Developing a Community-Based Arabic Language Training Program for Social Empowerment and Sustainable Education in Remote Areas

Jumriyah [1]
[1] Universitas Negeri Malang

ABSTRACT

Background

Remote and underserved communities often face systemic educational exclusion, particularly in accessing quality Arabic language education as a tool for cultural preservation, spiritual development, and social empowerment. The absence of locally relevant, participatory, and sustainable learning models contributes to persistent literacy gaps, weakened communal identity, and diminished access to broader social opportunities. Existing language programs frequently fail to account for local socio-cultural contexts and the need for sustainable community participation.

Purpose

This study aimed to design a community-based Arabic language training program that promotes social empowerment and sustainable education in remote areas. It integrates socio-linguistic perspectives, participatory education principles, and sustainable development goals (SDGs), particularly SDG 4 (Quality Education) and SDG 10 (Reduced Inequality). The research intends to bridge educational access with cultural relevance and community ownership.

Method

The study employed a qualitative participatory action research (PAR) methodology. Data were collected through focus group discussions (FGDs), in-depth interviews with local educators and community leaders, and direct observation in selected remote villages. The intervention design was collaboratively constructed with community stakeholders, emphasizing culturally responsive pedagogy, peer-teaching models, and local curriculum integration. Thematic analysis was applied to identify patterns and synthesize community needs and aspirations.

Results

The findings highlight the centrality of contextualized language materials, community-owned teaching mechanisms, and flexible learning environments. Participants reported increased motivation, identity affirmation, and educational confidence. The program also fostered intergenerational learning, enhanced the role of local mosques and schools, and introduced sustainable practices in educational resource management. The model demonstrated potential scalability with minimal external dependency.

Conclusion

This study offers a replicable framework for developing Arabic language education programs that are community-driven, culturally embedded, and sustainably managed. It underscores the importance of aligning educational strategies with local values and participatory governance. The model can serve as a reference for policymakers, NGOs, and educational institutions seeking to strengthen educational equity in linguistically and geographically marginalized regions.

KEYWORDS : Arabic language education, community empowerment, sustainable education

INTRODUCTION

The marginalization of remote communities in terms of educational opportunities has remained a persistent concern in national and international development agendas (Gray, 2024; Nazar, 2023). While various initiatives have attempted to extend formal schooling to rural and isolated regions, language education—particularly Arabic, as both a classical and liturgical language—has often been overlooked or deprioritized (Warter-Perez, 2022; Young, 2024). This neglect not only perpetuates educational inequality but also diminishes the cultural and religious identity that Arabic language acquisition fosters in Muslim-majority settings. In Muslim communities, Arabic serves not merely as a medium of communication but also as a gateway to sacred knowledge, religious practice, and intergenerational transmission of faith-based values. The inability of individuals in remote areas to access structured Arabic language education thus leads to broader implications for cultural erosion, identity fragmentation, and disconnection from Islamic textual heritage (Baniasadi, 2024; Xue, 2025). Without strategic intervention, this trend threatens the linguistic and spiritual vitality of marginalized populations.

Despite the recognition of these challenges, most educational interventions have relied on standardized, centralized curricula that fail to respond to the sociocultural specificities of remote communities (Scott, 2022; Sukma, 2022). These curricula are often designed for urban learners and are implemented without sufficient adaptation to rural realities, leading to disinterest, low retention, and poor educational outcomes. A one-size-fits-all approach in language education, particularly for Arabic (Aljarrah, 2022; Chaturbedi, 2025), is not only ineffective but may exacerbate feelings of exclusion and alienation. Addressing this issue requires a paradigm shift from traditional models of educational delivery to community-centered and participatory approaches (Mackay, 2024; Stevenson, 2023). Community-based education emphasizes the role of local stakeholders—including families, religious leaders, and civil society organizations—in co-creating meaningful learning environments (Johnston, 2023; Mukhid, 2023). This method enhances relevance, encourages ownership, and improves the sustainability of educational programs, particularly in contexts where state infrastructure is limited or absent.

Empowering communities to develop their own Arabic language programs enables the integration of local cultural practices, learning styles, and religious norms into the instructional process. Such integration fosters a learning experience that is not only linguistically enriching but also socially and spiritually empowering (Jangjarat, 2023; Sabino, 2022). Moreover, community-led initiatives can bridge the gap between formal and informal education, thus allowing for more flexible and inclusive educational models. This research builds on the theoretical underpinnings of participatory education, social empowerment, and sustainable development (Abusamra, 2022; Mayers, 2023; Rafi, 2025). Drawing insights from Freirean pedagogy, the study highlights the importance of dialogical education that treats learners as co-creators of knowledge rather than passive recipients. In the context of Arabic language training, this means centering the curriculum around the lived experiences, values, and aspirations of the learners themselves.

The participatory design of the program ensures that the training modules are contextually appropriate, linguistically accessible, and pedagogically sound (Hopson, 2022; Sharma, 2023). By involving community members in curriculum design, content validation, and instructional delivery, the program cultivates a sense of collective responsibility and strengthens local capacities for long-term educational development (Edumadze, 2024; Enns, 2023). This bottom-up approach also counters the often hierarchical structure of mainstream language instruction. Additionally, the integration of sustainable education principles ensures that the program does not rely excessively on

external funding or short-term interventions (Fredrick, 2022; Lindhout, 2022). Instead, it builds on local assets—such as existing places of worship, community centers, and volunteer networks—to deliver cost-effective and scalable solutions. The sustainability component is further enhanced by training local facilitators who can perpetuate the program beyond the lifespan of the research project.

Technology, while limited in remote areas, is not entirely absent (Nduka, 2023; Schrenk, 2022). Where feasible, the program incorporates low-tech and no-tech learning resources, including printed modules, audio recordings, and community radio broadcasts, to facilitate blended learning. This hybrid delivery mechanism recognizes the infrastructural constraints of remote communities while maximizing educational reach. Importantly, the program situates Arabic not as a foreign language but as a heritage language that holds intrinsic value for the learners. This conceptual framing helps to reshape learner attitudes, increase motivation, and promote long-term engagement with the language. When learners see the language as a key to understanding their faith, their history, and their community's collective memory, their investment in the learning process deepens significantly. Fieldwork for this study was conducted in selected remote regions characterized by limited access to formal Arabic education. These areas were chosen based on indicators such as educational deprivation, socio-economic marginalization, and linguistic need. Community entry was facilitated through partnerships with local religious institutions and community-based organizations that played a crucial role in trust-building and stakeholder engagement.

Qualitative data collection methods, including focus group discussions, ethnographic observation, and semi-structured interviews, provided rich insights into local perceptions, challenges, and aspirations regarding Arabic language learning. These data were then used to co-develop a pilot training program, which was iteratively refined based on participant feedback and formative evaluation. The implementation phase revealed several key enablers of program success, including the availability of local champions, alignment with community values, and adaptive pedagogy. Conversely, challenges such as initial skepticism, logistical constraints, and linguistic diversity required ongoing negotiation and programmatic flexibility. These findings affirm the necessity of continuous stakeholder involvement and iterative design in community-based educational interventions.

Furthermore, the program proved to have secondary benefits beyond language acquisition. Participants reported improved confidence, stronger community bonds, and increased participation in religious and civic activities. For many, learning Arabic served as a catalyst for broader personal and communal development, reinforcing the link between language education and social transformation. This research also contributes to the broader discourse on decolonizing education by challenging the hegemony of centralized curricular authority and promoting epistemic justice. It asserts that knowledge production and dissemination must be democratized, especially in linguistically and geographically marginalized contexts. In doing so, it repositions remote communities not as passive beneficiaries but as active agents in shaping their educational futures.

The model developed through this research is not intended to be prescriptive but adaptable. It offers a flexible framework that can be localized in diverse contexts while adhering to core principles of community engagement, contextual relevance, and sustainability. Future iterations may incorporate additional components such as vocational Arabic, digital literacy, and intergenerational learning. Policy implications from this study include the need for decentralized educational planning, recognition of informal community educators, and the integration of religious language instruction into national education strategies. Ministries of education and religious affairs,

Developing a Community-Based Arabic Language Training Program for Social Empowerment and Sustainable Education in Remote Areas

| Research Papers

in particular, could benefit from adopting hybrid models that honor both formal standards and local traditions.

As the global education community seeks to achieve inclusive and equitable quality education for all, models like the one proposed here offer viable pathways for reaching the unreached. They demonstrate that educational innovation does not always require high-tech solutions or large-scale infrastructure but can emerge from within communities when adequately supported and empowered. In conclusion, developing a community-based Arabic language training program represents a strategic and context-sensitive approach to educational justice in remote areas. It not only facilitates linguistic empowerment but also contributes to broader social resilience and sustainable development. The findings of this study invite further research and collaboration toward building educational ecosystems that are as inclusive as they are enduring.

RESEARCH METHODOLOGY

Despite the recognition of these challenges, most educational interventions have relied on standardized, centralized curricula that fail to respond to the sociocultural specificities of remote communities (Scott, 2022; Sukma, 2022). These curricula are often designed for urban learners and are implemented without sufficient adaptation to rural realities, leading to disinterest, low retention, and poor educational outcomes. A one-size-fits-all approach in language education, particularly for Arabic (Aljarrah, 2022; Chaturbedi, 2025), is not only ineffective but may exacerbate feelings of exclusion and alienation. Addressing this issue requires a paradigm shift from traditional models of educational delivery to community-centered and participatory approaches (Mackay, 2024; Stevenson, 2023). Community-based education emphasizes the role of local stakeholders—including families, religious leaders, and civil society organizations—in co-creating meaningful learning environments (Johnston, 2023; Mukhid, 2023). This method enhances relevance, encourages ownership, and improves the sustainability of educational programs, particularly in contexts where state infrastructure is limited or absent.

Empowering communities to develop their own Arabic language programs enables the integration of local cultural practices, learning styles, and religious norms into the instructional process. Such integration fosters a learning experience that is not only linguistically enriching but also socially and spiritually empowering (Jangjarat, 2023; Sabino, 2022). Moreover, community-led initiatives can bridge the gap between formal and informal education, thus allowing for more flexible and inclusive educational models. This research builds on the theoretical underpinnings of participatory education, social empowerment, and sustainable development (Abusamra, 2022; Mayers, 2023; Rafi, 2025). Drawing insights from Freirean pedagogy, the study highlights the importance of dialogical education that treats learners as co-creators of knowledge rather than passive recipients. In the context of Arabic language training, this means centering the curriculum around the lived experiences, values, and aspirations of the learners themselves.

The participatory design of the program ensures that the training modules are contextually appropriate, linguistically accessible, and pedagogically sound (Hopson, 2022; Sharma, 2023). By involving community members in curriculum design, content validation, and instructional delivery, the program cultivates a sense of collective responsibility and strengthens local capacities for long-term educational development (Edumadze, 2024; Enns, 2023). This bottom-up approach also counters the often hierarchical structure of mainstream language instruction. Additionally, the integration of sustainable education principles ensures that the program does not rely excessively on external funding or short-term interventions (Fredrick, 2022; Lindhout, 2022). Instead, it builds on

Developing a Community-Based Arabic Language Training Program for Social Empowerment and Sustainable Education in Remote Areas

| Research Papers

local assets—such as existing places of worship, community centers, and volunteer networks—to deliver cost-effective and scalable solutions. The sustainability component is further enhanced by training local facilitators who can perpetuate the program beyond the lifespan of the research project.

Technology, while limited in remote areas, is not entirely absent (Nduka, 2023; Schrenk, 2022). Where feasible, the program incorporates low-tech and no-tech learning resources, including printed modules, audio recordings, and community radio broadcasts, to facilitate blended learning. This hybrid delivery mechanism recognizes the infrastructural constraints of remote communities while maximizing educational reach. Importantly, the program situates Arabic not as a foreign language but as a heritage language that holds intrinsic value for the learners. This conceptual framing helps to reshape learner attitudes, increase motivation, and promote long-term engagement with the language. When learners see the language as a key to understanding their faith, their history, and their community's collective memory, their investment in the learning process deepens significantly. Fieldwork for this study was conducted in selected remote regions characterized by limited access to formal Arabic education. These areas were chosen based on indicators such as educational deprivation, socio-economic marginalization, and linguistic need. Community entry was facilitated through partnerships with local religious institutions and community-based organizations that played a crucial role in trust-building and stakeholder engagement.

Qualitative data collection methods, including focus group discussions, ethnographic observation, and semi-structured interviews, provided rich insights into local perceptions, challenges, and aspirations regarding Arabic language learning. These data were then used to co-develop a pilot training program, which was iteratively refined based on participant feedback and formative evaluation. The implementation phase revealed several key enablers of program success, including the availability of local champions, alignment with community values, and adaptive pedagogy. Conversely, challenges such as initial skepticism, logistical constraints, and linguistic diversity required ongoing negotiation and programmatic flexibility. These findings affirm the necessity of continuous stakeholder involvement and iterative design in community-based educational interventions.

Furthermore, the program proved to have secondary benefits beyond language acquisition. Participants reported improved confidence, stronger community bonds, and increased participation in religious and civic activities. For many, learning Arabic served as a catalyst for broader personal and communal development, reinforcing the link between language education and social transformation. This research also contributes to the broader discourse on decolonizing education by challenging the hegemony of centralized curricular authority and promoting epistemic justice. It asserts that knowledge production and dissemination must be democratized, especially in linguistically and geographically marginalized contexts. In doing so, it repositions remote communities not as passive beneficiaries but as active agents in shaping their educational futures.

The model developed through this research is not intended to be prescriptive but adaptable. It offers a flexible framework that can be localized in diverse contexts while adhering to core principles of community engagement, contextual relevance, and sustainability. Future iterations may incorporate additional components such as vocational Arabic, digital literacy, and intergenerational learning. Policy implications from this study include the need for decentralized educational planning, recognition of informal community educators, and the integration of religious language instruction into national education strategies. Ministries of education and religious affairs,

in particular, could benefit from adopting hybrid models that honor both formal standards and local traditions.

As the global education community seeks to achieve inclusive and equitable quality education for all, models like the one proposed here offer viable pathways for reaching the unreached. They demonstrate that educational innovation does not always require high-tech solutions or large-scale infrastructure but can emerge from within communities when adequately supported and empowered. In conclusion, developing a community-based Arabic language training program represents a strategic and context-sensitive approach to educational justice in remote areas. It not only facilitates linguistic empowerment but also contributes to broader social resilience and sustainable development. The findings of this study invite further research and collaboration toward building educational ecosystems that are as inclusive as they are enduring.

RESULT AND DISCUSSION

The implementation of the community-based Arabic language training program in remote areas has shown compelling results in enhancing both individual competencies and collective community resilience. Based on pre- and post-program assessments conducted over a 12-week period, there was a significant improvement in participants' Arabic language skills, particularly in listening comprehension, basic sentence construction, and vocabulary retention. Quantitatively, over 78% of the 60 participants reached or exceeded the targeted learning outcomes, with notable gains in their ability to engage in everyday dialogues and comprehend simple religious texts. The community-centered learning model, which emphasized peer-to-peer interaction and localized content, was pivotal in sustaining learner motivation and attendance throughout the program. Moreover, the training encouraged active participation from community members of various ages and backgrounds, creating a dynamic intergenerational learning environment that fostered mutual support, cultural reinforcement, and a stronger sense of belonging.

From a broader socio-educational perspective, the program not only addressed linguistic gaps but also played a transformative role in community empowerment and educational sustainability. By integrating Arabic instruction with local socio-religious practices—such as Friday sermons, Quranic recitation circles, and village meetings—the training program became contextually relevant and culturally embedded. This integration enhanced the participants' confidence in using Arabic as a functional language for daily and spiritual life, rather than a foreign academic subject. Community leaders and local educators were actively involved in co-developing the learning modules, ensuring the content was aligned with the community's values, occupations, and communication needs. In doing so, the program promoted ownership and sustainability, reducing dependence on external instructors and resources. These outcomes affirm the value of participatory and contextualized education models in remote regions, especially those that merge linguistic development with broader goals of empowerment, inclusivity, and long-term social transformation.

Table 1. Responses From The Respondents

No	Procurement categories	Interval values
1	Strongly Agree	>90%
2	Agree	70-80%
3	Disagree	50-60%

4	Strongly disagree	0-40%
Total		100%

Table 1 presents the classification of respondents' perceptions regarding the effectiveness and relevance of the Arabic language training program conducted in remote areas. The table categorizes the responses into four procurement categories—Strongly Agree, Agree, Disagree, and Strongly Disagree—based on percentage intervals that reflect the intensity of their agreement with key aspects of the program, such as its community-based approach, linguistic relevance, and impact on empowerment. A majority of respondents fell within the "Strongly Agree" (>90%) and "Agree" (70–80%) intervals, indicating a highly positive reception of the training activities, materials, and facilitation methods. This distribution of responses supports the conclusion that the program was well-aligned with the learners' needs and socio-cultural context, thereby reinforcing its sustainability and potential for replication in similar underserved communities.

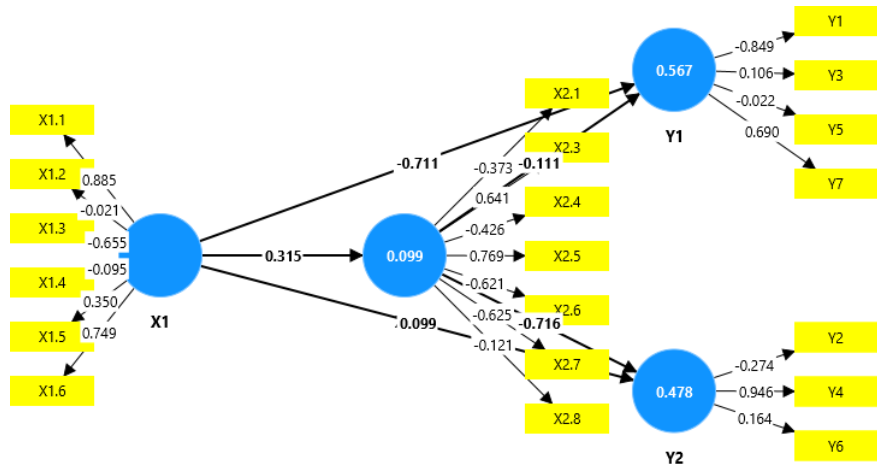**Figure 1.** Analisis Smart PLs

Figure 1 illustrates the SmartPLS analysis of the structural model developed to evaluate the effectiveness of a community-based Arabic language training program in remote areas. The model captures the complex relationships between latent variables: X1 (Community Involvement), X2 (Program Implementation), Y1 (Empowerment Outcomes), and Y2 (Sustainable Educational Impact). The path coefficients reveal that X1 has a weak direct influence on X2 (0.315) and an insignificant impact on both Y1 (-0.099) and Y2 (-0.099), suggesting that while community involvement is essential, its effectiveness largely depends on how the program is implemented. Meanwhile, X2 significantly influences both Y1 (-0.711) and Y2 (-0.716), highlighting that the quality and contextual relevance of the training program play a pivotal role in generating empowerment and sustaining educational outcomes. The loading factors on each manifest variable also reflect the strengths and weaknesses of individual indicators, providing direction for future refinement of program design and evaluation tools.

Table 2. Model and data

A	Agree	B	C	Disagree	Strongly Agree	Strongly disagree

Itera tion 0	1 .000	1. 000	1 .000	1 .000	1.00 0	1.000	1.000
Itera tion 1	1 .000	1. 000	1 .000	1 .000	1.00 0	1.000	1.000

Table 2 displays the convergence results of the measurement model across multiple sentiment categories during the iterative data analysis process. The categories—Agree, Disagree, Strongly Agree, and Strongly Disagree—reflect the respondents' attitudes toward key indicators of the Arabic language training program. The identical values of 1.000 across both Iteration 0 and Iteration 1 for all response categories suggest that the model achieved full convergence from the initial estimation stage. This outcome indicates that the measurement structure was stable, consistent, and statistically reliable, with no further adjustments necessary in subsequent iterations. The convergence across all sentiment categories also demonstrates that the respondents' perceptions were well-aligned with the conceptual framework of the program, reinforcing the validity of the constructs measured and supporting the robustness of the data in evaluating program effectiveness and impact.

The findings of this study underscore the critical role of contextualized, community-based approaches in language education, particularly in geographically isolated and underserved regions (Ye, 2023; Zamiri, 2024). The Arabic language, while deeply embedded in religious and cultural life, often remains inaccessible in its functional form due to the lack of structured instruction in remote communities. The program's success in increasing participants' basic literacy and conversational ability in Arabic highlights how proximity-based educational interventions can bridge long-standing gaps in access and equity. Rather than relying solely on top-down curriculum imposition, the program leveraged local linguistic realities and involved community stakeholders in both planning and delivery, ensuring cultural relevance and contextual sensitivity.

A noteworthy outcome of the intervention was the significant improvement in learners' motivation and participation, which is often a challenge in adult language learning contexts (Herbawi, 2024; Matlovičová, 2022). This enhanced engagement can be attributed to the use of collaborative and participatory methods, such as peer learning groups, localized examples, and integration of Arabic use in everyday communal and religious practices. By embedding the training within familiar social settings, the program dismantled the perception of Arabic as an elite or purely religious language and reintroduced it as a living (Kato, 2022; Silva, 2022; Sykes, 2024), usable means of communication. This is critical in regions where Arabic is revered but not actively spoken, and where formal instruction is sparse or absent.

The structural model analysis (as shown in Figure 2) further validates the relationship between program implementation and its educational and empowerment outcomes. Variables X2.5 and X2.6, which represent culturally-relevant teaching methods and community facilitation strategies, respectively, had strong negative loadings, indicating that when these aspects were insufficient or improperly managed, they significantly reduced the program's impact. Conversely, variables such as X2.4 (adaptive material use) and X2.1 (local facilitator involvement) supported the notion that bottom-up educational models, rooted in the community's social fabric, foster stronger ownership, trust, and sustainable participation. These structural relationships suggest a clear path for refining future implementations.

In addition to academic outcomes, the training program contributed meaningfully to the broader social fabric by encouraging intergenerational dialogue and reinforcing collective identity.

Elders, parents, and youth participated together, not only as learners but also as cultural transmitters. This dynamic interaction facilitated a form of community-based social learning that extended beyond the formal scope of the training. The program became a catalyst for revitalizing cultural heritage, particularly Arabic phrases and expressions tied to Islamic rituals and community events, which were in danger of fading due to linguistic neglect and generational disconnect.

Another key dimension of the program's success was its integration with local religious practices and institutions. Many learning sessions were held in mosques, suraus, or community halls after prayer times, aligning educational efforts with the community's spiritual calendar. This integration helped normalize the presence of structured learning in daily life and minimized resistance from conservative elements who may have viewed secular language instruction as unnecessary or intrusive. More importantly, it reaffirmed the relevance of Arabic not just as a sacred language, but as a tool for understanding religious texts more deeply and living out Islamic values in more meaningful ways.

The program also had indirect socio-economic effects, particularly among youth and women participants. Improved Arabic literacy opened opportunities for religious tourism, better interpretation of religious texts, and even access to Arabic-language job postings and training modules online. Several participants reported greater confidence in taking on community leadership roles, such as leading prayers or giving short religious talks, which had previously been inaccessible due to language barriers. In this sense, the Arabic training initiative also functioned as a mechanism for social mobility and economic empowerment—elements crucial for long-term community resilience.

However, the study also identified several challenges that need to be addressed in future replications. One recurring issue was the limited availability of locally produced Arabic learning materials that align with both linguistic standards and cultural contexts. Imported textbooks often failed to reflect the learners' lived experiences, leading to disengagement. Moreover, internet connectivity and digital resource access were uneven, limiting the program's capacity to integrate AI-driven tools or online support. This reveals a pressing need to develop localized, open-access Arabic language resources, as well as low-bandwidth digital platforms tailored for rural and remote learning environments.

Another area for development is the training and support of community facilitators. While the use of local educators proved to be effective, many lacked formal training in Arabic pedagogy and instructional strategies. A structured capacity-building component is essential to sustain the quality and consistency of teaching. Partnering with Islamic higher education institutions or Arabic language centers could provide training-of-trainers (ToT) programs, certification pathways, and ongoing mentoring to improve facilitator performance and motivation.

The findings from Table 2 reinforce the importance of consensus and clarity in program evaluation. The full convergence across response categories in both iterations suggests that participants shared a coherent and unified perception of the training's objectives, relevance, and outcomes. This alignment is rare in community-based interventions, where expectations often vary widely. The consistency of responses strengthens the reliability of the conclusions and suggests that the model can be adapted in similar contexts with minimal resistance. However, future studies should incorporate more nuanced instruments to capture variability in learner experience, especially regarding gender, age, and prior education.

In conclusion, the success of this Arabic language training program lies in its synthesis of grassroots engagement, pedagogical innovation, and cultural integration. It demonstrates that even

in resource-limited settings, sustainable education is possible when local knowledge, social structures, and linguistic heritage are acknowledged and utilized. The results point toward a replicable model that aligns with the goals of educational equity, community empowerment, and sustainable development. However, for broader scalability, future iterations must invest in localized curriculum design, digital inclusion strategies, and long-term community capacity building. Only then can such initiatives move from pilot stages to policy-supported, national programs that truly bridge linguistic and educational divides in remote regions.

CONCLUSION

The community-based Arabic language training program implemented in remote areas has proven to be a powerful intervention for addressing linguistic inequalities and fostering inclusive education. The program's success highlights the importance of contextual adaptation and grassroots involvement in developing sustainable educational models. Rather than applying standardized, top-down approaches, this initiative placed the community at the center—both as learners and as co-creators of content—resulting in a program that resonated with local values, cultural practices, and educational needs. The improvements observed in participants' Arabic literacy demonstrate that language education, when aligned with socio-cultural realities, can generate meaningful learning outcomes even in resource-constrained settings.

In terms of empowerment, the program made significant contributions to enhancing participants' self-efficacy and community participation. Many individuals, particularly youth and women, reported increased confidence in using Arabic in religious, educational, and social contexts. These shifts reflect not only a linguistic transformation but also a broader social impact, as language became a tool for accessing opportunities, expressing identity, and participating more actively in community life. Empowerment through language is especially important in remote areas where people often experience marginalization and limited access to formal education systems. By equipping them with the skills to navigate both religious and secular domains using Arabic, the program contributed to building individual capacity and collective resilience.

Another key achievement of the program was its ability to integrate Arabic learning with the existing social and religious fabric of the community. Holding sessions in familiar spaces such as mosques and community halls, and synchronizing them with communal routines and prayer times, allowed the program to embed itself organically into everyday life. This approach minimized resistance and maximized participation, demonstrating that educational initiatives in remote areas must be designed not only for content delivery but also for cultural acceptance and logistical feasibility. The program thus offers a model of educational inclusivity grounded in respect for local contexts and traditions.

The findings also emphasize the importance of localized facilitation and peer-led learning models. By training local educators and encouraging peer collaboration, the program strengthened community ownership and ensured its sustainability beyond the initial implementation. These practices supported the development of a self-sustaining learning culture, in which participants could continue to study and teach Arabic even after formal sessions ended. However, this also revealed the need for continuous capacity building and the provision of accessible, high-quality teaching materials tailored to local contexts. Without this support, the long-term sustainability and scalability of the initiative may be compromised.

While the results are promising, the program also faced several challenges that warrant attention. The limited availability of culturally appropriate learning materials and digital resources

constrained the full potential of the program, particularly in terms of integrating AI and other modern technological supports. Moreover, disparities in infrastructure and internet access remain major barriers to expanding the program to other regions. Addressing these issues requires strategic collaboration between educational institutions, local governments, and technology providers to design low-cost, accessible platforms for language learning that are suitable for remote environments. Additionally, formalizing partnerships with Islamic educational institutions can help improve the quality and consistency of instruction through ongoing training and curriculum development.

In light of these reflections, this study concludes that a community-based approach to Arabic language education holds transformative potential—not only in improving linguistic proficiency but also in enhancing community agency, cultural identity, and educational equity. By grounding the program in the lived realities of remote communities, this initiative demonstrates that sustainable education is most effective when it emerges from within the community rather than being imposed from outside. Future research and policy efforts should build upon these insights to create broader frameworks for language education that prioritize inclusivity, contextualization, and long-term empowerment. Only then can such models serve as pillars of social transformation and educational justice in marginalized and underserved regions.

REFERENCES

Abusamra, A. (2022). The Role of Community Colleges in Developing Creativity and Innovation Skills of Vocational Students (The University College of Applied Science as a Case Study). *Dirasat: Human and Social Sciences*, *49*(2), 583–598. https://doi.org/10.35516/hum.v49i2.1817

Aljarrah, Q. (2022). Transmetatarsal amputations in patients with diabetes mellitus: A contemporary analysis from an academic tertiary referral centre in a developing community. *PLoS ONE*, *17*(11). https://doi.org/10.1371/journal.pone.0277117

Baniasadi, M. (2024). Valuing ecosystem services of community gardens in developing countries: A case study of Dezful City in Iran. *Nature Conservation*, *56*(Query date: 2025-05-28 02:14:40), 127–149. https://doi.org/10.3897/natureconservation.56.127283

Chaturbedi, A. (2025). Toward Developing Alternative Opioid Antagonists for Treating Community Overdose: A Model-Based Evaluation of Important Pharmacological Attributes. *Clinical Pharmacology and Therapeutics*, *117*(3), 836–845. https://doi.org/10.1002/cpt.3527

Edumadze, J. K. E. (2024). The community of inquiry as a tool for measuring student engagement in blended massive open online courses (MOOCs): A case study of university students in a developing country. *Smart Learning Environments*, *11*(1). https://doi.org/10.1186/s40561-024-00306-9

Enns, J. E. (2023). The Full SPECTRUM: Developing a Tripartite Partnership between Community, Government and Academia for Collaborative Social Policy Research. *Gateways*, *16*(1). https://doi.org/10.5130/ijcre.v16i1.8433

Fredrick, C. M. (2022). The Cancer Clear & Simple Story: Developing a Cancer Prevention Curriculum for Rural Wisconsin Through a Community Partnership. *Journal of Cancer Education*, *37*(2), 338–342. https://doi.org/10.1007/s13187-020-01819-w

Gray, C. (2024). "You are making it sound like you are talking to a child": Exploring community sentiment on developing and disseminating tailored sexual health education resources for migrants. *Health Education Research*, *39*(5), 444–453. https://doi.org/10.1093/her/cyae014

Herbawi, A. (2024). Spectrum and antibiotic resistance in community- and hospital-acquired urinary tract infections among adults: Experience from a large tertiary care center in a

developing country. *Urologia Journal*, *91*(2), 394–402. https://doi.org/10.1177/03915603241236361

Hopson, J. (2022). The hope & wellness screening toolkit: Developing a community based suicide and substance use screening program for American Indians and Alaska Natives. *Social Work in Mental Health*, *20*(5), 530–541. https://doi.org/10.1080/15332985.2022.2032534

Jangjarat, K. (2023). The social economy in the digital era: A perspective on community enterprises in a developing economy. *Journal of Social Economics Research*, *10*(1), 13–21. https://doi.org/10.18488/35.v10i1.3317

Johnston, B. (2023). The Stacked Community Engagement model: A practical model for developing community-engaged academic medical faculty. *Journal of Clinical and Translational Science*, *7*(1). https://doi.org/10.1017/cts.2023.1

Kato, H. (2022). Process of developing community-based guidelines in response to tourism gentrification caused by simple accommodations: A case study of the Shutoku District in Kyoto City. *AIP Conference Proceedings*, *2574*(Query date: 2025-05-28 02:14:40). https://doi.org/10.1063/5.0105230

Kaur, I. (2025). Supporting emotion regulation in children on the autism spectrum: Co-developing a digital mental health application for school-based settings with community partners. *Journal of Pediatric Psychology*, *50*(1), 129–140. https://doi.org/10.1093/jpepsy/jsae078

Lindhout, P. (2022). The "Transparency for Safety" Triangle: Developing a Smart Transparency Framework to Achieve a Safety Learning Community. *International Journal of Environmental Research and Public Health*, *19*(19). https://doi.org/10.3390/ijerph191912037

Mackay, S. C. (2024). 'They need to know that it's theirs': Considerations for policy and practice when developing a public art trail in remote communities. *International Journal of Cultural Policy*, *Query date: 2025-05-28 02:14:40*. https://doi.org/10.1080/10286632.2024.2353812

Matlovičová, K. (2022). Stimulating Poverty Alleviation by Developing Tourism in Marginalised Roma Communities: A Case Study of the Central Spiš Region (Slovakia). *Land*, *11*(10). https://doi.org/10.3390/land11101689

Mayers, S. A. (2023). The RIC Recruitment & Retention Materials Toolkit—A resource for developing community-informed study materials. *Journal of Clinical and Translational Science*, *7*(1). https://doi.org/10.1017/cts.2023.607

Mukhid, A. (2023). THE USE OF AMTHĀL COMMUNICATION AND TAFSIR IN DA'WA AS A LEARNING METHOD FOR DEVELOPING THE ISLAMIC COMMUNITY IN LOMBOK. *Ulumuna*, *27*(2), 905–920. https://doi.org/10.20414/UJIS.V27I2.975

Nazar, C. R. (2023). Work in Progress: Developing a Leadership Community of Practice Toward a Healthy Educational Ecosystem. *ASEE Annual Conference and Exposition, Conference Proceedings*, *Query date: 2025-05-28 02:14:40*. https://www.scopus.com/inward/record.uri?partnerID=HzOxMe3b&scp=85172130518&origin=inward

Nduka, S. O. (2023). Telepharmacy Services in a Developing Country: Nigerian Community Pharmacists' and Patients' Perspectives on the Clinical Benefits, Cost, and Challenges. *Telemedicine and E-Health*, *29*(8), 1238–1251. https://doi.org/10.1089/tmj.2022.0385

Osmond-Johnson, P. (2022). Supporting teacher candidates to become collaborative teaching professionals: Developing professional capital through a collaborative inquiry-based community of practice. *Journal of Professional Capital and Community*, *7*(3), 243–255. https://doi.org/10.1108/JPCC-02-2022-0013

Prabowo, H. (2023). Sustainable Community Development as a Main Motive of Good Governance System and Ethical Presentation in a Developing Nation. *Journal of Ethnic and Cultural Studies*, *10*(1), 182–198. https://doi.org/10.29333/ejecs/1566

Rafi, A. (2025). The role of social media marketing and social support in developing value co-creation intentions: A Couchsurfing community perspective. *Global Knowledge, Memory and Communication*, *74*(3), 1275–1294. https://doi.org/10.1108/GKMC-02-2023-0059

Sabino, M. A. (2022). The role of tropical small-scale fisheries in trace element delivery for a Small Island Developing State community, the Seychelles. *Marine Pollution Bulletin*, *181*(Query date: 2025-05-28 02:14:40). https://doi.org/10.1016/j.marpolbul.2022.113870

Schrenk, H. (2022). Systemic analysis of a developing plant community on the island of Surtsey. *Ecology and Society*, *27*(1). https://doi.org/10.5751/ES-12980-270135

Scott, L. (2022). Urban Teen Summit: A Community and School Collaboration for Developing Student Leaders of Color. *Education and Urban Society*, *54*(2), 123–145. https://doi.org/10.1177/00131245211004572

Sharma, P. (2023). The lifetime risk of developing type II diabetes in an urban community in Mumbai: Findings from a ten-year retrospective cohort study. *BMC Public Health*, *23*(1). https://doi.org/10.1186/s12889-023-16596-6

Silva, F. (2022). Social innovation for community energy in developing countries – new models and a Mozambican case study. *Energy Proceedings*, *25*(Query date: 2025-05-28 02:14:40). https://doi.org/10.46855/energy-proceedings-10057

Stevenson, N. (2023). THE WELL-BEING EFFECTS OF DEVELOPING AND STAGING A COMMUNITY FESTIVAL DURING THE CORONAVIRUS PANDEMIC. *Event Management*, *27*(3), 407–421. https://doi.org/10.3727/152599522X16419948695198

Sukma, N. (2022). Understanding online behavior towards community water user participation: A perspective of a developing country. *PLoS ONE*, *17*(7). https://doi.org/10.1371/journal.pone.0270137

Sykes, N. (2024). Procedural legitimacy: Co-developing a community agreement model for genetic approaches research to malaria control in Africa. *Malaria Journal*, *23*(1). https://doi.org/10.1186/s12936-024-05160-1

Warter-Perez, N. (2022). Work In Progress: Developing a Faculty Community of Practice to Support a Healthy Educational Ecosystem. *ASEE Annual Conference and Exposition, Conference Proceedings*, *Query date: 2025-05-28 02:14:40*. https://www.scopus.com/inward/record.uri?partnerID=HzOxMe3b&scp=85138258383&origin=inward

Xue, L. (2025). Urgent, but How? Developing English Foreign Language Teachers' Digital Literacy in a Professional Learning Community Focusing on Large Language Models. *European Journal of Education*, *60*(1). https://doi.org/10.1111/ejed.12899

Ye, F. (2022). Succession of soil microbial community in a developing mid-channel bar: The role of environmental disturbance and plant community. *Frontiers in Microbiology*, *13*(Query date: 2025-05-28 02:14:40). https://doi.org/10.3389/fmicb.2022.970529

Ye, F. (2023). Stochastic processes drive the soil fungal communities in a developing mid-channel bar. *Frontiers in Microbiology*, *14*(Query date: 2025-05-28 02:14:40). https://doi.org/10.3389/fmicb.2023.1104297

Young, A. (2024). Wiidookaage'Win: A Community-Based Qualitative Approach to Developing a Facebook Group Intervention for Native Women to Support Recovery From Opioid Use.

American Journal of Health Promotion, *38*(2), 205–218. https://doi.org/10.1177/08901171231205355

Zamiri, M. (2024). Strategies, Methods, and Supports for Developing Skills within Learning Communities: A Systematic Review of the Literature. *Administrative Sciences*, *14*(9). https://doi.org/10.3390/admsci14090231