# Mixed-Method Approach on Motivational Orientations of Learning Arabic as a Foreign Language in Malaysia

## Kaedah Campuran dalam Kajian Orientasi Motivasi terhadap Pembelajaran Bahasa Arab sebagai Bahasa Asing di Malaysia

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## ABSTRACT

*Arabic is always perceived as a language for Muslims specifically Malays in Malaysia because it is a multi-cultural, multi-racial and multi-religion country. The main purpose of this study is to examine the non-Muslim Malaysian learners' motivational orientations towards learning Arabic as a foreign language in the Malaysian context. A mixed method research approach was adopted in order to answer the research questions in which the instruments of the questionnaire for quantitative data and semi-structured interview were selected for qualitative data collection. The questionnaire was administered to 207 non-Muslim Malaysian learners of Arabic (NMMLAs), while the semi-structured interviews involved 20 respondents. Data from the semi-structured interviews were used to further reinforce the quantitative data collected from the questionnaires, thus providing a deeper understanding and richer representation of the NMMLAs' orientations for learning Arabic as a foreign language. In determining the underlying orientations toward learning Arabic, the NMMLAs show three types of orientations namely instrumental, intrinsic and integrative. It appears that instrumental orientation is the strongest reason for learning Arabic as the need to fulfil the university requirement. Encouragingly, the NMMLAs show moderate motivation toward both the intrinsic and integrative orientation in learning Arabic. It is hoped that this study provides new insights and perspectives into teaching and learning of the Arabic language to non-Muslim learners in the Malaysian context as well as to offer the teaching of Arabic in a wider context.*

*Keywords: Arabic; foreign language; motivation orientation; mixed-method; Malaysia*

## ABSTRAK

*Bahasa Arab sentiasa dianggap sebagai bahasa untuk orang Islam atau lebih khusus untuk orang Melayu di Malaysia kerana ia adalah sebuah negara berbilang budaya, berbilang kaum dan agama. Objektif utama kajian ini adalah untuk mengkaji orientasi motivasi pelajar Malaysia yang bukan beragama Islam yang mempelajari bahasa Arab sebagai bahasa asing dalam konteks Malaysia. Pendekatan penyelidikan menggunakan kaedah campuran digunakan bagi menjawab persoalan kajian. Instrumen kajian merangkumi soal selidik sebagai instrument pengumpulan data kuantitatif manakala temu bual separa berstruktur merupakan instrumen untuk pengumpulan data secara kualitatif. Soal selidik tersebut diedarkan kepada 207 reponden yang mempelajari bahasa Arab sebagai asing di universiti. Manakala temu bual separa berstruktur melibatkan 20 responden. Data daripada temu bual separa berstruktur telah digunakan bagi mengukuhkan lagi data kuantitatif yang diperolehi daripada soal selidik. Kaedah campuran dipilih untuk kajian ini kerana ia memberi pemahaman yang lebih mendalam kepada kajian yang dijalankan terhadap orientasi motivasi yang dipamerkan oleh responden dalam mempelajari bahasa Arab sebagai bahasa asing. Dapatan kajian mendapati responden menunjukkan tiga jenis orientasi motivasi dalam mempelajari bahasa Arab. Orientasi instrumental merupakan motivasi yang sangat kuat untuk responden mempelajari bahasa Arab iaitu sebagai memenuhi keperluan universiti. Namun, kajian juga mendapati dapatan yang*

*menggalakkan, dimana responden juga menunjukkan motivasi sederhana terhadap orientasi intrinsik dan integratif dalam mempelajari bahasa Arab. Implikasi kajian ini diharapkan agar ianya dapat memberi perspektif baru dalam pengajaran dan pembelajaran bahasa Arab kepada pelajar bukan Islam dalam konteks di Malaysia dan juga untuk konteks yang lebih luas.*

*Kata kunci: Bahasa Arab; bahasa asing; orientasi motivasi; kaedah campuran; Malaysia*

## INTRODUCTION

Foreign language (FL) education is important in almost every countries in the world including Malaysia. In Beyond 2020 National Higher Education Strategic Plan by The Ministry of Higher Education (2007: 62) states that, *"Proficiency in the third language is vital for developing human capital that drives the knowledge-economy (k-economy) as well as gears the country toward competitive innovation in the international arena."* Moreover, having proficiency in a foreign language will give the graduates who are competent in several languages an advantage not only in providing them access to the latest information and technology but also the added advantage in terms of having more opportunities for choosing employment in the workforce where the work environment is increasingly becoming multicultural and diverse (Ainol Madziah & Isarji 2009).

Due to the importance of FL in a global world and to fulfil the nation's need to produce competent human capital, Malaysia has introduced the teaching and learning of FLs in secondary schools, colleges and almost all major public institutions of higher education in Malaysia (Ainol Madziah, Isarji & Mohamad Sahari 2007). In view of the increasing expectations for graduates to be knowledgeable about a FL, there is a need to conduct more research in this area, particularly concerning the motivation of Malaysian students to learn a FL at institutions of higher education. Researching into students' motivation with regard to learning a FL is important for teachers, curriculum designers, and policy makers alike.

Arabic language is one of the FLs offered either as a compulsory subject or as an elective subject at most of the public universities in Malaysia. In Universiti Kebangsan Malaysia (UKM), which is the university under study, the Arabic language is offered both as an elective and a compulsory subject. Arabic is offered as an elective subject to all undergraduates in most of the faculties in UKM, the same as other FLs such as French. German,

Japanese Korean, Spanish and Thai. However, in UKM, the undergraduates who register for the Arabic courses are mostly from Malay Muslim background even though Arabic is offered to all students regardless of their ethnic and religion (Ashinida 2013). The Arabic language in Malaysia is perceived as a language for the Malays and a language of Islam, in which it can be observed in the educational system where there are very few non-Muslims who would consider learning the Arabic language in comparison to other FLs.

Conversely, the Faculty of Law in UKM offers Arabic to the undergraduates as a compulsory subject. Interestingly, the students of the Faculty of Law comprises of various ethnic and religious backgrounds such as Malay, Chinese, Indian, Punjabi as well as indigenous ethnic groups from Sabah and Sarawak i.e. Bajau, Dusun and Kadazan. All of them are required to learn Arabic subject and to them, learning Arabic in the Law Faculty is their first experience of the language. The Law Faculty of UKM aims to produce well-trained and skilled graduates in various fields of law and practice, including the *Sharī'ah* law (Islamic law). In order to explore the *Shari'ah law* that is based on the *Qur'an and Sunnah* and rooted in the Arabic language, Arabic language (as a subject) is seen as an important tool to equip the students in the Faculty of Law, UKM. Therefore, Arabic is made as one of the faculty's requirements that the students have to pass the Arabic language course in order to get their law degree (Ashinida & Nurhafilah 2014).

In the Malaysian context, there are abundance of researches examining various aspects of Arabic language. Most of the researches conducted on teaching and learning Arabic are mainly focused on the Malay ethnic who are Muslim by religion as a sample of study. The majority of the samples have prior background in Arabic language because of their relatedness to Islam, and are mainly conducted at the secondary Islamic religious schools and at university settings (Ghazali & Nik

Mohd Rahimi 2010; Kaseh, Nil Farakh & Zeti Akhtar 2010; Zawawi et al. 2011). One distinct feature of this current study is the fact that it investigates the concept of motivation within a context and a community that are unique in many aspects within which most research on learning Arabic as a second language has been conducted within the Malaysian context.

Motivation is a very important, if not the most vital factor in language learning. A survey conducted by Siok Gim Chan and Rodziah (2012) to ascertain the relationship between emotional intelligence and the behaviour and academic performance of secondary school students in Malaysia found out that academic performance correlated moderately with emotional intelligence namely self-regulation, empathy and motivation. By exploring and investigating the learners' motivational orientations, it may help the learners in developing, enhancing and sustaining their motivation in learning the language. It is very important to address their needs and motivational orientations in order to help maintain the learners' interests in the learning process (Husseinali 2006). Additionally, it is essential that Arabic teachers are aware of their students' needs (Belnap 2006) in which the content of the courses and the methods used in teaching and learning can then be arranged and planned based on the various motivation and needs of the learners.

In this regards, there is a fundamental need to do an empirical research by investigating the motivational orientations, one of the most important domains in second or FL learning. Thus, the objective of the study is to primarily determine the underlying motivational orientations namely intrinsic motivation, integrative and instrumental motivation of the NMMLAs towards learning Arabic as a FL in Malaysian context. It particularly relates to a number of sets of reasons or *orientations* that drive the NMMLAs to learn Arabic.

THEORETICAL FRAMEWORK

The impetus of motivation studies was first developed in the area of educational psychology in the late 1980s. In the field of second or FL learning, motivation is a term that is commonly researched into. This is mainly because it is largely acknowledged that motivation is essential in second or FL learning. Gardner (1985) and

his associates advocated the significant role of motivation that drives learners' reasons of learning the second language. The role of L2 motivation is determined by Gardner's socio-educational model that mostly makes use of the Attitude/Motivation Test Battery (AMTB), a standardized instrument with well-documented psychometric properties (Dornyei 1998) to measure the main components of the socio-educational model (Gardner 1985).

Gardner (1985: 10) defined motivation as "the combination of effort plus desire to achieve the goal of learning the language plus favourable attitudes toward learning the language." In other words, motivation to learn a foreign or second language indicates to the extent of which the individuals strives to learn the language caused by a desire to do so and the satisfaction experienced in this activity. Gardner (1985) identified three elements, which are interrelated to each other in order to gain more motivation. To him, effort, desire and attitude play an important role in developing motivation.

As for orientation to language study, it refers particularly to sets of reasons and motives for learning a second or FL. Gardner's socio-educational model gives a clear distinction between the *Integrative Orientation* and *Instrumental Orientation*. For the *Integrative Orientation,* the reasons for studying L2 or FL is emphasized on the perception of identification with community, whereas the *Instrumental Orientation* designates practical causes for learning the L2 or FL, without implying any interest in getting socially closer to the community that uses the language (Masgoret & Gardner 2003). In other words, Gardner (1985) defines the integrative motivation as learner's desire to communicate, interact or at most to integrate with the group of people of that particular language. For the instrumental motivation, it refers to a set of reasons that are more practical for learning language such as career enhancement or educational goal, e.g. getting higher grade or passing an examination.

Another type of motivation in this study is intrinsic motivation. Intrinsic motivation in second language learning, according to Deci and Ryan's (1985) self-determination approach to motivation, denotes the desires and eagerness to perform an activity merely for the pleasure and satisfaction that accompany the action. Noels, Clément & Pelletier (1999: 24) further mentioned that "this kind of motivation is considered to be highly self-determined in the sense that the reason for doing

the activity is linked solely to the individual's positive feelings while performing the task."

Consequently, more researchers have started following Gardner's footsteps to examine learners' motivation in the field of second or FL from either the micro perspective (cognitive) or both micro and macro (socio-cultural) perspectives and proposed different theories and models since the 1990s (Dörnyei 2001; Noels et al. 2000).

The cognitive revolution which started in the 1960s also gave rise to another important development in the study of language learning motivation. In the cognitive theory, it examines mainly on what is happening in the classroom and the effects of the many factors in the learning context on language learning motivation. This increase of interest in the social dimension of motivation, according to Volet and Järvelä (2001) is replicated in recent important studies on motivation in education that address a range of situational factors, such as societal and cultural influences, curricular and institutional context, classroom environment, teaching and learning style, materials, peer relations or task design. The move toward more education-friendly approaches in the study of language learner motivation has encouraged an increased interest in the social learning environment, as echoed in current influential models of language learner motivation (Ushioda 2007). Accordingly, due to the importance of motivation in L2 and FL learning, there are numerous studies on second language motivation including in the FL classroom.

Dörnyei (1996) expressed his opinion of the complexity of investigating motivation to learn a second language that involves psychological and non-psychological factors. He explained:

Language is at the same time 1) a communication coding system that can be taught as a school subject; 2) an integral part of the individual's identity involved in almost all mental activities; and also 3) the most important channel of social organization embedded in the culture of the community where it is used (Dörnyei 1996: 72).

From the above discussion, it is clear that second language learning is a complex learning process which includes linguistic features, as well as psychological, personal and educational aspects. Furthermore, in order to help maintain the learners' interests in the learning process, it is very

important to address the language learners' needs and their motivational orientation (Husseinali 2006). Horwitz observes that "...understanding learner beliefs about language learning are essential to understanding learner strategies and planning appropriate language instruction" (Horwitz 1995: 557, quoted in Kuntz & Belnap 2001: 92). Learners who perceive the instruction as meeting their needs will be more motivated and ultimately more successful.

Because motivation orientation is a complex and multifaceted construct, identifying its underlying components will help in clarifying its nature. Studies in language learning motivation have shown that the constructs that underlie motivation orientation may be interpreted differently in different contexts. Belmechri and Hummel (1998) investigated the reasons for learning a foreign or second language by various groups of learners in different contexts. They asserted that second or FL learning could be categorized into various orientations depending upon the context. Accordingly, this will be reflected in a way or another in the current study in investigating the underlying motivational orientation of the NMMLAs in the Malaysian context.

The theoretical frameworks in this study stem from Gardner's AMTB with some modifications, and Dornyei's process oriented model of FL learning motivation in which motivation is discussed toward more education-friendly approaches (e.g. Gardner 1985, 2001; Dörnyei 1996, 2001)

## RESEARCH METHODOLOGY

### RESEARCH INSTRUMENT

To provide genuine insights into the concept of motivation, this study adopts mixed methods approach. As the study aims at reaching in-depth understanding of the NMMLAs' motivational orientations towards learning Arabic, using a mixed methods will assist the researcher in representing the findings accurately and will enable the research questions to be examined from different perspectives.

The quantitative research tool that has been mostly used in researching into language learning motivation is the questionnaire adapted from the Attitude Motivation Test Battery (AMTB) (Gardner & Tremblay 1994) and Dörnyei (2007) that was

developed with some adjustments for determining language learning motivation so that it suits the context in which the study is being conducted.

In addition, to broaden our understanding of the complex phenomenon under investigation, the study was triangulated by a qualitative research tool namely semi-structured interview. It was designed to elicit data that can provide in-depth and actual understanding from the perspectives of the students themselves.

## PARTICIPANTS

The questionnaires were distributed to a total of 207 NMMLAs who were selected for the purpose of this research. They were 131 females and 76 males from three different ethnic groups, namely Chinese, Indian and other ethnic groups such as Iban, Kadazan, Dusun known as Bumiputra ethnic, Punjabi and Portuguese. The sample represented some characteristics that the present study sought to investigate in that they are all non-Muslim learners of different ethnic backgrounds, and learning Arabic because it is the faculty's requirement (as a compulsory subject) where they have to pass the Arabic language course in order to graduate and get their law degree. The students also have similar contact hour of studying Arabic in the faculty, and it is their first experience of learning Arabic. After the questionnaire distribution and administration, the semi-structured interviews were conducted with 20 of the NMMLAs.

## DATA ANALYSIS

The quantitative data obtained from the questionnaire were analysed using the SPSS software version 23. The qualitative data obtained from the semi-structured interviews conducted with the students were first transcribed and summarized and the summaries were then read thoroughly and carefully. Then, the process of data analysis and codification started. The data and the results from questionnaire were then presented in tabular form as well as verbatim quotations for semi-structured interview.

## FINDINGS ON THE MOTIVATIONAL ORIENTATIONS

In this study, three types of orientations in learning Arabic language at the Faculty of Law in UKM were measured. They are instrumental, intrinsic and integrative motivation. The findings concerning each one of them are presented in the following sections.

### INSTRUMENTAL MOTIVATION

In order to measure the instrumental motivation among the NMMLAs, ten items are examined.

TABLE 1. Summary of Responses on Instrumental Motivation

| Items | N | M | SD |
|---|---|---|---|
| Career orientations | | | |
| 1: To get better career opportunities after I graduate. | 207 | 2.94 | 1.15 |
| 2: To have a job that pays better. | 207 | 2.83 | 1.12 |
| 3: To give me an edge in competing with others in getting a good job. | 207 | 3.10 | 1.14 |
| 4: To use it in *Sharīʿah* Court. | 207 | 3.07 | 1.20 |
| Total | 207 | 2.98 | 1.15 |
| Internet/Leisure Orientations | | | |
| 5: I like to use Arabic internet sites. | 207 | 2.16 | 0.93 |
| 6: I like to watch Arabic movies and films. | 207 | 2.08 | 0.99 |
| 7: I would like to travel to Middle East. | 207 | 3.00 | 1.21 |
| Total | 207 | 2.41 | 1.04 |
| University needs | | | |
| 8: It is very important to my study at the university. | 207 | 3.04 | 1.16 |
| 9: It is a compulsory subject in my course of study. | 207 | 3.91 | 1.10 |
| 10: I have to pass the Arabic language course to get my | 207 | 4.03 | 1.02 |
| degree. | 207 | 3.66 | 1.09 |
| Total | | | |
| Cronbach's Alpha α=0.809 for 10 items        Grand Total | 207 | 3.02 | 1.10 |

Table 1 describes 10 items in measuring the instrumental motivation to learn Arabic among the NMMLAs. The instrumental motivation above was classified into 3 main themes namely career (4 items), Internet/leisure (3 items) and university needs (3 items). The overall score for the instrumental motivation is M=3.02, SD=1.10. The highest score between the 3 main themes of instrumental orientations is to fulfil the university needs with M=3.66, SD 1.09. Then, followed by career orientation with M=2.98, SD=1.15 and the lowest scored is Internet/leisure orientation with M=2.41, SD=1.04. Item no.10 with M=4.03

followed by item no.9 with M=3.91 are the two highest items scored among all the items. It indicates that majority of the respondents agreed that the reasons of learning Arabic is to fulfil the needs of the university. The average mean for all three sub-themes of the instrumental motivation is 3.02 suggests that in learning Arabic, the non-Muslim learners are highly motivated instrumentally.

## INTRINSIC MOTIVATION

Eight items are used to measure the intrinsic motivation among the learners.

TABLE 2. Summary of Responses on Intrinsic Motivation

| Item | N | Mean | S D |
|---|---|---|---|
| 1: I learn Arabic because I like learning Arabic. | 207 | 2.71 | 1.12 |
| 2: I learn Arabic because I enjoy acquiring knowledge about Arabic language. | 207 | 2.85 | 1.07 |
| 3: I learn Arabic because it is a challenge that I enjoy. | 207 | 2.94 | 1.11 |
| 4: I learn Arabic for the satisfied feeling I get in finding out new things. | 207 | 3.10 | 1.08 |
| 5: I learn Arabic for the pleasure that I experience in knowing more about Arabic language. | 207 | 3.08 | 1.07 |
| 6: I learn Arabic for the satisfaction I experience when I achieve a difficult challenge in Arabic | 207 | 3.03 | 1.12 |
| 7: I learn Arabic because I want to read *Sharīᶜah* book in its original language. | 207 | 2.53 | 1.05 |
| 8: I learn Arabic because I want to know more about *Sharīᶜah* law (curiosity). | 207 | 3.22 | 1.18 |
| Total | 207 | 2.94 | 0.96 |

Cronbach's Alpha α=0.922 of 8 Items

Table 2 reveals the result of 8 items focusing on the intrinsic motivation among the learners of Arabic. The average mean of M=2.94 shows that the respondents were fairly motivated intrinsically in learning Arabic language. Item 'I learn Arabic because I want to know more about *Sharīᶜah* law' with M=3.22 is the highest item scored and considered one of the factors that motivates the respondents to learn Arabic intrinsically. Item no.

4, the second highest mean (M=3.10) shows that the learners are intrinsically motivated when they feel the satisfaction in finding new things when they learn Arabic.

## RESULT ON INTEGRATIVE MOTIVATION

There are three items to measure the learners' integrative motivation in learning Arabic.

TABLE 3. Summary of Responses on Integrative Motivation

| Items | N | M | SD |
|---|---|---|---|
| 1: I learn Arabic because I want to make friends with the speakers of Arabic language if there is a chance. | 207 | 3.03 | 1.09 |
| 2: I learn Arabic because it will help me understand Muslim people better. | 207 | 2.89 | 1.04 |
| 3: I learn Arabic because it will help me to understand Islam better. | 207 | 2.91 | 1.06 |
| Total | 207 | 2.94 | 1.06 |

Cronbach's Alpha α=0.865 of 3 items

Table 3 reveals the responses of integrative motivation among the learners in learning Arabic. The average mean of 2.94 shows that the respondents have a reasonable level of integrative

motivation in learning Arabic. Item no. 1 is the highest item scored with M=3.04, followed by item no.3 with M=2.92, then followed with only a slight different by item no. 2 with M=2.89. The

result indicates that the respondents agreed the importance of learning and knowing Arabic can assist them to integrate with other people from different religion and culture.

## DISCUSSION

Based on the research objectives, the current study attempts to answer the research question: What are the main underlying motivational orientations of NMMLAs toward learning Arabic as a FL?

The findings reveal that the main reason for learning Arabic among NMMLAs is for instrumental orientation. The students are highly motivated instrumentally to fulfil their university needs. The reasons that NMMLAs learn Arabic because it is a compulsory subject in their course, and this means that the students have to pass the Arabic language course to get their degree. This motivation could be understood because if they fail in their Arabic language course, they will have to re-sit for the examination or repeat the course in order to achieve their goal, which is to obtain the degree certificate. Even though the NMMLAs held a moderate positive attitudes towards learning Arabic (Ashinida 2013), the students show some interest in learning Arabic because it gives them an edge in competing with others in getting a good job. This finding may suggest that even though the NMMLAs are motivated to learn Arabic for the purpose of fulfilling the faculty and university's requirement, they also acknowledged the value of the Arabic language. UKM is the only public university that offers Arabic as a compulsory subject at its Faculty of Law. Since one of the objectives of the Faculty of Law is to produce well trained and skilled graduates in various fields of law and practice, including the *Sharīʿah* Islamic law, therefore, it is important for the students to have knowledge of Arabic due to its relatedness to the *Sharīʿah* law. From this study, it suggests that compulsory FL requirement may have enhanced intrinsic motivation. For this reason, the NMMLAs have to acknowledge the faculty requirements and take it as a challenge as well as an added advantage for them to have a competitive edge in the job market in the future.

Data from the semi-structured interview support the presence of instrumental motivation among the NMMLAs when asked about their reasons to learn Arabic. The quotes that have been cited verbatim reflect the respondents' motivational orientation. In the quotes stated below, the number 12 refers to the number of respondent, letter M refers to Male, F refers to Female, letter C refers to Chinese; I refers to Indian and B refer to Bumiputra respondent and L refers to level of Arabic language.

12MCL1 states that *"I learn Arabic because it is compulsory."* 8FIL2 mentions that *"Since Arabic language is compulsory at the faculty, I have to study the language and get graduated."* 6MBL2 says that *"I need to pass the exam so that I can graduate. I don't want to fail and re-sit for the exam."* 9MBL3 mentions that *"It is compulsory subject, that's why I learn the language. But it is also good to me because I have extra language compared to other students from other universities."*

Even though leisure and Internet are not a strong motive to the NMMLAs, they show some interests to study Arabic because they want to travel to Arab countries, which also mean indirectly that they are interested to some extent to know the Arab people and their culture. This finding is in line with Husseinali's (2006) findings in which 90% of Arabic as FL learners in the United States are motivated to study Arabic for travel purposes and to be able to interact with speakers of Arabic.

The findings aforementioned generally support the findings of other studies in the Malaysian context. In learning a second or FL, it revealed that Malaysian students are more instrumentally motivated than intrinsically motivated. The problem of students being more instrumentally than intrinsically motivated, is a common phenomenon as other similar studies have revealed that not only among Malaysian students (Ainol Madziah & Isarji 2009; Samsiah et al. 2009; Siew Ming, Siew Ling & Nurjanah 2011) but also among students in other contexts (Husseinali 2006; Yashima 2002; Lai 2008; Zouhir 2010; Abdur Rehman et al. 2014).

The current study also reveals that the NMMLAs are less intrinsically and integratively motivated than instrumentally motivated. Although the Arabic language is a compulsory requirement to obtain the degree in law at the faculty, the students still show their intrinsic interest moderately in learning the Arabic language in general. Surprisingly, the students are heavily motivated intrinsically in their desire to know more about *Sharīʿah* law; hence, Arabic is perceived as an important tool to deepen their knowledge in *Sharīʿah* law.

Furthermore, the students find that learning Arabic gives them the feeling of satisfaction when they find new things and enjoying the challenge in learning Arabic. The students also feel motivated because of the pleasure they experienced in knowing more about Arabic. This finding may suggest that since learning Arabic is totally a new subject and a new experience for the NMMLAs, they feel motivated when they managed to get to find out new things and at the same time enjoy the challenges they face while learning Arabic. However, the students seemed less interested in reading *Sharīʿah* law books in Arabic. The reason for this might be due to the limitation in terms of the Arabic language course offered at the Faculty of Law, UKM. With three levels of Modern Standard Arabic and four contact hours per week for fourteen weeks (one semester), totalling up to 168 contact hours (three semesters), it is not enough for the students to master the language. To be able to read the *Sharīʿah* law books in Arabic requires an advance level because most of the *Sharīʿah* law books have been written in classical Arabic rather than in Modern Standard Arabic (MSA). Hence, to be realistic, the NMMLAs find that reading *Sharīʿah* law books in Arabic does not highly motivate them intrinsically to learn Arabic.

Data from the semi-structured interviews found the existence of intrinsic motivation among the NMMLAs when asked about their willingness to learn Arabic. The quotes that have been cited verbatim reflect the respondents' motivational orientation.

1MIL2 says that *"Honestly, I never feel down learning it because Arabic is a unique language."*
4FBL2 mentions that *"I don't mind learning it for knowledge but it is tough...emm, it is fun to learn but at the same time it is difficult."*
20FCL2 states that *"I am very interested in knowing a new language."*

The question on willingness to learn Arabic is included to probe further the intrinsic motivations among the NMMLAs. Even though the NMMLAs have a moderate intrinsic motivation from the questionnaire data, the interview data shed more light on their intrinsic motivation. Interestingly, some of the students show genuine interest in learning Arabic. It is important for lecturers to take this matter into consideration to further enhance the NMMLAs' intrinsic motivation. Nonetheless, there are many factors that influence the learners'

motivation in learning Arabic at the Faculty of Law, UKM; therefore, it is vital for the teachers to think about it so that they can help the learners from losing their motivation.

For integrative orientation, the NMMLAs show a moderate integrative orientation in general. They are motivated intergratively to learn the Arabic language for the reason that they want to make friends with Arabic speakers. However, in the Malaysian context where contact with native Arabic speakers is almost non-existent in daily life for the NMMLAs, the integrative motivation in this study is applied to integration not with Arab native speakers but to have better understanding of Islam and the Malay Muslim community. For example, some students, during the Arabic lessons show their keenness to know why the Malay people use some Arabic expressions such as *Alḥamdulillāh, In syā Allāh, Mā shā Allāh,* by asking their fellow Muslim classmates. The quotes that have been cited verbatim reflect the respondents' integrative motivational orientation.

7MIL2 says that *"To me learning Arabic language give me new idea about Islam and also about Malay people."*
11FBL3 mentions that *"I can now read simple Hadith and know something about al-Quran."*
I3FCL2 statesthat *"I can say Hi to fellow Arab students and ask 'how are you? In Arabic."*
18MCL3 *says that "I learn some of the culture of Muslim people especially Malay...it is interesting. I always want to know what are the meaning of in shaa Allah, subhanallah ect."*

In integrative orientation, Gardner and Lambert (1972) argued that the learners' ethnocentric attitudes toward the members of a language group are believed to determine their success in learning a language. However, in the Malaysian context, to communicate and to interact socially with Arab native speakers is almost impossible as they have no or only little contact with speakers of the target language due to the very small number of Arab people or society in Malaysia. Thus, instead of asking the respondents about 'the foreign cultures' and 'social interaction with the native speakers', the researcher had asked the respondents on a wider context which is to understand Muslim people and Islam better. It is because in the Malaysian context, the Arabic language is always perceived as the language of Islam and for Muslims.

Since Islam is the religion of the Federation in Malaysia and the Malays who professed Islam as their religion represents around 61% of Malaysia's population (Department of Statistics Malaysia) it

is necessary to investigate whether the respondents are motivated to learn the Arabic language integratively in this context, which is closer to the NMMLAs. It is clear from the findings that the NMMLAs have a moderate motivation to learn Arabic for integrative orientation that is to better understand Islam and the Muslim people. Therefore, the integrative motivation in this study has been applied not to integrate or communicate with its native speaker and culture only, but to have better understanding toward the religion (Islam) and its community (Malay Muslim people) that are associated with Arabic.

Interestingly, with this limitation in contact with native speakers, the NMMLAs are still motivated to learn Arabic in order to make friends with the Arab people. The term 'integrative' in the study might not fit with Gardner's notion of 'individual's openness to taking on characteristics of another cultural/ linguistic group' (Gardner 2001) or the desire to get close to the target language and even become a member of the community as there is little or no contact with its native speakers in the Malaysian context. Thus, the term integrative in this context is applied in terms of to gain better understanding toward the Malay Muslim community who are not the native speakers of the Arabic language, but associated with the language as it is a language of Islam.

## CONCLUSION

To conclude from the discussion above, the NMMLAs show various types of orientations in learning Arabic. In general, the non-Muslim Malaysians are instrumentally orientated to learn Arabic. Encouragingly, the students also show moderate intrinsic and integrative orientations to learn Arabic. The term integrative in this study might not be literally identical to Gardner's (2001) notion. Several implications from the research should be highlighted. The term integrative in this study refers to a wider context in which it is not to integrate into the community of second or FL which is in this case Arab community but to have better understanding towards Islam and Muslims because Arabic is affiliated strongly to religion i.e. Islam and Muslims. Thus, this research found that learning Arabic can provide the non-Muslim learners some insights of Islamic teaching and culture.

Taking into consideration that researching into students' motivational orientation is crucial to FL teachers, educators as well as syllabus designers, the motivation and its constructs can help create a learning environment that is specific to the context in which the language is used. It is also worth to note that when applying a western motivational framework to a specific FL learning setting, in this case Arabic in the Malaysian context, it must take into account the social and contextual as well as cultural aspects that underlie the motivations of the learners learning in that particular setting.

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