding of dictionaries. It is known that the semantic is one of these sectors of the modern lingual study, and area of this science is to study the linguistic meaning from both sides: the vocabulary and structures, though the prevailed perception is that the semantics limited to the study of vocabulary and its related issues. The truth is that the growth of the modern semantics and branches of methodological complexity made it a pole of rotation in every lingual search, which is inseparable from the theory of cognition and philosophy of meaning. (24) Therefore Semantics has today a broader scope than any another science studies the vocabulary or dictionary or term. (25)

This statement does not mean in any way to cancel any form of linguistic knowledge among the Arabs such as, the grammar, morphology, philology, semantics and lexicography. Under the pretext of renewal or keep up with the times, it should also be noted that taking help from the modern curriculum may not lead to ignore the advantages of the classical Arabic and the surroundings of the historical, cultural and national conditions. (26)

IX. CONCLUSION

After this brief presentation, we can say that the researchers in their scientific researches presented at conferences have emphasized the need to develop the curricula of teaching Arabic in communities of Southeast Asia getting benefit from the modern linguistics and theories advanced in this area and the extent of their suitability to the linguistic sciences in Arabic, and getting benefit from the advantages of human sciences and methods of the research in the planning and design of the programs for the teaching and learning Arabic, so that the learners can feel that Arabic language is not only a set of the grammatical rules and some neglected symbols of the sounds, but it is as a living creature, has a link to everything related to the scientific and intellectual life of the human being. So it is the cause of this saying that the human is the tongue (language).

The people of this Asian region embraces many religions, especially: the religion of Islam, Christianity, Buddhism, Hinduism, and the others. It indicates that the countries of this region enjoy by this cultural riches. However, the languages that have their impact on Malay language, we can say that there are a large number of words used among the people, taken from many languages, especially: Arabic, English, Spanish, Portuguese, Hindi, Chinese, Vietnamese, Tamil, and the other languages.

If Arabic language did not receive an adequate attention by the Schools under the Ministry of Education and Culture in Indonesia, where it is still third optional subject, which begins from the second year in senior high school, there are some remarkable efforts, activities intensified and diligent pursuit of Ministry of Religious Affairs and Islamic associations and organizations that should be appreciated and respected, because these are some purposeful attempts to develop the curriculum and plans to take advantage of the all-new in the educational arena to push the process of teaching Arabic language on the right track. The process of teaching Arabic started on the right track as it is observed from the Islamic role played by Indonesia that it represents the largest Islamic gathering in one country as it represents the first line of defense for Islam in Southeast Asia.

As for Malaysia Although it might be better in the field of Arab language teaching, but the research carried out and working papers presented at the regional and global conferences virtually agree that the problems faced in the field of teaching Arabic language and the difficulties faced by the learners are nearly the same problems and difficulties in the other countries in the region of Southeast Asia, there are serious shortcomings in all elements of teaching Arabic as a second language, in terms of courses, curriculum, teaching methods, prescribed courses, hardware, tools and methods, qualifications of the teachers and their experiences and their trainings and background of students and their level, and the administrative aspects and the budget ... and so on.

Perhaps the clearest evidence is the attention given by Brunei, Malaysia and Indonesia to teach Arabic language, which is the celebration held in Indonesia and Malaysia on the occasion of World Day of the Arabic language. As on this occasion several special seminars were held in Arabic, in Indonesia, while in Malaysia, were held in University of Malaya, and the other in the International Islamic University Malaysia, where some prominent university professors, researchers, specialists in Arabic language had participated effectively in the success of these celebrations in Malaysia by providing the scientific articles in Arabic on this occasion. The seminars had held in Malaysia on this occasion had their morning and evening program held in the Islamic Academy at University of Malaya and International Islamic University Malaysia, with the participation of a group of researchers specialized in Arabic language, who were invited to present their papers in Arabic language. Thus, the efforts of Muslim countries in this region continued and aimed to take the necessary means to keep Arabic language alive and productive continuously in the conscience of Muslim nation, to build Islamic self, activating the role of Arabic language in the formulation of Islamic future, under the shadow of globalization and the clash of civilizations that seek seriously to have a dialogue among the civilizations and civilized coexistence among them.

Fahmi Howaidi wrote an article in the newspaper 'Middle East', entitled: (A call to Arabization of Arab Tongue). In the beginning of his article Fahmi Howaidi addressed the history of the writing in Arabic and the extent of exposure to the fierce of colonial attacks to establish the Latin alphabet on the place of Arabic alphabet in Islamic countries wrote their languages in Arabic script. He pointed out that Arabic script is left by these Islamic countries, but only three of them, namely Pakistan, Afghanistan and Iran. (27)

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