

Thematic Analysis Of Arabic Language Curriculum Integration Of Multidimensional Values Scopus Indexed Literature Review

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Abstract

This study aims to map research trends in Arabic language curriculum development, based on twelve scholarly articles indexed in the Scopus database and published between 2014 and 2025. The study employs a systematic literature review approach, grounded in Arlene Fink's framework, which comprises three main stages: literature sampling, literature screening, and data extraction. The selected articles met specific inclusion criteria relevant to the theme of Arabic curriculum development in the context of contemporary education. The data extraction process focused on four key elements of each article: authorship, research objectives, methods, and findings. Thematic analysis of these articles identified five central themes in curriculum development: the integration of environmental values, the incorporation of local wisdom, the integration of spiritual aspects, the enhancement of creativity through curriculum design, and the urgency of formulating a more adaptive and contextual national curriculum standard. These thematic findings are further analyzed through the lens of William Pinar's reconceptualist curriculum theory, which views curriculum not merely as a technical instructional tool, but as a subjective, reflective, and cultural process (*currere*). The study reveals that the Arabic language curriculum in Indonesia remains normative and is not yet fully responsive to local and global dynamics. Accordingly, this research recommends the development of a more collaborative, contextual, and holistically oriented Arabic language curriculum. It is expected that this study will serve as a significant reference for policymakers and curriculum developers in designing an Arabic curriculum that is relevant, responsive, and transformative.

Keywords: Arabic Language; Curriculum; Integration; Thematic Development; Systematic Literature Review

INTRODUCTION

The development of the Arabic language curriculum in Indonesia is a critical component of the Islamic education system, continually evolving amid various challenges and transformations (Ruslan, 2023). In the face of globalization dynamics (Doğan, 2014), technological advancements (Sykes, 2018), and the demand for education that aligns with local contexts (Aulia et al., 2020; Supriyadi & Sari, 2022; Zulkhi et al., 2022), the Arabic

curriculum is expected to become more adaptive (Mentu et al., 2022) and transformative (Nafilah et al., 2024; Tayibnapis, 2021). Arabic is not only studied as a means of communication (Ahmala et al., 2021) but also as the language of religion (Ruslan, 2023), culture (Rahmawati, 2024; Rudiamon, 2016; Shazana, 2023), and knowledge (Hamzah, 2022; Ismail, 2016). Therefore, it is essential to ensure that the curriculum responds to contemporary needs, including linguistic competencies, local values, and global issues such as environmental conservation (Mageira et al., 2022) and sustainable development (Nurrohim, 2024; Wahyuni, 2023).

However, several fundamental issues persist in the implementation of the Arabic curriculum, both at the levels of madrasahs (Rahmawati, 2023) (Rahmawati, 2023), pesantrens (Fikri, 2023; Hidayah, 2021), and higher education institutions (Anggi, 2022; Munip, 2020). One of the primary concerns is the dominance of textual (Daroini & Aisyi, 2022) and normative approaches¹(Prananingrum, 2020). The curriculum often emphasizes grammar acquisition (*qawā'id*), basic language skills (*maharah lughawiyyah*), and the study of classical texts, while neglecting 21st-century competencies such as critical thinking (Komara, 2018; Partono, 2021), environmental literacy (Alfiriani, 2017), and multicultural awareness (Artuç, 2014; Nasir & Rijal, 2021; OK, 2023). Moreover, the Arabic language curriculum has yet to fully respond to Indonesia's rich cultural diversity and local wisdom (Hadiyanto, 2020). Contemporary issues such as human rights (Aprilyani, 2023), tolerance (Burhanuddin, 2022; Johns, 2004; Kawangung, 2019), and climate change are also rarely integrated into instructional goals or materials.

While some previous studies have explored Arabic curriculum development, their focus remains fragmented and lacks a systematic thematic mapping. Several studies highlight the importance of integrating spiritual values into Islamic education (Ahmad, 2017; Desai, 2022; Febriani, 2022; Ruslan, 2023), while others propose project-based learning models or the inclusion of local cultural values in Arabic teaching (Anggi, 2022; Hadiyanto, 2020; Harahap, 2023; Harimi, 2018; Mustofa, 2020; Nadhif, 2023). However, research that comprehensively examines how the Arabic language curriculum can be contextually developed through the integration of local, global, and spiritual dimensions remains limited. Similarly, studies exploring how a national standard for the Arabic curriculum can be formulated to respond to the needs of learners and global changes are still scarce.

Based on this background, the present study aims to map research trends in Arabic curriculum development by analyzing 13 articles indexed in the Scopus database and published between 2014 and 2025. This study employs a systematic literature review approach based on (Fink, 2019) framework, consisting of three main stages: literature sampling (Seme, 2024), literature screening (Coleman & Money, 2020), and data extraction (Shofia, 2022). A thematic analysis was conducted by focusing on four essential elements in each article: authorship, research objectives, methodology, and findings.

The research gap underpinning this study lies in the absence of a focused and systematic thematic mapping of Arabic curriculum development based on internationally reputable literature. Prior studies tend to be isolated and have not provided a comprehensive integration of local, global, and spiritual issues within a unified analytical

framework. In addition, very few studies address how a national Arabic curriculum standard can be formulated in a way that is responsive to both learners' needs and global dynamics. The novelty of this study lies in its approach, which combines thematic analysis of high-quality international literature with Arlene Fink's systematic review framework. Furthermore, this study not only presents a thematic map and research trend overview, but also offers a conceptual synthesis of how the Arabic curriculum can be developed to be more contextual, collaborative, and oriented toward the promotion of spiritual values and universal humanistic principles. This study is expected to contribute both theoretically and practically to the development of a relevant, responsive, and transformative Arabic language curriculum in Indonesia.

METHOD

This research is a descriptive qualitative study employing a systematic literature review approach as developed by Fink (2019). This approach consists of three main stages: (1) sampling the literature, (2) screening the literature, and (3) extracting and synthesizing the data (Jaffar, 2022). The primary objective of this approach is to systematically and structurally identify, review, and synthesize relevant research findings in order to obtain a comprehensive thematic overview of Arabic curriculum development within reputable international literature.

The literature collection process was carried out by searching the Scopus database using key terms such as: "Arabic curriculum development," "curriculum design for Arabic language," "local wisdom in Arabic learning," and "Arabic education." The initial search yielded 16 scholarly articles and books. Following a preliminary screening based on titles and abstracts, 12 articles were selected as relevant to the focus on Arabic curriculum development. No geographical limitations were applied, allowing the review to cover studies from various countries, including Indonesia, Bahrain, Saudi Arabia, Iran, and Israel.

The literature was selected based on three main criteria: (1) direct relevance to the theme of Arabic curriculum development, (2) clarity of the methodology presented in the article, and (3) the article's contribution to the development of curriculum theory or practice. Articles that did not meet any of these criteria were excluded from the analysis. This selection process was conducted manually and supported by reference management software such as Mendeley to organize the bibliography and avoid duplication. Meanwhile, the thematic mapping and categorization process was assisted by academic AI tools such as SciSpace and ChatGPT Pro, which helped enhance the accuracy of interpretation and facilitate the visualization of findings.

After the final selection, 13 articles were thoroughly reviewed. Data from each article were extracted and classified according to four key components aligned with the thematic analysis structure: (1) author identity and institutional affiliation, (2) research objectives or main focus, (3) methodology used, and (4) key findings or results. The synthesis process involved mapping patterns, differences, and emerging trends within curriculum-related themes, including content, instructional approaches, integrated values, as well as institutional and policy contexts.

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RESULTS AND DISCUSSION

Based on Fink's theory, this study provides a detailed analysis of 12 selected articles in terms of authorship, research objectives, methodology, and key findings. The countries of origin of the authors are illustrated in the following diagram.

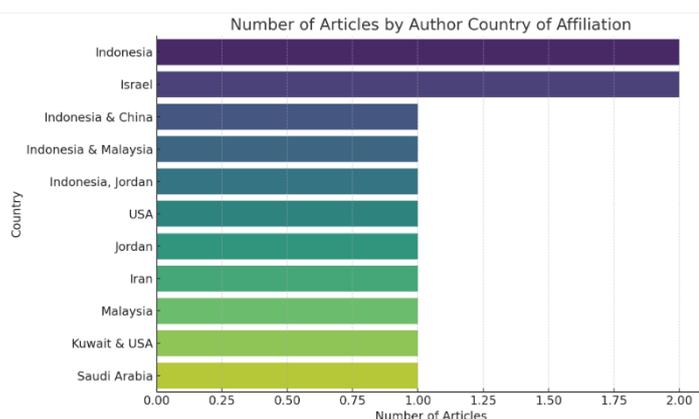


Figure 1. Author Datta by Country of Origin

The figure above shows that the majority of authors writing about the Arabic language curriculum come from Indonesia and Israel. Other countries such as China, Jordan, the USA, Iran, Malaysia, Kuwait, and Saudi Arabia each contributed one article. Furthermore, the mapping of author names, research objectives, methods, and findings can be seen in the following table.

Table 1. Mapping of Authors, Objectives, Methods, and Findings Based on Fink's Framework

Author Name	Research Objective	Method Used	Key Findings and Results
Raden Taufiqurrochman	To analyze the integration of environmental values in Arabic language curricula in madrasahs/pesantrens.	Qualitative: curriculum and literature analysis	Only two explicit environmental themes were found; recommends enriching content, teacher training, and project-based learning.
A. Fajar Awaluddin et al.	To develop an Arabic curriculum based on Bugis local wisdom.	Qualitative: literature review, observation, interviews, document analysis	The resulting curriculum model integrates Bugis values: <i>Sipakatau</i> , <i>Sipakalebbi</i> , <i>Sipakainge</i> .
Tasman Hamami, Zalik Nuryana	To explore the curriculum reform of Muhammadiyah's ISMUBA.	Content analysis of curriculum documents	The curriculum supports the integration of spiritual, emotional, intellectual, and transcendental aspects.
Ismail Muhammad, Safrina Ariani	To analyze the KKNI-based curriculum in Arabic Language Education at five PTKINs.	Qualitative: document analysis, interviews, observations	The curriculum is not yet optimal; still relies on standard CPL, lacking institutionally developed learning outcomes.
Izzuddin, Asep Maulana et al.	To develop an Arabic curriculum for enhancing students' writing skills.	R&D using Borg & Gall model	The new curriculum enhances creativity, media use, tiered evaluation, and structured writing practice.

continued

Hezi Y. Brosh	To identify Arabic learning strategy preferences among students in the U.S.	Quantitative and qualitative: questionnaires and interviews	Students prefer interactive strategies (speaking, teachers, flashcards). Advanced learners prefer independent study; beginners prefer grammar and group work.
Fawaz Alshorooqi, Saleh M. Rawadieh	To analyze media implications in Arabic textbooks in Bahrain based on UNESCO principles.	Descriptive-analytical	Identified 168 media implications, mostly on knowledge aspects. The curriculum is influenced by historical and political factors.
Danesh M. Rakati et al.	To analyze the needs and deficiencies of Arabic language learners in Iran for curriculum development.	Quantitative survey: questionnaire	Students struggle with all language skills, especially speaking and listening. The main issue is lack of communicative competence.
Kamarulzaman A. Ghani et al.	To assess the relationship between j-QAF teachers' practices and authority support in school-based assessment (PKSR).	Descriptive survey: questionnaire	Teachers' practices are strongly influenced by administrative support. School-based assessment is actively and effectively implemented.
Saleh Aljalalmah, Oksana Zavalina	To analyze Arabic eBook metadata outputs by students: individual vs. group work.	Quantitative metadata evaluation	Students face challenges with copyright and minor contributors. Notable differences between individual and group results.
Ruwaida Abu Rass	To review Arabic language education policies in 21st-century Israel.	Policy review and curriculum implementation analysis	Policies are unequal between native Arab and non-native (Jewish) learners. Policy reform is recommended.
Ahmed H. Alfakih	To examine Saudi Arabia's experience in building a national Arabic curriculum standard.	Descriptive-exploratory, document analysis	Developed a national Arabic curriculum standard covering structure, objectives, and integrative models. Further research is recommended to evaluate implementation readiness.

The study conducted by Taufiqurrochman (2025) revealed that Arabic textbooks used in Indonesian madrasahs and pesantrens contain only two explicit themes related to environmental issues. This indicates a lack of integration of environmental values in Arabic language learning. Therefore, he recommends enriching environmental themes, providing teacher training, and applying project-based learning to raise environmental awareness through Arabic instruction. Meanwhile, the research by Awaluddin (2024) and colleagues resulted in an Arabic curriculum model that integrates Bugis local values such as *Sipakatau*, *Sipakalebbi*, and *Sipakainge*. These findings emphasize the importance of inter-institutional collaboration in developing curricula that are relevant to local cultural contexts.

The study by Hamami (2022) found that the ISMUBA Muhammadiyah curriculum supports the holistic development of students' potential. The curriculum successfully integrates spiritual, emotional, intellectual, and transcendental aspects, which are considered relevant in addressing contemporary Islamic education challenges. Research by Ismail Muhammad and Safrina Ariani revealed that the development of an Arabic

curriculum based on the Indonesian National Qualification Framework (KKNI) in Arabic Language Education programs at PTKINs remains suboptimal. Many universities still refer to standardized learning outcomes (CPL) and have not developed their own, making the curriculum less responsive to each institution's specific needs.

Findings from Izzuddin (2020) and his team indicate that the previous curriculum was too rigid and focused solely on learning outcomes. The newly developed curriculum, based on competency and interactive learning theory, has been proven to enhance students' creativity, expand the use of learning media, and offer a more structured system of evaluation and writing practice. In a study by Brosh (2019), it was found that American students prefer interactive learning strategies, such as speaking and engaging with instructors. Advanced learners tend to use self-study strategies, while beginners focus more on grammar and group activities. This shows that the choice of learning strategies is highly dependent on proficiency level.

Alshoroqi (2017) found 168 media-related implications in Arabic textbooks in Bahrain, most of which pertain to knowledge about media. The study highlights that Bahrain's curriculum is strongly influenced by historical and political factors, and that UNESCO's principles of media literacy have not yet been fully integrated. The study by Danesh M. Rakati and colleagues showed that Arabic language students in Iran experience difficulties in all language skills, particularly speaking and listening. These challenges stem from weak communicative competence, indicating the need for curriculum reform based on real needs analysis.

Ghani (2014) and his team found that teachers in the j-QAF program actively implement school-based assessment (PKSR). The successful implementation of this assessment is strongly influenced by the support of school authorities. These findings support the importance of collaboration between teachers and policymakers in Arabic language education at the primary level. Meanwhile, Ruwaida Abu Rass found that Arabic language education policies in Israel are not equally applied between native Arab speakers and non-native (Jewish) learners. This disparity creates challenges in curriculum implementation and highlights the need for a more inclusive and equitable policy reform.

Based on the above discussion, this study identified five central themes in Arabic curriculum development: integration of environmental values, incorporation of local wisdom, integration of spiritual aspects, enhancement of creativity through new curriculum design, and the urgency of formulating a more adaptive and contextual national curriculum standard. The study concludes that it is necessary to integrate environmental values, local wisdom, and spiritual aspects into curriculum development, enhance student creativity through curriculum innovation, and ensure the national curriculum standard aligns with learners' needs.

The results of this study identified three main domains in Arabic language curriculum studies published between 2009 and 2025: (1) curriculum development, (2) learning strategies and media, and (3) learning evaluation. However, the discussion in this section focuses solely on the curriculum development aspect, given that this area is central to Arabic language education reform. Through a thematic analysis of 13 Scopus-indexed articles, five main aspects were identified that were most frequently discussed by researchers: (1) integration of environmental values, (2) integration of local wisdom, (3) integration of spiritual aspects, (4) increasing creativity through new curriculum design, and (5) the urgency of formulating more adaptive and contextual national curriculum standards. These five aspects align with William Pinar's theory of curriculum

reconceptualization, which views curriculum not simply as a list of material or a technical instructional plan, but as a subjective, cultural, historical, and existential experience (currere). Within this framework, curriculum is seen as a reflective space for shaping meaning within oneself, society, and the world. Thus, each curriculum development theme found in this study represents how the Arabic curriculum can become a vehicle for humanitarian values and social transformation.

Integration of Environmental Values in the Curriculum

One of the prominent findings of this study is the limited integration of environmental issues into the Arabic language curriculum, particularly at the madrasah and pesantren levels in Indonesia. According to Fa'atin (2022), only two explicit environmental themes were found in curriculum documents and textbooks. This indicates that Arabic curricula in Indonesia remain narrowly focused on normative-textual aspects, such as grammar acquisition (qawā'id) and memorization of classical texts. From William Pinar (1978) perspective, such a cognitively and technically oriented curriculum neglects the reflective and ethical dimensions of the learning process. The curriculum should be a space where students not only learn language structures but also reflect on their relationship with the world, including environmental responsibility (Susilowati, 2022). Within this framework, Arabic language curricula can be revitalized by embedding texts, discourses, or learning projects related to environmental ethics and sustainability, particularly through Islamic values that emphasize the human-nature relationship. From a policy perspective, the weak integration of environmental values reflects the absence of Arabic curricula that support global goals like Education for Sustainable Development (ESD) (Bay, 2023). To date, there has been little research examining Arabic curriculum development based on sustainability education. Yet, Arabic as the language of religion and culture holds vast potential to convey powerful ecological messages, such as those found in Quranic verses regarding humanity's responsibility as *khalīfah fil-ardh* (Ermagusti, 2022). However, this potential has yet to be systematically actualized in curriculum planning in Indonesia.

1. Integration of Local Wisdom in the Curriculum

The integration of local wisdom into the Arabic language curriculum is a response to the need for more contextualized, relevant, and grounded learning. Findings from several articles, particularly Hasan (2024) and Pamessangi (2021), highlight significant efforts to design Arabic curricula that adapt local cultural values. For instance, research conducted in Klatakan Village, Situbondo, using a mixed-methods approach, found that Arabic teaching promoted understanding of Islamic values (75%), engagement with local culture (70%), and strong community support (85%) (Hasan, 2024). Qualitatively, Arabic has proven to serve as a bridge between education and cultural preservation. Meanwhile, a study at IAIN Palopo found that the Arabic curriculum was integrated with Islamic values (faith, worship, and ethics) and Bugis local wisdom, such as lempu (honesty), ade'le' (justice), getteng (steadfastness), innawa (care), and acca (wisdom) (Pamessangi, 2021). In Pinar's curriculum theory, local wisdom is part of the learner's "cultural and historical experience," which should be accommodated in the curriculum journey. The curriculum is no longer seen as an externally imposed product from the Arab world but should engage in dialogue with the local realities of learners. In other words, Arabic learning should be viewed not only as language transfer but also as a space for

articulating diverse cultures. Through this approach, Arabic curricula have the potential to bridge Indonesian local culture and Arab civilization, forging resilient identities amid globalization.

2. Integration of Spirituality in the Curriculum

Spirituality is a key dimension found in several articles, particularly those addressing curricula in Islamic educational institutions (Anwar et al., 2022; Kusumawati, 2024; Ruslan, 2023). These three studies indicate that innovative approaches in Arabic language instruction and the integration of pesantren curricula play a significant role in strengthening Islamic education and ensuring its relevance in the modern era. Anwar (2022) highlights the effectiveness of using Qur'anic interpretation (tafsīr) in Arabic instruction, which not only enhances students' linguistic competence but also deepens their understanding of spiritual and moral values through sacred texts. Kusumawati (2024) presents a model for integrating pesantren and madrasah curricula at Pondok Pesantren Al-Ishlah Jenggawah, including the incorporation of kitab kuning (classical Islamic texts), the daily use of foreign languages, and a structured, tiered learning program. Meanwhile, Ruslan (2023) explores the broader concept of integrating pesantren curricula with the national curriculum across various modern Islamic boarding schools in Indonesia, aiming to create a holistic and contextual Islamic education system. Overall, these studies affirm that developing and integrating curricula based on Islamic values and contextualizing them with contemporary challenges can improve educational quality, strengthen students' Islamic identity, and make Arabic learning more meaningful and applicable to real life.

In this context, the tafsīr approach in Arabic instruction is closely related to the analysis and interpretation of linguistic style in sacred texts, an area central to stylistics (stilistika). The stylistic structures of Qur'anic verses, such as majāz (metaphor), isti'ārah (allegory), tashbīh (simile), and various forms of balāghah (rhetoric), not only convey the beauty of the Arabic language but also embody profound spiritual and ethical meanings (Siregar & Agustiar, 2024; Sulaiman, 2021). Stylistic analysis enables both educators and students to understand how these meanings are constructed through unique linguistic devices (Sapil, 2022; Sofian, 2024), opening a reflective space for engaging with the moral messages embedded within the texts.

Furthermore, a stylistic approach can be used to design Arabic learning materials based on religious texts while considering rhetorical and aesthetic aspects. This makes the materials not only communicative but also spiritually enriching. An Arabic curriculum designed with stylistic elements from sacred texts helps develop reflective thinking, appreciation of Qur'anic language, and students' ethical awareness. In this way, stylistics functions not merely as a linguistic analytical tool but also as a pedagogical bridge between linguistic structure and spiritual meaning in the teaching and learning process. Pinar emphasizes that the curriculum should reflect the existential experiences of learners (Pinar, 1978, 2022). By integrating spirituality through stylistic approaches into the Arabic curriculum, the learning experience becomes more holistic, developing not only linguistic skills but also nurturing inner depth and moral consciousness. Arabic, as the language of divine revelation and Islamic civilization, holds immense potential to serve as a medium for deep self-reflection and the development of transcendent awareness. Thus, reinforcing the

spiritual dimension in the curriculum, through stylistics not only supports religious learning outcomes but also makes the curriculum more humanistic, personally meaningful, and grounded in the lived realities of students.

3. Enhancing Creativity through Curriculum Design Innovation

Several articles, such as those written by Fauzi (2020), Jailani (2022), and Purnama (2016), highlight various innovations and new approaches in the development of Arabic language curricula and instruction in pesantren and Islamic educational institutions Ma'ali (2022). Fauzi's (2020) study analyzes the implementation of the Merdeka Belajar concept at Pondok Pesantren Babul Ulum, Pamekasan, which reveals a duality in the education system between traditional and modern models, while attempting to develop digital-based learning responsive to students' needs, despite resistance from pesantren administrators. Jailani's (2022) study emphasizes the contribution of neuroscience in reconstructing a modern Arabic curriculum by integrating cognitive, psychomotor, and affective aspects through the optimization of both the right and left brain functions, aiming to create a more holistic and character-based Arabic learning model. Meanwhile, Purnama's (2016) research focuses on developing Arabic learning products that link researchers and practitioners (teachers) through stages of design, production, and classroom-ready evaluation. Overall, these three studies emphasize the importance of an innovative, contextual Arabic curriculum that is based on student needs and capable of integrating modern psychopedagogical approaches to enhance learning quality in the digital era. From Pinar's perspective, creativity in the curriculum reflects the subjectivity and agency of the learner (Pinar, 1978, 2022). The curriculum is no longer seen as a static package of information, but rather as a space for narrative and self-expression. A curriculum grounded in creativity transforms learners from mere recipients of knowledge into authors of their own learning journeys. Therefore, designing an Arabic language curriculum that allows space for creativity aligns perfectly with the concept of *currere* a reflective, open, and life-integrated learning process.

In this context, the stylistic approach (*stilistika*) becomes highly relevant, as creativity in curriculum design is closely tied to text selection, the style of material delivery, and communicative approaches (Hakim, 2011; Sapil, 2022). The use of Arabic literary texts, both classical and contemporary, serves as a powerful medium to foster students' aesthetic sensitivity and linguistic expression. Stylistic analysis of poetry, hikmah (wisdom literature), or prose enables learners to appreciate the beauty of language forms, rhetorical strength, and depth of meaning, ultimately encouraging critical and creative thinking. By integrating the stylistic approach into the curriculum, Arabic language teachers do not merely teach grammatical structure, but also encourage students to explore meaning through style, rhythm, and symbolic language in the target language. This enriches the affective and aesthetic dimensions of learning while expanding students' linguistic horizons. A curriculum open to stylistic exploration inspires learners not only to understand but also to produce discourse in Arabic an essential step in strengthening critical and expressive literacy in 21st-century education.

4. The Urgency of Adaptive and Contextual National Curriculum Standards

Findings from several studies indicate that the Arabic language curriculum in Indonesia remains highly normative and lacks a truly contextual national standard (Dacholfany, 2015; El-Yunusi, 2023; Widodo, 2017). These three studies emphasize

the urgent need for curriculum reform and the renewal of Islamic education to address the challenges of modernity and globalization. El-Yunusi's (2023) research at Pondok Modern Darussalam Gontor highlights the importance of curriculum consistency and balance in pesantren education, advocating for the integration of 100% religious sciences and 100% general sciences, along with mastery of both Arabic and English to respond to the demands of the modern world. Widodo's (2017) study at Universitas Muhammadiyah Yogyakarta shows that while the profile of Arabic instructors and the teaching process are relatively sound, weaknesses remain in curriculum planning, syllabus design, and instructional material development. Meanwhile, Dacholfany's (2015) article underscores that Islamic education in the era of globalization must be dynamic and adaptive—not wholly rejecting global currents, nor fully assimilating into them, but instead utilizing them as opportunities to reform Islamic education based on Qur'anic and Sunnah values (Daroini & Aisyi, 2022). Collectively, these studies affirm that the development of Arabic curriculum and Islamic education today must be contextual, responsive, and grounded in Islamic values in order to effectively meet contemporary challenges. From Pinar's perspective, a top-down and non-contextual curriculum disregards the local realities of learners and reduces education to a meaningless routine. Therefore, it is essential to formulate a national curriculum standard that is adaptive—one that can be tailored to the social, cultural, and institutional contexts of each educational setting. The Arabic curriculum must be developed from the ground up (grassroots) by involving teachers, lecturers, and the community so that it is not merely legal-formal in nature, but also holds practical relevance and social meaning.

CONCLUSION

Based on an analysis of 12 Scopus-indexed articles discussing Arabic curriculum development from 2014 to 2025, this study concludes that five major themes dominate the discourse: the integration of environmental values, local wisdom, and spirituality; the enhancement of creativity through new curriculum design; and the urgency of formulating a national curriculum standard that is adaptive and contextual. Using William Pinar's reconceptualist curriculum theory and Arlene Fink's systematic review framework, this study reveals that the Arabic language curriculum should not be limited to technical-linguistic aspects but should also engage students' cultural, spiritual, and reflective dimensions. Additionally, the integration of stylistic approaches in Arabic language instruction has been shown to deepen meaning, reinforce Islamic values, and foster linguistic creativity. Therefore, future Arabic curriculum development must become more contextual, collaborative, and transformative in order to meet global challenges while remaining rooted in local values and Islamic spirituality. It is recommended that future researchers conduct longitudinal and comparative studies across institutions and regions to assess the long-term impact of integrated curriculum models. Furthermore, exploring digital and multimodal tools that support stylistic and reflective learning in Arabic instruction would greatly enrich both pedagogical theory and practice.

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