



Integration of Arabic Language on Social Interaction in Patani Southern Thailand

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Abstract

This research aims to analyze the integration of Arabic in the daily life of the Patani people, focusing on the existence factor of Fathoni University as a center of Islamic education in Southern Thailand. This research uses a descriptive qualitative method with a literature study, including a review of literature related to the use of Arabic in many aspects in Patani. The results of this study show that Arabic plays an important role as a communication tool in religious, educational, and cultural contexts for the people of Patani. The integration of Arabic in the daily life of the Patani people through three main aspects: religious practices, educational institutions, and socio-cultural environments, with particular attention to the role of Fathoni University as a key facilitator. While the Arabic language has also greatly influenced the religious terms of the Patani Malay language, which is part of the local cultural identity; the research also identified several challenges, including the dominance of the Thai language and limited Arabic language skills among the community. The research underscores the importance of a sustainable educational strategy to strengthen the position of Arabic as an important element in the religious and cultural identity of the Patani people.

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Keywords: *Arabic, Integration, Cultural Identity, Thailand*

Introduction

Arabic is the connecting language between Muslims in all parts of the world, the language of the Muslim holy book serves as a guide to the life of every adherent of Islam.¹ Southern Thailand, especially in the Patani region, is an area with a majority Muslim population in the midst of the overall population of Thailand which is predominantly Buddhist.² Interestingly, the area is actually a center for Islamic religious education, including Fathoni University as a fairly large higher education institution established in the Patani area. Fathoni University is one of the main learning centers for Islamic studies in the Patani area, including Arabic language learning.³ As a university that prioritizes Islamic religious education, in this case Arabic language learning becomes popular and affects many aspects of social and cultural life in the local community.

The Patani region with a majority Muslim population has a distinctive language culture, namely Patani Malay. The daily language of the Patani people has been influenced by Arabic language, especially in the context of religion.⁴ There are many Arabic terms adopted into Patani Malay language. This is proof that Arabic language learning at Fathoni University, has a considerable influence on the language used by the Patani people in the context of daily life, religious activities, and social interactions.⁵

In terms of supporting this research, researchers analyzed several previous studies related to similar themes. First, Sopyan's research discusses the role of Islamic religious education in preserving the sociocultural-religious identity of Muslim

¹ Trisna Liza et al., "Pengaruh Islam Terhadap Peradaban Melayu," *Journal of International Multidisciplinary Research* 2, no. 2 (2023), <https://doi.org/https://doi.org/10.62668/jimr.v2i02.798>.

² Suharjo et al., "Role of Islamic Education in Southern Thailand," *Arus Jurnal Pendidikan* 3, no. 3 (2023): 147–55, <https://doi.org/10.57250/ajup.v3i3.288>.

³ Abdurasyid Hassan, Muhammad Azhar Zailani, and Ghazali Darussalam, "Pelaksanaan Kurikulum Dipelajari Oleh Pelajar Pendidikan Islam Kolej Pengajian Islam Selatan Thailand," *Isudalam Pendidikan* 1, no. 2 (2020): 1–11, <http://journal.mwsfoundation.or.id/index.php/jised/article/view/14/9>.

⁴ Aliyul Himam, "Islam Nusantara Di Thailand; Studi Etnografi Ritual Ibadah Muslim Di Thailand Selatan," *Jurnal Kopis: Kajian Penelitian Dan Pemikiran Komunikasi Penyiaran Islam* 2, no. 2 (June 29, 2020): 77–90, <https://doi.org/10.33367/kpi.v2i2.1120>.

⁵ Nurufaraai Sueni and Badrus Zaman, "Implementation of Quality Management of Islamic Religious Education at the Thai Southern Bearing School," *Halaqa: Islamic Education Journal* 7, no. 1 (2023): 37–44, <https://doi.org/10.21070/halaqa.v7i1.1632>.

communities in Southern Thailand. The results of the study concluded that reconceptualization and reconstruction of sociocultural-religious identity are needed there, including the context of regional, cultural and linguistic diversity.⁶ Second; Samoh's work which examines the complexity of the five languages in Patani (Patani Malay, Thai, Classical Malay, Standard Malay, Arabic) and analyzes the ethnic identity of speakers. This study concludes that each language and script in Patani occupies the domain of the speaker's character so that it becomes its own identity.⁷ Third; Muniroh's work which examines the shift of the Patani Malay language in the Yala region of Southern Thailand and the various factors that influence it. The results of the study concluded that the shift of the mother tongue was caused by migration, social, educational, and economic factors.⁸

Based on the results of the analysis of the previous research above, although the influence of Arabic on the Patani Malay language has been widely known by the wider community in plain sight, there have not been many scientific studies that discuss and examine in depth about how this influence occurs and what aspects are affected. Many studies have analyzed Arabic language learning in the context of Islamic religious education in Patani, but few have comprehensively explored how Arabic language learning in a large educational institution such as Fathoni University can affect the linguistic practices of the Patani community in daily life. Therefore, the purpose of this research is to analyze and examine more deeply scientifically related to the Integration of Arabic in Daily Life in Patani: Case Study of Fathoni University in Southern Thailand.

⁶ Sopyan M. Asyari, "Pendidikan Agama Islam Dan Preservasi Identitas Sosiokultural-Religius Dalam Konteks Thailand Selatan," *POTENSIA: Jurnal Kependidikan Islam* 8, no. 2 (2022): 1–14, <https://doi.org/http://dx.doi.org/10.24014/potensia.v8i2.21600>.

⁷ Uniansasmita Samoh, "Languages and Scripts Reflecting Patani Malay Multiple Identities in Thailand's Deep South," *Journal of the Southeast Asian Linguistics Society JSEALS* 11, no. 2 (2018): 1836–6821, <https://doi.org/http://hdl.handle.net/10524/52439>.

⁸ Muniroh Bachoh and Oktiva Herry Candra, "Pergeseran Bahasa Melayu Patani Dalam Masyarakat Multilingual Di Wilayah Yala Thailand Selatan," *Anuva: Jurnal Kajian Budaya, Perpustakaan, Dan Informasi* 6, no. 2 (2022): 163–72, <https://doi.org/10.14710/anuva.6.2.163-172>.

Method

This research uses the library research method, so the main focus in this research is to collect relevant sources and analyze literature related to the research theme⁹ by utilizing various references such as books, articles, research reports, and so on related to the topic of Arabic language integration on social interaction in Patani, Southern Thailand, as well as the existence of Fathoni University as an influencing factor.¹⁰

The approach used in this research is descriptive qualitative by utilizing the literature method.¹¹ This research will explore the literature that discusses the use of Arabic in education and social interaction in the Southern Thai region of Patani; the influence of Fathoni University in promoting the use of Arabic in the academic environment and society; and the factors that influence the existence and role of Arabic in Southern Thailand.

The process of conducting this research begins with the identification and formulation of problems through a literature review relevant to the research theme. At this stage, researchers will collect information from various sources related to the influence of Arabic on social interaction in Patani, Thailand. The acquisition of secondary data is obtained from literature sources, such as journal articles, books, and research reports. This activity aims to identify research gaps that have not been answered comprehensively in previous similar studies, so as to build a strong theoretical foundation for this research.¹²

After that, this research will enter the descriptive analysis process stage using a qualitative approach. Researchers will examine in depth various documents and literature sources that describe the implementation of Arabic in various aspects of community life in Patani, Southern Thailand. This stage of analysis is carried out

⁹ Chotimah. O & Merliyana Adlini, M. N, Dinda, A.H, Yulinda, S., "Metode Penelitian Kualitatif Studi Pustaka," *Edumaspul: Jurnal Pendidikan* 1, no. 6 (2022), [https://doi.org/6\(1\), 974–980](https://doi.org/6(1), 974–980). <https://doi.org/10.33487/edumaspul.v6i1.3394>.

¹⁰ J. W Creswell and C. N Poth, "Qualitative Inquiry and Research Design: Choosing Among Five Approaches," *Sage Publications*, 2018.

¹¹ M. Q Patton, "Qualitative Research & Evaluation Methods," *Sage Publications*, 2015.

¹² John W Creswell, *Educational Research Planning, Conducting and Evaluating Quantitative and Qualitative Research*, 4th ed. (Boston: Pearson Education, 2012).

systematically with the aim of understanding the patterns of Arabic language integration in religious practices, educational institutions, and socio-cultural environments, focusing on the existence factor of Fathoni University. This stage ends with drawing conclusions based on the results of the literature analysis, which will then be used as a basis for formulating recommendations related to the preservation of Arabic in Patani.¹³

Results and Discussions

The focus of analysis in this research is on how the role of Fathoni University in influencing the use and existence of Arabic among students and the surrounding community. Patani as an area with a predominantly Muslim population also has a close historical and cultural attachment to the Arab world.¹⁴ This is reflected in the use of Arabic as the language of instruction in religious and social education there. Thus, the researcher will discuss how Fathoni University plays an important role in developing and maintaining the existence of Arabic in the region.¹⁵

1. The Existence of Fathoni University in Arabic Language Integration

Fathoni University is one of the major educational institutions in Southern Thailand which was established in 2009.¹⁶ This university has an important role in maintaining and also developing the existence of Arabic in the region, both as an educational tool and as a language that connects students with religious knowledge.¹⁷ The history of Patani records an important relationship between the people of Patani and Arabic, especially in the religious aspect. Starting from the arrival of Islam in the 14th century, Arabic began to be recognized by the people of Patani and integrated with religious life, as well as the culture of the

¹³ John W. Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*, 4th ed. (Thousand Oaks, CA: Sage Publications, 2014).

¹⁴ Saudee Chaitana, "Toleransi Beragama Dalam Praktik Sosial (Studi Kasus Hubungan Mayoritas Dan Minoritas Agama Di Kabupaten Nongchik Provinsi Patani Selatan Thailand)," *UPT Perpustakaan UIN Ar-Raniry*, no. February (2020): 1–9.

¹⁵ Masakaree Ardae and Nik Muhammad Syukri Nik Wan, "Dinamika Pendidikan Islam Di Selatan Thailand," *Jurnal Kesidang* 5, no. 1 (2020): 64–76, <https://www.unimel.edu.my/journal/index.php/JK/article/view/766/612>.

¹⁶ Ku-Ares Tawandorloh, Islahuddin Islahuddin, and Devita Cahyani Nugraheny, "Program Bahasa Indonesia Bagi Penutur Asing (BIPA) Di Universitas Fatoni, Thailand," *Indonesian Language Education and Literature* 7, no. 1 (2021): 139, <https://doi.org/10.24235/ileal.v7i1.8603>.

¹⁷ Rusli, "Islam Di Thailand," *Tasamuh: Jurnal Studi Islam* 7, no. 2 (2017): 379–90, <https://doi.org/10.32489/tasamuh.42>.

surrounding community.¹⁸ Therefore, the people of Patani have never seen Arabic as a foreign language. The use of Arabic in Patani is closely related to the implementation of worship, religious education, and social communication between communities.¹⁹

In addition, its existence is also an important contribution in strengthening the social and cultural identity of the Patani people by teaching Arabic outside the religious context. As well as Arabic being used in various academic activities such as scientific discussions, seminars, and researches. Fathoni University also often facilitates the use of Arabic outside the campus through community service activities and collaboration with local religious institutions.²⁰

The integration of Arabic into Pattani Malay is seen in various aspects, such as the use of Arabic terms in daily conversation. Here are some examples in various contexts.²¹

Example sentences in the context of daily life:

- a. “*Ana nak gi ke kedai lepas Zohor, nak beli barang sikit*” (I want to go to the store after Dzuhur prayer, want to buy some goods).
- b. “*Tolong dengar, ini ‘amr dari ustaz, semua kena hadir esok pagi*” (Please listen, this is an order from the ustadz, everyone must be present tomorrow morning”).
- c. “*Kalau anta free malam ni, jom kita hadir halaqah fiqh di masjid*” (If you are free tonight, let's attend the fiqh study at the mosque).

Example sentences in a religious context:

¹⁸ Abdul Wahab Syakhrani, “Pendidikan Agama Islam Di Thailand,” *ADIBA: Journal of Education* 2, no. 1 (2022): 479–91, <https://adisampublisher.org/index.php/adiba/article/view/58/52>.

¹⁹ A H bin Zaid, A Z Fakhroh, and ..., “The Problems and Solutions of Thailand Students’ Arabic Speaking Skills at Darussalam Modern Islamic Boarding School,” *Al-Ta’rib: Jurnal Ilmiah Program Studi Pendidikan Bahasa Arab IAIN Palangka Raya* 10, no. 1 (2022): 67–80, <https://doi.org/https://doi.org/10.23971/altarib.v10i1.3870>.

²⁰ Fazriawati Due et al., “Pembelajaran Bahasa Arab Dengan Model Kontekstual Di Muslim Suksa School Thailand Learning Arabic Language with A Contextual Model at Muslim Suksa School Thailand,” *Al-Kaff: Jurnal Sosial Humaniora* 1, no. 5 (2023), <https://ojs.unida.ac.id/al-kaff/article/view/10984/4407>.

²¹ Ali Sodiqin, “Budaya Muslim Pattani (Integrasi, Konflik Dan Dinamikanya),” *IBDA` : Jurnal Kajian Islam Dan Budaya* 14, no. 1 (2016): 31–50, <https://doi.org/10.24090/ibda.v14i1.524>.

- a. *“Esok kita ada majlis tahlil ba’da Isya’, jangan lupa bawa kitab doa”*
(Tomorrow we have a tahlil event after Isha', don't forget to bring the prayer book).
- b. *“Syukron jazilan sebab tolong ana semalam angkat barang-barang ni”*
(Thank you very much for helping me yesterday to lift these things).
- c. *“Ustaz pesan kita kena selalu baca istighfar untuk bersihkan hati”*
(Ustadz advised us to always read istighfar to clean our hearts).

Example sentences in educational contexts:

- a. *“Antum semua kena siap sedia dengan kitab ‘ulumul Qur’an untuk kelas esok”* (You should all be prepared with the 'ulumul Qur'an book for tomorrow's class).
- b. *“Kalau nak cari rujukan, boleh lihat fihris di bahagian depan kitab ni”* (If you want to find references, you can see the table of contents in the front of the book).
- c. *“Ana dah siapkan proposal untuk program khidmat masyarakat, esok nak syarah kat dewan”* (I have finished the proposal for the community service program, tomorrow I will explain it in the hall).

Example sentences in a socio-cultural context:

- a. *“Semalam ada khabar anta dah pergi ziarah, macam mana suasana disana?”* (Yesterday there was news that you had gone on a visit, what was the atmosphere like there?).
- b. *“Kalau ada masalah, anta boleh minta syura dengan imam masjid”* (If there is a problem, you can discuss it with the imam of the mosque).
- c. *“Kita kena sentiasa sabar, sebab sabar itu salah satu sifat mahmudah”*
(We must always be patient, because patience is one of the praiseworthy traits).

These are examples of Arabic sentences integrated into Patani Malay as the researchers have attached above. This reflects the integration of Arabic which has become part of the daily life of the Patani people, both in casual, religious, and academic conversations. Moreover, Arabic plays a major role in Islamic education in Patani, especially in religious schools such as Islamic boarding schools and Islamic universities. Arabic is often used in teaching various Islamic

sciences ranging from Fiqh, Tafsir, Hadith, and also linguistics.²² Therefore, this has a direct impact on the formation of social interaction patterns of the Patani community based on religious texts and Arabic.

However, the language of Islam does not only function as a means of communication in the religious field in Patani, but is also actively used in the social life of the community.²³ This is because the Patani community has historically adopted Arabic as a second language after Malay language, especially in religious practices and education. This is evidenced by the application of Arabic as a language of instruction and curriculum in educational institutions and universities in Southern Thailand.²⁴

The integration of Arabic into the daily lives of the Patani people has a positive impact on maintaining Islamic religious and cultural identity. Fathoni University has also played an important role in supporting this process through education and community activities. However, challenges such as the influence of the Thai language and limited Arabic language skills need further attention as a form of educational support, as well as requiring more strategic policies to help strengthen the position of Arabic in the cultural identity of the Patani people.²⁵

2. Three Main Aspects Affecting Arabic Language Integration in Social Interaction in Patani

Based on the information above, researchers formulate several factors that affect the integration of Arabic in social interaction in Patani, including the following:

a. Religious Practices

Arabic has a very close relationship with Islam, it is the language of the Qur'an, the holy book of Muslims, and also the language used in the implementation of worship. In Patani, Arabic is part of the community's

²² Yuliani and Edy Purwanto, "Pendidikan Islam Di Thailand," *Educational Journal: General and Specific Research* 2, no. 1 (December 14, 2022): 51–61, <https://doi.org/10.24036/kwkib.v1i1.10>.

²³ Zulhamdan, "Kebijakan Dan Potret Pendidikan Islam Awal Abad 21 Di Thailand Selatan," *INNOVATIVE: Journal Of Social Science Research Volume* 3, no. 6 (2023): 1446–60, <https://j-innovative.org/index.php/Innovative>.

²⁴ Nurul Khalisah and Abd Rahman, "Keterampilan Mengajar Guru Bahasa Arab Dalam Meningkatkan Minat Belajar Siswa Di Sekolah Dasar Santi Witya Serong School Thailand," *Pendidikan, JSIM: Jurnal Ilmu Sosial Dan* 5, no. 4 (2024), <https://doi.org/http://doi.org/10.36418/syntax-imperatif.v5i4.452>.

²⁵ Yuliani and Edy Purwanto, "Pendidikan Islam Di Thailand."

religious activities such as in prayer, dhikr, prayer, and Friday sermons. The emergence of Arabic terms such as faith, taqwa, and ihsan in daily conversation shows how deep the influence of Arabic on religious values is for the people of Patani.²⁶

Moreover, religious learning in Patani cannot be separated from the influence of the Arabic language. Learning activities such as Fiqh, Tafsir, Hadith, and other religious sciences require an understanding of Arabic as the main tool for understanding original Islamic texts.²⁷ Fathoni University and Islamic boarding schools in Patani play an important role in teaching Arabic to the younger generation, reinforcing its use in religious and social contexts.

The use of Arabic in worship also creates a strong emotional and spiritual bond for the people of Patani. For example, terms such as rahmat, berkat, and nikmat are adopted into Pattani Malay as expressions of gratitude to Allah. This usage not only shows respect for the Arabic language but also reflects the closeness of the community to the Islamic values they hold.²⁸

b. Educational Institutions

The formal and non-formal educational environment in Patani is very supportive of the integration of Arabic in the daily life of the local community. Fathoni University, as one of the largest Islamic higher education institutions in Southern Thailand, has introduced Arabic not only as a religious language but also as a language of communication in the academic world. Students there learn Arabic in an academic context

²⁶ Lisan Nulhasanah, "The Impact of Islamic Conflict in Pattani Thailand," *Jurnal Kawasan Sejarah* 1, no. 1 (2023): 26–41, <https://doi.org/https://doi.org/10.15575/jks.v1i1.31970.g10026>.

²⁷ Zulhamdan, "Kebijakan Dan Potret Pendidikan Islam Awal Abad 21 Di Thailand Selatan."

²⁸ Nurjannah and Isra Hayati, "Analysis of the Principal ' S Islamic Leadership Style At Satit Phatnawitya," *Berajah Journal: Jurnal Pembelajaran Dan Pengembangan Diri* 4, no. 1 (2024): 73–82, <https://doi.org/https://doi.org/10.47353/bj.v4i1.283>.

through various seminars, discussions, and research; so that the language of the Qur'an has a wider role than just being a tool of worship.²⁹

Islamic boarding schools in Patani also have a considerable contribution in preserving the use of Arabic. There are many boarding schools that use classical Arabic books as the main teaching material.³⁰ Santri are taught to read, understand, and interpret Arabic texts, this becomes one of the influential factors in integrating Arabic terms into Patani Malay in daily life.³¹

In addition to religious education, Arabic has also begun to be taught in public schools that wish to broaden students' knowledge of foreign languages. This policy shows the public awareness of the importance of learning Arabic as an additional skill that can improve the competence of its alumni.³² Thus, formal education in Patani is certainly one of the driving factors in the integration of Arabic into the local language and culture.

c. Socio-cultural Environments

Arabic in Patani is not only a part of education or religion, but also has an important role in the social and cultural structure of the community. This influence is seen in local traditions such as marriage contracts, *aqiqah* ceremonies and grave pilgrimages, where Arabic terms and phrases are often used as part of rituals or formal conversations. Examples of this are the use of terms such as *walimah* (wedding reception) or *syahadah*

²⁹ Adetia Andri and Muhammad Farih Fanani, "Kiprah Haji Sulong Dalam Pendidikan Islam Di Patani," *Local History & Heritage* 2, no. 2 (2022): 66–72, <https://doi.org/10.57251/lhh.v2i2.567>.

³⁰ Sodikin, "Budaya Muslim Pattani (Integrasi, Konflik Dan Dinamikanya)."

³¹ Mahdee Maduerawa, "Pattani Malay'S Culture and Its Relationship To Education in South Thailand," *EDUSOSHUM: Journal of Islamic Education and Social Humanities* 1, no. 3 (2021): 71–83, <https://doi.org/10.52366/edusoshum.v1i3.25>.

³² Ahmad Nurcholis and Basmah Salaeh, "Epistimologi Kurikulum Bahasa Arab Di Sekolah Menengah Mutawasitah Piraya Nawin Klonghin Wittaya Patani Thailand Selatan," *Arabi: Journal of Arabic Studies* 4, no. 1 (2019): 75, <https://doi.org/10.24865/ajas.v4i1.124>.

(confession of faith) which have become part of people's everyday vocabulary.³³

This integration is also supported by social media and technology that allows Patani people to access Arabic content. For example, sermons or religious lectures in Arabic translated into Pattani Malay make it easier for people to learn Arabic informally. These media also help disseminate Arabic terms into wider social conversations, such as in community forums and online discussions.³⁴

In daily life, Patani people often use Arabic expressions in casual conversation to show politeness or spirituality.³⁵ For example, *jazakallahu khairan* (may Allah reward you with goodness) or *inna lillahi wa inna ilaihi raji'un* (verily we belong to Allah and to Him we return) are used in various situations, from expressing gratitude to expressing empathy. This shows how Arabic is an integral part of the cultural identity of the Patani people.³⁶

3. Challenges in Arabic Language Integration

Although Arabic plays an important role in the social interaction of the Patani community, there are several challenges faced in maintaining the existence of this language, including the following:

a. Dependence on Patani Malay

Patani Malay is the mother tongue of the majority of people in Patani and has long been the main medium of daily communication. This dependency creates obstacles for a thorough mastery of Arabic as the

³³ Abdul Manan, Fadhlur Rahman Armi, and Wan Yunil Amri, "The Expansion of Islam in Pattani, South Thailand: A Historical Analysis," *Journal of Al-Tamaddun* 17, no. 1 (2022): 85–95, <https://doi.org/10.22452/JAT.vol17no1.7>.

³⁴ Kamaruddin Isayah, "Analisis Sociolinguistik Masyarakat Melayu Di Tiga Wilayah Sempadan Selatan Thailand Berdasarkan Teori Etnografi Komunikasi," *Journal of Communication in Scientific Inquiry* 1, no. 1 (2019): 59–76, <https://ejournal.unimap.edu.my/index.php/jcsi/article/view/891>.

³⁵ Umar Dani and Ismail Pane, "Pendidikan Islam Di Kawasan Negara Asia Tenggara," *EDUCATE: Journal of Education and Culture* 01, no. 01 (2023): 1–5, <https://doi.org/https://doi.org/10.61493/educate.v1i1.18>.

³⁶ Phaosan Jehwae, "Sejarah Pendidikan Bahasa Melayu Di Patani Selatan Thailand," *Jurnal Antarbangsa Pesuratan Melayu (RUMPUN)* 7, no. 1 (2019): 1–17, <http://rumpunjurnal.com/jurnal/index.php/rumpun/article/view/8>.

majority of the people prefer to use Pattani Malay in informal and formal conversations. Patani Malay, which is rich with local expressions, is often considered more adequate to express local thoughts and culture than Arabic, which is more likely to be religious and academic.³⁷

This phenomenon is in line with the theory of “Dominant Language Influence” which states that the mother tongue tends to dominate in the formation of mindsets and daily communication.³⁸ As a result, although Arabic is widely taught in educational institutions and used in religious activities, its use outside these contexts is still limited.³⁹ Arabic language integration only includes certain religiously relevant vocabulary, while its grammatical structures are rarely practiced in daily conversation.⁴⁰

b. Limited Arabic Language Skills

The second challenge lies in the limited Arabic language skills among the general public. Although religious and Arabic education is available in Islamic schools and boarding schools, not all communities have equal access to such education. In addition, teaching methods that focus more on memorizing religious texts without a practical approach often hinder the ability to actively communicate in Arabic.⁴¹

This limitation is in line with the concept of “Functional Literacy” in linguistics, where a person may have the ability to read and understand texts in a language but cannot use them actively in daily life. As a result, many Patani people are only able to understand religious terms in Arabic

³⁷ Rohaidah Haron, Ab. Razak Ab. Karim, and Indirawati Zahid, “Pertembungan Bahasa Di Selatan Thailand: Faktor Dan Implikasi,” *Pendeta: Journal of Malay Language, Education and Literature* 9 (2018): 117–29, <https://doi.org/10.37134/pendeta.vol9.9.2018>.

³⁸ Jihye Kim, Silvina Montrul, and James Yoon, “Dominant Language Influence in Acquisition and Attrition of Binding: Interpretation of the Korean Reflexive Caki,” *Bilingualism: Language and Cognition, Cambridge University Press* 13, no. 1 (2010): 73–84, <https://doi.org/10.1017/S136672890999037X>.

³⁹ Amy Fitriani Siregar et al., “Comparative Analysis of Arabic Language Learning in Higher Education Institutions in Malaysia and Indonesia,” *Lughawiyat* 8, no. 1 (2025): 1–16, <https://doi.org/https://doi.org/10.38073/lughawiyat.v8i1.2291>.

⁴⁰ Bachoh and Candra, “Pergeseran Bahasa Melayu Patani Dalam Masyarakat Multilingual Di Wilayah Yala Thailand Selatan.”

⁴¹ Dedi Purnomo and Ismail Pane, “Comparison of Islamic Education in Indonesia and Thailand,” *EDUCATE : Journal of Education and Culture* 01, no. 01 (2023): 29–33.

without being able to use them in conversation or other social situations. This creates a gap between Arabic language learning in the formal environment and its application in the social environment.⁴²

c. Influence of the Thai Language

As the national language, Thai has a dominant position in formal education, government administration and mass media in Southern Thailand. This dominance puts pressure on the Patani community to be more proficient in Thai than Arabic, especially for economic and social purposes. Thai is also often used as a liaison between the Patani Muslim community and non-Muslim communities in Southern Thailand, thus narrowing the scope of Arabic usage.⁴³

According to the theory of “Language Shift,” the influence of a dominant language in a country can cause minority languages to decline in terms of the number of speakers and their social functions. In the context of Patani, Arabic tends to become a secondary language used only in religious contexts, while Thai becomes more important for socio-economic needs. If not matched with strong efforts to promote Arabic, this situation could reduce people's interest in learning and actively using Arabic.⁴⁴

The challenges of Arabic language integration in Patani include the mother tongue factor (Patani Malay language), limited Arabic language skills in the community, and the dominance of the Thai language. To overcome these challenges, a multidimensional approach is needed that includes increasing access to Arabic education, developing more practical teaching methods, and preserving Arabic outside of religious contexts.⁴⁵

⁴² Milladyna Nurfaiqoh, “Pembelajaran Bahasa Arab Di Pratheep Vitthaya School Narathiwat Thailand Selatan,” *Repositori Universitas Negeri Malang*, 2017.

⁴³ Kusom Yamirudeng and Zulkifli Osman, “Penilaian Formatif Bahan Pengajaran Dan Pembelajaran Bahasa Melayu Sebagai Bahasa Asing Di Thailand,” *Pendeta Journal of Malay Language, Education and Literature* 10, no. 7 (2019): 91–105, <https://doi.org/10.37134/pendeta.vol10.7.2019>.

⁴⁴ Phaosan Jehwae, “Dilema Bahasa Melayu Sebagai Bahasa Pengantar Pembelajaran Di Pondok Pesantren Patani Thailand Selatan,” *Ta’dib* 19, no. 02 (2014): 265–78.

⁴⁵ Radif Khotamir Rusli et al., “Arabic Language Implementation Viewed from A Social and Cultural Perspective at Maitreechit Withayattan School Bangkok,” *International Journal of Language Education* 8, no. 1 (April 2, 2024): 36–47, <https://doi.org/10.26858/ijole.v8i1.60907>.

This will help Arabic maintain its role as an important element in the religious and cultural identity of the Patani people.

Conclusion

It can be concluded from this research, that the integration of Arabic in the daily life of the people of Patani, Southern Thailand, is influenced by various factors such as religious, educational, and local cultural aspects. Arabic not only functions as a religious language, but has even become an integral part of the social and cultural identity of the Patani people. This influence is reflected in the adoption of many Arabic terms into the Patani Malay language, which is often used in daily conversation, religious activities, and social interactions.

Fathoni University has a significant role in strengthening the existence of the Arabic language to the Patani community, namely through aspects of academic teaching, Islamic-based curriculum, and social contributions such as community service. This institution is not only a center of Islamic higher education but also acts as a catalyst in preserving cultural values and Arabic language in Patani. However, challenges such as the dominance of Thai as the national language and limited Arabic language skills among the general public still need to be addressed. Therefore, a sustainable educational strategy, including the development of a more practical curriculum, is needed to ensure that Arabic remains an important element in building religious and cultural identity for the people in Patani.

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