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## Analysis Of Islamic Religion Learning Based On Jawi Script: “A Case Study At Ban Sipo School, Narathiwat, Southern Thailand”

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### Abstract

This study aims to analyze Islamic religious education based on the Jawi script at Ban Sipo School, Narathiwat, Southern Thailand, as a pedagogical practice and a form of preserving Malay Islamic literacy in a multilingual educational context. The issue addressed in this research concerns the gap between the symbolic importance of Jawi as a marker of Malay-Muslim identity and students' practical ability to read and understand Jawi religious texts. This study employed a qualitative approach with an exploratory case study design. Data were collected through semi-structured interviews, classroom observations, and documentation studies involving the principal, vice principal, Islamic education teachers, and students selected through purposive sampling. The data were analyzed thematically through data reduction, coding, pattern grouping, and conclusion drawing. The findings show that Jawi-based learning is implemented through reading, imitating, explaining, and repeating, with teachers acting as literacy models. The study also found that Jawi is interpreted as a medium of religious knowledge transmission and cultural identity, although students still face literacy challenges. The study emphasizes the necessity of structured, adaptive, and multilingual learning strategies to strengthen Jawi literacy in Islamic education.

**Keywords:** *Islamic religious learning; Jawi script; Malay Islamic literacy; multilingual education.*

### A. Introduction

Jawi script (Arab-Malay) is a medium of religious and cultural literacy that has long been used in the transmission of Islamic knowledge in the Malay region. In the context of Islamic education, Jawi not only functions as a writing system but also as an epistemic device that connects learners with the tradition of text reading, understanding religious terms, and the transmission of manuscript-based scholarly authority (Ramala, 2020). Thus, Jawi-based learning cannot be understood merely as the teaching of reading skills but rather as a process of forming religious literacy that has historical, pedagogical, and cultural identity dimensions. However, in recent decades, the dominance of the Latin script, changes in educational policies, and the strengthening of schools' orientation toward the national language have narrowed the space for the use of Jawi in formal education. As a result, Jawi literacy practices increasingly depend on institutional context, the sustainability of local traditions, and the pedagogical readiness of teachers to integrate it into religious education (Kamaruzaman & Nik Abdullah, 2021).

In Southern Thailand, particularly in the regions of Narathiwat, Yala, and Pattani, Jawi-based learning intertwines with the linguistic situation of the Malay-Muslim community living in a multilingual ecology. Schools are at the intersection of the demands for the integration of the Thai national language and the need to preserve the Malay-Muslim language and culture. In such conditions, the choice of language and script in education is not merely a technical communication issue but also relates to access, participation, and students' sense of connection to the religious material being studied. Studies on bilingual/multilingual education in Southern Thailand show that the mismatch between the language of instruction and the students' language repertoire can affect participation, learning access, and the degree of social inclusion in schools (Burarungrot & Premrirat, 2021). Therefore, the use of Jawi in Islamic religious education needs to be analyzed as a pedagogical practice that is in the midst of negotiations between national education policies, local identity, and the religious literacy needs of students.

Islamic religious education in Narathiwat still adheres to the tradition of utilizing Jawi-script texts. Research on traditional Islamic boarding schools reports the intensive use of Malay texts in Jawi script in the teaching of Islamic studies, while simultaneously identifying the issue of Jawi script readability for some students as a recurring problem (Maoti & Hayimaming, 2023). These findings indicate a significant gap between the availability of Jawi-based learning resources and students' literacy skills in accessing these texts. This gap serves as the main argument for the need for further research, as the low readability of Jawi has the potential to affect religious material comprehension, the rhythm of learning, student participation, and the evaluation strategies used by teachers. In other words, the presence of Jawi texts in the classroom does not automatically result in effective religious education unless supported by a pedagogical design that aligns with the students' literacy abilities.

Changes in pedagogical demands also pose challenges to religious education in Islamic schools in Southern Thailand. A study on 21st-century teaching management in private Islamic schools in Southern Thailand emphasizes that learning needs to move toward a more student-centered, contextual approach and be adaptive to the use of technology. However, conventional patterns dominate teaching practices and lack support from systematic learning development (Assalihee & Boonsuk, 2023). In line with these findings, lesson study-based research shows that improving the quality of learning in Islamic schools requires strengthening teachers' reflective capacities and structured learning designs so that learning does not stop at the transmission of material (Assalihee et al., 2024). This argument is important because Jawi-based religious education requires teachers not only to master the content of Islamic teachings but also to bridge texts, scripts, languages, and students' learning experiences gradually.

Socioculturally, the issue of Jawi is important to study because it relates to the access of the younger generation to local Islamic heritage, the preservation of Malay-Muslim identity, and the mechanisms of text authority transmission within minority communities. In a multilingual educational ecology, the choice of script is not merely a technical decision but rather a part of symbolic practices that influence community acceptance of schools, teacher-student relationships, and the legitimacy of the religious knowledge being taught (Burarungrot & Premrirat, 2021). Therefore, the decline in Jawi literacy affects the ability to read texts and reduces students' connection to the Malay Islamic intellectual tradition, which has long been part of the local community's religious identity. Thus, research on Jawi-based religious education has a dual urgency: pedagogically, to understand how the learning process takes place and what obstacles are faced; socioculturally, to explain how Jawi is negotiated as a medium of identity, authority, and knowledge transmission.

Theoretically, this research is grounded in the concept of New Literacy Studies, developed from the ideas of Brian V. Street and further advanced in contemporary literacy studies. In this perspective, literacy is not understood merely as the technical ability to read and write but as a social practice related to cultural context, language, identity, learning experiences, and power relations within society (Byrd et al., 2021; Papen, 2023). This concept is relevant for use in research on Islamic religious education based on the Jawi script because Jawi not only functions as a writing system but also as a medium for the transmission of Malay Islamic knowledge, the formation of religious identity, and a link for students to local scholarly traditions. Using this perspective, the research views Jawi learning at Ban Sipo School not merely as a process of teaching text reading skills but as a practice of religious literacy influenced by learning design, the experiences of teachers and students, multilingual conditions, and the socio-cultural support of the Malay-Muslim community in Southern Thailand. Thus, New Literacy Studies help this research to view Jawi as a literacy practice that thrives within specific social, cultural, and educational contexts, rather than merely as the ability to read scripts.

Although previous studies have discussed Jawi as a sociolinguistic heritage (Ramala, 2020), identified issues in teaching Jawi in religious subjects at secondary schools (Kamaruzaman & Nik Abdullah, 2021), and described the use of Jawi texts in traditional madrasas in Narathiwat (Maoti & Hayimaming, 2023), research that explores the process of Islamic religious education based on Jawi in certain formal schools through the experiences of educational actors is still limited. Furthermore, research on the transformation of Islamic school pedagogy in Southern Thailand generally emphasizes teaching strategies or teacher professional development but has not specifically detailed how the medium of Jawi literacy is negotiated in classroom practices, how teachers design Jawi text-based learning, how students interpret its difficulties and benefits, and how it impacts the understanding of religious texts. This gap serves as the argumentative basis for this research: Jawi-based religious education needs to be qualitatively studied so that the classroom dynamics, actor experiences, and accompanying socio-cultural meanings can be deeply understood.

Based on that background, this research aims to analyze Islamic religious education based on the Jawi script through a case study at Ban Sipo School, Narathiwat, Southern Thailand. The focus of the research is directed toward three main aspects, namely the design and implementation of classroom learning, the experiences and interpretations of teachers and students regarding Jawi as a medium for religious education, and the linguistic and socio-cultural factors that influence its sustainability. With a qualitative approach, this research argues that the sustainability of Jawi-based religious education is not only determined by the presence of texts or school traditions but also by the ability of institutions and teachers to manage the relationship between script literacy, religious understanding, local identity, and students' pedagogical needs. This research is expected to contribute theoretically to the study of religious literacy and Islamic education in a multilingual ecology through a processual reading of classroom practices, while also offering practical contributions for the development of Jawi literacy-strengthening strategies, improvement of learning design, and enhancement of teachers' pedagogical capacity in similar school contexts.

## **B. Methods**

This research used a qualitative approach with an exploratory case study design. This design was employed to examine the practice of Islamic religious education learning based on the Jawi script within the social, cultural, and institutional context of BAN SIPO School, Southern

Thailand. The case study design was considered appropriate because it allowed the researchers to explore the learning process, school policies, the medium of instruction, and the preservation of local Islamic-Malay traditions in a real educational environment (Priya, 2021).

The research was conducted at BAN SIPO School, Southern Thailand, a formal Islamic school that implemented the Thai national curriculum while maintaining the Islamic-Malay scholarly tradition through the use of the Jawi script in Islamic religious education. This research involved 12 informants, consisting of one principal, one vice principal in charge of the curriculum, three Islamic Education teachers, and seven students. The informants were selected through purposive sampling based on their direct involvement in curriculum management, teaching practices, and learning experiences related to Islamic education and the Jawi script. This technique was used to obtain data from participants who had relevant knowledge and experience related to the research focus (Ahmad & Wilkins, 2025).

Data were collected through semi-structured in-depth interviews, participatory classroom observations, and documentation studies. The interviews were conducted to explore the perspectives of the principal, vice principal, teachers, and students regarding the implementation of Islamic Religious Education, the use of the Jawi script, and the linguistic and socio-cultural factors that influenced the learning process. Classroom observations were carried out to watch teacher-student interactions, teaching practices, language and script use, and student responses during learning activities. Documentation studies were conducted by reviewing teaching materials, modules, teacher notes, and curriculum documents. The use of various data sources strengthened the completeness of findings in the case study (Salmons, 2023).

Data were analyzed thematically through data reduction, data presentation, and conclusion drawing. The analysis began with the transcription of interview data, repeated reading of observation notes and documents, data coding, pattern grouping, and the formulation of main themes. These themes were used to explain the implementation of Islamic religious education based on the Jawi script, the experiences of teachers and students, and the sociocultural factors that supported the sustainability of Jawi learning at BAN SIPO School. Thematic analysis was applied to identify, review, and interpret patterns in qualitative data systematically ((Braun & Clarke, 2022).

The validity of the data was maintained through source triangulation, technique triangulation, member checking, and the continuous involvement of the researchers in the field. Source triangulation was conducted by comparing data from the principal, vice principal in charge of the curriculum, teachers, and students. Technique triangulation was conducted by comparing data obtained through interviews, observations, and documentation. Member checking was conducted with key informants to ensure that the researchers' interpretations were consistent with the experiences and perspectives of the participants. This procedure was used to strengthen the credibility and trustworthiness of the research findings (Ahmed, 2024).

### **C. Result and Discussion**

This research shows that Islamic religious education based on the Jawi script at Ban Sipo School functions not only as an activity of reading religious texts but also as a practice of preserving Malay Islamic literacy within the context of multilingual formal education. The research data were obtained through interviews with teachers, students, and school leaders, classroom observations, and document reviews of teaching materials, text sheets, and learning tools. Based on the analysis, three main themes were identified: the design and implementation of Jawi-based learning, teachers'

and students' interpretations of the Jawi script, and the linguistic and socio-cultural factors that influence the sustainability of this learning practice.

**Table 1.** Research Findings.

Themes	Sub-themes	Key Findings
Theme one: Design and Implementation of Islamic Religious Education Based on Jawi Script	Reading, imitating, explaining, and repeating	Learning is carried out gradually, with the teacher serving as the main literacy model.
Theme two: Teachers' and Students' interpretations of the Jawi script	Jawi as religious and cultural identity	Jawi is viewed as part of Malay Islamic identity and a medium for transmitting religious knowledge.
Theme three: The linguistic and socio-cultural factors that influence the sustainability of this learning practice	Multilingual classroom, local Malay, Thai dominance	Local Malay supports students' understanding of Jawi texts, while Thai dominance limits the use of Jawi in formal education.

## 1. Design And Implementation Of Islamic Religious Education Based On Jawi Script

### a. Presentation Of Findings

The implementation of Jawi learning at Ban Sipo School takes place through the stages of reading, imitating, explaining, and repeating. The teacher first reads the Jawi text in front of the class, then the students follow along together. Thereafter, the teacher explains the meaning of difficult words or sentences and provides the students the opportunity to read the text again, either independently or in groups. One of the teachers explained:

*"Usually, I read the Jawi text first in front of the class, then the students follow along together. Thereafter, I explain the meaning of difficult words, because if they are asked to read by themselves right away, some students are not yet able to understand the writing and its meaning" (T1, Interview).*

The quote indicates that Jawi learning aims not only to master religious material but also to enhance students' basic literacy in the Jawi script. The teacher plays a key role as the main model because the students' ability to recognise letters, pronounce words, and understand the meaning of reading is not yet uniform. Classroom observations indicate that the teacher reads the text slowly while directing the students' attention to the shape of the letters and the arrangement of the words. Some students can follow the reading fluently, while others still require repetition and direct correction.

Differences in students' initial abilities are one of the conditions that become apparent in the learning process. Some students have been familiar with Jawi from their families or places of study, while others are just learning it intensively at school. This condition requires teachers to adjust the pace of learning, repeat readings, and use language that is close to the students' experiences. The situation is evident in the following teacher's statement:

*"The abilities of the students vary. Some can already read Jawi because they learned at home or at a Quranic school, but there are also those who still struggle to differentiate letters. Because of that, I have to repeat the reading several times so that all the students can follow along" (T2, Interview).*

Learning documentation shows that the teaching materials used include religious textbooks, simple text sheets in Jawi script, and additional materials prepared by the teacher. The learning materials cover basic religious topics, such as Aqeedah, Akhlaq, Fiqh, and Islamic vocabulary, that are close to the students' lives. However, these teaching materials have not yet been fully structured in a tiered manner based on the students' literacy abilities.

b. Analytical Discussion

The pattern of reading, learning, imitating, explaining, and repeating reflects the principle of scaffolding, which is gradual assistance that helps students move from dependence on the teacher to reading independence. Widhiasih (2022) explains that scaffolding is relevant in literacy learning because it encourages student engagement gradually toward learning independence. In the context of Ban Sipo School, the strategies of reading, imitating, explaining, and repeating become forms of pedagogical assistance tailored to the students' initial abilities.

This finding is in line with Gafur et al. (2025), who assert that the success of Jawi literacy in Islamic education is influenced by the management of learning, from planning and implementation to evaluation. Nevertheless, this study highlights an aspect that has not been extensively discussed in previous research, namely that the presence of Jawi learning in schools does not automatically guarantee students' literacy skills unless supported by initial ability mapping, tiered teaching materials, varied learning media, and systematic evaluation.

Thus, the Jawi learning design at Ban Sipo School has been implemented contextually, but it still requires strengthening in terms of planning and the development of learning tools. Learning is not sufficient by merely relying on the method of reading and repeating; it needs to be supported by more systematic stages, starting from letter recognition, word reading, and simple sentences to more complex religious texts.

Classroom observations indicate that some students take longer to recognize certain letters, especially those that have almost similar shapes. When reading long texts, some students stop at certain words and wait for the teacher's assistance. Documentation review also shows that students' worksheets are still dominated by exercises reading simple words and sentences, accompanied by correction notes on certain letters or words. This indicates that the learning process is still at the stage of reinforcing basic skills.



**Figure 1.** Implementation of Jawi learning in the classroom.

## 2. Teachers' And Students' Interpretations Of The Jawi Script

### a. Presentation of Findings

For teachers, the Jawi script is understood as an important part of the Malay Islamic scholarly heritage. This script is not merely viewed as an outdated writing system but as part of the tradition of religion, Malay culture, and local Islamic texts. One of the teachers stated: *"For us, Jawi is not just an old script. Jawi is part of the Malay religion and culture. Many religious texts were written in Jawi in the past, so if children do not learn it, they will be distanced from their parents' intellectual heritage"* (T1, Interview).

The statement positions Jawi as a medium for transmitting values, identity, and scholarly traditions within the Malay-Muslim community. This role is clear in the learning process when the teacher reads the text and connects it to the students' religious and cultural lives. The teacher explains that previous generations used Jawi to write religious knowledge. Therefore, the learning activities focus on Jawi's role in community life as well as text pronunciation.

According to the students' learning experiences, Jawi is interpreted in various ways. Students consider this script important because it is related to religious lessons and Malay-Muslim identity. However, some students also recognize the challenges of distinguishing letter forms, reading lengthy words, and comprehending vocabulary that rarely appears in everyday conversation. One of the students expressed the following:

*"In my opinion, Jawi is important because it is used in religious studies. At home, my parents also say that Jawi is the script of the Malays from the past. But for me, reading it is still difficult"* (S1, Interview).

Classroom observations indicate that some students take longer to recognize certain letters, especially those that have almost similar shapes. When reading long texts, some students stop at certain words and wait for the teacher's assistance. Documentation review also shows that students' worksheets are still dominated by exercises reading simple words and sentences, accompanied by correction notes on certain letters or words. This indicates that the learning process is still at the stage of reinforcing basic skills.

### b. Analytical Discussion

The findings can be interpreted through the perspective of sociocultural literacy. Papen (2023) explains that literacy is not only understood as the technical ability to read and write but also as a social practice related to language, culture, community, and identity. In the context of Ban Sipo School, Jawi learning serves as a space for the inheritance of religious-cultural identity, not just the process of mastering the script.

That interpretation aligns with Barus (2025), who explains that the Jawi script plays an important role in the process of Islamisation, education, and the formation of Malay cultural identity in South-east Asia. On the other hand, this study also indicates that the historical and symbolic value of Jawi does not always correlate with students' practical ability to read texts. This means that Jawi is still regarded as an important symbol of identity, but some students still face technical obstacles when recognising letters, reading long words, or understanding certain vocabulary.

This analysis shows a gap between the positive perception of Jawi and the students' practical ability to read and understand the text. Although students view Jawi as an important part of religious and cultural identity, some of them still face technical obstacles in mastering the script. This is in line with Sopian and Kamarudin (2025), who indicate that a positive

attitude towards Jawi needs to be supported by appropriate teaching strategies to impact literacy skills.

Thus, the preservation of Jawi cannot be achieved solely through the strengthening of cultural awareness. Students' awareness of the importance of Jawi needs to be followed by a gradual, measurable, and appropriate learning strategy that matches the initial abilities of the learners. In other words, Jawi learning needs to bridge two aspects simultaneously, namely the symbolic value of Jawi as the identity of Malay Islam and the practical ability of students to read religious texts.

### 3. The Linguistic And Socio-Cultural Factors That Influence The Sustainability Of The Jawi Learning Practice

#### a. Presentation of Findings

The multilingual environment of the students greatly influences the continuity of Jawi learning. In daily life, students interact with the local Malay language, Thai, and religious Arabic, as well as various writing systems such as Latin, Thai, Arabic, and Jawi. This condition requires teachers to explain texts in a language that is easy for students to understand. One of the teachers stated:

*"Children here live with several languages. At school, they learn Thai; at home, some use Malay, and in religion, there is Arabic. Jawi is included in this mix, so the teacher must explain using a language that is familiar to the students" (T2, Interview).*

In class, the teacher often uses more than one language when explaining the text. When students do not understand a word, the teacher explains its meaning using the local Malay language or a language that is more familiar to the students. In some situations, the teacher also relates terms in the text to previously known religious concepts. This practice shows that Jawi learning takes place in a complex linguistic situation and requires the teacher's ability to bridge texts, language, and students' social experiences.

The students' familiarity with the Malay language at home and in the community also affects their ability to understand the text. Students who are still familiar with the Malay language tend to recognize vocabulary in Jawi texts more easily. Conversely, students who rarely use it require additional explanations, especially for religious terms and archaic vocabulary. This is reflected in the following teacher's statement:

*"Students who often use Malay at home usually discover it easier to understand some words in Jawi texts. However, students who rarely use Malay need more explanations, especially for religious terms" (T1, Interview).*

The documentation of teaching materials shows that the learning texts contain Malay vocabulary and religious terms that require contextual explanations. Some words are not always used in students' daily communication, so teachers need to reinforce their meanings so that students can read and understand the content of the text.

Besides the language factor, family support, community, and school policies also influence the sustainability of Jawi learning. Ban Sipo School is in a situation that brings together the demands of national education with the need to preserve Malay Islamic identity. Therefore, Jawi remains a component of religious education, although the teaching strategy requires further development. One of the informants stated:

*"The school has two main needs: we must adhere to the national education system while also preserving the religious and cultural lessons of the community. Therefore, Jawi remains significant, albeit with the need for continuous improvement in teaching methods" (VP1, Interview).*

Observations of the school environment reveal that religious activities and the use of religious learning materials still reflect the Malay Islamic identity. Meanwhile, Thai remains the dominant language in the formal education system. This condition places Jawi's learning at the intersection of preserving local identity and meeting national curriculum demands. The learning documents also show that schools continue to include Jawi material as a commitment to the tradition of Malay Islamic scholarship, although the learning tools still need to be strengthened in terms of objectives, reading ability indicators, and student development evaluation.

#### b. Analytical Discussion

In the perspective of educational sociolinguistics, multilingual practices in the classroom can be a pedagogical strategy to help students understand the material through a language that is close to their experiences. Hafid (2022) shows that code-switching in multilingual classrooms has an important pedagogical function in supporting learning success. In this study, the use of local Malay language becomes an important strategy to help students understand the meaning of the text, especially when the teaching materials contain old vocabulary or religious terms that are not always used in everyday conversation.

This finding is relevant to Yenprasit (2025), which shows that Arabic and Malay in Islamic education are closely related to the formation of Muslim identity, especially in a multilingual environment. In the context of Ban Sipo School, the local Malay language not only serves as a means of communication but also as a bridge to understanding Jawi texts and the religious values contained within them.

The analysis results indicate that multilingualism has two sides in Jawi learning. On one hand, the local Malay language helps students understand Jawi texts because of its closeness in vocabulary, culture, and religious experience. On the other hand, the strong position of the Thai language in the formal education system limits the use of Jawi and Malay. This condition shows that learning Jawi is not only related to the ability to read scripts but also to issues of identity, language, and educational policy.

If compared to previous research, this finding holds two important positions. First, this research aligns with studies that position Jawi as a heritage of Malay Islam and a medium for transmitting religious knowledge, as demonstrated by Gafur et al. (2025) and Barus (2025). Second, this research provides a new viewpoint: the issue of learning Jawi extends beyond cultural preservation or low student interest. Research data shows that students have a positive attitude towards Jawi but still face pedagogical, linguistic, and structural obstacles.

The novelty of this research lies in the explanation that the challenge of learning Jawi is in the gap between its symbolic value and the actual literacy skills of students. Jawi is understood as a symbol of Malay Islamic identity, but this symbolic value does not automatically translate into adequate reading skills. Therefore, schools need to transform the recognition of the importance of Jawi into more structured, adaptive, and multilingual student learning practices.

Theoretically, this research reinforces the understanding that Jawi literacy is a form of religious-cultural literacy. This literacy is not only related to the ability to read written symbols but also to the understanding of religious values, the Malay language, and the social identity of the Malay Muslim community. Practically, the results of this research imply the need for tiered

teaching materials, mapping of initial abilities, the use of more varied learning media, and strengthening support from families and communities. These efforts are important so that Jawi does not remain just a symbol of identity but develops into a living literacy skill in the practice of Islamic education at Ban Sipo School.

#### **D. Conclusion and Recommendations/Implications**

Islamic religious education based on the Jawi script at Ban Sipo School, Narathiwat, Southern Thailand, represents a form of religious-cultural literacy within a multilingual educational context. Jawi learning is not only directed at developing students' ability to read religious texts but also functions as a medium for preserving Malay Islamic identity, transmitting religious knowledge, and connecting students with local scholarly traditions. The learning process is carried out through reading, imitating, explaining, and repeating, with the teacher serving as the main literacy model. However, differences in students' initial Jawi literacy abilities indicate that the use of Jawi texts in the classroom requires more structured pedagogical support.

Theoretically, this study strengthens the perspective of New Literacy Studies by showing that Jawi literacy should be understood as a social practice shaped by language, identity, religious knowledge, cultural heritage, and institutional context. Pedagogically, the study emphasizes the necessity of tiered teaching materials, initial literacy mapping, multilingual explanations, varied learning media, and systematic evaluation. Socioculturally, the study indicates that Jawi occupies an important position in negotiating Malay Islamic identity within the demands of the Thai national education system.

The practical implication of this study is that schools and teachers need to develop more adaptive Jawi-based Islamic religious education by integrating local Malay as a bridge language, strengthening teacher capacity, and involving family and community support. In this sense, Jawi should be maintained as a cultural symbol and developed as a functional literacy skill that enables students to access and understand religious texts.

This study has several limitations. First, it was conducted in a single school context, so the findings cannot be generalized to all Islamic schools in Southern Thailand. Second, the number of participants was limited and focused on school actors directly involved in Jawi-based learning. Third, this study did not quantitatively measure students' Jawi literacy development or compare learning practices across different regions. Therefore, further research is recommended to involve more schools, apply mixed-method designs, and examine the development of Jawi learning modules, digital media, and teacher training models suitable for multilingual Islamic education contexts.

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