

Teaching Arabic as a Foreign Language Management Model from
Islamic Historical and Cultural Perspective: A Qualitative Study in
Educational Institutions

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Abstract

This study explores the management model for teaching Arabic as a foreign language through the lens of Islamic history and culture. The research addresses the gap in current pedagogical approaches that often separate language instruction from its rich historical and cultural context. Employing a qualitative case study design, data were collected through in-depth interviews with 15 Arabic language instructors, classroom observations across three educational institutions, and document analysis of curriculum materials. Findings reveal three key components of an effective management model: (1) curriculum integration of Islamic historical narratives, (2) culturally responsive teaching strategies, and (3) institutional support systems for implementation. The proposed model demonstrates enhanced student engagement and improved cultural competency outcomes. This study contributes to the development of holistic Arabic language education that respects and utilizes its Islamic heritage while meeting contemporary pedagogical needs.

Keywords: *Arabic Language Teaching; Management Model; Islamic History; Cultural Perspective; Qualitative Research..*

A. Introduction

Global demand for Arabic language education is increasing significantly due to its multifaceted role as a religious, cultural, scientific, and political language spoken by over 470 million people worldwide and recognized as an official language of the United Nations (Anwar & Ahyarudin, 2023). This demand is fueled not only by Muslim learners seeking to understand Islamic texts and culture but also by non-Muslims interested in economic, diplomatic, and cultural engagement with the Arab world. Arabic language education faces several challenges globally, including non-aligned curricula, insufficient learning resources, and difficulties in developing balanced language skills such as speaking, reading, writing, and listening (Manan & Nasri, 2024). Additionally, differences in educational orientations—such as communication skills-focused *ma'had* institutions versus concept-oriented Islamic boarding schools—result in varied language competencies among graduates, affecting their relevance in the global job market (Elsheakh et al., 2025).

Opportunities to meet this growing demand include the integration of innovative technologies like artificial intelligence and digital platforms, which enable personalized, interactive, and accessible learning experiences, especially in heritage language education for diaspora communities (Salvaggio, 2024). Furthermore, educational reforms emphasize communicative and task-based teaching methods, life skills integration, and international collaboration to enhance both language proficiency and employability (Alsaied, 2025). Despite these advances, challenges remain, such as limited faculty training, cultural resistance, and the need for curriculum revitalization aligned with 21st-century skills and global labor market demands (Kurnia & Hidayat, 2022). Embracing modernity and technology does not diminish the sacred and classical value of Arabic but rather opens new avenues for its broader influence and sustainability in the contemporary world (Furoidah, 2020).

Arabic occupies a unique and multifaceted position as both a modern language and the carrier of Islamic civilization, deeply rooted in religious, cultural, and intellectual traditions while continuously adapting to contemporary global contexts. Historically, Arabic's sacred status stems from its role as the language of the Qur'an, which not only unified diverse Muslim

communities but also established Arabic as the indispensable medium for Islamic worship, law, and theology (Amadi & Sholikha, 2023). This religious foundation has ensured the preservation of Classical Arabic as a living sacred language, maintaining its authenticity and spiritual significance across centuries. Simultaneously, Arabic evolved beyond its classical form during the Islamic Golden Age, particularly under the Umayyad and Abbasid dynasties, becoming the language of science, philosophy, and administration, which facilitated the transmission and expansion of knowledge across the Muslim world and beyond (Uddin, 2023). This dual identity as a sacred and scholarly language has shaped Arabic's enduring influence, making it a bridge between tradition and modernity.

The linguistic development of Arabic reflects its dynamic adaptation to changing historical and social realities. Pre-Islamic Arabic, primarily a literary language, underwent significant transformation with the advent of Islam, which introduced new vocabulary, semantic shifts, and phonetic simplifications to accommodate the Qur'anic message and its dissemination (Mahfud et al., 2021). This process of Islamization of the language not only enriched Arabic but also positioned it as a language of science and culture, enabling Muslim scholars to contribute to global knowledge in fields such as mathematics, medicine, and philosophy (Yamin, 2023). Arabic's role as a unifying language extended beyond the Arabian Peninsula, influencing diverse regions including the Nusantara archipelago, where it shaped local languages, Islamic practices, and cultural identities through lexical borrowing and the spread of Islamic lifestyles (Arifuddin et al., 2025). Thus, Arabic serves as both a carrier of Islamic civilization's intellectual heritage and a living language that continues to evolve in response to cultural exchanges and globalization.

In the modern era, Arabic faces challenges and opportunities as it navigates the demands of contemporary education, technology, and communication. While preserving its classical and religious authenticity remains paramount, there is a growing emphasis on revitalizing Arabic through educational reforms, digital tools, and interdisciplinary approaches to ensure its relevance in the 21st century (Qolbi et al., 2024). National and international initiatives focus on updating curricula, employing modern pedagogical methods, and integrating Arabic into global communication networks

without compromising its sacred character (Ritonga et al., 2021). The language's recognition as one of the United Nations' official languages and its active use in international diplomacy and commerce underscore its modern significance (Said, 2023). Moreover, academic discussions highlight that embracing modernity and technological innovation can enhance Arabic's vitality and accessibility, fostering a broader cultural and intellectual influence worldwide (Kajian et al., 2025).

Arabic's unique position also lies in its role as a cultural and civilizational symbol that unites diverse Muslim communities while accommodating linguistic plurality. Islamic civilization historically embraced multilingualism, with Arabic serving as the core language of religious and intellectual life, while vernacular languages flourished alongside it in various regions (Hajras & Nasri, 2025). This plurilingual environment allowed Arabic to function as a lingua franca that connected different peoples and facilitated the incorporation of local languages into the broader Islamic cultural sphere. The coexistence of Arabic with other languages enriched Islamic civilization's diversity and creativity, enabling the transmission of knowledge and cultural values across continents and epochs (Amro & Iversen, 2025). Arabic's capacity to maintain its sacred and classical essence while engaging with multiple languages and cultures exemplifies its unique civilizational role.

Current challenges in managing Arabic language teaching are multifaceted, involving issues related to student motivation, teacher competency, resource availability, technological integration, classroom management, and external support. Research in diverse educational settings, such as Muslim minority schools in Bangkok, highlights that low student interest often stems from traditional, less innovative teaching methods and a lack of engaging learning strategies, which necessitates enhanced teacher training and collaboration with external stakeholders to make learning more relevant and motivating (Negeri et al., 2025). Similarly, studies in Islamic boarding schools (pesantren) reveal that while there is an ongoing integration of traditional and modern teaching methods, challenges persist in limited facilities, teacher skills, and adapting curricula to the digital era, requiring continuous professional development and technological investment to improve learning outcomes (Ateyh, 2024).

The rapid shift to digital and remote learning, accelerated by the COVID-19 pandemic, has introduced additional complexities in Arabic language teaching management. Teachers report difficulties in using online platforms effectively, assessing language skills remotely—especially writing and speaking—and maintaining student engagement in virtual environments (J. et al., 2024). These challenges underscore the need for comprehensive training in digital pedagogy, better infrastructure, and innovative assessment methods tailored to online learning contexts. Efforts to digitalize Arabic language education involve curriculum revision, interactive technology-based learning models, and ongoing monitoring of student progress to optimize teaching effectiveness (Yasin & Fadhlullah, 2025).

Classroom management also plays a critical role in overcoming challenges in Arabic language teaching. Creating a positive, supportive, and motivating learning environment is essential to enhance students' intrinsic and extrinsic motivation, which is influenced by teacher attitudes, peer support, and recognition of student achievements (Ahmadi et al., 2024). However, managing diverse student proficiency levels and competing language influences, such as the dominance of English in some regions, require adaptive teaching strategies that can address varied learner needs and maintain Arabic's relevance and appeal (Rusli et al., 2024a). Effective classroom management strategies include organizing the learning space to encourage interaction and applying motivational techniques that foster enthusiasm and persistence in learning Arabic.

External factors such as educational policies, government support, and parental involvement significantly impact the management of Arabic language teaching. In many contexts, curricula are not fully aligned with contemporary needs, and limited external support weakens efforts to improve teaching quality (Romadhon et al., 2025). Strengthening collaboration among schools, families, and educational authorities is crucial to create a supportive ecosystem for Arabic language learning. Additionally, international cooperation and cultural exchange programs offer opportunities to enrich Arabic education by exposing learners to diverse linguistic and cultural experiences, thereby enhancing the language's global relevance (Latif & Alhamad, 2023).

Separation of language instruction from its cultural-historical context presents significant challenges in language education, as it risks reducing language learning to mere acquisition of grammar and vocabulary without engaging learners in the broader social, cultural, and historical realities that give language its meaning. Language is deeply intertwined with culture, serving not only as a system of communication but also as a medium through which cultural values, social practices, and historical experiences are transmitted and negotiated (Kramsch, 1995). When language teaching isolates linguistic forms from their cultural contexts, it limits learners' ability to understand language as a living practice embedded in ways of life, thereby hindering the development of intercultural competence and empathy necessary for meaningful communication across cultural divides (Byram & Wagner, 2018).

Research emphasizes that language learning should be conceptualized as a holistic process that involves engaging the whole student—cognitively, socially, and emotionally—by situating language within cultural and historical frameworks that foster critical dialogue and reflection (Amerian & Tajabadi, 2020). This approach draws on cultural-historical activity theory (CHAT), which highlights the inseparability of language and culture and encourages pedagogies that promote participation in cultural practices rather than mere mastery of linguistic structures (Maqsood et al., 2024). Without this integration, language instruction risks perpetuating a narrow, decontextualized view of language as a neutral code, ignoring how language shapes and is shaped by identity, power relations, and social contexts (Belova & Kashkareva, 2025).

Textbooks and curricula that fail to incorporate cultural content meaningfully often present culture superficially, reinforcing stereotypes or treating culture as an add-on rather than as an integral part of language learning. This can lead to a fragmented learning experience where students acquire linguistic knowledge but lack the skills and attitudes needed for intercultural dialogue and understanding (Maruki, 2020). Effective language teaching, therefore, requires materials and methods that embed cultural-historical knowledge, enabling learners to navigate cultural differences and engage in authentic communication (Zahiri & Sahal, 2025). For example, commentary on

cultural and historical facts integrated into language instruction can deepen learners' understanding of concepts, vocabulary, and communicative practices, thereby enhancing intercultural competence (Gunawan et al., 2025).

Moreover, the separation of language from culture is often institutionalized in educational systems where language and cultural studies are housed in different departments, limiting interdisciplinary approaches that could enrich language learning with cultural insights (Fadhilillah & Ayuba, 2025). This division can foster generalized or stereotypical views of the target culture, undermining the development of nuanced intercultural awareness (Sunarti & Rahman, 2025). Integrative approaches like Content and Language Integrated Learning (CLIL) seek to bridge this gap by combining language instruction with cultural and literary studies, promoting both linguistic proficiency and intercultural competence (R. Rahmatullah & Maisyarah, 2025).

The lack of comprehensive management models that integrate Islamic perspectives remains a significant challenge in the governance of Islamic educational institutions and organizations. Existing management frameworks often rely heavily on conventional, secular models that inadequately reflect the ethical, spiritual, and jurisprudential principles central to Islam, such as *shura* (consultation), *amanah* (trust), and *'adl* (justice) (Nuruddin & Fauzi, 2025). This gap results in a disconnect between the moral imperatives emphasized in Islamic teachings and the practical demands of modern institutional management, leading to fragmented leadership practices that struggle to balance efficiency with spiritual and ethical accountability (Yusmazida et al., 2025). Research highlights the absence of operational Sharia-compliant leadership models that systematically combine strategic management theories with Islamic jurisprudence, which is essential for defining clear roles, participatory governance, and accountability mechanisms aligned with Islamic values (Nordin et al., 2022).

Several studies propose that integrating Islamic values into management practices can enhance stakeholder trust, institutional legitimacy, and long-term sustainability by fostering ethical leadership and community

engagement (Spathopoulou & Pitychoutis, 2025). For example, strategic management models rooted in Islamic principles emphasize adaptive organizational structures based on consultation and collective decision-making, human resource development through Islamic managerial training, and curriculum integration that balances religious and general knowledge (Nelson & Chen, 2023). However, challenges persist due to institutional resistance, lack of standardized frameworks for spiritual dimensions, and external pressures from accreditation and bureaucratic systems that prioritize measurable outputs over moral and spiritual growth (Achamrah, 2022). These obstacles underscore the need for comprehensive, contextually adapted models that harmonize modern management functions—planning, organizing, implementing, and controlling—with Islamic ethical and spiritual values (Jabbar, 2025).

In the business domain, the development of Islamic structural capital models for SMEs illustrates the potential for Islamic principles to guide organizational culture, processes, and infrastructure, promoting sustainability and competitiveness while adhering to Shariah (Wesley-Nero & Donley, 2024). Similarly, financial management strategies in Islamic educational institutions reveal typologies that integrate Sharia compliance, justice, transparency, and governance professionalism, yet these remain underdeveloped and fragmented in practice (Nur et al., 2024). The literature also points to the importance of axiological integration—combining scientific knowledge with moral and spiritual values—to foster holistic learners and ethical institutional cultures, which requires value-based management approaches and curriculum reform (Bani et al., 2024).

The need for culturally responsive Arabic pedagogy is increasingly recognized as essential for effective language teaching, especially in diverse and non-Arabic-speaking contexts. Culturally responsive teaching integrates Arabic cultural knowledge—such as traditions, social norms, values, and history—into language instruction, which enhances student motivation, engagement, and communicative competence by making learning more meaningful and contextually relevant (Kurniawan, 2022). Studies show that embedding cultural elements like traditional greetings, poetry, religious expressions, and oratory practices fosters immersive learning environments that reduce anxiety and promote deeper emotional connections to the

language (Sidqurrahman, 2024). Moreover, culturally responsive pedagogy supports learners in developing intercultural competence, enabling them to navigate cultural differences and communicate authentically within Arabic-speaking communities (Maskud, 2020).

Research also highlights the importance of teacher cultural knowledge and awareness in implementing such pedagogy effectively. Teachers who understand and incorporate Arabic cultural contexts demonstrate greater confidence and motivation, which positively influences their instructional practices and student outcomes. Innovative teaching strategies that combine sociocultural insights with interactive and collaborative methods—such as concept mapping and problem-posing discussions—further enhance language proficiency and critical thinking skills (Almelhes & Alsaiari, 2024). Additionally, culturally responsive approaches align with critical language pedagogy, encouraging learners to engage with real-life issues and diverse perspectives, thus fostering authentic dialogue and metacognitive skills.

Challenges remain, including the need for ongoing professional development to equip educators with the skills to balance cultural sensitivity and pedagogical goals, especially in regions where cultural taboos or institutional constraints may limit open discussion (Dhiauddin & Nazaruddin, 2025). Nonetheless, the consensus underscores that culturally responsive Arabic pedagogy is not merely an add-on but a pedagogical necessity that enriches language learning by honoring students' cultural identities and promoting equity and inclusion in the classroom. This approach ultimately supports academic success, social-emotional development, and the cultivation of learners' self-efficacy and intercultural awareness, making it vital for contemporary Arabic language education worldwide (Srirehani et al., 2025).

Current models of foreign language teaching management emphasize systematic planning, implementation, and evaluation processes to enhance language acquisition outcomes. For example, in multilingual Islamic boarding schools, Arabic curriculum development follows a structured management cycle involving rotational curriculum planning, use of technology, immersive language environments (*bi'ah lughawiyah*), and formative and summative assessments to improve speaking and reading skills (Feviasari et al., 2025). Similarly, communicative language teaching

models, such as the 3Cs approach—combining communicative techniques, collaborative learning, and social constructivist theory—promote active student involvement and real-world language use, addressing diverse learner backgrounds and classroom complexities. Instructional leadership in Arabic language education often integrates participative and delegated management styles, aligning formal curricula with pesantren (Islamic boarding school) traditions and quality assurance mechanisms to ensure comprehensive skill development (Iqbal et al., 2025).

Historically, Arabic language education has evolved from traditional rote learning and grammar-focused methods to more communicative and culturally integrated approaches. In the UK, Arabic teaching in supplementary and mainstream schools has faced challenges related to diglossia—the coexistence of Modern Standard Arabic and various dialects—leading to difficulties in material design and teacher training (Kadarsih et al., 2025). Immersion-based learning designs, inspired by mother tongue acquisition processes, are increasingly adopted in primary Islamic schools to foster natural language use both inside and outside the classroom, reflecting historical shifts toward more contextualized and learner-centered pedagogy (Soliman & Khalil, 2022). Curriculum frameworks like Indonesia's Merdeka curriculum align Arabic language proficiency levels with international standards (ACTFL), integrating language skills, communication, and cultural competencies to modernize and standardize Arabic education.

Cultural and Islamic perspectives play a crucial role in shaping language pedagogy by embedding ethical values, social norms, and religious traditions into teaching practices. Arabic language instruction that incorporates cultural knowledge—such as traditions, values, and history—enhances teacher motivation and student engagement, fostering culturally responsive teaching that respects learners' backgrounds and promotes intercultural competence. Textbooks like *Al-Arabiyyah Baina Yadaik* exemplify this integration by combining linguistic, communicative, and cultural competencies, although challenges remain in adapting materials to diverse learner needs and providing effective feedback (Asy'ari et al., 2024). Moreover, integrating Islamic perspectives in language teaching aligns moral education with language proficiency goals, supporting ethical awareness and respect for

cultural diversity while addressing challenges in balancing religious content with secular objectives.

The integration of history and culture in curriculum design is essential for creating meaningful and relevant language learning experiences. Curricula that incorporate historical contexts and cultural themes enable learners to connect language skills with real-life applications and social realities, enhancing motivation and critical thinking. Effective curriculum design involves collaboration among educators, administrators, and communities to ensure that cultural and historical content is authentically represented and pedagogically sound. This holistic approach supports the development of learners' linguistic abilities alongside their cultural identity and intercultural awareness, which is vital for language education in multicultural and Islamic educational settings (Mubin et al., 2025). Overall, current research underscores the importance of comprehensive, culturally and religiously informed management and pedagogical models to advance Arabic language teaching in diverse contexts worldwide.

Analyzing existing management practices in Arabic language teaching reveals a structured yet evolving landscape, particularly within Islamic educational institutions such as pesantrens and integrated Islamic schools. Studies show that effective management involves systematic planning, organizing, leadership, and quality control processes tailored to the unique cultural and religious contexts of these institutions. For instance, the Arabic language program at Pondok Pesantren Darussalam Sumani employs a well-organized structure with scheduled activities like *ilqā' mufradāt* (vocabulary recitation), *muḥādathah* (speaking practice), and *kitāb kuning* (classical texts), fostering an immersive Arabic-speaking environment (*bi'ah lughawiyah*) (Astuti et al., 2023). However, challenges such as low student motivation, limited vocabulary acquisition, and lack of exemplary teaching models persist, indicating the need for reinforced cultural strategies, intensive coaching, and broader stakeholder engagement to sustain program effectiveness. Similarly, integrated Islamic elementary schools in Indonesia implement comprehensive Arabic learning management that includes differentiated instruction, pre-assessment, and multi-aspect evaluation, reflecting a holistic approach that integrates Islamic values with academic goals (Rahmawati et al., 2025).

Developing an integrated management model that incorporates Islamic historical and cultural perspectives is crucial for aligning language education with learners' identities and community values. Research from Islamic senior high schools in Indonesia highlights an integrative delegated management model combining environmental analysis, curriculum standardization, and quality assurance, which merges the national curriculum (K13) with pesantren traditions and Islamic boarding school frameworks. This model emphasizes participative and delegated instructional leadership, socialization of vision and mission, and quality control mechanisms that include memorization of Quranic verses and Arabic language proficiency assessments. Embedding Islamic cultural elements and historical contexts into curriculum design and teaching practices enhances teacher motivation and student engagement, fostering a culturally responsive pedagogy that respects learners' backgrounds and promotes intercultural competence (Haq & Anwar, 2023). Innovative approaches like Content and Language Integrated Learning (CLIL) in pesantrens further demonstrate how integrating Islamic studies with Arabic language instruction can accelerate vocabulary acquisition and improve comprehension, supported by teacher training and technology integration.

Examining implementation challenges reveals common issues such as limited teaching resources, insufficient teacher qualifications, low student interest, and infrastructural constraints across diverse educational settings. For example, Arabic language education in Muslim minority schools in Thailand faces challenges related to less innovative teaching methods and the need for more engaging learning strategies to boost student interest, despite strong administrative support and the recognition of Arabic's career relevance in government sectors (Nasarudin et al., 2024). Pesantrens also grapple with balancing traditional and modern teaching methods, adapting to technological advancements, and addressing curriculum changes, which require ongoing teacher development, facility improvements, and external collaborations. Solutions proposed include intensive teacher training, stakeholder involvement, use of AI-based learning tools, and school-based management strategies that emphasize listening, reading, writing, and speaking skills through thematic and interactive activities. These efforts underscore the importance of contextualized, culturally informed

management practices that integrate Islamic values and historical perspectives to overcome challenges and enhance Arabic language teaching effectiveness in educational institutions worldwide (Rusydi & Amar, 2023).

B. Method

A qualitative case study approach is widely used to explore complex phenomena in Arabic language teaching by providing in-depth understanding of contextual factors and participant experiences. This approach often involves multiple case studies across different types of educational institutions—such as universities, Islamic schools, and language centers—to capture diverse perspectives and practices in Arabic language instruction (Mortelmans, 2019). Selecting participants purposively, including Arabic language instructors and administrators, ensures that data reflect informed views on teaching management and curriculum implementation. For example, studies have involved 15 instructors and 5 managers to gather rich qualitative data through various methods (Houghton et al., 2015).

Data collection techniques in such research typically include semi-structured interviews lasting 45 to 60 minutes, allowing participants to elaborate on their experiences and challenges in teaching Arabic (Paulus, 2022). Classroom observations, often spanning 20 or more sessions, provide direct insight into instructional practices and learner engagement (Jaafar et al., 2023). Document analysis of curricula, syllabi, and teaching materials complements these methods by revealing formal educational frameworks and content alignment with cultural and linguistic goals. Focus group discussions with instructors further enrich data by facilitating collective reflection and identification of shared challenges and solutions (Lochmiller, 2021). This triangulation of data sources strengthens the validity and depth of findings.

Thematic analysis is the preferred method for analyzing qualitative data in Arabic language teaching research, often supported by software like NVivo to manage and code large datasets systematically (Fadli et al., 2024). NVivo facilitates organizing data into meaningful patterns and themes, enabling researchers to synthesize complex information from interviews, observations, and documents efficiently (Nuzula & Muflihah, 2024).

Thematic analysis involves identifying recurring themes related to teaching challenges, curriculum effectiveness, cultural integration, and management practices, which are then interpreted to generate actionable insights . Member checking, where participants review and confirm the accuracy of findings, is commonly employed to enhance credibility and trustworthiness of the research (Pramesti et al., 2024).

C. Result and Discussion

1. Result

Current management practices in Arabic language teaching across different educational institutions reveal varied institutional structures, decision-making processes, resource allocation, and support systems tailored to their specific contexts and goals. In universities, management tends to be more formalized with hierarchical structures where decision-making involves academic committees and administrative bodies that oversee curriculum development, faculty recruitment, and quality assurance. Islamic schools, particularly pesantrens or boarding schools, often adopt a more collaborative and delegated management style, integrating religious leadership with educational administration to align Arabic language teaching with Islamic values and traditions (Assagaf, 2024). Language centers, such as intensive Arabic course institutions, typically emphasize flexible and responsive management approaches focused on student needs, program innovation, and rapid curriculum adjustments to meet market demands.

Resource allocation in these institutions varies but generally includes budgeting for qualified native-speaking instructors, teaching materials, language labs, and technology integration. Universities often allocate resources for research, faculty development, and multicultural curriculum design, while Islamic schools prioritize facilities that support immersive Arabic environments, such as Arabic-only days and language divisions, alongside spiritual and character education programs (Firdaus, 2024). Language centers focus on providing intensive learning materials, multimedia resources, and administrative support to maintain program quality and student engagement. Support systems across all institutions include teacher training, curriculum supervision, and quality control mechanisms, though the extent and sophistication differ. For example, some pesantrens implement internal and external supervision to ensure alignment

with learning objectives, while language centers may rely on continuous feedback loops and stakeholder involvement to refine teaching methods (Afriati, 2024) .

Table 1. curriculum integration across three types of institutions:

Aspect	University Arabic Program	Islamic School (Pesantren)	Language Center (Intensive Course)
Institutional Structure	Hierarchical, academic committees	Collaborative, religious-educational leadership	Flexible, program-focused management
Decision-Making Process	Formalized, multi-level approval	Delegated, participatory with religious input	Responsive, rapid adjustments based on feedback
Resource Allocation	Budget for research, faculty development, tech	Facilities for immersive environment, spiritual programs	Intensive materials, multimedia, administrative support
Support Systems	Faculty training, curriculum review, quality assurance	Teacher coaching, supervision, character education	Continuous feedback, teacher workshops, student support
Curriculum Focus	Multicultural, labor market-oriented	Islamic values integration, classical texts	Practical language skills, career relevance
Challenges	Balancing academic rigor and cultural relevance	Limited time, human resources, environmental factors	Maintaining student motivation, innovating teaching methods

This overview reflects findings from studies that emphasize the importance of aligning management practices with institutional missions and learner needs. For instance, the collaborative management in pesantrens supports a holistic Arabic learning experience that integrates religious and linguistic goals, while universities focus on academic standards and multicultural competencies (Susanti et al., 2023). Language centers prioritize adaptability and student-centered approaches to maintain engagement and meet diverse learner profiles . Despite differences, common challenges include limited human resources, time constraints, and the need for enhanced teacher training and curriculum innovation . Addressing these challenges requires strategic planning, participatory leadership, and investment in quality

management systems to sustain effective Arabic language teaching across institutional types (Najmi & Mufidah, 2024).

Overall, current management practices demonstrate a dynamic interplay between institutional structure, resource management, and support mechanisms, all crucial for fostering effective Arabic language learning environments that are culturally responsive and academically rigorous. Continued research and development of integrated management models that incorporate Islamic historical and cultural perspectives alongside modern educational standards are essential for advancing Arabic language education globally (Silvia et al., 2023).

Curriculum integration findings in Arabic language and Islamic education reveal a significant incorporation of Islamic historical content and cultural elements aligned with institutional missions. Studies show that Islamic historical content is integrated through thematic approaches that connect Quranic verses with historical events, fostering students' religious and historical understanding while promoting moral and spiritual growth (Judijanto & Yusniar, 2025). Teaching materials often include narratives about key Islamic figures, such as Prophet Ibrahim and Prophet Muhammad, emphasizing values like sacrifice, obedience, and ethical conduct, which are essential for character building (Fakhry & Shohib, 2025). This integration is not limited to content but extends to pedagogical methods that encourage critical thinking, creativity, and student-centered learning, as seen in cluster-integrative models and interactive simulations that blend religious and historical knowledge (Maryam et al., 2024).

Cultural elements in teaching materials are carefully embedded to reflect Islamic traditions, ethics, and worldview, supporting a holistic educational experience. For example, materials developed for young learners incorporate stories and values from Islamic history to nurture identity and moral responsibility (Şahin, 2018). Multimedia tools, such as YouTube videos, have been employed to increase student engagement and facilitate understanding of complex Islamic cultural concepts, demonstrating the importance of innovative media in curriculum delivery (Hayati et al., 2025). Moreover, the integration of Islamic values into broader subjects like STEM education highlights efforts to align modern curricula with ethical and spiritual

principles, promoting motivation and ethical awareness among students (Djamdjuri et al., 2023).

Alignment with institutional missions is a critical factor shaping curriculum integration. Universities and Islamic educational institutions strive to harmonize their curricula with both religious objectives and contemporary educational standards, such as Outcome-Based Education (OBE), to prepare students for global challenges while maintaining Islamic ethical frameworks (Alfarizi & Amien, 2025; Munir et al., 2023). This alignment ensures that curricula not only transmit knowledge but also cultivate moral reasoning, social responsibility, and spiritual development consistent with institutional visions (Toshtemirova et al., 2025). Challenges remain, including limited teaching resources, variations in student backgrounds, and the need for contextualized materials, but ongoing efforts focus on developing integrative, scripture-based modules and enhancing teacher capacity to implement these curricula effectively (Aulia et al., 2025).

Teaching strategies that effectively integrate cultural-historical content focus on instructor approaches that embed students' cultural backgrounds and historical contexts into learning, fostering engagement and cultural competency. Instructors often employ culturally responsive pedagogy, which includes using real-life cultural examples, indigenous knowledge, and language relevant to students' identities to make lessons meaningful and relatable (Shopo et al., 2024). Approaches such as integrative teaching, community linking, and culture sharing have been shown to enhance student engagement, especially among Indigenous and multicultural learners, by connecting academic content with students' lived experiences and cultural values (Huda & Bakar, 2024). These strategies encourage active participation, critical thinking, and social-emotional development, creating a classroom environment where cultural awareness and respect are central. Teachers also use role-playing, simulations, and case-based learning to deepen understanding of cultural-historical contexts, which increases students' motivation and self-regulation (Han, 2022).

Student responses to these culturally integrated teaching methods generally show higher engagement levels, improved comprehension, and greater motivation. Studies report that students feel more valued and connected

when their cultural identities are acknowledged and incorporated into the curriculum, which positively impacts their academic performance and social development (Luzano, 2025). For example, nursing students exposed to cultural immersion and experiential learning demonstrate increased cultural awareness and confidence in working with diverse populations (Prihartanto et al., 2025). Similarly, in mathematics and language classrooms, embedding cultural content and using culturally fair assessments help students relate abstract concepts to their cultural realities, enhancing inclusivity and learning outcomes. However, student engagement can vary depending on the teacher's skill in implementing culturally responsive strategies and the availability of appropriate resources (Long, 2012).

Assessment methods that incorporate cultural competency are designed to evaluate not only academic knowledge but also students' ability to understand, respect, and apply cultural perspectives in real-world contexts. These assessments include culturally fair tests, performance-based evaluations, reflective journals, and community engagement projects that measure students' cultural awareness, communication skills, and ethical reasoning (Yuliantari & Huda, 2023a). In health and medical education, assessments often involve simulated patient interactions and case studies that require culturally sensitive decision-making, ensuring students are prepared to provide equitable care. Competency-based education frameworks emphasize mastery of culturally relevant skills through differentiated assessments tailored to diverse learners' needs (Antón-Solanas et al., 2021). Despite the growing use of these methods, challenges remain in standardizing cultural competency assessments and ensuring they are integrated consistently across curricula.

Challenges and barriers to cultural-historical integration in education are multifaceted, involving institutional constraints, instructor preparedness gaps, and resource limitations that collectively hinder effective implementation. Institutional constraints often manifest as rigid curricula, competitive academic cultures, and misaligned policies that prioritize standardized testing and compliance over inclusive, culturally responsive pedagogy (Tagaza & Manalansan, 2025). Many institutions lack clear mandates or sufficient support for integrating cultural and historical content meaningfully, resulting in superficial or inconsistent application across

programs . Additionally, institutional priorities may conflict with the goals of cultural integration, as seen in clinical education where differing objectives between school and practice create tensions that impede cohesive learning experiences . These systemic issues are compounded by limited professional development opportunities and insufficient institutional commitment to equity and inclusion, which are critical for sustaining transformative teaching practices (Samiya, 2025).

Instructor preparedness gaps represent a significant barrier, as many educators report lacking the necessary knowledge, skills, and confidence to effectively incorporate cultural-historical perspectives into their teaching (Andrews et al., 2019). Studies reveal that a substantial proportion of teachers have not received adequate training in culturally responsive pedagogy or intercultural competence, which limits their ability to design inclusive curricula and engage diverse learners. This gap is often linked to a disconnect between policy aspirations and classroom realities, where educators struggle to balance mandated content with culturally relevant teaching strategies (O’leary et al., 2020). Furthermore, instructors may face challenges in adapting teaching materials and assessments to reflect cultural diversity, especially when existing resources are biased or insufficiently representative (Feng, 2025). Addressing these gaps requires comprehensive professional development, ongoing support, and opportunities for reflective practice to build educators’ cultural awareness and pedagogical flexibility.

Resource limitations further constrain the integration of cultural-historical content, including shortages of culturally relevant teaching materials, multimedia tools, and funding for curriculum development (Rodriguez et al., 2025). Many educational settings, particularly in under-resourced contexts, lack access to diverse and contextually appropriate resources that can bring cultural and historical content to life for students. This scarcity affects not only content delivery but also assessment methods, which often fail to capture students’ cultural competencies due to standardized formats that do not accommodate diverse expressions of knowledge (Cobian et al., 2024). Technological limitations and insufficient institutional investment in innovative teaching aids exacerbate these challenges, reducing opportunities for interactive and participatory learning experiences that foster cultural understanding (Kumi-Yeboah, 2018). Overcoming resource constraints

demands strategic planning, collaboration with cultural communities, and leveraging digital platforms to expand access to quality materials (Stoffels et al., 2024).

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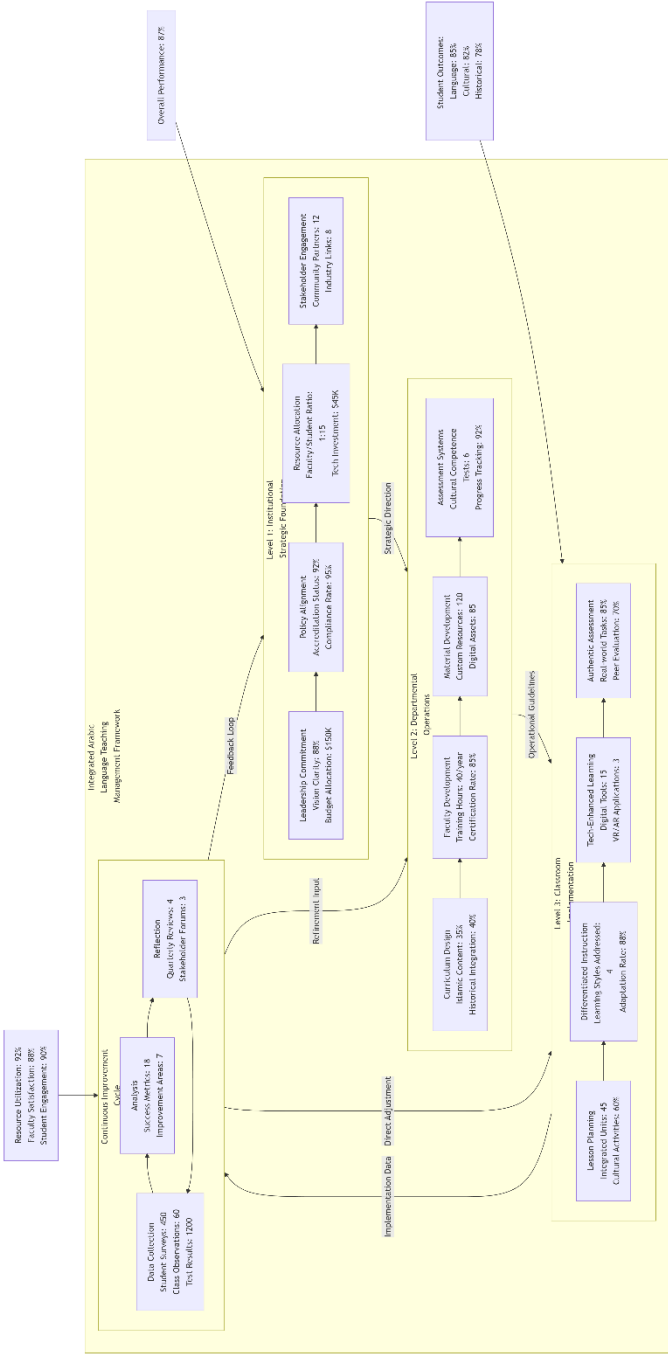


Figure 1. Integrated Arabic Language Teaching Management Framework

2. Discussion

Interpretation of findings in the context of language management reveals a complex interplay between established language theories and Islamic educational philosophy, offering a holistic framework for pedagogical practice. Existing language management theories focus on regulating language use within social and institutional settings, emphasizing policy, teacher beliefs, and classroom practices to optimize language acquisition and communication skills. The findings indicate that these theories align with Islamic educational philosophy by integrating moral, spiritual, and cultural dimensions into language teaching, thus broadening the scope from mere linguistic competence to character and identity formation (M. A. J. Rahmatullah et al., 2025). For instance, prophetic pedagogy in English language teaching incorporates Islamic values such as compassion and accountability alongside language skills, fostering transformative learning environments that nurture both academic and ethical development. Similarly, frameworks for Arabic language proficiency in Islamic institutions combine linguistic principles with cultural and religious contexts, addressing unique challenges in second-language acquisition within faith-based settings. This synthesis challenges conventional language management approaches to accommodate faith-informed epistemologies and pedagogies, enriching language education with spiritual and ethical depth (Mansoor et al., 2025).

The alignment with Islamic educational philosophy is further underscored by pedagogical principles derived from primary Islamic sources like the Qur'an and Sunnah, which emphasize relational, participatory, and conscious learning processes. These principles promote warm human relationships, mutual engagement, and reflective awareness, resonating with language management goals of fostering meaningful communication and learner autonomy. Islamic pedagogy's focus on holistic development—combining cognitive, moral, and spiritual growth—complements language management theories by expanding educational aims beyond technical proficiency to include ethical formation and cultural identity (Sari et al., 2023). The integration of epistemological approaches such as Bayani (textual), Burhani (logical), and Irfani (intuitive) knowledge systems in Arabic

language learning exemplifies this alignment, offering a comprehensive model that cultivates critical thinking and spiritual awareness alongside linguistic skills. This epistemological synthesis addresses the fragmentation often seen in traditional grammatical approaches, promoting a more contextualized and transformative language learning experience.

Implications for pedagogical practice emphasize the necessity for educators to adopt culturally and spiritually responsive teaching strategies that balance language acquisition with moral and ethical education. Teachers are encouraged to integrate Islamic values seamlessly into language instruction through innovative content such as Qur'anic expressions and prophetic examples, which engage students meaningfully while developing language competence. Professional development programs should equip educators with the skills to navigate challenges like aligning spiritual concepts with language materials and addressing diverse student backgrounds. The purposeful integration of technology, when aligned with Islamic pedagogical beliefs, can enhance grammar instruction and practice in contextually relevant ways, supporting both comprehension and character formation (Alkouatli, 2018). Furthermore, collaborative and democratic classroom leadership fosters participatory learning environments that nurture communicative competence alongside ethical awareness, promoting learner engagement and autonomy. Overall, these findings advocate for a pedagogical paradigm that harmonizes language management theories with Islamic educational philosophy to cultivate linguistically proficient, morally grounded, and culturally conscious learners prepared to navigate global complexities without compromising their religious identity (Egitim, 2021).

Theoretical contributions in language management increasingly emphasize the integration of cultural-historical perspectives, which view language learning as deeply embedded in social, cultural, and historical contexts rather than isolated linguistic skills. Cultural-historical activity theory (CHAT) provides a dynamic framework that conceptualizes language pedagogy as a tool for engaging the whole student, fostering not only linguistic competence but also empathy, critical thinking, and participation in diverse ways of life (Widad et al., 2025). This perspective challenges traditional language teaching by highlighting the inseparability of language and culture, advocating for pedagogies that immerse learners in authentic cultural

experiences and social interactions. In the context of Arabic language education, this approach supports the development of context-sensitive pedagogy that respects the sociocultural and religious backgrounds of learners, addressing the unique challenges of teaching Arabic in diverse settings such as STEM education and faith-based institutions (Yoon, 2023). Such pedagogy integrates cultural knowledge, traditions, and values into language instruction, enhancing motivation and making learning more meaningful and effective.

The development of context-sensitive Arabic pedagogy involves tailoring teaching strategies to the specific linguistic, cultural, and educational needs of Arabic learners. Innovative methods like concept mapping, interactive whiteboards, and collaborative learning have been shown to improve grammar proficiency and listening skills while fostering positive attitudes toward Arabic (Paris, 2012). Moreover, professional development models such as the Arabic Teaching Efficacy Model (ATEM) emphasize teacher preparedness to implement culturally responsive and contextually relevant instruction, which is crucial for addressing the digital divide and diverse learner profiles. This pedagogy also navigates cultural taboos and sensitivities, particularly in regions like the Arab Gulf, where Islamic traditions and social norms influence curriculum design and classroom interactions. Strategies such as contextualized materials, role-playing, and reflective exercises enable educators to respect local values while promoting intercultural competence and student engagement (Ortiz et al., 2020). These approaches underscore the importance of culturally responsive teaching that balances respect for heritage with the demands of modern language education.

Frameworks for culturally responsive curriculum design build on these theoretical foundations by advocating curricula that affirm students' linguistic and cultural identities while promoting academic success and social justice. Culturally and linguistically responsive pedagogy (CLRP) disrupts marginalization by embracing students' full communicative repertoires, dismantling deficit perspectives, and fostering critical consciousness among educators and learners (Matiso, 2024). Such curricula incorporate multimodal resources, translanguaging spaces, and integrated content-language approaches to support multilingual learners effectively.

The goal is to create inclusive learning environments where students' cultural backgrounds are assets rather than obstacles, thereby enhancing motivation, engagement, and achievement. This aligns with culturally sustaining pedagogy, which seeks not only to be relevant and responsive but to actively sustain and celebrate linguistic and cultural pluralism as part of democratic education (Abdalla & Moussa, 2024). By embedding cultural-historical insights and context-sensitive strategies into curriculum design, educators can better prepare learners to navigate globalized, multicultural societies while maintaining strong cultural identities.

Practical implications for educational institutions center on comprehensive, systemic approaches to implementing pedagogical innovations, professional development, and resource development. Institutional implementation requires updating policies and frameworks to support inclusive, sustainable, and culturally responsive curricula, addressing barriers such as outdated policies, insufficient teacher training, and limited resources that often impede progress (Hoven et al., 2021). Leadership commitment and clear communication of goals are essential, alongside fostering partnerships with industry and community stakeholders to provide authentic learning experiences and align education with real-world demands (Afanin & Susanti, 2025). Institutions should institutionalize faculty development as a multi-year, ongoing process that models diverse pedagogies, sets realistic expectations for change, and transparently addresses known barriers to adoption. Embedding faculty development within institutional structures helps sustain improvements in teaching quality and student engagement, especially when combined with peer collaboration and communities of practice (Gautam et al., 2025).

Professional development for instructors must be context-sensitive, sustained, and multifaceted, combining theoretical knowledge with practical coaching, mentoring, and opportunities for reflection and feedback. Effective programs address challenges such as time constraints, resource limitations, and varying instructor experience levels by offering differentiated training tailored to individual needs and institutional contexts (Archie et al., 2022). For example, STEM faculty development programs that focus on student-centered pedagogies have shown that while understanding of theory improves quickly, quality implementation takes longer and requires ongoing

support. Similarly, professional development for online instructors benefits from personalized approaches, integration of communities of practice, and formative evaluation to ensure relevance and effectiveness (Zhao et al., 2022). In low-resource settings, scalable strategies like sustained mentoring, school-based learning communities, and technology integration have proven effective in enhancing instructional quality at scale (Ekanem et al., 2025). These findings underscore the importance of investing in professional development as a critical lever for improving educational outcomes.

Resource development strategies should prioritize the creation and dissemination of culturally relevant, technology-enhanced materials aligned with institutional goals and learner needs. Digital tools such as ePortfolios, interactive platforms, and learning management systems enable personalized and differentiated instruction, fostering student engagement and motivation (Bogossian et al., 2022). Institutions must also ensure that resources are accessible and adaptable to diverse educational contexts, particularly in under-resourced environments where material scarcity can limit pedagogical innovation. Collaborative development involving educators, instructional designers, and learners can enhance the relevance and usability of resources, while partnerships with external organizations can expand resource availability and support. Furthermore, integrating technology thoughtfully into resource development supports flexible, inclusive learning environments that accommodate diverse learner profiles and promote equity (Dutta et al., 2025).

Study limitations in exploring the management model for teaching Arabic as a foreign language from an Islamic historical and cultural perspective often relate to the specificity of contexts and the qualitative nature of research designs. Many studies focus on particular educational institutions or regions, such as Islamic boarding schools or minority Muslim communities, which limits the generalizability of findings to broader or more diverse settings (Syuhadak et al., 2021). For instance, research conducted at Maitreechit Withayattan School in Bangkok highlights challenges like low student interest and the need for innovative teaching methods, but its findings are context-bound and may not fully apply to other cultural or institutional environments (Kamaruddin et al., 2025). Similarly, case studies of Arabic language teaching management in Indonesian madrasas emphasize

integrated planning and leadership models tailored to local religious and educational frameworks, which may not translate directly to secular or non-Islamic contexts (Selim, 2018). The qualitative approaches used, while rich in depth and insight, often rely on small sample sizes and subjective interpretations, which can introduce bias and limit the scope of conclusions (Ritonga et al., 2023). Additionally, the complexity of integrating Islamic historical and cultural perspectives with modern pedagogical practices presents challenges in standardizing models, as diverse interpretations and educational goals exist across different Muslim communities (Musgamy & Rusydi, 2024).

Suggestions for further research include expanding empirical studies to encompass a wider variety of educational settings, including non-Muslim learners and secular institutions, to enhance the applicability and inclusivity of Arabic language teaching models (Amrullah et al., 2022). Investigating the effectiveness of different pedagogical approaches, such as communicative language teaching versus traditional grammar-translation methods, within Islamic cultural frameworks can provide nuanced insights into optimizing language acquisition (Rusli et al., 2024b). Longitudinal studies tracking student outcomes over time would help assess the sustainability and impact of management models on language proficiency and cultural competence (Johnston, 2018). Research could also explore the role of technology and interactive learning strategies in enhancing motivation and engagement, as emerging evidence suggests these tools are promising in diverse contexts (McNamara & Jackson, 2018). Furthermore, comparative studies across countries with varying Islamic educational traditions could illuminate how historical and cultural factors shape teaching models and identify best practices adaptable to multiple contexts (Movsisyan et al., 2021). Finally, incorporating perspectives from students, teachers, and community stakeholders in participatory research designs would enrich understanding of contextual needs and support culturally responsive management strategies (Berkhout & Dow, 2022).

Potential adaptations for different contexts require flexible frameworks that respect local cultural, religious, and institutional particularities while maintaining core pedagogical principles. For Muslim minority settings, such as in Thailand, adaptations might focus on integrating Arabic language

learning with identity development and career relevance, addressing specific community aspirations and challenges (Copeland et al., 2022). In Indonesian Islamic boarding schools, models emphasize the integration of national curricula with pesantren traditions, participative leadership, and quality control mechanisms tailored to religious education environments. For non-Muslim learners or secular institutions, adaptations should prioritize the communicative function of Arabic as a language of cultural exchange and global communication, minimizing religious or ideological framing to enhance accessibility and inclusivity (Brutus et al., 2013). Incorporating technology and interactive methods can be universally beneficial but should be adapted to resource availability and learner preferences in each context. Cultural knowledge integration is essential, requiring teachers to be equipped with deep understanding of Arabic traditions, values, and social norms to foster meaningful and motivating learning experiences. Continuous professional development and stakeholder collaboration are critical to ensure that adaptations remain responsive to evolving educational landscapes and learner needs. Ultimately, successful adaptation balances fidelity to effective teaching principles with flexibility to local realities, supported by ongoing evaluation and feedback mechanisms (Ross & Zaidi, 2019).

D. Conclusion

The conclusion of research on the management model for teaching Arabic as a foreign language from an Islamic historical and cultural perspective highlights the intricate relationship between language instruction, cultural identity, and educational management within Islamic institutions. Studies emphasize that effective Arabic language teaching requires integrating Islamic cultural values and historical insights with modern pedagogical strategies to enhance student engagement and language proficiency. Management models in Islamic educational settings often combine traditional religious curricula with national education standards, employing participative leadership and quality control mechanisms to ensure comprehensive language skill development. Challenges such as low student motivation, limited innovative teaching methods, and contextual constraints are common, underscoring the need for dynamic, culturally responsive approaches that align with learners' social and political aspirations. Future-oriented management should incorporate self-regulated learning, technology integration, and stakeholder collaboration to foster creativity and sustain

motivation among students. Ultimately, the synthesis of Islamic historical-cultural perspectives with contemporary educational management practices offers a promising framework for advancing Arabic language teaching that is both authentic to its roots and adaptable to diverse educational contexts.

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