



The Multilingual Phenomenon in Arabic Language Learning in Brunei Darussalam

Sovinaz^{1*}, Dailatus Syamsiyah², Nur Hidayatul Hamidah binti Haji Abdul Mutalip³

^{1,2}Univeritas Islam Negeri (UIN) Sunan Kalijaga, Yogyakarta, Indonesia

³Kolej Universiti Perguruan Ugama Seri Begawan, Bandar Seri Begawan, Brunei Darussalam

Fenomena Multilingual dalam Pembelajaran Bahasa Arab di Brunei Darussalam

E-Mail Address

22204022005@student.uin-suka.ac.id

*Corresponding Author

Abstract

This study aims to explore the experiences of multilingual students in Brunei Darussalam in learning Arabic, with a focus on the influence of the Melayu Islam Beraja (MIB) culture and identity on the language learning process. Employing a qualitative phenomenological approach, data were collected through observations and interviews. The data analysis followed four stages: data collection, condensation, presentation, and conclusion drawing. The results indicate that the MIB concept plays a significant role in education, with Malay serving as the primary language of instruction and Arabic introduced as part of the Islamic heritage. Students' experiences suggest that their linguistic backgrounds greatly influence their proficiency and comfort in learning Arabic. Despite the challenges encountered, support from family, lecturers, and close relatives serves as a motivating factor in their efforts to learn and use the Arabic language. These findings underscore the importance of understanding the interplay between multilingualism and culture in the context of language education in Brunei Darussalam, and they highlight the vital role of the MIB philosophy in integrating both Malay and Arabic within the national education system.

Keywords

Multilingual; Arabic language learning; Melayu Islam Beraja (MIB); Brunei Darussalam

Introduction

In countries with high linguistic diversity, language learners often face the challenge of dividing their attention between a second language and the multiple languages used in their daily lives (Annisa & Safii, 2023). They must navigate various languages in both social and academic interactions, where local languages often take precedence. This adaptation requires not only the ability to switch codes flexibly but also the implementation of specific strategies to manage language interference and maintain consistency in second language acquisition (Batmang, 2023).

Maintaining second language proficiency in a multilingual environment poses a significant challenge for language learners (Haryeni et al., 2024). In such settings, individuals are often required to use multiple languages across different contexts, which can lead to linguistic confusion and even a gradual decline in second language proficiency (Dewi et al., 2024). Learners frequently encounter



situations where the dominant local languages overshadow the use and exposure to the second language, resulting in diminished fluency and retention over time (Wiramarta, 2021).

As observed in Brunei Darussalam, Arabic language learning is an integral component of the national education curriculum and presents distinct challenges, particularly within its complex multilingual setting (Zakaria et al., 2015). Brunei's rich multilingual culture features Malay as the dominant language used in daily communication, while Arabic is primarily employed in religious and Islamic contexts (Jaili & Hamdan, 2023). This linguistic landscape adds complexity to Arabic language acquisition, as students are expected not only to master the language academically but also to comprehend the cultural and religious identities embedded within it (Haji Mail, 2018).

During preliminary observations, the researcher conducted an interview with a student from Kolej Universiti Perguruan Ugama Seri Begawan (KUPU SB). It was revealed that Arabic is introduced to students at an early age, beginning with the recognition of *hijā'iyah* letters and the study of the Qur'an. Formal and systematic Arabic instruction continues from grades 2 to 6 in the Sekolah-Sekolah Ranah Ugama (SSRU) and is further mandated at the tertiary education level. In addition to Arabic, instruction in the Jawi script is also compulsory within the curriculum. The teaching of Jawi holds significant cultural importance, as it represents a strong symbol of Bruneian identity. Proficiency in Jawi is regarded as essential for preserving local cultural heritage and traditions. Consequently, Bruneian students are expected to master Jawi writing as part of broader national efforts to maintain cultural identity and foster a deeper connection with the historical and ideological foundations of Melayu Islam Beraja (MIB).

Arabic and the Jawi script differ fundamentally in ways that significantly influence the learning process. Arabic, as a Semitic language, is characterized by its complex grammatical structures and extensive vocabulary, and it is widely used in religious and academic contexts across the Islamic world (Annisa & Safii, 2023). In contrast, the Jawi script represents the Malay language written in a modified Arabic script—similar to *Arab Pegon* in the Indonesian context. Jawi features a simpler grammatical structure than Arabic and is primarily used in cultural, religious, and administrative contexts in Brunei (Rahman et al., 2022).

Given these differences, students often encounter significant challenges in learning Arabic. These difficulties stem largely from the language's grammatical complexity, including its extensive inflectional system and rigid syntactic structures. Furthermore, some students lack a background in religious schooling, which means they have had limited exposure to Arabic from an early age. This lack of foundational experience further complicates their efforts to comprehend and master Arabic at the higher education level. Although many students are more familiar with the Jawi script, the fundamental linguistic differences between Jawi and Arabic still pose substantial barriers to effective language acquisition.

Previous research has examined the connection between language and culture, notably in a study titled "Cultural Dimension in Arabic Language Education at University Brunei Darussalam" by Mohamed Mohi El-Din Ahmed (2022). The study asserts that language and culture are deeply interconnected and inseparable. Understanding Arab culture significantly facilitates the acquisition of the Arabic language, including its linguistic skills and the comprehension of its intellectual and cultural frameworks. The research emphasizes the importance of incorporating cultural dimensions into Arabic language education at the University of Brunei Darussalam. Since 2003, the university has integrated both Arab and local cultural elements into its curriculum. Additionally, Arab cultural

club activities and language and cultural festivals have been introduced to help students become familiar with Arab culture as a second culture. The university has also translated local folklore into several languages offered at its language center, further promoting cross-cultural understanding (Ahmed, 2022).

Building on previous research, this study introduces a distinct focus that sets it apart. While earlier studies have explored the relationship between language and culture in the context of Arabic language education, there remains a notable gap in research specifically examining how multilingual students at the University of Brunei Darussalam interpret, experience, and respond to the complexities of learning Arabic. In particular, no prior research has investigated the extent to which the Melayu Islam Beraja (MIB) culture and identity of Bruneian students influence their language learning process.

The novelty of this study lies in its in-depth exploration of multilingual students' lived experiences in learning Arabic, with a particular emphasis on how their cultural and national identity, rooted in the MIB philosophy, shapes and informs their engagement with the language. Furthermore, this study draws attention to the university's existing instructional practices—such as the integration of Arab and local cultures into the curriculum, the establishment of Arab cultural clubs, and the organization of language and cultural festivals. These initiatives offer valuable insights into how cultural identity is preserved and transmitted through language education.

In this context, a phenomenological study of multilingualism is highly relevant. The phenomenological approach enables researchers to explore the lived experiences of students learning Arabic in higher education institutions in Brunei Darussalam. By adopting a multilingual perspective, this study seeks to investigate how students interpret, understand, and respond to the complexities of the Arabic language within their linguistically diverse environment. It further aims to examine the influence of the Melayu Islam Beraja (MIB) culture and identity on their learning process, ultimately providing deeper insights into how multilingual and cultural factors shape students' engagement with Arabic.

Method

The research method employed in this study is a qualitative method with a phenomenological approach (Sutikno & Hadisaputra, 2020). The qualitative approach was chosen to enable the researcher to explore and gain an in-depth understanding of the lived experiences of multilingual students learning Arabic at Kolej Universiti Perguruan Ugama Seri Begawan (KUPU SB) and Universiti Islam Sultan Sharif Ali (UNISSA) in Brunei Darussalam. The phenomenological approach was particularly appropriate, as it focuses on capturing the subjective perceptions and experiences of individuals as they engage in the process of learning Arabic.

The study involved a sample of ten female students—five from KUPU SB and five from UNISSA—selected through purposive sampling. Participants were chosen based on specific criteria: they were multilingual learners currently enrolled in Arabic language programs and demonstrated consistent engagement in Arabic communication both within and beyond the classroom. This sampling strategy was intended to ensure that the participants were well-suited to represent the study's focus on the intersection of multilingualism and Arabic language learning.

The data collection techniques employed in this study included in-depth interviews and participant observation. The interviews followed a semi-structured format and were guided by key themes, such as students' educational backgrounds, the languages used in Brunei, distinctions between Arabic and Jawi, the compulsory use of Arabic in schools and universities, Arabic learning processes and teaching methods, the influence of the environment, family, and community, challenges in learning Arabic, whether proficiency in other languages hinders Arabic comprehension, and the role of campus facilities. Participant observation was conducted to complement the interview data, focusing on students' interactions within learning environments—particularly their use of Arabic in classroom discussions, social settings, and informal communication.

Data analysis was carried out using an inductive approach, based on the framework of Miles, Huberman, and Saldana (2014), which includes four stages: data collection, data condensation, data display, and conclusion drawing. Interview transcripts and observation notes were systematically condensed into smaller, meaningful units and categorized thematically under topics such as learning challenges, linguistic strategies, and environmental influences. These themes were then presented narratively to highlight the distinct experiences of multilingual students in learning Arabic. The conclusions provide valuable insights into how these students navigate their multilingual identities while acquiring Arabic in the unique cultural context of Brunei Darussalam.

Results and Discussion

Language Education in Brunei Darussalam

Brunei Darussalam upholds a national language policy that designates Malay as the country's official language. Malay serves as the primary medium of communication in government administration, education, and daily interactions within the community. This policy reflects and reinforces Brunei's national identity, which is deeply rooted in Malay cultural traditions. The country is home to seven officially recognized Malay ethnic groups: Brunei, Kedayan, Tutong, Belait, Bisaya, Dusun, and Murut. The term *puak* in Brunei refers to these ethnic groups or tribes, each of which possesses its own distinct language or dialect (Mohd Yusof & Haji Mahali, 2019).

In addition to Malay, English is widely used in education, business, and international communication in Brunei Darussalam, making it an essential language for Bruneians to engage with globalization and enhance international competitiveness. Following its independence from Britain, Brunei experienced dualism in its education system, balancing modern academic approaches with traditional Islamic values, which have remained firmly embedded. Brunei adheres to the Melayu Islam Beraja (MIB) philosophy, which emphasizes an education system grounded in Islamic teachings to nurture individuals who are intellectually, spiritually, emotionally, and physically balanced (Aslan & Suhari, 2019).

English has become Brunei's second language largely due to its status as a Commonwealth country (Wasiah & Fitri, 2022). The nation adopts standards aligned with those of the United Kingdom and Malaysia, particularly in its assessment systems. Most national examinations follow the Cambridge/GCE O-Level or IGCSE O-Level standards, which are conducted in English. Consequently, subjects such as mathematics, science, and geography are taught exclusively in English, without translation into Malay.

From a linguistic perspective, Brunei Darussalam implements an education system that incorporates both Islamic principles and Western educational models, reflecting a hybrid approach to national development. The government has established three key pillars in its education system: a bilingual policy in all schools, the integration of the Melayu Islam Beraja (MIB) philosophy into the curriculum, and the development of human resources, including an emphasis on vocational education (Bani, 2008).

In support of cultural and religious preservation, the Sultan of Brunei has mandated the use of both the Jawi script and the Roman alphabet in the teaching of the Malay language. This policy aims to reinforce the connection between Malay cultural identity and Islamic heritage (Rahman, 2017). The Roman alphabet, also known as the Latin script, is the writing system used in English and many other world languages. In the context of Malay and Indonesian, it is the modern standard script, while Jawi represents the traditional script derived from Arabic letters and used historically for religious, cultural, and literary purposes (Che Wan Ahmad et al., 2022).

The Jawi script in Brunei Darussalam is deeply rooted in Malay history and cultural identity. Its vocabulary and meaning are derived from the Malay language, making Jawi one of the most prominent markers of Malay heritage in Brunei. Although it is based on the Arabic script, Jawi incorporates several modified letters—such as *cha*, *nga*, and *nya*—which do not exist in standard Arabic. These modifications reflect the unique phonetic features of the Malay language. As a result, while Jawi shares visual similarities with Arabic, it differs significantly due to its adaptation to accommodate Malay linguistic structures and sounds.

The Arabic language is renowned for its richness in both explicit and implicit meanings. Often referred to as the language of the Qur'an, Arabic maintains its authenticity in pronunciation and meaning, which must not be altered in any form (Wathoni, 2021). This principle holds true whether Arabic is written in the Jawi script or the Roman alphabet, as preserving the linguistic integrity of the Qur'an is paramount. Unlike Jawi, Arabic does not contain additional letters such as *cha*, *nga*, or *nya*, underscoring its fixed phonological structure.

Arabic holds a distinct status within Brunei Darussalam's language policy. While it is neither the primary nor secondary language, significant efforts have been made to elevate its role in society. Arabic is especially prominent in religious and Islamic education, aligning with Brunei's strong adherence to the Melayu Islam Beraja (MIB) philosophy. The Brunei government is actively committed to enhancing Arabic language education, with plans to make it a compulsory subject across all schools nationwide (Shamsuddin & Ahmad, 2017). This initiative aims to equip the younger generation with strong proficiency in Arabic, thereby deepening their understanding of Islamic teachings while enriching their linguistic abilities in a multilingual environment. These efforts reflect Brunei's ongoing commitment to reinforcing its cultural and religious identity through comprehensive and inclusive language policies.

Malay serves as the primary medium of instruction in Brunei, selected to enhance students' comprehension of classroom content (Zuraida et al., 2024). In many cases, lecturers write lesson material on the board using the Jawi script, reflecting Brunei's cultural and linguistic heritage. However, Arabic is also used as the medium of instruction in certain situations, particularly when it facilitates better understanding of the subject matter for students. The use of both Malay and Arabic as instructional languages illustrates the flexibility and adaptability of Brunei's education system, which is responsive to students' linguistic backgrounds and learning needs (Jones et al., 1993).

Arabic language education in Brunei Darussalam holds a vital position within the national education system, particularly in institutions that focus on religious studies and Arabic instruction (Ahmed & Gad, 2024). At the early childhood level, such as in Sekolah Rendah IQRA, students are introduced to Arabic primarily through Qur'anic studies, including the recognition and pronunciation of *hijā'iyah* letters. At the secondary level, schools like Sekolah Agama Arab Menengah Perempuan Raja Isteri Pengiran Anak Hajah Saleha (SUAMPRIPAHS) and Special Arabic Primary Schools (SPA BSB) mandate daily Arabic instruction, typically conducted for at least one hour each day. These institutions demonstrate a strong commitment to comprehensive Arabic language education, aiming to build students' linguistic competence from an early stage.

Admission to these Arabic-focused schools requires prospective students to pass an entrance examination (*imtiḥān*). Only those who meet the required standards are admitted, while students who do not pass continue their studies at regular religious schools (Sekolah Agama Biasa). In these regular schools, Arabic is taught only once a week and focuses on basic language skills. This system reflects the varying intensity and emphasis placed on Arabic language education, distinguishing between general religious institutions and those designed to offer more rigorous Arabic instruction.

In the context of higher education, particularly at Kolej Universiti Perguruan Ugama Seri Begawan (KUPU SB), students majoring in Arabic are required to take Arabic language courses each year and every semester. This requirement reflects the institution's strong commitment to ensuring students achieve mastery of Arabic as a core component of the curriculum. The Arabic courses are typically spread across three semesters, and for each semester, students receive softcopy versions of Arabic exercise books, which they are expected to print and use during tutorial sessions as primary learning materials. The teaching methods employed in Arabic instruction include vocabulary memorization along with their meanings, repetitive practice (three times in succession), and speaking exercises conducted both inside and outside the classroom. These varied approaches are designed to reinforce linguistic competence through continuous exposure and active usage of the language in multiple learning environments.

The Arabic language faculty offers a comprehensive curriculum that goes beyond language instruction to include the origins, history, culture, and geographical spread of Arabic-speaking countries. The program also emphasizes translation skills, equipping students to effectively translate from other languages into Arabic. To enhance language acquisition, lecturers employ various contextual strategies, such as posting Arabic vocabulary labels on objects inside and outside the classroom, introducing new sentences daily, and using short Arabic stories and dialects to expand students' linguistic exposure and cultural understanding.

At Universiti Islam Sultan Sharif Ali (UNISSA), Arabic language instruction is delivered in an in-depth and integrated manner, particularly for students majoring in Arabic. The curriculum encompasses a wide range of subjects, including *naḥwu* (syntax), *ṣarf* (morphology), *al-adab al-'Arabī* (Arabic literature), *balāghah* (rhetoric), and *tarjamah* (translation studies). This holistic approach is designed to foster a deep understanding of the linguistic structure, expressive richness, and practical application of the Arabic language across various communicative and academic contexts (Afroni, 2017).

Arabic instruction at UNISSA is conducted entirely in Arabic, with lecturers trained to use the language as the primary medium of instruction. This immersive approach not only deepens students' understanding of course material but also encourages them to think, communicate, and engage

academically in Arabic (Kholifah, 2020). Students are consistently encouraged to speak Arabic during class, a key strategy for enhancing fluency and oral communication skills. In addition, they are required to deliver presentations and participate in class discussions in Arabic. These activities are designed to develop not only their spoken proficiency but also their analytical, critical thinking, and argumentative abilities in the target language. Through this methodology, UNISSA places emphasis on both theoretical mastery and the practical application of Arabic in academic and real-life contexts.

Overall, Brunei Darussalam's language education policy reflects a differentiated approach to Arabic language instruction, shaped by the type of educational institution. Schools and universities with a strong emphasis on religious studies and Arabic provide more intensive instruction, including greater instructional hours and selective admissions processes (Sofiani et al., 2024). This differentiation demonstrates the country's commitment to Islamic education and to the mastery of Arabic as a vital element of national identity and cultural values.

Multilingual in Arabic Communication

As the official language of Brunei Darussalam, Malay is widely used in the education system, both as a medium of instruction and as a core subject. The concept of Melayu Islam Beraja (MIB) has been integrated into all levels of education in Brunei, particularly influencing language instruction. This is especially evident in the teaching of Malay, as the language constitutes a fundamental element of the MIB philosophy. By emphasizing the use of Malay, the MIB concept aims not only to preserve and promote Malay cultural identity but also to strengthen national pride and appreciation for Brunei's cultural heritage (Thoriquttyas et al., 2021).

One important aspect of Arabic language learning in Brunei Darussalam is the influence of the Melayu Islam Beraja (MIB) culture and identity. MIB is not merely a concept, but a national ideology that integrates Malay cultural values, Islamic principles, and monarchical governance (Muhammad & Baihaqy, 2021). The strong support from the Sultan of Brunei and the nationwide implementation of the MIB philosophy have significantly contributed to the promotion of Arabic language education, enabling the people of Brunei to gain a deeper understanding of Islam and apply its teachings more comprehensively in daily life.

Language learning experiences in Brunei Darussalam vary significantly among students, largely influenced by their educational and linguistic backgrounds. Students who have been exposed to Arabic from an early age often find language learning at the university level to be enjoyable and manageable. In contrast, those with limited exposure—such as students who have only received basic religious education—tend to struggle with Arabic instruction at higher levels. These differences also impact their ability to become comfortable using Arabic in everyday communication. Moreover, it is not uncommon for some students to feel discouraged or intimidated when comparing themselves to peers who are already proficient in the language.

Opportunities to communicate in Arabic in Brunei are quite limited, as relatively few people speak the language outside of formal learning environments. As a result, students often lack exposure to real-life conversational Arabic. However, when traveling abroad—such as to Kuala Lumpur, where they may interact with Palestinians, Saudis, Egyptians, or dine at Yemeni restaurants—students find more opportunities to use Arabic in everyday communication. These experiences help them feel more confident and comfortable using the language. Interacting with native speakers

enhances students' understanding of pronunciation, dialects, and sentence structure, enabling them to model authentic usage and improve their spoken Arabic skills (Mohd Noor et al., 2021).

The majority of Arabic language learning systems in Brunei Darussalam tend to emphasize rote memorization by students. One of the primary challenges they face is the absence of an Arabic-speaking environment (*bī'ah lughawīyah*) outside the classroom, which limits opportunities for practicing the language in daily communication. As a result, students' comfort and proficiency in speaking Arabic are largely shaped by their exposure and access to real-life language use. Despite these challenges, support from peers, lecturers, and family members, along with occasional opportunities to use Arabic in authentic settings, contribute to the development of students' confidence and skills. Ultimately, a supportive learning environment and consistent practice are essential to fostering Arabic language proficiency among students in Brunei.

As multilingual students in Brunei Darussalam, learners often face several challenges in acquiring Arabic, particularly in areas such as vocabulary (*mufradāt*), morphology (*ṣarf*), and syntax (*naḥwu*). Common difficulties include constructing sentences accurately (*tartīb al-jumlah*) and the frequent occurrence of language interference, where elements from other languages are unintentionally mixed during speech. Due to concerns over making grammatical mistakes and limited vocabulary, students often adhere rigidly to grammatical rules, which can unintentionally hinder their speaking fluency. This tension between accuracy and fluency highlights the need for a balanced instructional approach that fosters both linguistic competence and communicative confidence.

The multilingual environment in Brunei also influences the Arabic learning process, often resulting in students not using Arabic consistently and facing difficulties in applying the language in everyday contexts. In teaching and learning activities, lecturers frequently use Arabic as the medium of instruction, particularly in introductions and explanations, which helps deepen students' comprehension and motivates them to improve their language proficiency. In certain classes, the exclusive use of Arabic is enforced, while the use of other languages is strictly prohibited. This immersion strategy has been shown to significantly enhance students' practical language skills by encouraging them to fully engage with Arabic.

To address the challenges and concerns they face in learning Arabic, students employ various strategies, such as using digital translation tools like Google Translate or Arabic dictionary *al-Ma'ānī*. Additionally, memorizing and noting down unfamiliar or important vocabulary, followed by applying those words in context through sentence construction, can be effective in developing both their lexical knowledge and overall language competence.

In Brunei Darussalam, various facilities and programs are provided by educational institutions to support Arabic language learning. One notable initiative is the *Shu'bat al-Lughah* program at the Sixth Form Arabic Boys School (SMALHB), which offers intensive Arabic instruction. Additionally, programs such as the Arabic Language Week held at Sultan Omar Ali Saifuddien Park (SOAS) in Bandar Seri Begawan, particularly on Sundays during the Bandarku Ceria event, promote Arabic through public engagement and cultural activities. At the Faculty of Arabic Language at KUPU SB, students benefit from dedicated language centers such as *Nādī Bahasa Arab* and the Arabic Language Clinic. While *Nādī Bahasa Arab* is accessible to all students, the Arabic Language Clinic specifically serves students majoring in Arabic, offering tailored support and consultation. The faculty also organizes a range of enriching activities, including *tadhkirah* (religious reminders),

Arabic debates, and public speaking events, all conducted in Arabic to enhance students' linguistic proficiency and confidence. Moreover, by exploring Arab culture, students gain insights into the socio-cultural differences (*bī'ah lughawīyah*) between Arab societies and Brunei. The faculty's annual event, *Mahrajān al-Lughah al-'Arabīyah*, features competitions such as speeches, sermons, and forums, providing students with valuable opportunities to practice Arabic and deepen their intercultural understanding.

At Universiti Islam Sultan Sharif Ali (UNISSA), various facilities and programs are available to support Arabic language learning. These include intensive Arabic courses, as well as specialized classes in grammar and Arabic literature, which are designed to enhance students' linguistic competence. A range of extracurricular activities, such as debates, theatrical performances, and speech competitions, further develop students' communication skills in authentic and engaging contexts. In addition, international collaborations and student exchange programs offer opportunities for direct interaction with native Arabic speakers and Arab cultural environments, providing valuable real-world exposure. UNISSA also provides well-equipped libraries with extensive Arabic collections, modern language laboratories, and access to digital academic resources to support both independent learning and scholarly research. The presence of an Arab Cultural Center adds a unique dimension to language education by offering cultural exhibitions, guest lectures, and interactive events aimed at deepening students' understanding of Arab traditions, values, and contemporary issues (Rahmah, 2024).

Cultural activities and festivals related to the Arabic language in Brunei Darussalam offer significant benefits for both language acquisition and cultural understanding. The presence of Arabic language clubs and cultural festivals enables students to not only develop their linguistic skills but also to engage with the rich history and traditions of Arab countries. These activities provide students with valuable knowledge that goes beyond the classroom. For many learners, participation in such events enhances their confidence in using Arabic, particularly in everyday communication. Moreover, these activities offer opportunities for peer interaction, allowing students to identify and correct language errors in a supportive and collaborative environment. Overall, Arabic cultural events play a vital role in enriching the learning experience, helping students to master the language more effectively while gaining a deeper appreciation of its cultural context.

Conclusion

The phenomenon of multilingualism in Arabic language learning in Brunei Darussalam reveals a range of experiences among multilingual students, who encounter unique challenges and motivations throughout the learning process. Exposed primarily to Malay and English, students often struggle to adapt to Arabic due to the limited Arabic-speaking environment outside of campus settings. Within this context, the national philosophy of Melayu Islam Beraja (MIB) plays a pivotal role in shaping education, where Malay serves as the main instructional language and Arabic is introduced as part of the Islamic heritage. Students' linguistic backgrounds significantly influence their comfort and ability in learning Arabic. While these challenges are substantial, community support and real-life opportunities to use the language help enhance students' engagement and motivation. Their drive to master Arabic is fueled not only by academic goals but also by a deep

cultural and religious commitment, nurtured through the MIB framework. Together, these elements contribute to a rich and dynamic language learning experience for students in Brunei Darussalam.

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