

Reconstruction of Interculturality-Based Arabic Language Pedagogy to Bridge Islamic Civilization and the Global World

Sovia Fahraini^{1✉}, M. Insan Hilmy², Ahmad Yanif Firdaus³
UIN Sunan Ampel Surabaya¹²³

✉ *Corresponding author email:* sovifahra@gmail.com

Abstract:

This study is motivated by the importance of the Arabic language as a language of religion, science, and global communication in the Muslim world, whose teaching practices still tend to focus on grammatical and textual aspects while lacking the incorporation of intercultural dimensions. This condition has led to a low level of students' contextual communicative competence in responding to global realities. The research problems include: how the concept of interculturality-based Arabic language pedagogy is formulated, how its instructional reconstruction is carried out, and what its implications are in bridging Islamic civilization and the global world. This study employs a qualitative approach using the library research method, with content analysis, comparative analysis, and conceptual synthesis of relevant literature. The findings reveal that interculturality-based Arabic language pedagogy emphasizes the integration of linguistic aspects, Arab culture, and global culture, as well as the strengthening of intercultural communicative competence through dialogue between Islamic values and contemporary global issues. The pedagogical reconstruction is carried out through the reorientation of objectives, the development of integrative materials, dialogic strategies, and the role of the teacher as a cultural facilitator. This study contributes by offering a conceptual model of Arabic language pedagogy that is adaptive, integrative, and relevant for curriculum development and instructional practices in the global era.

Keywords: Arabic language pedagogy, interculturality, Islamic civilization, educational globalization

Abstrak:

Penelitian ini dilatarbelakangi oleh pentingnya bahasa Arab sebagai bahasa agama, ilmu pengetahuan, dan komunikasi global di dunia Islam yang dalam praktik pembelajarannya masih cenderung berorientasi pada aspek gramatikal dan tekstual serta kurang mengakomodasi dimensi interkultural. Kondisi ini berdampak pada rendahnya kemampuan komunikasi kontekstual peserta didik dalam menghadapi realitas global. Rumusan masalah penelitian ini meliputi: bagaimana konsep pedagogi bahasa Arab berbasis interkulturalitas, bagaimana rekonstruksi pembelajarannya, serta apa implikasinya dalam menjembatani peradaban Islam dan dunia global. Penelitian ini menggunakan pendekatan kualitatif melalui metode *library research* dengan analisis isi, komparatif, dan sintesis konseptual terhadap berbagai literatur relevan. Hasil penelitian menunjukkan bahwa pedagogi bahasa Arab berbasis interkulturalitas menekankan integrasi aspek linguistik, budaya Arab, dan budaya global serta penguatan *intercultural communicative competence* melalui dialog nilai-nilai Islam dan isu global kontemporer. Rekonstruksi pedagogi dilakukan melalui reorientasi tujuan, pengembangan

materi integratif, strategi dialogis, dan peran guru sebagai fasilitator budaya. Kontribusi penelitian ini adalah menawarkan model konseptual pedagogi bahasa Arab adaptif, integratif, dan relevan untuk pengembangan kurikulum serta praktik pembelajaran di era global.

Kata kunci: pedagogi bahasa Arab, interkulturalitas, peradaban Islam, globalisasi pendidikan

ملخص البحث:

تنطلق هذه الدراسة من أهمية اللغة العربية بوصفها لغة الدين والعلم والتواصل العالمي في العالم الإسلامي، إلا أن ممارسات تعليمها لا تزال تميل إلى التركيز على الجوانب النحوية والنصية، مع ضعف في استيعاب البعد بين الثقافات. وقد أدى ذلك إلى انخفاض قدرة المتعلمين على التواصل السياقي في مواجهة الواقع العالمي. وتتمثل إشكالية البحث في: كيفية صياغة مفهوم بيداغوجيا تعليم اللغة العربية القائمة على التعدد الثقافي، وكيفية إعادة بناء عملية التعلم، وما انعكاساتها في ربط الحضارة الإسلامية بالعالم العالمي. اعتمدت الدراسة على المنهج النوعي من خلال أسلوب البحث المكتبي، باستخدام تحليل المحتوى، والتحليل المقارن، والتركيب المفاهيمي لمجموعة من الأدبيات ذات الصلة. وأظهرت النتائج أن بيداغوجيا اللغة العربية القائمة على التعدد الثقافي تؤكد على تكامل الجوانب اللغوية والثقافة العربية والثقافة العالمية، وتعزيز الكفاءة التواصلية بين الثقافات من خلال الحوار بين القيم الإسلامية والقضايا العالمية المعاصرة. كما تمت إعادة بناء البيداغوجيا من خلال إعادة توجيه الأهداف، وتطوير مواد تعليمية تكاملية، واعتماد استراتيجيات حوارية، وتعزيز دور المعلم بوصفه ميسراً ثقافياً. وتتمثل مساهمة هذه الدراسة في تقديم نموذج مفاهيمي لبيداغوجيا اللغة العربية يتسم بالمرونة والتكامل والملاءمة لتطوير المناهج وممارسات التعليم في عصر العولمة.

الكلمات الأساسية: بيداغوجيا اللغة العربية، التعدد الثقافي، الحضارة الإسلامية، عولمة التعليم

INTRODUCTION

Arabic is no longer adequately positioned merely as a sacred language, but rather as a dynamic and contextual knowledge system. It contains epistemological and historical dimensions that shape Islamic civilization, making its learning a process of interaction between texts, traditions, and contemporary realities (Taha Thomure et al., 2025). In a global context, Arabic has undergone a shift in function to become a medium of cross-cultural communication that demands pragmatic competence and intercultural awareness, so the approach needs to go beyond grammatical aspects to contextual-critical meaning.

However, the reality of Arabic language pedagogy in many educational institutions still shows a

strong tendency towards grammatical and textual approaches, with an emphasis on mastering the rules of grammar and text translation, so that learning is often mechanistic and lacking contextuality (Kartini et al., 2026). This approach has not fully accommodated the needs of learners in facing complex cross-cultural communication situations in the global era. As a result, intercultural competence, which should be an integral part of language learning, has not developed optimally, even though the ability to understand differences in cultural values, norms, and practices is an important key to the authentic and meaningful use of Arabic at the global level.

In today's global context, Arabic language learning faces increasingly complex challenges because language mastery is no longer simply measured by the ability to understand rules or translate texts, but rather by the ability to use language contextually in real-life communication situations. In many educational institutions, students still frequently experience difficulties when having to use Arabic to convey ideas, respond to social situations, or interact in broader academic and cultural contexts (Faraj & Zawawi, 2024). This situation indicates a gap between classroom learning and the demands of global communication, which requires language flexibility, context sensitivity, and the ability to interpret meaning based on constantly changing social situations.

On the other hand, Arabic has long been positioned as a great legacy of Islamic civilization rich in intellectual tradition, but in modern learning practices, this position has not been fully connected to contemporary communication needs. Arabic cultural values and global cultural insights are still relatively rarely systematically integrated into the learning process, so the language is often taught detached from the social and cultural realities that gave rise to it (Yoyo et al., 2023). This situation is further exacerbated by the dominance of traditional learning methods centered on memorization, explanation of rules, and textual exercises, while global dynamics demand a more adaptive, communicative, and intercultural pedagogical approach to ensure Arabic remains relevant as a means of intellectual and social interaction in the modern era (Shah & Basnyat, 2024).

From a theoretical perspective, Arabic language learning is based on an intercultural paradigm that views language not merely as a means of communication but as a medium for intercultural dialogue to dynamically understand meaning, values, and identity, so that students not only master language structures but are also able to interpret cultural practices and appreciate social diversity (Sopian et al., 2025). This view is reinforced by critical pedagogy and communicative and constructivist approaches that position language as a non-neutral instrument and students as

active subjects in constructing knowledge through interaction and reflection (Fateh et al., 2024; Floyd & Dunham, 2025). Thus, Arabic language learning is ideally designed comprehensively to develop linguistic competence as well as critical awareness of the interrelationships of language, culture, and social reality.

Previous research has shown that intercultural Arabic language pedagogy that integrates STEM, Islamic values, and local culture through collaborative problem-based learning can improve language competency and cultural awareness, although it still requires broader testing and strengthened evaluation (Fahraini et al., 2026). The implementation of Pancasila-based multicultural learning has also been shown to increase tolerance and moderate religious understanding through a dialogical and project-based approach, despite facing the challenges of the digital divide and class heterogeneity (Khairi et al., 2025). Furthermore, the integration of Arabic culture strengthens the meaning of learning and motivation through a contextual-intercultural approach (Isa et al., 2025), while the multicultural learning ecosystem model emphasizes the role of Arabic as a means of inclusive character formation, despite still being institutionally limited (Taubah et al., 2025). On the other hand, the transformation of Arabic language learning in the global era demands technology-based innovation and a contextual curriculum to remain relevant amidst the challenges of globalization (Al Munawar et al., 2025)

Although intercultural Arabic language pedagogy has developed through the integration of multidisciplinary, Islamic values, and local culture, the main gap lies in the absence of a complete and systematic pedagogical model that integrates linguistic, cultural, spiritual, and global aspects, as well as its implementation, which is still partial and limited in context. Furthermore, there is no clear conceptual-operational formulation that positions Arabic as a bridge between Islamic civilization and the global world in facing the challenges of globalization. Therefore, the novelty of this research lies in the effort to reconstruct an intercultural Arabic language pedagogy that is not only integrative and holistic, but also transformative, by formulating a learning model that is able to connect the values of Islamic civilization with global realities in a dialogically, adaptively, and sustainably, while strengthening the relevance of Arabic as a medium of communication across cultures and civilizations in the global era.

Based on this framework, the problem formulation in this study is directed at three main focuses, namely (1) how to formulate the concept of Arabic language pedagogy based on interculturality

as a comprehensive theoretical basis, (2) how to reconstruct Arabic language learning practices so that they are able to bridge Islamic civilization with multicultural global realities, and (3) what are the implications of this intercultural approach to learning practices, both in terms of methods, materials, and the roles of teachers and students. These three formulations are systematically connected to each other to answer the need for a learning model that is not only linguistically effective but also adaptive, reflective, and contextual in facing global challenges.

This research provides a major contribution in the form of formulating a conceptual framework for intercultural Arabic language pedagogy that systematically integrates linguistic, cultural, and critical dimensions, thereby enriching theoretical studies that have tended to be fragmented. Furthermore, this research offers a new perspective in curriculum development by emphasizing the balance between language mastery and cross-cultural understanding, thus making learning more contextual and relevant to global dynamics. Furthermore, these findings also serve as a practical reference for educators in designing learning that is adaptive, reflective, and responsive to the needs of global communication, without neglecting the values of Islamic civilization as its primary foundation.

METHOD

This research uses a library research method with a conceptual approach aimed at building a theoretical framework systematically (Verdianto & Muspawi, 2025). Through this approach, researchers not only collect information from various library sources, but also elaborate, interpret, and construct ideas to produce a comprehensive understanding of intercultural-based Arabic language pedagogy as a conceptual model.

The data sources in this study consist of two main categories: primary data and secondary data. Primary data includes books, scientific journals, and academic works that directly discuss Arabic language pedagogy, language learning theory, and the concept of interculturality. Meanwhile, secondary data includes scientific articles, research reports, proceedings, and other relevant supporting documents to enrich the analysis and broaden the study's perspective, resulting in a more in-depth and integrated synthesis.

The data collection technique was carried out through a documentation study by reviewing various relevant literature, accompanied by a systematic search through academic databases such

as Google Scholar and other indexed journals. This process was continued with the classification and selection of sources based on the appropriateness of the theme, academic quality, and their contribution to the research focus, resulting in 25 documents. The keywords used in the search included "Arabic language pedagogy", "Arabic language pedagogy", "interculturality in language learning", "intercultural language learning", "language-culture nexus", "culture-based language education", and "Arabic language learning in the global era".

The stages of data analysis techniques are carried out systematically as follows: (1) data reduction, namely sorting and selecting information that is relevant to the research focus; (2) content analysis to identify and categorize the main concepts; (3) comparative analysis, namely comparing various existing theories and approaches to find similarities and differences; (4) interpretation and integration, by connecting and interpreting the relationships between concepts; and (5) conceptual synthesis, namely formulating a new pedagogical model that is integrative, systematic, and contextual in Arabic language learning based on interculturality.

RESULT

Data Reduction: Identification of Arabic Language Pedagogy Domains

The data reduction stage was carried out through a process of selecting, grouping, and simplifying data from 25 documents consisting of national and international journal articles, conference proceedings, Arabic language pedagogy books, and relevant research results on Arabic language learning and interculturality. Documents were selected based on three main criteria, namely: (1) discussing Arabic pedagogy or learning, (2) containing aspects of culture, values, or cross-cultural communication, and (3) relevant to the context of 21st-century education. The reduction process was carried out to find dominant patterns, conceptual tendencies, and connections between pedagogical domains in Arabic language learning.

Pedagogical Domain	Number of Documents	Percentage	Dominant Characteristics
Structural Linguistics	14	56%	Focus on language rules, structure, and skills

Culture and Interculturalism	7	28%	Communication focus and cultural context
Islamic Values	4	16%	Focus on morals, ethics, and spirituality

Table 1. Distribution of Arabic Language Pedagogy Domains from 25 Documents

The dominance of the linguistic domain indicates that Arabic language pedagogy remains oriented toward mastery of language rules such as grammar and reading skills. This approach is considered crucial in building the foundation of students' linguistic competence, but most documents demonstrate a tendency toward formalistic and less communicative learning. Meanwhile, documents discussing culture have begun to emphasize the importance of social context and cross-cultural communication in Arabic language learning, although their implementation remains limited to descriptive introductions to Arabic culture. Documents focused on Islamic values position Arabic as a medium for internalizing moral and spiritual values, but most still employ a normative approach without strengthening critical reflection on the global context.

Based on this reduction process, a paradigmatic fragmentation was found in Arabic language pedagogy, where the three main domains, structural linguistics, culture, and Islamic values, developed separately and have not yet formed an integrative pedagogical synthesis. Arabic language pedagogy is still dominated by the structural linguistic paradigm that focuses on mastering language rules, while the cultural and Islamic values domains have not been integrated equally in learning practices. This condition indicates the need for an intercultural-based reconstruction of Arabic language pedagogy that is able to operationally integrate the linguistic, cultural, and Islamic values dimensions in the learning process. Thus, the development of an intercultural-based Arabic language pedagogy is important as a conceptual framework that emphasizes the integration of language, culture, and values in a holistic, reflective, and adaptive manner to the global challenges of the 21st century.

Content Analysis: Categorization of Pedagogical Concepts

The main findings of this study indicate that intercultural Arabic language pedagogy not only presents conceptual integration but also operationally explains how the learning model works

through systematic, observable, and reflective mechanisms. Through a content analysis approach, literature data and learning practices are categorized into several key pedagogical concepts that represent dominant trends in Arabic language learning. This categorization shows that Arabic language learning has developed within three main domains: structural linguistics, Arabic culture, and Islamic values. These three domains make important contributions to learning, but are still partially implemented and have not been operationally integrated.

The results of the content analysis indicate that the dominance of the structural linguistic approach has resulted in learning emphasizing mastery of language forms such as grammar and vocabulary without balancing it with contextual meaning. On the other hand, the Arabic cultural approach has introduced communication values and norms, but has not fully connected Arabic cultural realities with the local and global contexts of learners. Meanwhile, the Islamic values-based approach contributes to the formation of ethical and moral dimensions, but still tends to be normative and lacks dialogue, thus failing to encourage critical reflection on contemporary global dynamics.

This situation demonstrates pedagogical fragmentation, where each domain develops separately without a coherent synthesis. Consequently, students tend to focus on mastering form without understanding meaning, understanding culture without critical reflection, and absorbing values without global contextualization. Therefore, interculturality-based Arabic pedagogy in this study is offered as an integrative framework capable of synergizing aspects of language, culture, and values within a holistic learning design. This integration is aimed at producing linguistic competence as well as communicative competence that is adaptive, intercultural, and critical-reflective.

Domain	Key Findings	Limitations	Pedagogical Implications
Structural Linguistics	Mastery of grammar and vocabulary	Focused on form, minimal context	Less communicative
Arab culture	Understanding Arabic communication values and	Out of touch with local-global realities	Less contextual

	norms		
Islamic Values	Internalization of ethical and moral values	Tends to be normative and not dialogical	Less critical-reflective

Table 2. Categorization of Pedagogical Concepts in Arabic Language Pedagogy

Based on content analysis of literature and learning practices, three main trends can be identified that indicate the direction of development as well as the limitations of current Arabic language pedagogy.

1. Structural linguistics learning has the power to develop grammatical accuracy and precision in language use, but it still focuses on formal aspects, tending to ignore the socio-cultural context underlying language use (Juanda, 2024). This leads to language being perceived as a rigid system detached from the realities of communication.
2. Culture-based learning has begun to integrate communication values and norms into the curriculum.
3. Arabic context, but has not developed a systematic cross-cultural comparative approach, so that students are not yet fully able to see differences in cultural perspectives critically (AlQbailat et al., 2025).
4. Islamic value-based learning contributes to building ethical and moral dimensions, but still tends to be normative and has not been contextualized in global dynamics, so it does not encourage the ability to critically reflect on contemporary realities (Subiyantoro, 2026).

Analytically, these three tendencies demonstrate paradigmatic fragmentation, with each approach developing in parts without a coherent synthesis. This fragmentation has resulted in the failure to achieve the ideal character of Arabic language learning, namely, learning that is not only communicative but also intercultural and critical-reflective. Therefore, an integrative framework is needed that can synergize these three domains within a single pedagogical design that not only unifies the concepts but also operationalizes them in learning practice.

Comparative Analysis of Arabic Language Pedagogical Approaches

A comparative analysis was conducted to compare the characteristics, orientations, advantages, and limitations of various Arabic language pedagogical approaches identified in the data reduction and content analysis. This process aimed to identify differences in learning paradigms and identify points of integration that could serve as a basis for developing intercultural Arabic language pedagogy (Arwasih et al., 2025). Based on the analysis of the documents reviewed, three dominant approaches to Arabic language pedagogy were identified: the structural linguistic approach, the cultural/intercultural approach, and the Islamic values-based approach.

The structural linguistics approach positions language as a system of rules that must be mastered through learning grammar, vocabulary, and reading skills (Juanda, 2024). This approach has advantages in developing grammatical accuracy and precise language use, but tends to be formal-oriented, making learning less communicative and lacking in a socio-cultural context. In practice, students are directed more toward understanding language structure than using language as a means of real interaction and communication.

In contrast to the structural approach, the cultural/intercultural approach views language as part of social and cultural practices (Zakarnah & Mahmoud, 2025). The focus of learning is not only on mastering language forms, but also on understanding values, communication norms, and the Arabic cultural context. This approach has begun to foster cross-cultural awareness and contextual communication skills. However, its implementation remains largely descriptive and has not fully developed reflective and comparative cross-cultural dialogue. As a result, students are not yet fully able to critically understand differences in cultural perspectives in a global context.

Meanwhile, the Islamic values-based approach positions Arabic as a medium for internalizing Islamic ethical, moral, and spiritual values. This approach plays a significant role in character formation and strengthening students' affective dimensions. However, learning still tends to be normative and centered on a one-way transfer of values. In many learning practices, Islamic values have not been critically contextualized in light of contemporary social and cultural challenges, thus underdeveloping students' reflective abilities.

Pedagogical	Main Focus	Strength	Limitations	Learning Impact
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Approach				
Structural Linguistics	Language rules, grammar, vocabulary	Grammatical accuracy and mastery of structure	Formalistic and less communicative	Students understand the language form but lack contextual understanding.
Cultural/ Intercultural	Communication and cultural context	Increasing cultural awareness and cross-cultural communication	Still descriptive and not yet reflective-comparative	Cultural understanding is developing, but not yet critical
Islamic Values	Morals, ethics, and spirituality	Forming character and internalizing values	Normative and less dialogical	Students understand values but are less reflective of global realities.

Table 3. Comparative Analysis of Arabic Language Pedagogy Approaches

The comparative analysis shows that the three approaches have complementary contributions, but each still operates partially. The linguistic approach excels in linguistic aspects, the cultural approach excels in social communication, and the Islamic values approach excels in character formation. However, none of the approaches alone can meet the needs of 21st-century Arabic language learning, which demands simultaneous communicative, intercultural, and critical-reflective skills.

Analytically, a comparison of these three approaches demonstrates the need for an integrative pedagogical model capable of operationally connecting the dimensions of language, culture, and values. Therefore, interculturality-based Arabic pedagogy in this study is positioned as a pedagogical synthesis that integrates these three approaches into a holistic, adaptive, and globally relevant learning framework. Through this integration, Arabic language learning is directed not only at mastering language structures but also at developing cross-cultural communication competencies, critical reflection, and the internalization of contextual values.

DISCUSSION

Interpretation and Integration of Intercultural Pedagogy Concepts

The reconstruction of Arabic language pedagogy based on interculturality represents a fundamental transformation that is not merely technical but also encompasses a paradigm shift in orientation, materials, strategies, and learning relationships. This approach stems from a critique of the dominant structural paradigm that has traditionally separated language from its social and cultural context, often tying Arabic learning to mere aspects of grammar and translation. In this new paradigm, Arabic is repositioned as a dynamic, value-laden, cross-cultural medium for interaction, serving as a means of building global understanding. This perspective aligns with Michael Byram's theory of Intercultural Communicative Competence, which emphasizes that language learning must develop the ability to understand other cultural perspectives, interpret meaning, and build reflective intercultural dialogue (Štefl, 2022). Furthermore, this approach is also relevant to Paulo Freire's critical pedagogy theory, which views education as a dialogical process for building critical awareness of social and cultural realities.

Reorienting learning objectives is the most fundamental step in this reconstruction. The focus of learning is no longer limited to mastering linguistic structures but shifts toward developing intercultural communicative competence. In this context, language success is measured not only by grammatical accuracy but also by students' ability to understand, interpret, and respond to utterances in different cultural contexts (Yasmadi et al., 2024). As a demonstration, when students engage in simple conversations in Arabic, the assessment looks not only at structural errors but also at how they choose appropriate expressions for the social situation, adapt their communication style to their interlocutors, and demonstrate sensitivity to cultural differences in interactions. Thus, learning objectives develop into a more holistic approach, encompassing cognitive, affective, social, and cultural dimensions simultaneously.

Transformation has also occurred in the development of learning materials, from monolithic to integrative and dialogical. The materials are no longer isolated exercise texts, but are designed to combine classical Islamic texts and contemporary global texts within a single learning framework. Classical texts, such as ethical thinking in the works of Al-Ghazali's *Ihya' Ulumuddin*, are used to build the foundations of values and understanding of Islamic civilization, while modern texts, such as news from Al Jazeera or contemporary Arabic opinion articles, present actual social realities

(Azwar et al., 2024). In demonstrative practice, students can be asked to read excerpts about communication etiquette from classical texts and then compare them with representations of communication in modern media, for example, in the context of conflict, diplomacy, or digital communication. Through this process, students not only understand the text's content but also observe the continuity and change of values across cultural history.

The learning strategy in this approach emphasizes participatory, dialogic, and contextual learning experiences. Cross-cultural discussions are a key strategy, where students are invited to compare communication practices in Arab and local cultures and discuss potential misunderstandings (Tambunan et al., 2025). In specific case studies, students can analyze miscommunication between Arabic and non-Arabic speakers and identify the causes, whether they stem from differences in language, cultural norms, or thinking patterns. This strategy demonstrates that language learning cannot be separated from the process of understanding culture. Furthermore, project-based learning allows students to explore global issues such as tolerance, peace, or cross-cultural communication, then present these issues in Arabic, taking into account diverse cultural perspectives (Paronyan & Ayunts, 2025). Thus, learning is no longer one-way, but becomes a dialogue space that allows students to construct meaning collectively and reflectively.

The role of teachers in intercultural pedagogy has also undergone significant changes, from simply delivering material to facilitating cultural dialogue. Teachers are tasked with designing learning experiences, guiding discussions, and encouraging students' intercultural reflection (Bosch et al., 2025). Teachers are no longer the sole source of knowledge, but rather mediators who guide students to express perspectives, appreciate differences, and build shared understanding. This role demands a high level of cultural sensitivity and the ability to manage heterogeneous classroom dynamics. Therefore, this pedagogical reconstruction not only changes the material taught but also the methods and objectives of learning, so that Arabic is understood not simply as a means of communication but also as a means of understanding the world, building intercultural dialogue, and internalizing universal values in a global context.

Within a broader framework, intercultural Arabic language pedagogy also positions the integration of Islamic civilization and the global world as the epistemological foundation of learning. This integration seeks to bridge the Islamic scholarly tradition rooted in classical texts with the dynamically changing contemporary global reality. Arabic is positioned not merely as an

academic or communication medium but as an epistemological vehicle connecting values, history, and global realities in a reflective and contextual learning process (Bouarfa, 2025). This approach starts from the assumption that Islamic values have a universal dimension that remains relevant to global challenges, thus needing to be reconstructed and actualized through a dialogical, rather than merely normative, pedagogical approach.

Universal Islamic values such as justice (العدل), tolerance (التسامح), dialogue (الحوار), and humanity (الإنسانية) form the main foundation of this integration. These values are not taught as static doctrines, but as life principles that can be tested and practiced in a global context. Students can be invited to read Arabic texts containing the concept of justice, both from the Qur'an and the works of classical scholars, and then discuss their relevance to global issues such as human rights, social inequality, or international conflict. In this context, classical texts such as *Ihya' Ulumuddin* are not only understood as an intellectual heritage but as an ethical reference that can be contextualized with modern realities (Abdullah, 2022).

Contextualizing classical Arabic texts within modern realities is also an important strategy for bridging past values with contemporary global dynamics. The theme of tolerance in classical texts, for example, can be connected to contemporary events reported by Al Jazeera, which allows students to not only analyze texts but also compare representations of values with complex social realities. This fosters a critical awareness that life practices do not always align with ideal values. Furthermore, learning focuses on analyzing and evaluating cultural differences through case studies of cross-cultural interactions, encouraging students to identify sources of conflict, potential misunderstandings, and possible common ground between cultural groups. Thus, students develop not only critical thinking skills but also an open and inclusive attitude toward diversity.

The integration of Islamic values and global issues can be mapped through the relationship between justice and human rights, tolerance and multiculturalism, dialogue and cross-cultural communication, and humanity and global peace. In practical learning, each theme can be used as a thematic learning unit involving reading Arabic texts, analyzing related global issues, and reflecting on their relevance to real life. This approach demonstrates that Islamic values do not exist separately from global realities but rather have common ground that can serve as a basis for developing cross-cultural understanding.

Ultimately, the integration of Islamic civilization and the global world in Arabic language pedagogy results in a learning process that is not only oriented toward language mastery but also toward the formation of a reflective, critical, and value-based worldview. Learners become not only language users but also subjects capable of understanding the complexities of the world, interpreting cultural differences wisely, and acting as a bridge between Islamic tradition and global realities. Thus, Arabic serves as a medium for intellectual and cultural transformation relevant to the challenges of the times.

The pedagogical implications of this reconstruction require comprehensive changes to the learning system, from curriculum design and teacher competency to the use of technology as a medium for global interaction. Curriculum reformulation is a strategic step, shifting the focus from grammatical sequences to intercultural themes that integrate linguistic, cultural, and global issues. This approach aligns with Lev Vygotsky's constructivist learning concept, which emphasizes that knowledge is constructed through social interaction and cultural context (Ramaila, 2026). With this approach, Arabic language learning moves from context to meaning, then to structure as a supporting tool, resulting in a more holistic, contextual, and meaningful learning experience.

Strengthening teacher competency is another important implication because the success of intercultural pedagogy depends heavily on teachers' ability to manage cultural dynamics in the classroom (Dela Cruz et al., 2025). Teachers need not only linguistic competence but also cultural competence and global awareness. Teachers are required to understand Arab cultural values, critically interpret global phenomena, and relate these values to the local context of their students. For example, when discussing tolerance, teachers can relate these values to classical texts *Ihya' Ulumuddin* Al-Ghazali's work, then connecting it with the contemporary reality reported by Al Jazeera in this process, the teacher acts as a mediator of meaning who helps students bridge the text, context, and their own experiences.

The use of digital media also has important implications because it allows students to expand cross-cultural interactions beyond the classroom. Through online forums, Arabic news analysis, international collaborative projects, or communication with native speakers, students not only improve their language skills but also gain more authentic intercultural experiences (Mayer, 2025). Digital media supports multimodal learning through the integration of text, audio, and visuals, enabling students to understand global issues from multiple perspectives while developing critical

skills in interpreting world realities.

Thus, the pedagogical implications of intercultural Arabic language pedagogy require not only changes in learning methods but also systemic changes encompassing the curriculum, teacher capacity, and educational technology. Curriculum reformulation, strengthening teacher competencies, and utilizing digital media must work synergistically to ensure Arabic language learning produces intercultural competencies relevant to the demands of global society. Within this framework, Arabic language classes are no longer closed learning spaces but rather open spaces for dialogue that connect students with various cultural realities at the local and global levels.

Conceptual Synthesis: Intercultural Arabic Pedagogy Model

This subchapter presents a conceptual synthesis of the Intercultural Arabic Pedagogy Model as a result of integrating various research findings related to Arabic language pedagogy, interculturality, and Islamic values in the context of 21st-century learning. This model is formulated as a pedagogical framework that systematically and operationally connects linguistic, cultural, and value dimensions to produce Arabic language learning that is not only communicative, but also reflective, dialogical, and adaptive to multicultural global realities. Through this synthesis, Arabic language pedagogy is positioned as a medium for developing intercultural communicative competence capable of bridging the traditions of Islamic civilization with the dynamics of the contemporary world.

Conceptualization of the Model: Intercultural Arabic Pedagogy Model

Based on this synthesis, this study formulates a conceptual model of the Intercultural Arabic Pedagogy Model as an effort to integrate linguistic, cultural, and value aspects into a single, systemic pedagogical mechanism. This model does not simply combine components but builds functional relationships between elements to produce a complete, dynamic learning system oriented toward the development of intercultural communicative competence.

Interculturality-Based Arabic Language Pedagogy Bridging Islamic Civilization and the Global World

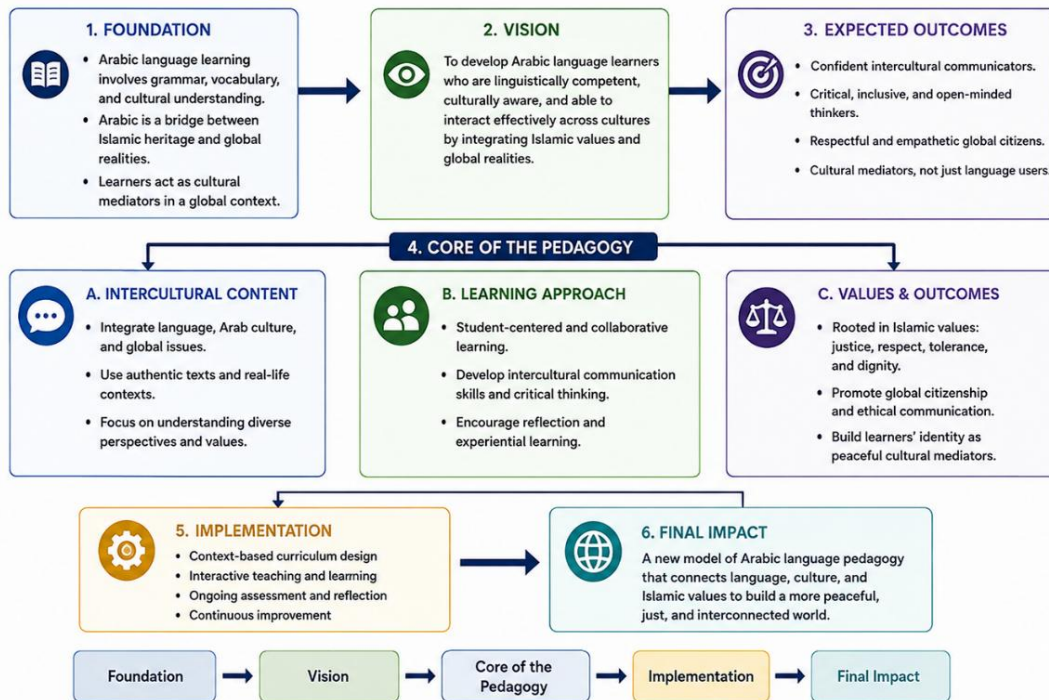


Figure 1.

The findings of this study are presented systematically through the development of an intercultural-based Arabic language pedagogical model formulated within a coherent and operational conceptual framework. This model is composed of four main interrelated components: input, core intercultural processes, value dialogue spaces, and competency outputs. In the input component, learning begins with the selection of materials that are not only based on language structure but also consider cultural and value dimensions, such as text integration, heritage, and contemporary texts. This stage also involves identifying the communication context and formulating learning objectives that are oriented not only toward linguistic competence but also toward the ability to understand and interpret culture. Thus, the input in this model serves as an epistemological foundation that guides the entire learning process. This perspective aligns with Michael Byram's theory of Intercultural Communicative Competence, which emphasizes that language learning should develop cultural interpretation skills, critical awareness, and cross-cultural interaction skills, not merely grammatical mastery (Štefl, 2022).

The core intercultural process component is at the heart of this model, where learning occurs

through mechanisms of linguistic analysis integrated with the deconstruction of cultural meanings and cross-cultural comparisons. At this stage, learners understand not only how language is used but also why it is used in specific contexts. This process encourages a shift from understanding language as a system to understanding language as a meaningful social practice. This process is also relevant to Lev Vygotsky's social constructivism theory, which views learning as the result of social interaction and the construction of meaning through dialogue, experience, and cultural context (Ramaila, 2026). Within this framework, language is understood as a social mediating tool that enables learners to construct new understandings through cross-cultural interactions.

The value dialogue space component expands the learning dimension by integrating Islamic values into language and cultural analysis within a global context. At this stage, students are invited to reflect on global issues such as tolerance, cultural conflict, and communication ethics using Arabic as the analytical medium. This process not only strengthens understanding of values but also builds critical awareness that enables students to reflectively evaluate social realities. Meanwhile, the output component produces intercultural communicative competence, encompassing the ability to understand, interpret, and respond to cultural differences adaptively and ethically. This output is manifested not only in language skills but also in students' attitudes, perspectives, and critical awareness. The relationship between components in this model is cyclical and dynamic, with each learning outcome serving as the basis for the development of the next process.

To strengthen the model's position as an operational analytical construct, each component is broken down into functional mechanisms and observable indicators, as presented in the following table:

Component	Mechanism	Observed Indicators
Linguistics	Structural & meaning analysis	Accuracy and precision of use
Intercultural	Cultural comparison	Ability to differentiate perspectives
Reflective	Evaluation of values	Depth of critical analysis

Communicative	Language production	Fluency and relevance of communication
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Table 4.

Thus, this table shows that the model not only explains the relationships between concepts but also provides empirical indicators that allow for further testing.

Operational Mechanisms of Intercultural Pedagogy

To address the limitations of previous studies that have not explained how the integration of linguistics, culture, and values works operationally, this model is demonstrated through a gradual learning mechanism as follows:

1. Contextual Linguistic Exposure

Learning begins with exposure to authentic language rooted in the social and cultural context of native speakers through traditional texts and contemporary discourse, so that students not only understand the structure of the language but also the context of use and build context awareness (Dani, 2025).

2. Cultural Meaning Deconstruction

Students conduct in-depth analysis of language as a representation of culture by identifying the values, norms, and implicit meanings behind expressions, thereby developing the ability to understand language interpretively (cultural literacy) (Morgenstern, 2023).

3. Intercultural Comparison

Students compare Arabic language and cultural practices with local and global cultures to understand differences in perspective, potential miscommunication, and build intercultural awareness (Ningrum & Tazqiyah, 2024).

4. Critical Reflective Dialogue

Students critically reflect on the relationship between language, Islamic values, and global issues through open and non-indoctrinative dialogue, thus forming critical intercultural awareness.

5. Intercultural Communicative Production

The actualization stage involves real cross-cultural communication practices that require linguistic skills, cultural adaptation, and social sensitivity, thus producing intercultural communicative competence as well as cultural mediation skills.

The implementation of an intercultural Arabic language pedagogical model is realized through an integrative, contextual, and reflective learning design by linking language materials to real socio-cultural situations, such as the use of authentic texts from contemporary traditions and discourses, dialogic discussions, and analysis of cultural meanings contained in language. The learning process is no longer centered on mastering structures alone, but is directed towards analytical, comparative, and reflective activities that actively involve students in understanding, critiquing, and comparing Arabic cultural practices with local and global cultures. Through activities such as issue-based discussions, reflective journals, role plays, and cross-cultural communication-based projects, students not only develop linguistic abilities but also increase intercultural awareness, critical thinking skills, and adaptive communication skills that are sensitive to cultural differences. Thus, the implementation of this model demonstrates the transformation of Arabic language learning from a structural approach to a more holistic system, where language functions as a medium for cultural interaction and reflection of values, thus producing students who are not only linguistically competent but also able to become critical and responsive intercultural subjects in facing global realities.

Novelty of the Proposed Model

The novelty of the proposed model lies in the operational integration of linguistic, cultural, and Islamic value aspects in a single, holistic, and systemic intercultural pedagogical system. *First*, this model reconstructs Arabic language learning from a structural approach to an intercultural approach that positions language as a dynamic socio-cultural practice. *Second*, this model develops the concept of Intercultural Communicative Competence popularized by Michael Byram by adding the dimension of Islamic values as a reflective framework, so that the resulting competence is not only communicative but also ethical and critical. *Third*, this model offers a systematic, five-stage operational mechanism, so that conceptual integration does not stop at the theoretical level, but can be implemented concretely and measurably in learning practice. Thus, the main novelty of this model lies not only in conceptual integration but in its ability to build operational relationships between language, culture, and values in a coherent, reflective, and

applicable intercultural learning cycle.

CONCLUSION

Based on the results of data reduction, content analysis, comparative analysis, conceptual interpretation, and the development of an intercultural pedagogical model, this study concludes that interculturality-based Arabic language pedagogy can be formulated as an integrative theoretical framework by synergizing linguistic, cultural, and Islamic value dimensions in a holistic, reflective, and contextual learning system. This pedagogical reconstruction is carried out through a paradigm shift from a structural approach to an intercultural approach that positions Arabic not only as a system of rules, but as a socio-cultural practice and a medium for civilizational dialogue capable of bridging Islamic traditions with a multicultural global reality. Through the integration of traditional texts and contemporary discourses, cross-cultural analysis, reflective dialogue, and the actualization of universal Islamic values such as tolerance, justice, and humanity, Arabic language learning is directed at building adaptive, critical, and ethical intercultural communicative competencies. The pedagogical implications of this approach are seen in the transformation of learning methods to be more dialogical, participatory, and experience-based; the development of contextual and multimodal materials; and the changing roles of teachers and students, where teachers function as facilitators of cultural dialogue and mediators of meaning, while students become active subjects capable of understanding, interpreting, and responding reflectively to cultural differences. Thus, intercultural Arabic language pedagogy not only produces linguistic skills but also fosters global awareness, cultural sensitivity, and cultural mediation skills relevant to the challenges of 21st-century education.

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