

RECONSTRUCTION OF MULTICULTURAL-BASED ARABIC LANGUAGE CURRICULUM: A STUDY OF PHILOSOPHICAL ANALYSIS AND ITS IMPLEMENTATION IN INDONESIA

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ABSTRACT

This study aims to evaluate the weaknesses of the curriculum and design a multicultural curriculum model that can be applied in public secondary schools. Based on multicultural curriculum theory and educational philosophy from perenialism to reconstructivism, as well as the principles of the Independent Curriculum, the research uses an interpretive paradigm and a qualitative approach through literature studies. Secondary data were analyzed qualitatively descriptively. The results of the study resulted in a multicultural curriculum model that integrates all Arabic language skills (listening, speaking, reading, writing) with flexibility and contextual relevance, and accommodates cultural diversity without neglecting the core values of Arabic language learning. The contribution of this research enriches the theory of Arabic curriculum with the integration of multicultural approaches and philosophical analysis. His findings provide practical recommendations for curriculum developers and teachers to create learning that is inclusive, relevant, and serves as a tool for linguistic mastery as well as a medium for promoting intercultural understanding and diversity values.

ABSTRAK

Penelitian ini bertujuan mengevaluasi kelemahan kurikulum tersebut dan merancang model kurikulum multikultural yang dapat diterapkan di sekolah menengah umum. Berlandaskan teori kurikulum multikultural dan filsafat pendidikan dari perenialisme hingga rekonstruktivisme, serta prinsip Kurikulum Merdeka, penelitian menggunakan paradigma interpretif dan pendekatan kualitatif melalui studi pustaka. Data sekunder dianalisis secara deskriptif kualitatif. Hasil penelitian menghasilkan model kurikulum multikultural yang mengintegrasikan seluruh keterampilan berbahasa Arab (menyimak, berbicara, membaca, menulis) dengan fleksibilitas dan relevansi kontekstual, serta mengakomodasi keragaman budaya tanpa mengabaikan nilai utama pembelajaran bahasa Arab. Kontribusi penelitian ini memperkaya teori kurikulum bahasa Arab dengan integrasi pendekatan multikultural dan analisis filosofis. Temuannya memberikan rekomendasi praktis bagi pengembang kurikulum dan guru untuk menciptakan pembelajaran yang

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inklusif, relevan, dan berfungsi sebagai alat penguasaan linguistik sekaligus media promosi pemahaman antarbudaya dan nilai kebhinekaan.

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A. Introduction

In the context of Arabic language education in Indonesia, the main practical challenge is the gap between the curriculum applied and the reality of the cultural diversity of students (Annisa & Safii, 2023). Many educational institutions still use a curriculum approach that focuses on traditional Arabic cultural perspectives without considering the diversity of students' cultural backgrounds. This leads to a decrease in motivation to learn and a sense of representation among students who come from non-Arab cultures (Ayunda et al., 2025). In addition, a rigid and non-inclusive curriculum can hinder the achievement of Arabic language competencies optimally, especially in the context of intercultural communication (Shawn, 2025).

Theoretically, the development of the Arabic language curriculum needs to be based on a multicultural approach that promotes cultural integration in learning. Multicultural curriculum theory emphasizes the importance of accommodating cultural diversity to create an inclusive and relevant learning environment (Kurdi, 2023). Educational philosophies, including perennialism, essentialism, and reconstructivism, also provide a foundation for designing a curriculum that is not only oriented towards language mastery but also on strengthening the values of diversity (Rahmadania et al., 2025). This approach is in line with the principles of the independent curriculum which provides flexibility for teachers and students to explore learning materials according to their cultural context (Setiadi, 2024).

Some previous studies have examined the development of Arabic language curriculum, such as the study of (Azis, 2024) on multicultural inclusion in Arabic language learning and research (Rahmah, 2024a) about the integration of Arabic culture in Islamic educational institutions. However, most of these studies are still focused on the conceptual level without providing an operational curriculum model that is ready to be implemented. In addition, there is still limited research that integrates multicultural perspectives with philosophical analysis of the curriculum in the context of Indonesian national education. This gap is an opportunity to develop an Arabic curriculum model that is more adaptive and responsive to cultural diversity.

This study aims to evaluate the Arabic curriculum with a single perspective and design a multicultural-based curriculum model that can be implemented in public secondary schools. Through a qualitative approach, this study will analyze the impact of the existing curriculum on student learning motivation and identify the need for inclusive curriculum development. The results of the research are expected to provide practical recommendations for curriculum developers and Arabic language teachers in designing learning that is more relevant to the context of students' cultural diversity, without neglecting the main values in Arabic language learning.

B. Methods

This research uses an interpretive paradigm with a qualitative approach through library research (Adlini et al., 2022). This approach was chosen to understand in depth the philosophical foundations of the curriculum and the philosophical schools that underlie the development of the Arabic curriculum. The literature study method is used to explore and analyze a variety of written

sources relevant to the research focus (Zukhrufin, 2024). The research setting includes a wide range of sources of academic documents related to curriculum, educational philosophy, and Arabic curriculum development. Participants in this study are in the form of various texts and academic documents that are data sources.

The data collection and data analysis used are secondary data that comes from literature sources such as textbooks, academic journals, scientific articles, and curriculum documents that are relevant to the research topic (Ahmad et al., 2024). Data collection is carried out through documentation techniques by collecting, selecting, and organizing written sources related to curriculum philosophy and Arabic curriculum development. Data analysis uses a qualitative descriptive content analysis method. The data analysis procedure includes three main stages: first, data reduction by selecting and focusing on relevant information; second, the presentation of data in a systematic form through categorization and thematic organization; Third, drawing conclusions through the interpretation of the findings resulting from data analysis (Sarosa, 2021).

C. Result and Discussion

Brief design of Arabic curriculum model based on multicultural perspective

The design of Arabic materials must be prepared selectively to keep in mind the diversity of students. The implementation of learning strategies must be responsive to the different cultural backgrounds of each student (Adnyana et al., 2025). By analyzing and paying attention to this cultural diversity, teachers can know that students have the opportunity to achieve basic Arabic language competencies.

Table 1. Multicultural-Based Arabic Language Curriculum Design (Aziz et al., 2024)

Language Skills	Discussion	Multicultural
Listening Skills (<i>maharah istima'</i>)	Media and listening strategies (<i>istima'</i>) are designed to vary and apply diverse Arabic accents so that students can achieve learning goals.	Listening exercises (<i>istima'</i>) are guided to appreciate various Arabic dialects. This can make it easier for students to understand the diverse Arabic language. So that students know the diversity of Arabic languages in the world.
	Cultural diversity between students must be integrated through listening learning interactions	Listening is one of the interaction media that is applied in the process of uniting cultural diversity between students so that they can learn and gain insight into cultural differences between fellow students.
Speaking Skills (<i>maharah kalam</i>)	Speaking skills have specific goals, including: addition of vocabulary (<i>mufradat</i>), correct grammatical understanding (<i>nahwu</i>) and phonology.	In the context of learning to speak, it is necessary to pay attention to the diversity of vocabulary, understanding of language and diverse pronunciation according to different student cultures.
	Speaking skills training must be appropriate (relevant) to the	By implementing relevant discussions according to the

	context of the student's cultural variation.	student's culture, this can increase the attractiveness and involvement of students because of the teaching materials that are appropriate to their culture
Reading skills (<i>maharah qira'ah</i>)	Reading materials that are appropriate to the diverse lives of students and the application of teaching materials that are relevant to the cultural context	Diversity of reading materials that apply Arabic cultural variations. Understanding in a cultural context expands students' knowledge of cultural values.
	Motivate students to master the material in the cultural context in the reading of Arabic texts	The excavation of material in Arabic texts becomes a bridge for students to increase their knowledge of Arabic culture and its diversity.
Writing skills (<i>maharah kitabah</i>)	Developing writing skills that are clear and in accordance with the rules of Arabic is one of the goals of learning Arabic	Students are given writing exercises to know the various structures of diversity in writing. This is a picture of the cultural diversity of students.
	Assessment of written results in as a final evaluation in analyzing the limits of students' abilities	Learning evaluation provides an opportunity for students to know the limits of mastery of the material and students can express themselves in accordance with various cultures

Table 1 explains how an Arabic curriculum is designed not only to teach the language as a tool, but also to instill the values of multiculturalism in students. The main idea is to integrate an understanding and appreciation of cultural diversity into every language skill taught. The curriculum understands that the Arab world itself is very diverse (it has many countries with different dialects, accents, and cultures) and that the students in the classroom also come from different cultural backgrounds. Therefore, a multicultural approach is seen as an effective and relevant way to teach.

Evaluation of Arabic Language Curriculum Based on a Single Cultural Perspective

The Arabic curriculum that focuses on a single cultural perspective (traditional Arabic culture) shows the following positive and negative impacts: The implementation of Arabic curriculum development experiences several advantages (positive impacts) and obstacles (negative impacts) in the implementation of learning that uses one cultural perspective (Ubaidillah, 2024).

1. Positive Impact

The application of the Arabic curriculum oriented to a single cultural perspective (traditional Arabic culture) provides an understanding to students in terms of language and culture, among others, the positive impact of the culture is:

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- a. Students' mastery of the cultural context makes it easier to understand language because vocabulary (*mufradat*), conversation (*hivar*) has a very significant integration with cultural traditions.
 - b. Facilitate access to relevant intercultural communication in developing speaking competence (*maharah kalam*) in a social context involving the use of Arabic.
 - c. The application of Arabic language learning that focuses on a single cultural perspective, strengthens ukhuwah islamiyyah because it is oriented to an Islamic historical approach related to Arabic language and culture, which can increase motivation in mastering Arabic because it is one of the ways to deepen the Islamic religion (Rahmah, 2024b)
2. Negative Impact
- The implementation of the Arabic curriculum from a single cultural perspective also has several challenges, including:
- a. The differences between local culture and Arabic culture can lead to different understandings in students and teachers.
 - b. Limited teacher mastery due to lack of direct access to teaching materials that implement Arabic culture.
 - c. Arabic language materials based on Arabic culture and integrating with local culture are one of the challenges in the Arabic language curriculum which is required to maintain local culture in accordance with students' identities (Manan & Nasri, 2024).

Curriculum Philosophy and Its Implementation in Indonesian National Education

Curriculum philosophy is the philosophical foundation that is the foundation for the design, development, and implementation of the educational curriculum. As a branch of educational philosophy, curriculum philosophy serves to provide a conceptual framework that guides the determination of educational objectives, the selection of teaching materials, the determination of learning methods, and the evaluation of learning outcomes (Siswadi, 2024). The philosophy of the curriculum acts as a compass that directs the entire educational process to be in harmony with the values, needs of society, and the development of the times.

1. Philosophy of Curriculum

Curriculum philosophy is a branch of educational philosophy that functions as a fundamental foundation in curriculum design and development, where it contains principles that direct the determination of educational goals, the selection of teaching materials, and the determination of learning methods. The influence of philosophy on the curriculum is manifested in three main aspects: first, philosophy becomes a benchmark and guideline in compiling the curriculum structure; second, the purpose of education and teaching materials is derived from the philosophical values adhered to; and third, learning approaches and strategies inspired by the schools of educational philosophy. Therefore, curriculum design must always be based on a clear philosophical view so that it is in harmony with the goals of national education and able to respond to the needs of society and the development of the times (Harisah, 2018).

Curriculum philosophy acts as a compass that directs the entire educational process, ensuring that every component of the curriculum from the formulation of goals to the evaluation of learning outcomes is on a path that is in accordance with basic values and educational ideals. Without a solid philosophical foundation, the curriculum can lose its direction, becoming simply a collection of material without a clear spirit or purpose (Triwiyanto, 2022). Thus, the integration of philosophy in curriculum development not only ensures the consistency and relevance of

learning design, but also ensures that education is able to fulfill its function in forming complete learners and contributing positively to society.

2. Implementation of curriculum philosophy in the context of Indonesian national education

In the development of education, there are philosophical schools that are the foothold in implementing a developed curriculum. The following is a description of several streams and implementations in national education.

- a. Perennialism, this school has its origins and applied culture. So that in applying this school it is oriented towards the purpose of education in accordance with the customs of the ancestors so that the norms of life can be maintained and science can be obtained from the essential truth (unchangeable) (Fithriani, 2024).
- b. Essentialism, in its application in the world of education, emphasizes students and teachers for discipline. Teachers are required to maintain discipline norms so that they become examples and role models for students in behavior.
- c. Existentialism is a school that aims to build responsibility on each individual. Students are given the freedom to explore their talents and interests according to their competencies. In this process, students are provided with facilities by educational institutions in exploring their potential.
- d. Progressivism, in the implementation of progressivism education, emphasizes more on student activeness such as choosing majors and interests. However, this must be guided by teachers so that students are motivated to develop skills in accordance with the expected results.
- e. Reconstructivism is based on the development of knowledge that is faced today, in terms of economy, social, political, cultural and others. In its implementation, this stream provides opportunities and opportunities for students to gain knowledge, so that they are used to overcoming life's problems (Nawawi et al., 2024).

Concept map related to the direction of national curriculum policy with critical analysis

The national curriculum has undergone significant changes. This aims to upgrade education in Indonesia. The change in the curriculum has occurred since the time of independence. Pre-reform era curriculum (1945-1998), reform era curriculum (1998-2022), current curriculum (2022-present) (Wibowo, 2021).



Figure 1. Concept Map of Curriculum Development in Indonesia

Critical analysis of the national education curriculum in Indonesia:

1. Curriculum of Rentjana Pelajaran 1947

The main foundation in the implementation of the 1947 curriculum is to form a spirit of character, prosperity and build courage in line with other countries. So that in the 1947 curriculum its application was not focused on the development of science, but oriented towards cultivating character and virtue that was common and stately.

2. Unraveled Lesson Rentjana (1952 Curriculum)

The 1952 curriculum is a complement to the previous curriculum. In its implementation, the government began to develop science. The subjects taught are related to people's lives so that they can experience the benefits of education implemented in Indonesia. Since 1952, there has also been a single subject taught by a teacher so that they focus on one scientific field (Zaeni et al., 2023).

3. Rentjana Pendidikan 1964 (1964 Curriculum)

In applying this curriculum, it is known as Pancwardhana because it is oriented towards the development of five aspects: 1) norms, 2) intellectual, 3) emotional, 4) artistic, and 5) health. The goal to be achieved in the 1964 curriculum is to increase the activeness, creativity and productivity of students and focus on the development of science from the elementary school (SD) level. Saturday is designated as a day of insanity for students, they are given time to hone their skills and abilities (Aprianti & Maulia, 2023).

4. Curriculum 1968

The 1968 curriculum taught basic materials that had integration with the next grade level. At this time, majoring was applied, namely in the 2nd grade of high school. So that students can develop their talents according to the chosen major.

5. Curriculum 1975

In the implementation of the 1975 curriculum, the learning process was emphasized to be more effective. In realizing the objectives of the curriculum, the methods and subject matter are more detailed, so that the lesson plan appears for each discussion. In this condition, several subjects such as natural sciences and life sciences were changed to Natural Sciences (IPA).

6. Curriculum 1984

In 1984 the curriculum was overhauled again because it saw the development of the 1975 curriculum which was very slow in keeping up with the times. In this curriculum, one of the subjects was added, namely Education in the History of the Struggle of the Nation (PSPB).

7. 1994 Curriculum and 1999 Curriculum Supplement

The two have a correlation and are a combination of the 1975 curriculum and the 1984 curriculum. In its application, many subjects are added such as local content. So that it invites criticism from the student's parents because they feel objectionable and more dense.

In this curriculum, the chess system has also begun to be applied, and the name change from junior high school to junior high school and high school to high school. As well as PSPB subjects are abolished and majors at the high school level are detailed in three majors: Science, Social Sciences and Language.

8. Competency-Based Curriculum (KBK)/ Curriculum 2004

In the 2004 curriculum, teachers were given the authority to develop a curriculum that is in accordance with the student's competence. This curriculum is oriented to 3 aspects, namely: a) competency development, b) evaluation, c) learning development. In the KBK system, the

name of junior high school is returned to junior high school and high school to high school (Fitriani & Afrilianti, 2025).

9. Curriculum at the Education Unit Level (KTSP 2006)

At the time of the enactment of Law Number 20 of 2003, this curriculum began to be used. Although this curriculum has similarities with the 2004 curriculum, namely the determination of basic competencies and schools are given the authority to make learning plans (syllabus) (Trianto, 2024).

10. Curriculum 2013 (K-13)

The 2013 curriculum is a development of KTSP, in this curriculum focuses on a scientific approach. And students are taught to be able to face the development of the times, especially in the 21st century. So that in learning students must be active to develop students' competencies and skills.

11. Independent Curriculum

The publication of this curriculum will be held in 2022, which is a solution to education problems in Indonesia. This is also influenced by the impact of covid-19 which affects the learning system. The independent curriculum focuses on increasing students' interests and talents. In this case, students are given the opportunity to develop their potential (Azizah dkk., 2024).

The implementation of a multicultural-based Arabic curriculum has a significant and transformative impact. First, this approach directly addresses the challenge of cultural gaps in learning, which has led to a decline in motivation and sense of representation of students from non-Arab backgrounds. By creating teaching materials that are relevant to the cultural context of students (such as using examples from their lives and appreciating their dialect), the curriculum increases engagement, engagement, and ultimately motivation to learn. Second, this curriculum not only produces students who are skilled in language, but also forms a tolerant and globally minded person. By being exposed to the diversity of Arabic culture and between students through the four language skills (listening, speaking, reading, writing), students learn to appreciate differences, so that language learning serves as a bridge for intercultural understanding and strengthens the values of diversity in the Indonesian context.

D. Conclusion

Based on the evaluation conducted, it can be concluded that the Arabic curriculum approach that has a single perspective and focuses only on traditional Arabic culture has significant limitations in dealing with the reality of the cultural diversity of students in Indonesia. Although the approach has a positive impact such as strengthening understanding of the source culture, language and the values of *ukhuwah islamiyyah*, its rigidity leads to a gap with the background of non-Arab students, leading to a decrease in motivation to learn and a sense of representation. Therefore, this study recommends a shift towards the development of a multicultural-based curriculum that integrates the values of diversity into all aspects of language skills (listening, speaking, reading, and writing). The resulting curriculum model offers flexibility and contextual relevance that is in line with the spirit of the Independent Curriculum, allowing teachers to design learning that not only achieves linguistic competence but also accommodates the diversity of students' cultural backgrounds. Thus, this transformative Arabic curriculum not only serves as a language mastery tool, but also as a medium to build an inclusive learning environment and promote intercultural understanding and multiculturalism values that are in harmony with the identity of the Indonesian nation.

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