



## LANGUAGE ENVIRONMENT AS AN INVISIBLE CURRICULUM: RETHINKING ARABIC LEARNING THROUGH ALI AL-HADIDI'S LENS

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### ABSTRACT

*This study investigates the language environment (bi'ah lughawiyah) as an invisible curriculum in Arabic language learning through Ali Al-Hadidi's lens. The selected literature was examined using thematic synthesis and critical discourse analysis. The findings reveal that the language environment functions as an invisible curriculum that shapes learners' communicative competence, linguistic identity, disciplinary behavior, and cultural consciousness through everyday institutional practices. The study further demonstrates that Ali Al-Hadidi's educational thought implicitly reflects ecological and sociocultural approaches to language learning, emphasizing language habituation and collective interaction rather than grammar-centered instruction alone. This article contributes a new conceptual framework positioning the language environment as a curriculum ecosystem integrating formal instruction, social interaction, and institutional culture. The study concludes that the future of Arabic pedagogy in the post-method era depends on reconstructing immersive educational ecologies where language becomes a lived social and cultural experience.*

### ABSTRAK

*Penelitian ini mengkaji lingkungan bahasa (bi'ah lughawiyah) sebagai invisible curriculum dalam pembelajaran bahasa Arab melalui perspektif Ali Al-Hadidi. Literatur terpilih dianalisis menggunakan sintesis tematik dan analisis wacana kritis. Hasil penelitian menunjukkan bahwa lingkungan bahasa berfungsi sebagai invisible curriculum yang membentuk kompetensi komunikatif, identitas linguistik, perilaku disipliner, dan kesadaran kultural peserta didik melalui praktik keseharian institusi pendidikan. Penelitian ini juga menunjukkan bahwa pemikiran pendidikan Ali Al-Hadidi secara implisit merefleksikan pendekatan ekologis dan sosiokultural dalam pembelajaran bahasa yang menekankan pembiasaan bahasa dan interaksi kolektif, bukan hanya pengajaran berbasis tata bahasa. Artikel ini menawarkan kerangka konseptual baru yang menempatkan lingkungan bahasa sebagai ekosistem kurikulum yang mengintegrasikan pembelajaran formal, interaksi sosial, dan budaya institusi. Penelitian ini menyimpulkan bahwa masa depan pedagogi bahasa Arab di era post-method bergantung pada rekonstruksi ekologi pendidikan yang imersif sehingga bahasa menjadi pengalaman sosial dan kultural yang hidup.*

**Kata Kunci:** pembelajaran bahasa Arab; invisible curriculum; lingkungan bahasa; bi'ah lughawiyah;

## INTRODUCTION

Arabic language learning in contemporary educational discourse is no longer perceived merely as a process of transferring linguistic knowledge within classroom settings; rather, it is increasingly understood as a dynamic process of language acquisition shaped by social, cultural, and communicative environments. In this context, the language environment plays a strategic role in determining the success of Arabic learning, particularly in developing communicative competence, vocabulary acquisition, language habituation, and cultural internalization. Recent studies demonstrate that current trends in Arabic language education emphasize contextual, communicative, and socially situated approaches rather than traditional grammar-oriented instruction (Safrudin et al., 2024).

From the perspective of second language acquisition theory, the language environment functions as a natural medium through which learners continuously receive linguistic input through daily interactions (Nagoudi, E. M. B., et al. 2021). This perspective aligns with Vygotsky's sociocultural theory, which positions social interaction as a central foundation for cognitive and linguistic development. In Arabic language learning, the existence of a supportive linguistic environment becomes even more essential due to the complexity of Arabic linguistic structures, including phonological, morphological, syntactic, and diglossic characteristics between fusha and 'ammiyah. Consequently, successful Arabic learning cannot rely solely on formal classroom instruction but requires the establishment of a communicative ecosystem that enables authentic and sustainable language practice (Yunita et al., 2024).

The significance of the language environment was intensively elaborated by Ali Al-Hadidi, who regarded *bi'ah lughawiyyah* as a fundamental element in Arabic language education (Guellil, I. et al., 2019). According to Al-Hadidi, language cannot be effectively mastered merely through grammatical instruction; rather, it must be cultivated through interaction, habituation, and continuous communicative practices. This perspective suggests that the language environment operates as an invisible curriculum—a hidden pedagogical structure that implicitly shapes learners' linguistic competence, communicative attitudes, and language identity. The concept of invisible curriculum indicates that language learning extends beyond formal instructional processes and occurs through institutional culture, communicative discipline, linguistic symbols, peer interaction, and everyday social practices within educational environments.

Although numerous studies have examined language environments in Arabic learning contexts, most existing research primarily focuses on practical implementation such as language immersion programs, communicative teaching strategies, digital learning technologies, or assessments of language proficiency (Khusnadin et al., 2025). Research specifically investigating the language environment as a form of hidden curriculum based on Ali Al-Hadidi's perspective remains limited. This gap is significant because such an approach offers important theoretical contributions in explaining how institutional culture and social interaction function as implicit pedagogical instruments in shaping Arabic language acquisition.

Furthermore, recent developments in global Arabic language education research reveal a growing tendency to integrate linguistic, sociocultural, and communicative pedagogical approaches in constructing more authentic learning models (Zikriah & Mauludiyah, 2024). However, studies connecting classical theories of language environment with modern pedagogical concepts such as invisible curriculum remain underexplored. This research gap provides the primary rationale for the present study to reconstruct Ali Al-Hadidi's perspective on language environment within the framework of contemporary Arabic language pedagogy.

Based on these considerations, this study aims to analyze the role of the language environment as an invisible curriculum in Arabic language learning through Ali Al-Hadidi's perspective. The study is expected to contribute theoretically to the development of environmentally based Arabic pedagogy while strengthening learning models that emphasize not only linguistic mastery but also the formation of communicative culture and sustainable linguistic ecosystems. In addition, the findings are expected to provide a conceptual foundation for Islamic educational institutions in constructing more effective, integrative, and sustainable Arabic language environments.

## RESEARCH METHOD

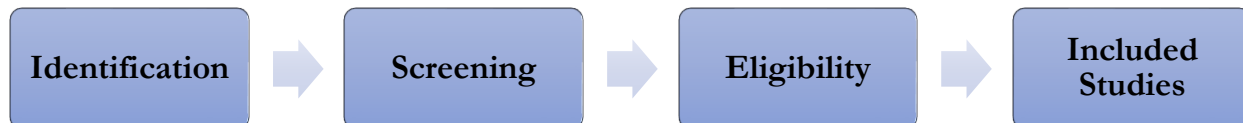
This study employed a Systematic Literature Review (SLR) design to critically reinterpret the concept of language environment as an invisible curriculum in Arabic language learning through the theoretical perspective of Ali Al-Hadidi. The study followed the Preferred Reporting Items for Systematic Reviews and Meta-Analyses (PRISMA) framework to ensure transparency, rigor, and replicability in the literature selection and analysis process (Zikriah & Mauludiyah, 2024). Recent studies emphasize that PRISMA-based reviews are increasingly significant in mapping conceptual trends and theoretical transformations within Arabic language education research (Arrifqi et al., 2026).

The data sources consisted of peer-reviewed journal articles, conference proceedings, and scholarly books published between 2020 and 2025 indexed in Scopus, Web of Science, DOAJ, and Google Scholar. The literature search used several keyword combinations, including "language environment," "invisible curriculum," "Arabic language learning," "*bi'ah lughawiyyah*," "immersive learning," and "Ali Al-Hadidi." The inclusion criteria covered studies discussing Arabic language pedagogy, sociolinguistic learning environments, curriculum ecology, hidden curriculum, and communicative language acquisition. Meanwhile, articles unrelated to Arabic education, lacking methodological clarity, or published in non-academic platforms were excluded (Nurhidayah & Wahyudi, 2025). Similar review procedures have recently been adopted in Arabic language education studies to synthesize emerging pedagogical paradigms and curriculum transformations (Rambe, 2026).

After the identification and screening stages, the selected studies were analyzed using thematic synthesis and critical discourse analysis. The thematic analysis aimed to classify recurring dimensions of language environment practices, including

communicative interaction, institutional culture, disciplinary habituation, linguistic immersion, and informal pedagogical transmission. Subsequently, critical interpretation was conducted to reconstruct how Ali Al-Hadidi's educational thought positions the language environment not merely as a supporting facility, but as an implicit curriculum shaping learners' linguistic behavior, identity formation, and communicative competence (Putra et al., 2026). Recent systematic reviews in Arabic education demonstrate that thematic synthesis is effective for identifying hidden pedagogical patterns and conceptual shifts in language instruction (Agustina et al., 2025).

Figure 1. PRISMA Flow Diagram of Literature Selection



To enhance analytical validity, this study applied source triangulation by comparing contemporary Arabic language education literature with classical and modern theories of language acquisition, immersive learning, and sociocultural pedagogy. The analysis focused on uncovering the epistemological relationship between language environment, institutional culture, and invisible curriculum formation in Arabic learning contexts, particularly within Islamic boarding school traditions and contemporary Arabic education institutions (Setiadi, F. M., et al. 2025). Through this approach, the study seeks to offer a conceptual contribution to the development of ecological and culture-based Arabic language learning frameworks in the post-method era. Recent literature indicates that immersive and environment-based learning models have become central discussions in contemporary language education research due to their strong influence on communicative competence and learner identity construction (Fernandes, F.A., et al. 2022).

Table 1. Mapping of Reviewed Literature and Research Focus

| No | Author(s)       | Year | Research Focus              | Method              | Main Findings                           | Relevance to Invisible Curriculum |
|----|-----------------|------|-----------------------------|---------------------|---|-----------------------------------|
| 1  | Fitri et al.    | 2026 | Arabic language environment | Qualitative         | Bi'ah improves communicative competence | Supports immersive learning       |
| 2  | Syifa et al.    | 2025 | Curriculum development      | SLR                 | Ecological curriculum needed            | Reinforces hidden curriculum      |
| 3  | Taufiqurrochman | 2025 | Environmental pedagogy      | Curriculum analysis | Language linked with culture            | Supports ecological framework     |

## RESULTS

The findings of this study reveal that the concept of language environment (bi'ah lughawiyah) in Arabic learning has gradually shifted from a supplementary linguistic facility into an implicit pedagogical system functioning as an invisible curriculum. The

reviewed literature consistently demonstrates that Arabic learning success is strongly influenced not only by formal classroom instruction but also by the sociolinguistic atmosphere constructed through institutional culture, daily communication patterns, disciplinary habituation, and symbolic linguistic practices within educational environments. Recent studies on Arabic language education indicate that communicative interaction and immersive environments significantly (Fitri et al., 2026) contribute to students' language acquisition and communicative competence development (Dinata et al., 2025).

The thematic synthesis identified five dominant dimensions constituting the invisible curriculum of Arabic language environments. First, the dimension of linguistic habituation, where repetitive exposure to Arabic expressions in daily activities creates subconscious language acquisition mechanisms. Second, the dimension of institutional discipline, in which language regulations, reward-punishment systems, and mandatory communication policies function as hidden pedagogical controls. Third, the dimension of symbolic culture, including Arabic signage, announcements, slogans, and ritual expressions that continuously shape learners' linguistic awareness. Fourth, the dimension of social interaction, where peer communication and teacher modeling become central mechanisms of language internalization. Fifth, the dimension of ecological immersion, which positions the educational environment itself as a living language laboratory (Dinata et al., 2025). Similar findings were emphasized in recent studies discussing Arabic language landscapes and communicative learning ecosystems in Islamic educational institutions (Fitri et al., 2026).

The analysis further reveals that Ali Al-Hadidi's perspective conceptually aligns with contemporary ecological and sociocultural theories of language learning. Although Al-Hadidi did not explicitly employ the terminology of "invisible curriculum," his educational thought strongly emphasizes the integration of language practice into learners' social environments. In this framework, language is not merely taught cognitively but cultivated culturally through continuous interaction and collective habituation. This finding confirms that Arabic learning effectiveness is deeply connected to environmental engineering rather than isolated instructional techniques (Syifa et al., 2025). Contemporary literature similarly argues that Arabic language curricula must move beyond grammar-oriented instruction toward contextual, immersive, and culture-based learning systems (Putra et al., 2026).

Another important finding indicates that the invisible curriculum embedded in language environments contributes not only to linguistic competence but also to identity formation, character development, and institutional ideology internalization. The reviewed studies demonstrate that Arabic language environments in pesantren and Islamic educational institutions function simultaneously as tools for communication, disciplinary formation, and symbolic representation of religious identity. Consequently, the language environment operates as a hidden pedagogical structure transmitting values, norms, and institutional culture beyond formal curricular documents (Husna et al., 2025). This confirms recent arguments that curriculum should be understood as a

multidimensional cultural process rather than merely a technical instructional framework (Hanifa & Ali, 2025).

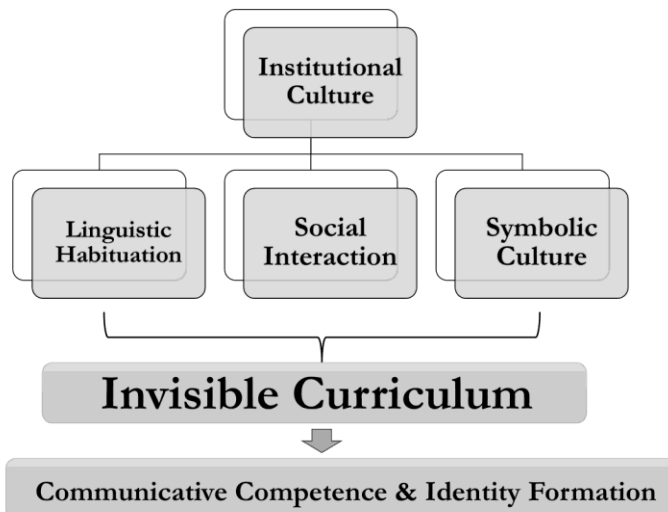
Table 2. Dimensions of Invisible Curriculum in Arabic Language Environment

| <b>Dimension</b>                | <b>Manifestation</b>      | <b>Educational Function</b> | <b>Impact on Learners</b> |
|---------------------------------|---------------------------|-----------------------------|---------------------------|
| <b>Linguistic Habituation</b>   | Daily Arabic interaction  | Language internalization    | Communicative fluency     |
| <b>Institutional Discipline</b> | Mandatory Arabic policy   | Behavioral regulation       | Consistency in practice   |
| <b>Symbolic Culture</b>         | Arabic signs/slogans      | Cultural immersion          | Identity formation        |
| <b>Social Interaction</b>       | Peer communication        | Natural acquisition         | Confidence building       |
| <b>Ecological Immersion</b>     | Arabic-speaking ecosystem | Continuous exposure         | Language sustainability   |

Furthermore, the literature review shows that contemporary Arabic language education increasingly adopts ecological and interdisciplinary paradigms. Several recent studies highlight the integration of environmental awareness, sociocultural engagement, and contextual learning into Arabic curricula, indicating a broader transformation in Arabic pedagogy from text-centered learning toward lived-language experiences (Taufiqurrochman, 2025). This shift reinforces the argument that the success of Arabic learning depends largely on how educational institutions construct immersive linguistic ecologies capable of transforming language into a social habitus rather than a mere academic subject.

Collectively, these findings position the language environment as a strategic epistemological foundation for reconstructing Arabic learning in the post-method era. Rather than functioning merely as a complementary program, the language environment emerges as an invisible curriculum that silently shapes learners' communicative competence, linguistic identity, social behavior, and cultural consciousness through everyday institutional practices. This study therefore proposes a reconceptualization of Arabic language learning in which immersive ecological environments become central components of curriculum design and educational transformation.

Figure 2. Conceptual Framework of Language Environment as Invisible Curriculum



## DISCUSSION

The findings of this study demonstrate that the concept of language environment (*bi'ah lughawiyah*) should no longer be understood merely as a complementary linguistic atmosphere surrounding Arabic instruction, but rather as an epistemological structure functioning as an invisible curriculum. This repositioning constitutes the central novelty of the study. Previous Arabic language learning research has predominantly framed language environment as a technical support system for improving speaking proficiency, vocabulary acquisition, or communicative practice (Fitri et al., 2026; Syifa et al., 2025). However, the present study extends this perspective by arguing that the language environment operates more profoundly as a hidden pedagogical mechanism that silently shapes learners' behavior, identity, discipline, worldview, and cultural consciousness through repetitive institutional practices. In this sense, Arabic learning is not solely produced through formal curricular transmission, but through the social ecology embedded within educational life itself.

This argument aligns with recent shifts in sociocultural and ecological language learning theories, which emphasize that language acquisition emerges through situated interaction, symbolic participation, and environmental immersion rather than isolated grammatical instruction (Fernandes et al., 2022). Nevertheless, this study offers a sharper conceptual contribution by integrating Ali Al-Hadidi's perspective into contemporary curriculum discourse. While modern literature often discusses immersive learning in technological or communicative terms, Ali Al-Hadidi's educational thought reveals a more holistic orientation in which language becomes inseparable from institutional culture and collective habituation. Thus, the novelty of this article lies in its reinterpretation of Al-Hadidi not simply as a theorist of Arabic pedagogy, but as an early conceptual architect of ecological and invisible curriculum-based language learning.

Another important contribution of this study is its critique of the dominant grammar-centered paradigm that still characterizes many Arabic learning institutions. The literature review indicates that numerous Arabic programs continue to prioritize formal linguistic mastery while neglecting the sociocultural dimensions of language

acquisition. As a consequence, learners often achieve theoretical competence without communicative fluency or linguistic identity formation. Recent studies similarly criticize the persistence of teacher-centered and text-oriented approaches in Arabic education, arguing that such paradigms limit authentic language engagement and contextual learning experiences (Putra et al., 2026; Nurhidayah & Wahyudi, 2025). In contrast, the findings of this study suggest that immersive language environments function as transformative pedagogical spaces where language is lived socially rather than merely studied academically. This implies that successful Arabic learning depends less on instructional quantity and more on environmental consistency and cultural internalization.

The discussion further reveals that the invisible curriculum embedded in language environments possesses strong disciplinary and ideological dimensions. The use of Arabic in institutional rituals, dormitory interactions, public announcements, and symbolic expressions creates a mechanism of cultural reproduction through which learners internalize institutional norms unconsciously. This finding resonates with hidden curriculum theory, which argues that educational institutions transmit values and behavioral structures beyond formal curricular documentation (Husna et al., 2025). However, this study advances the discussion by showing that in Arabic learning contexts—particularly within pesantren traditions—the invisible curriculum does not merely reinforce institutional discipline but also constructs linguistic identity and religious-cultural affiliation simultaneously. Consequently, Arabic functions not only as a medium of communication but as a symbolic marker of intellectual and spiritual belonging.

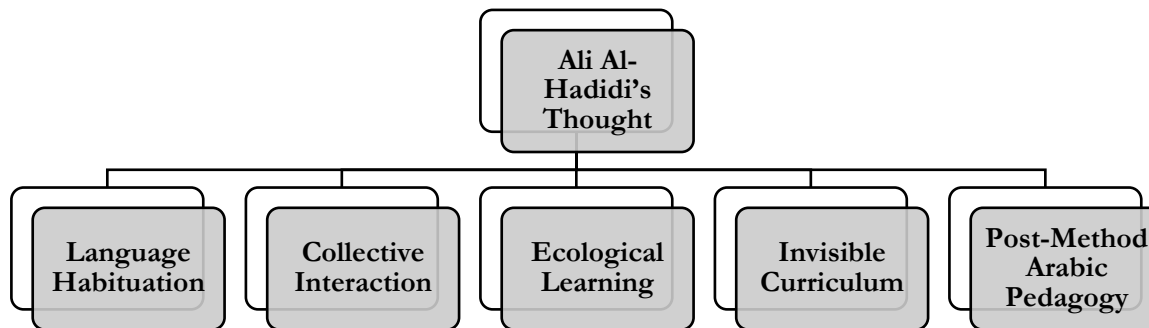
From a broader theoretical perspective, this study contributes to the ongoing post-method debate in language education. Contemporary scholarship increasingly recognizes that no single instructional method guarantees language learning success because sociocultural and ecological variables play equally decisive roles (Taufiqurrochman, 2025). Within this context, the present study proposes that the language environment should be conceptualized as a curriculum ecosystem rather than an extracurricular supplement. Such a perspective shifts the focus of Arabic pedagogy from classroom methodology toward institutional ecology, where architecture, routines, interaction patterns, symbolic culture, and communal practices collectively become pedagogical agents. This ecological reconceptualization represents a significant theoretical departure from conventional Arabic teaching models and provides a new framework for understanding immersive language learning in Islamic educational institutions.

Moreover, this study positions Arabic language environment discourse within the broader framework of educational sociology and curriculum studies. Most previous Arabic language studies remain pedagogically descriptive and rarely engage critically with curriculum theory. By introducing the concept of invisible curriculum into Arabic language learning discourse, this article opens interdisciplinary dialogue between Arabic pedagogy, curriculum studies, sociolinguistics, and educational anthropology. This

interdisciplinary positioning strengthens the article's novelty and scholarly significance because it moves Arabic education research beyond methodological pragmatism toward epistemological reconstruction. In Scopus-indexed scholarship, such theoretical repositioning is essential because high-impact studies are generally characterized not merely by empirical findings but by their ability to generate new conceptual frameworks and disciplinary conversations.

Finally, the findings imply that future Arabic curriculum development should prioritize immersive linguistic ecologies capable of integrating formal instruction with cultural habituation and institutional practice. Educational institutions should therefore redesign Arabic learning not only through syllabus revision but through environmental engineering strategies that transform everyday interaction into pedagogical experience. This includes the creation of communicative spaces, symbolic Arabic landscapes, collaborative language communities, and sustainable institutional language cultures. In this regard, the study argues that the future of Arabic learning lies not in methodological innovation alone, but in the reconstruction of educational ecosystems where language becomes a lived social reality. Such a proposition offers a strategic contribution to the future direction of Arabic language education research in the global post-method era.

Figure 3. Ali Al-Hadidi's Educational Lens in Contemporary Arabic Learning



## CONCLUSION AND IMPLICATIONS

This study concludes that the language environment (*bi'ah lughawiyyah*) in Arabic learning should be reconceptualized not merely as a complementary pedagogical facility, but as an invisible curriculum that silently structures learners' linguistic behavior, communicative competence, identity formation, and institutional culture. Through a systematic literature review interpreted through Ali Al-Hadidi's educational lens, the study demonstrates that Arabic acquisition is deeply shaped by ecological immersion, collective habituation, symbolic interaction, and sociocultural participation rather than formal instruction alone. The findings reveal that the effectiveness of Arabic learning emerges from the integration of language into the everyday institutional ecosystem where communication, discipline, and cultural practice continuously reproduce linguistic competence. This study therefore challenges the long-standing grammar-centered paradigm that has dominated Arabic education and proposes a shift toward ecological and culture-based language learning frameworks.

Theoretically, this article contributes a significant conceptual novelty by positioning the language environment as a curriculum ecosystem rather than an extracurricular support mechanism. While previous studies largely discussed *bi'ah lughawiyah* within technical or communicative dimensions, this study expands the discourse by integrating invisible curriculum theory, sociocultural learning perspectives, and ecological pedagogy into Arabic language education. In doing so, the article establishes a new interdisciplinary conversation connecting Arabic pedagogy with curriculum studies, educational sociology, and linguistic anthropology. The reinterpretation of Ali Al-Hadidi's thought further strengthens this contribution by demonstrating that his perspective implicitly anticipated contemporary ecological approaches to language learning long before such frameworks became globally prominent in educational discourse. Consequently, the study offers a fresh epistemological foundation for rethinking Arabic language education in the post-method era.

Practically, the findings imply that Arabic educational institutions – particularly *pesantren*, *madrasahs*, and Islamic universities – must redesign their learning orientation beyond classroom-centered instruction. Curriculum development should prioritize environmental engineering strategies capable of transforming daily interaction into sustained linguistic immersion. This includes the creation of institutional language policies, symbolic Arabic landscapes, communicative dormitory cultures, peer interaction systems, and integrated disciplinary practices that collectively sustain Arabic as a living social language. The study also suggests that educators should move beyond viewing Arabic as merely an academic subject and instead cultivate it as a sociocultural habitus embedded within institutional life. Such an approach has the potential to strengthen communicative fluency, learner identity, and long-term language sustainability simultaneously.

Finally, this study opens important directions for future research in Arabic language education. Since the present study is conceptual and literature-based, future empirical investigations are needed to examine how invisible curriculum mechanisms operate in specific institutional contexts and how they influence learners' linguistic performance, identity negotiation, and social behavior longitudinally. Comparative studies across *pesantren*, Islamic universities, and international Arabic learning centers may further enrich understanding of ecological language learning models in diverse sociocultural settings. In the broader context of global education, this study argues that the future of Arabic pedagogy lies not in methodological competition, but in the reconstruction of educational ecologies where language becomes a lived cultural experience. Such a perspective positions Arabic learning as a dynamic process of social participation and cultural formation rather than merely linguistic transmission.

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