ANALYSIS OF ARAB-ISLAMIC CULTURAL INTEGRATION IN ARABIC LANGUAGE TEACHING MATERIALS BASED ON THE BOOK IḌĀʾĀT LI MU'ALLIMI AL-LUGHAH AL-ʿARABĪYAH

Dita Puspita Dewi [1]*, Sri Yulia Yuliani [2], Gita Putri Ramadhani [3], Maman Abdurahman [4]

[1,2,3,4] Universitas Pendidikan Indonesia Bandung, Indonesia

Abstract

This study aims to analyze the principles of Arab-Islamic cultural integration in Arabic teaching materials based on Chapter 2 of the Book of Iḍāʾāt li Muʾallimi al-Lughah al-ʿArabīyah li Ghayr al-Nāṭiqīn Bihā by Abdur Rahman (2010). The approach used is qualitative descriptive with a targeted content analysis method that focuses on identifying relevant cultural elements in teaching Arabic to non-Arabic speakers. The results of the study show that the integration of Arab-Islamic culture is an essential component in the preparation of Arabic teaching materials, including aspects of formal language (al-fuṣḥā), Islamic values, social habits of the Arab community, and the use of cultural-based supporting media. The study reveals that Arabic teaching materials must transcend linguistic instruction to embrace Arab-Islamic cultural narratives, balancing these with local Indonesian contexts to avoid dissonance and enhance relevance. Practical recommendations advocate for intercultural and Content and Language Integrated Learning (CLIL) approaches leveraging religious texts and culturally rich media while adhering to the Common European Framework of Reference (CEFR). Evaluation through the CIPP model (Context, Input, Process, Product) is emphasized to ensure alignment with educational goals and cultural sensitivities. This research contributes a framework for developing Arabic teaching materials that harmonize linguistic mastery, Islamic values, and local cultural identity, fostering students' communicative competence and intercultural empathy in Indonesia's diverse Islamic educational landscape.

INTRODUCTION | مقدمة

Integrating culture in Arabic teaching materials in Islamic educational institutions often clashes with local culture. Local social norms and traditions are sometimes not in line with the values to be integrated through learning Arabic, thus creating challenges in cultural integration (Rahmah, 2024). Arabic in Indonesia is studied as a means of communication and an important key in understanding Islamic teachings, including interpreting the Qur'an, hadith, and other religious literature (Amar, 2023). Arabic is the gateway to understanding Islam's spiritual, intellectual, and cultural dimensions, so its role goes beyond mere linguistic aspects (Ridwan, 2023). Language and culture are two interrelated entities. The characteristics of a language are greatly influenced by the culture that gave birth to it (Tektigul et al., 2023). This also applies in the context of learning Arabic in Indonesia, where Arabic not only reflects Arab cultural identity but also becomes a medium for transmitting Islamic values (Hasan et al., 2024).

Integrating Arabic and Islamic culture in Arabic teaching materials in Indonesia is still

limited. One example is the lack of teaching materials and resources authentically representing Arab culture and the differences between local and Arab cultures (Sobriyah, 2024). Arabic teaching in Indonesia requires a culturally sensitive approach, considering the role of culture in shaping empathy, appreciation for diversity, and students' communicative competence (Darojah, 2021). In line with this, Rahman (2010) in his work Iḍāʾāt li Muʿallimi al-Lughah al-ʿArabīyah li Ghayr al-Nāṭiqīn Biha (Arabic Teacher's Guide for Non-Native Speakers) emphasizes that an understanding of the values, lifestyles, and beliefs of the language owner must accompany language learning. After the Qur'an's descent, Arabic became a language of worship and a means of transforming Arabic culture into a universal Islamic culture (Fadillah et al., 2023). Therefore, integrating Arab-Islamic culture into Arabic teaching materials complements and is fundamental to building a holistic understanding.

Idhaʾat li muʿallimi al-lughah al-ʿArabīyah li Ghayr al-Nathiqin Bihā explains that language is a cultural container, and it is not easy to learn a language without being exposed to the culture of its owners (their values, views, lifestyles, and beliefs). Arabic culture, after the descent of the Qur'an into Arabic, became an Islamic culture, and Arabic became a required language of worship. Most learners realize that information and cultural knowledge are the main goals of any foreign language learning material. They also understand that culture is an important factor in the success of language learning and its use. Culture is a fundamental component and an important complement to the content of teaching materials in the teaching and learning of foreign languages, especially Arabic. The cultural elements of the Arabic language must be fully integrated into the learning materials and all aspects of learning, especially in books (Rahman, 2010).

Based on previous research conducted by Mafiroh (2025), it was found that there were several pictures in the teaching materials that were not to the habits of students in Islamic culture. This creates confusion due to the incompatibility of alternative answer choices with the real environment. Other research (Shofiana, 2016) also shows shortcomings in presenting cultural content in Arabic teaching materials. First, Arabic culture is only presented in general terms or phrases, without in-depth explanation or information. Second, the images presented are not balanced between Indonesian and Arab cultures. Third, this textbook does not provide synonym equivalents or vocabulary that comprehensively reflects Arabic culture, such as the word put on, which means put on. As a result, students often experience conceptual confusion and decreased motivation to learn because the material taught is not in harmony with Islamic values and the socio-cultural environment. This fact emphasizes the urgency of preparing teaching materials focusing on linguistic aspects and internalizing Arab-Islamic cultural values.

This research fills the gap between the need for Arab-Islamic cultural integration in Arabic teaching materials in Indonesia and teaching practices that still do not fully align with Islamic values, Arabic culture, and local socio-cultural contexts. The novelty of the research lies in a theoretical-contextual approach that refers specifically to the Book Iḍāʾāt Work by Rahman (2010) as the primary foundation for the design of teaching materials. This book has not been widely explored in the Indonesian context. However, it contains a systematic guide to holistically integrating Arab-Islamic culture, including a balance between universal Islamic values and local culture. In addition, this study offers practical recommendations based on a literature analysis focusing on linguistic aspects and the internalization of cultural values through the synergy of Rahman's (2010) theory.

This study aims to analyze the principles of Arab-Islamic cultural integration in Arabic teaching materials based on Chapter 2 of the Book of Iḍāʾāt li Muʿallimi al-Lughah al-ʿArabīyah li

Ghayr al-Nāṭiqīn Bihā by Abdur Rahman (2010). The primary focus of this research is to identify the Arab-Islamic cultural values contained in the book and formulate practical recommendations for developing teaching materials that not only emphasize linguistic aspects but also integrate cultural elements contextually. Thus, this research is expected to make a theoretical and applicative contribution to the development of Arabic teaching materials that are relevant to the characteristics of students in Indonesia, as well as being able to bridge Islamic values, Arabic culture, and local culture in the learning process.

METHOD | منهج

This study uses a qualitative descriptive approach with a content analysis method to examine Chapter 2 of the Book Iḍāʾāt li Muʾallimi al-Lughah al-ʿArabīyah li Ghayr al-Nāṭiqīn Biha Abdur Rahman (2010) which discusses cultural integration in teaching materials. The qualitative approach was chosen because it focuses on an in-depth understanding of the symbolic meaning and representation in the text without relying on quantitative statistical frequency calculations (Sumarno, 2020). Directed content analysis is considered relevant because this research departs from an existing theory, namely the idea of cultural integration put forward in Book Iḍāʾāt, as a foundation to guide the coding process and thematic analysis (Elo & Kyngäs, 2008).

This study uses primary and secondary data sources. The primary data source is Chapter 2 of the Book of Rahman (2010), which discusses cultural integration, and the secondary data source is books and journal articles that discuss cultural integration in teaching materials. The data collection technique is done through document studies (literature documentation). The researcher read in depth the entire content of Chapter 2 and archived parts of the text that contain elements of cultural integration in the form of descriptions, narratives, and illustrations. The document study approach was chosen because the research data was in the form of published written materials in book texts. Therefore, Chapter 2 is treated as an analyzed document. All information related to cultural integration is systematically collected as qualitative data ready for further analysis.

Data analysis is carried out through stages open coding with a directed content analysis approach. The researchers marked units of meaning, such as words, phrases, and sentences containing the Arab-Islamic cultural dimension, then grouped the findings into relevant categories and themes. This stage follows the qualitative data analysis procedure of Miles and Huberman in Sitaari (2022), which includes data reduction, data presentation, and conclusions drawn. The encoding process is carried out iteratively and reflexively to uncover conceptual patterns in the text. The encoding is tested through re-verification and cross-code consistency testing to improve validity. In addition, the researcher triangulated the theory by comparing findings from the Iḍāʾāt book with secondary literature so that the resulting cultural interpretation has a strong conceptual basis. The final interpretation is prepared in the form of a narrative. It is directly linked to the theoretical framework of cultural integration as an effort to produce a design for developing Arabic teaching materials that are contextual and relevant to the local culture.
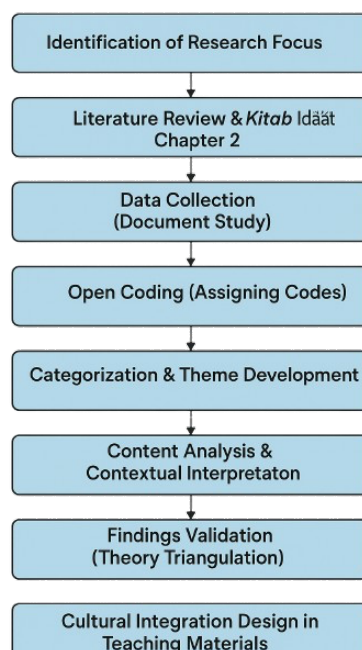
Figure 1 Content Analysis Research Steps

RESULT | نتائج

Based on the results of the synthesis of theoretical studies in chapter 2 of the book Iḍāʾāt li Muʾallimi al-Lughah al-ʿArabīyah li Ghayr al-Nāṭiqīn Bihā, eight themes or sub-topics will be studied in this study. Among them are the urgency of teaching materials, language in teaching materials, intermediate languages, culture in teaching materials, stages of preparation of teaching materials, main book companions, characteristics of good textbooks, and evaluation and analysis of teaching materials. The theme or sub-discussion is presented in detail in Table 1. below.

Table 1. Study Synthesis Results

No.	Theme/Sub discussion	Statement Inti	Supporting and Comparative Theories	Recommendations for Integrating Theory in Textbooks
1.	The Urgency of Teaching Materials	The teaching of Arabic cannot be separated from the content of Arab-Islamic culture because language is a cultural expression.	Wastono (2017)); Rahman (2010): Language as a system of cultural symbols and identity.	• Apply an intercultural approach (elements of Arabic culture, such as social customs, traditions, and prevailing norms) (Sobriyah, 2024b) • Apply the CLIL approach (Content and Language Integrated Learning) through the study of the Quran, hadiths, and Arabic classics (Arifin et al., 2021).
2.	Language in Teaching Materials	Fusha was chosen as the main language of teaching materials because of its superiority of formality and religiosity in Islam.	Halliday (1978) dalam (Amir, 2013): Language according to the social context; Ridwan, 2023): The fusha language reflects the identity of Islam.	• Develop learning materials that are relevant to social and religious life (Wulandari, 2024) • Use original Fusha-language texts from religious literature and classical literary works (Manasiq, 2022).
3.	Intermediate Language	Mother tongue can be used in the early stages as a mediation of understanding, but	Vygotsky (1978): Mother tongue mediation in the development of proximal developmental zones (ZPD).	• Use your native language to explain basic concepts at an early stage (Suttrisno et al., 2023).

		it must be progressively restricted.	Lindholm-Leary (2012) dalam (Suttrisno et al., 2023): risk of over-reliance on mother tongue in second language learning.	• Develop teaching materials gradually starting from bilingual texts (mother tongue and Arabic), then Arabic texts with glossaries, and finally full Arabic texts (Suttrisno et al., 2023a)
4.	Culture in Teaching Materials	Arab-Islamic culture should be the main content in the teaching materials, not just additions or illustrations.	Byram (1997): Important cultural components in intercultural communicative competence. Sari and Sangidu (2025): Arabic culture-based learning methods improve learning motivation, language skills, and cultural understanding. Al-Busaidi (2019): Direct interaction with Arabic culture accelerates language mastery.	• Include components of Arabic culture in teaching materials to develop intercultural communication competencies (Rahmah, 2024). • Use text, dialogue, visual illustrations that illustrate the customs, customs, and norms of Arab society (Rahmah, 2024).
5.	Stages of Preparation of Teaching Materials	The preparation of teaching materials must consider the student's background, contextual needs, and Islamic cultural content.	Nuruddin (2016) Important analysis of students' needs and characteristics in the development of Arabic teaching materials. Rohman and Rosyadi (2021): Development of CEFR-based teaching materials. Fathoni (2024): The development of teaching materials based on local culture is able to increase learning motivation.	• In-depth analysis of students' backgrounds, goals, initial abilities, and contextual needs so that the teaching materials made are relevant and effective according to the profile of the students (Syarifudin, 2017) • Develop teaching materials based on CEFR (Common European Framework of Reference) (Ridho, 2024)
6.	Ultimate Book Companion	Learning media such as audio and images of Arabic culture enhance immersion and strengthen cultural values.	Gardner (1993): Theory of Multiple Intelligences. (Utama et al., 2024): Use of audio-visual media.	• Use Arabic-language audio recordings, songs, dialogues, and narrations that depict Arab-Isla culture, and include images, posters, flashcards, and visual illustrations that showcase the customs, customs, traditional clothing, and social environment of the Arab people (Syaufudin, 2024).
7.	Characteristics of a Good Book	A good book contains Islamic values, balances local and Arabic cultures, and pays attention to visual sensitivity.	(Rahma & Suwandi, 2021): Textbook suitability linguistically, socially, and culturally.	• Combine elements of Arabic culture and local culture proportionately • Use illustrations, images, and layouts that are appropriate to the norms and sensitivities of Islamic culture and local culture. • Use correct Arabic fusha and according to the student's ability level • Organize the material in an organized manner, paying attention to the stages of learning and the integration of language skills • Ensure the material is complete, accurate, and in accordance with the curriculum Include a variety of exercises and tests that support mastery of the material (Fathoni, 2024).

8.	Evaluation and Analysis of Teaching Materials	The evaluation does not only include aspects of language, but alignment with cultural values and religiosity.	Ibrahim (2018): Model evaluasi CIPP (Context, Input, Process, Product)	• Thorough evaluation of teaching materials through four main components: Context, Process, Input, Product (Rama et al., 2023) .

The table above presents the main aspects of developing Arabic teaching materials that emphasize integrating Arab-Islamic culture. Language is integral to culture and identity, so teaching Arabic must include comprehensive cultural content (Wastono, 2017); Rahman, 2010). The Fusha language was chosen because of its formal nature and its strong religious values in the context of Islam (Ridwan, 2023). Using the mother tongue as an intermediate language at the beginning of learning is allowed to aid comprehension. However, it should be reduced gradually so as not to hinder the development of Arabic language skills (Suttrisno et al., 2023).

DISCUSSION | مناقشة

Learning Arabic is important in developing language skills and understanding culture and religious values, especially in Muslim society. Good Arabic teaching materials are the main components that cannot be separated in the learning process. Quality teaching materials not only present language materials in a systematic and structured manner but also contain relevant Islamic moral and cultural values and are tailored to the needs and characteristics of students. In addition, effective teaching materials can motivate students to actively learn, equip them with language skills that include listening, speaking, reading, and writing, and provide adequate training to use Arabic in daily life. However, the reality on the ground shows that there is still a limited number of quality Arabic teaching materials that are by local standards and needs, so the development of appropriate and contextual teaching materials is very urgent to support the success of Arabic language learning at various levels of education (Syaifullah & Izzah, 2019).

The Urgency of Teaching Materials

In the context of teaching Arabic to non-Arabic speakers, the urgency of teaching materials containing Arab-Islamic cultural values cannot be ignored. emphasizes that language is a cultural forum. Therefore, learning Arabic should integrate elements of Arabic culture that have been Islamized. Arabic is not only a means of communication but also a medium for the transmission of universal Islamic values and beliefs. This is important because many linguistic aspects of Arabic have deep cultural and religious meanings. Theory Wastono (2017) reinforces this view by stating that language carries its users' social, cultural, and ideological worlds. In teaching foreign languages, including Arabic, cultural aspects are not optional but a core part of communicative competence. Cultural integration also helps students understand the values, norms, and customs inherent in using the Arabic language so that they learn linguistic symbols and the meanings behind them. Therefore, the absence of Arab-Islamic cultural elements in the teaching materials will reduce the meaning and context of the learning (Astina et al., 2025).

This is reinforced by the theory Sobriyah (2024) explained that the intercultural approach to learning Arabic has been proven to increase student motivation. When cultural elements are incorporated into the subject matter, students feel more motivated and interested, as they feel part of an authentic Arab community. Research shows that intercultural approaches can improve students' understanding of Arabic culture and motivate them to learn Arabic more enthusiastically. Integrating folklore, customs, and social customs in the learning materials helps students identify differences in cultural values between Arab societies and their local cultures, thereby increasing sensitivity and intercultural communication skills. This makes the learning

process of grammar and vocabulary more meaningful and not just mechanical. Students who learn Arabic with a culturally-based approach can also better understand the contextual meaning of words and language structures and are more adaptable to cross-cultural interactions (Satriani, 2023; Fathoni, 2024).

The Content and Language Integrated Learning (CLIL) approach in Arabic language learning combines language teaching with Islamic religious and cultural content, such as studying the Quran, hadith, and classical books in Arabic. Through this approach, students not only master the linguistic aspects of the Arabic language but also gain a deep understanding of the religious texts that are the primary source of Islamic values and norms (Arifin et al., 2021). Research by Syamsul Arifin and his colleagues highlights that in the process of learning Islamic religion, such as the study of the Quran, hadith, or classical books in Arabic, the process of learning Arabic indirectly. This shows that CLIL is a method that supports the effective integration of Arabic and Islamic language learning.   The concept is in line with the idea from Byram (1997) about intercultural competence, which states that language learning must develop students' ability to interact effectively and ethically with other cultures (Liswahyuningsih, 2025).

Language in Teaching Materials

Arabic in teaching materials in Indonesia should refer to the use of al-lughah al-fuṣḥā because of its status as a formal language and the language of the Qur'an that has strong spiritual and symbolic legitimacy. Rahman (2010) affirmed that the fusha language is the main representation of Arab-Islamic culture that has taken root in the religious and academic life of Muslims. Therefore, the choice of this language is not solely based on linguistic rules but also because the Fusha language has a deep religious value (Febrianingrum et al., 2024).

This is in line with the theory of language function put forward by Halliday (1978) which states that the choice of language forms is always closely related to the social context of its use (Amir, 2013). In the context of Arabic teaching in Indonesia, the use of fusha provides an opportunity for students to understand religious texts directly without relying on translations that have the potential to reduce the original meaning. The theory is reinforced by the idea that (Utama et al., 2024) showed a significant positive correlation between Arabic language skills and Qur'an comprehension among students. The higher the mastery of the Arabic language, the better the understanding of the verses of the Qur'an. The factors of teaching methods, curriculum, and learning motivation also play an important role in improving Arabic language skills and understanding of Islamic literature. However, challenges arise regarding active communication because fusha is not a colloquial language, so a creative learning approach is needed so that students remain actively communicating.

A communicative approach is often used in teaching foreign languages, mphasizing practical and functional language in everyday life (Muradi, 2014). However, for religious and academic purposes in Arabic, Fusha-based approaches remain most relevant and aligned with Islamic institutions' ideological and pedagogical goals. In addition, the importance of mastery of fusha Arabic in supporting religious moderation in Indonesia, where an authentic understanding of religious texts can prevent extreme interpretations. Thus, using fusha Arabic in teaching materials is a linguistic option and an educational strategy that holistically integrates religious, cultural, and academic aspects.

Using original fusha Arabic texts, such as the Qur'an, hadith, and classical literary works, provides students with an authentic and immersive learning experience. These texts introduce a standard and rich structure of the Arabic language and contain religious and cultural values essential to learning Arabic. By studying original texts, students can understand the historical,

philosophical, and spiritual context of the Arabic language, making learning more meaningful. This approach also helps students develop higher language skills, such as critical reading and interpretation of texts, while strengthening their ties to Islamic cultural and religious heritage (Manasiq, 2022).

Intermediate Language

Rahman (2010) provides firm guidance that intermediate languages can be used to explain basic concepts in the early stages of learning Arabic, especially for beginners. However, this use should be transitional and increasingly reduced as students' abilities increase. This aims to help students absorb the target language without relying too much on their mother tongue. This approach aligns with Vygotsky's (1978) theory of the proximal developmental zone (ZPD), which asserts that the mother tongue plays an important mediating tool in accelerating the internalizing of the target language. In the early stages of learning, using the mother tongue helps clarify meaning and reduces students' anxiety and cognitive confusion, making the learning process more effective (Lantolf & Thorne, 2006).

The concept that excessive use of intermediate languages can hinder the development of target language competencies is consistent with language acquisition theory. Overusing intermediate languages can weaken students' ability to think in Arabic and inhibit the development of natural linguistic competence. This can be supported by a general review of the literature on second language learning that emphasizes the importance of reducing dependence on the mother tongue so that students can switch to the target language independently. Although no specific sources have been found that explicitly mention this in the Arabic context of the current search results, this principle is in line with the findings of Cook (2001), who explained that the excessive use of mother tongues in second language learning could hinder the natural development of target language skills. Lindholm-Leary (2012) also reinforces the theory that over-reliance on intermediate languages can reduce students' chances of intensively practicing the target language.

Using the mother tongue in the early stages of Arabic learning has a strategic role as a cognitive bridge that facilitates students' understanding of basic concepts. A gradual approach to using the mother tongue can begin with bilingual texts containing both the mother tongue and Arabic. This step makes it easy for students to understand the meaning and structure of sentences in Arabic while still getting support from their native language. Furthermore, teaching materials can move on to Arabic texts equipped with a glossary or footnotes explaining complex vocabulary in the native language. The final stage is using full Arabic text without translation, which requires students to master Arabic independently. This gradual approach helps students build language skills systematically and reduces anxiety in dealing with foreign languages.

Intermediate languages can be a starting bridge, but the primary focus should still be directed at the acquisition of the target language actively and sustainably. In addition, Arabic language mastery and teaching methods that encourage the active use of Arabic greatly influence student learning outcomes. Dependence on intermediate languages must be minimized to optimize Arabic language skills (Elni, 2022). Therefore, teachers must implement a gradual reduction strategy in using intermediate languages so that students can effectively switch to using the target language independently. A controlled or semi-immersive bilingual model is a practical approach, especially in Indonesia, which has a multilingual background.

Culture in Teaching Materials

One of the key points in Chapter 2 of the Book Iḍāʾāt is that culture is not only a

complement, but a substance in language learning. Rahman (2010) affirms that cultural elements such as the values, beliefs, and lifestyles of Arab society should be explicitly included in the teaching materials because, without cultural understanding, students only learn the language as a soulless grammatical system. The concept of intercultural competence introduced by Byram (1997) is also relevant, as it emphasizes the ability to interpret and relate to other cultures critically and reflectively. Integrating Arab-Islamic cultures allows students to understand the text's literal and implied social and spiritual meanings.

Recent studies support the importance of cultural content in Arabic language learning. Sari & Sangidu (2025) show that Arabic culture-based learning methods significantly improve students' learning motivation, language skills, and cultural understanding. This cultural integration enriches the learning experience and prepares students to interact better in the international world. However, challenges arise when teachers lack a better understanding of Arabic culture, so training and the use of technology are needed as a solution.

Moreover, Al-Busaidi (2019) d that direct interaction with Arabic culture accelerates language mastery and shapes students' character and social skills. This confirms that language and culture are inseparable in learning Arabic, as they are closely intertwined and mutually enriching. In comparison, teaching Arabic that only emphasizes structure and grammar tends to produce passive and non-communicative outputs. Approach Culturally Responsive Teaching (CRT) emphasizes cultural integration in learning through various media, including text, dialogue, visual illustration, and collaborative activities relevant to students' social lives. This approach has improved students' engagement, understanding of concepts, and social skills in their cultural contexts (Fitriah et al., 2024).

Effective Arabic teaching materials must be developed to integrate components of Arabic culture to build students' intercultural communication competencies. Integrating cultural elements such as social customs, traditions, and norms allows students to understand the context of cultural use of language; students can communicate appropriately and sensitively in intercultural situations (Rahmah, 2024). The use of text, dialogue, and visual illustrations that illustrate the customs, customs, and norms of Arab society in teaching materials is also essential. These media provide a rich and contextual learning experience so that students can more easily relate the language they learn to real situations in the lives of Arab people. For example, through dialogues featuring everyday interactions or illustrations depicting typical Arabic traditions and clothing, students can gain a concrete picture of Arab culture. This approach also increases learning motivation as students feel more engaged and understand the meaning of language in the actual cultural context.

Stages of Preparation of Teaching Materials

The book of Iḍāʾāt emphasizes the importance of systematic planning in the preparation of Arabic teaching materials. Rahman (2010) suggests that each teacher should start with an analysis of the needs of the students, including their initial abilities, cultural background, and learning objectives. Within this framework, the development of teaching materials is based on the syllabus and considers students' socio-cultural context. The instructional theory of Dick and Carey (2009) supports this approach by suggesting needs analysis and formulation of instructional objectives as an early stage in instructional design. Thus, the material developed will be more focused and relevant to the needs of students.

Relevant cutting-edge research conducted by Nuruddin (2016) emphasizes that the analysis of students' needs and characteristics is critical in developing Arabic teaching materials so that the material is based on the abilities and context of students. In addition, research by

Rohman & Rosyadi (2021) developed Arabic language teaching materials based on the Common European Framework of Reference (CEFR) that are tailored to the needs and responses of students to effectively improve Arabic language skills. Other research by Fathoni (2024) shows that developing teaching materials based on local culture can increase students' learning motivation and involvement in learning Arabic, making teaching materials more contextual and meaningful. With this systematic stage, teachers can design teaching materials that are adaptive to the local culture but still full of Arab-Islamic values. It is an integrative practice that combines global and local values in Arabic language education.

A comprehensive analysis of student profiles is crucial in developing Arabic teaching materials. The first step is to understand the students' social, cultural, and educational backgrounds, including their learning goals and initial skills in Arabic. By knowing the specific needs and context of learning, the developer of teaching materials can prepare relevant and appropriate materials to the student's ability level. In addition, needs analysis helps determine the proper teaching methods, learning media, and evaluation to make the teaching and learning process more directed and meaningful (Fitriani & Hamzah, 2025).

Developing Arabic language teaching materials that refer to the CEFR aims to align language proficiency standards with internationally recognized frameworks. CEFR describes language competencies structured into several levels, from A1 (basic) to C2 (advanced). This guide allows teaching materials to be arranged gradually and systematically according to students' abilities. This approach supports teachers in designing curriculum, setting learning targets, and conducting objective and measurable evaluations. In addition, CEFR-based teaching materials help students track their progress and prepare to use Arabic in various global academic, professional, and social contexts. Implementing CEFR also encourages the application of communicative and task-based learning methods, which makes students more active in honing language skills holistically (Ridho, 2024).

Ultimate Book Companion

Rahman (2010) emphasizes the need for companion materials in exercises, small dictionaries, audiovisual media, and worksheets that support the main book. This accompanying material strengthens understanding and accommodates various student learning styles. According to Gardner's theory of multiple intelligences (1993), students have different learning preferences: visual, auditory, kinesthetic, and others. Therefore, varied companion teaching materials can enrich the learning experience and help students with special needs or non-verbal learning styles (Walela, 2024).

Research on using audiovisual materials in Arabic language learning has shown positive results. For example, audiovisual media has significantly improved students' speaking, listening, and reading skills by increasing motivation and learning participation. Audiovisual media, such as short animated videos, are also effective in aiding the acquisition of Arabic vocabulary, especially for beginners, as they incorporate audio and visual stimuli that facilitate the internalization of the material. In addition, this media can convey aspects of Arabic culture more clearly through images, music, and videos, thus enriching students' understanding (Prasetya et al., 2024). Digital and interactive teaching materials support the main book in modern teaching practices. Online platforms allow for the personalization of materials so that learning becomes more flexible and responsive to the needs of students. Using apps such as LearningApps.org has also increased students' motivation and engagement in learning Arabic (Rahmawati, 2024).

Using audio and visual media is essential in learning Arabic to create an authentic and

contextual learning experience, especially in introducing Arab-Islamic culture. Audio media such as songs, dialogues, and narratives themed on Arab-Islamic culture help students understand the intonation, pronunciation, and distinctive language styles used in the daily lives of Arab people. In addition to learning languages linguistically, students can also capture the nuances of culture and values in communication. On the other hand, visual media such as pictures, posters, flashcards, and illustrations depicting the customs, traditional clothing, and social environment of the Arab people enrich the learning process. For example, illustrated flashcards that contain vocabulary about Arabic objects, clothing, or traditions can improve students' memory and help them understand the cultural context more deeply. Using this media also makes learning more interesting and interactive, increasing students' motivation to learn Arabic more enthusiastically (Syaufudin, 2024).

Characteristics of a Good Book

The book of Iḍāʾāt explains that a good textbook should contain a balance between linguistic and cultural aspects and have a systematic, progressive, and contextual structure. Textbooks must also be able to be used flexibly and adaptively by teachers at various levels of student ability. According to Cunningsworth (1995), the ideal textbook should be linguistically, communicatively, and culturally relevant. In addition, the book should provide a variety of learning activities as well as contain self-evaluations that allow students to reflect on their learning progress.

Recent research by Hidayat and Sari (2022) confirms that effective textbooks integrate students' real-life contexts and contain cultural elements and religious values that build cultural sensitivity and positive attitudes toward the target language. Textbooks containing grammar, cultural illustrations, and contextual activities have proven to be more effective in improving Arabic language skills and shaping students' character. Research by Madkur & Muharom Albantani (2018) underlines the importance of integrating Islamic values into Arabic textbooks in Muslim countries, including Indonesia, without neglecting local cultural diversity. A good textbook becomes a space for dialogue between Arab-Islamic culture and diverse local values so that Arabic learning can run harmoniously and be relevant to students' socio-cultural context.

Arabic teaching materials must integrate Arabic and local culture in a balanced manner to be relevant to students' lives. Combining traditions, norms, and values from both cultures enriches insights, strengthens local identities, and makes learning more contextual. Visual media such as illustrations and layouts should respect Islamic cultural norms and local wisdom, with the selection of polite images and designs that support students' visual understanding. The Arabic language must be in the form of fusha (standard) that is by the grammar rules and adjusted to the student's ability level so that learning runs systematically and builds a strong foundation for advanced language skills. In addition, teaching materials need to be equipped with exercises and varied evaluations, such as multiple-choice questions, filling, dialogue, and writing assignments, to hone students' skills practically. Periodic evaluations allow teachers to monitor student progress and provide constructive feedback (Fathoni, 2024).

Analysis and Evaluation of Teaching Materials

Rahman (2010) emphasized the importance of periodic evaluation of Arabic teaching materials from the linguistic side and cultural integration. This evaluation must be carried out by teachers reflectively or through student feedback to ensure the suitability of the material with the learning context. The CIPP (Context, Input, Process, Product) evaluation model from Stufflebeam (2000) is an important reference in assessing the effectiveness of teaching materials.

This model allows teachers to see the extent to which teaching materials are appropriate to the context and needs and assess their quality and impact on learning outcomes.

Research by Rafidah (2022), which uses the CIPP evaluation model on Arabic language learning at Madrasah Aliyah Negeri 1 Banjarmasin, shows that the evaluation of contexts, inputs, processes, and products provides a comprehensive picture of the quality of learning, including teaching materials. The evaluation results indicate that although most aspects are good, important notes related to infrastructure, methods, media, and teaching materials must be improved to make learning more effective. In addition, the research (Wicaksono et al., 2023) found that many Arabic teaching materials have not undergone significant revisions even though the educational context has changed, so evaluation and updating of the material is indispensable to maintain the relevance and acceptability of the content among students. With a structured and sustainable evaluation process, teaching materials can continue to be developed to be more responsive to changing times and the needs of students. This is the foundation for making teaching materials a dynamic and contextual educational tool based on the curriculum's demands and educational technology's development (Fitriani, 2021).

A thorough evaluation of teaching materials using four main components: Context, Input, Process, and Product is a systematic approach that aims to ensure the quality and effectiveness of teaching materials in supporting learning. At the Context stage, the evaluation is focused on the background and needs of the program, including the analysis of student characteristics, learning objectives, learning environment conditions, and specific needs of teaching materials. This stage ensures that the teaching materials are relevant to the real situation and the user's needs. Input evaluates the resources and strategies, including learning materials, teaching methods, teaching staff, facilities, and supporting technology. This assessment ensures the readiness of all supporting elements so that learning runs effectively. In the Process stage, the evaluation monitors the implementation of teaching materials, including conformity with the plan, teacher-student interaction, and obstacles during learning. This stage allows for real-time improvement to improve quality. Finally, at the Product stage, the evaluation assesses the final results of using teaching materials, such as achieving learning objectives, improving student competence, and user satisfaction. These results serve as the basis for the future revision and development of better teaching materials.

Arab-Islamic culture must be at the core of teaching materials, not just a complement, as this can improve students' motivation and intercultural communication skills (Sari & Sangidu, 2025). In the preparation stage of teaching materials, it is important to pay attention to the characteristics and needs of students and integrate local culture so that the material is more relevant and contextual (Nuruddin, 2016; Rohman & Rosyadi, 2021). Supporting media, such as audio and images that represent Arab culture, are also effective in reinforcing the learning experience. Quality textbooks must combine Islamic values and local culture in a balanced manner and pay attention to visual aspects appropriate to cultural sensitivities (Rahma & Suwandi, 2021). The evaluation of teaching materials is thoroughly evaluated using the CIPP model, assessing language aspects and suitability with cultural values and religiosity (Ibrahim, 2018).

Recommendations for theoretical integration in the development of teaching materials include the application of an intercultural approach, the use of the CLIL method with a focus on religious texts, the development of material gradually with the support of the mother tongue, and the insertion of cultural components through texts, illustrations, and social activities. Analysis of student needs and CEFR references are the basis for preparing the material. In

addition, the use of cultural audiovisual media supports the multisensory learning process. A comprehensive evaluation is carried out so that the teaching materials are genuinely based on the context and learning objectives. This holistic approach is expected to produce Arabic teaching materials that are effective in terms of language mastery and rich in cultural values to build students' language and cultural competence in a balanced manner.

CONCLUSSION | خاتمة

The integration of Arab-Islamic culture in Arabic teaching materials is a crucial aspect that cannot be separated from the learning process, especially in Islamic educational institutions in Indonesia. Based on the analysis of the book Iḍāʾāt li Muʾallimi al-Lughah al-ʿArabīyah li Ghayr al-Nāṭiqīn Bihā, it was found that Arabic as a medium of communication and worship must always be combined with a comprehensive understanding of Arab-Islamic culture, including inherent values, norms, and traditions. The use of Fusha as the primary language and the gradual regulation of the use of intermediate languages are essential to support effective language acquisition.

Developing teaching materials that are contextual and sensitive to the characteristics of local culture can increase the relevance and motivation of students' learning. Supporting media such as audiovisuals representing Arabic culture enriches the learning experience and strengthens language mastery. A thorough evaluation of teaching materials with the CIPP model ensures that the materials are prepared according to learning needs and cultural and religious contexts.

The practical recommendations emphasize the importance of an intercultural approach and using the Content and Language Integrated Learning (CLIL) method to effectively integrate Arab-Islamic cultural values in teaching materials. With this holistic approach, Arabic teaching materials are not only a means of language mastery but also a bridge of complete cultural and religious understanding so that they can support more meaningful and contextual learning for students in Indonesia.

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