



## Arabic Curriculum Design for Non-Native Speakers in Multicultural Settings: A Systematic Literature Review

Hasyim Asyári<sup>1</sup>, Khoiril Akhbar<sup>2</sup>, Elok Rufaiqoh<sup>3</sup>, Nahla Ibrahim ElJack Ibrahim<sup>4</sup>, Sulfiatin<sup>5</sup>, Faruq Abdul Muid<sup>6</sup>

<sup>1 2 3</sup> Universitas Islam KH. Achmad Muzakki Syah, Indonesia

<sup>4</sup> Minnesota Academy for Language Learning, Turkey

<sup>5</sup> Universitas Islam Negeri Sunan Ampel Surabaya, Indonesia

<sup>6</sup> Sekolah Tinggi Ilmu Bahasa Arab dan Dakwah Masjid Agung Sunan Ampel Surabaya, Indonesia

Corresponding E-mail: [elokrufaiqoh90@gmail.com](mailto:elokrufaiqoh90@gmail.com)

### Abstract

This article examines the challenges and directions of Arabic language curriculum development for non-Arabic speakers in a multicultural context through a PRISMA-based Systematic Literature Review of 12 Scopus articles. The results indicate challenges not only in the formal structure of the curriculum, but also in the weak connection between policies, pedagogical practices, teaching materials, evaluation, and learner needs. The existing curriculum is still normative, monocultural, less representative of minorities, not yet sensitive to multilingual identities, and has not responded to digital space and social change. Bibliometric analysis shows that studies are dominated by Western and European contexts with a global comparative perspective. Curriculum development needs to be directed towards an adaptive model that is flexible and integrated with technology, inclusive that recognizes diverse identities, and contextualized and connected to students' real experiences to be relevant and effective in a multicultural society.

**Keywords:** *Arabic language curriculum; non-Arabic speakers; multicultural learning; curriculum design*

### Introduction

Language curriculum design is an integrative process encompassing objectives, materials, methods, and evaluation, and is influenced by philosophical foundations, policies, and socio-cultural contexts (Gan, 2023). In line with that, Komorowska (2022) emphasizes that a language curriculum is not merely a technical construct, but rather a representation of broader educational values and orientations. Nur'aini (2023) and Sulaeman (2023) point out that an effective curriculum must be adaptive to social dynamics and evolving learning needs. Therefore, the design of an Arabic language curriculum for non-Arabic speakers should ideally be holistic, integrating linguistic, pedagogical, and sociocultural aspects in a balanced manner (Maluleka, 2020). This integration also includes the development of intercultural competence and social awareness of students in multicultural learning.

However, the implementation of the Arabic language curriculum for non-Arabic speakers still faces complex challenges. Ridwan et al. (2024) found a mismatch between curriculum design and field practice, indicating a gap between objectives and implementation. Gan (2023) highlighted normative curriculum policies that are often not reflected in classroom practices. Sugianti et al. (2022) emphasized the lack of consistency in curriculum implementation, resulting in suboptimal learning objectives. This problem is exacerbated by the suboptimal alignment between the curriculum, teaching materials, and evaluation systems (Megawati & Zuchdy, 2020; Rochma, 2023). Consequently, the effectiveness of Arabic language learning remains hampered by significant structural and pedagogical challenges.

In multicultural learning, curriculum design becomes more complex due to the diversity of students' linguistic and cultural backgrounds. Maluleka (2020) emphasizes the importance of a diversity-responsive curriculum to increase the relevance of learning. Ramadhanti et al. (2023) state that a non-inclusive curriculum can hinder learning and reduce student participation. However, Ngubane dan Makua (2021) show that many curricula are still monoculturally oriented and do not optimally accommodate multilingual practices. This situation indicates a gap between the demands of inclusive learning and the reality of a still-homogeneous curriculum, resulting in the development of students' communicative and intercultural competencies not being optimally achieved.

Some previous studies that are relevant to this research are researches' Gan (2023) and Komorowska (2022) emphasized the importance of integrating philosophical foundations, educational policies, and pedagogical approaches in curriculum design. Meanwhile, Megawati and Zuchdy (2020) and Rochma (2023) highlighting the importance of alignment between curriculum, teaching materials, and evaluations to improve the quality of learning. Hatul Lisaniyah & Salamah's research explains that the language curriculum must be designed by considering various dimensions of language learning, namely, it must cover four main skills: speaking, listening, reading, and writing (2022). Mufti and Widodo reinforce that each of these skills needs to be developed in an integrated manner to ensure that students can communicate fluently and effectively (2021). In line with this, Aisyah & Hasan explain that an effective curriculum must consider the social and cultural context by including relevant and engaging materials that connect language to everyday cultural practices (2024). Meanwhile, in a multicultural context, Maluleka (2020) and Ngubane and Makua (2021) emphasizing the need for an inclusive and responsive curriculum approach to the diversity of students. However, Ridwan et al. (2024) shows that most of the research is still partial and has not integrated these dimensions comprehensively. This indicates that the study of Arabic curriculum design still requires a more holistic and integrated approach.

The design of an Arabic language curriculum for non-Arabic speakers in a complex multicultural context requires a holistic review. The interaction between linguistic, pedagogical, and sociocultural aspects has not been widely studied in an integrated manner, so existing studies tend to be fragmented and do not provide a

complete picture of effective curriculum implementation in diverse contexts. Therefore, a research approach is needed that can synthesize previous findings systematically. A systematic literature review is considered relevant for identifying challenges in designing an Arabic language curriculum for non-Arabic speakers in multicultural learning and formulating a direction for curriculum development that is more adaptive, inclusive, and contextual

## **Method**

This study uses the Systematic Literature Review approach (Page et al., 2021) to identify and synthesize research related to the challenges of designing Arabic language curricula for non-Arabic speakers in the context of multicultural learning, and its development direction. Data was obtained through literature search in the Scopus database using a combination of keywords such as Arabic curriculum design, Arabic for non-native speakers, multicultural education, and language curriculum development. The search process is carried out by utilizing Boolean operators (AND, OR) to increase the relevance of the results. Literature search is limited to articles published in the last 10 years to ensure the timeliness and relevance of the study. The inclusion criteria include articles that discuss the design of the Arabic curriculum for non-Arabic speakers, are relevant to the context of multicultural learning, and are published in reputable journals and are available in full text, while articles that are irrelevant or do not go through a peer-review process are excluded from the analysis.

The article selection process follows the PRISMA stages (2022) which includes identification, screening, eligibility, and final inclusion. At the identification stage, all articles obtained from Scopus are compiled and duplicates are removed. Next, screening is carried out based on titles and abstracts, then continues with full-text analysis at the eligibility stage. Articles that met the criteria were then analyzed using thematic analysis techniques to identify patterns, key themes, and research trends related to Arabic curriculum design in a multicultural context. The results of the analysis are synthesized systematically to reveal the main challenges and directions for curriculum development that is more adaptive, inclusive, and contextual

## **Result**

The results of data analysis were obtained through the Systematic Literature Review (SLR) approach which was carried out systematically and in a structured manner. The article selection process follows the Preferred Reporting Items for Systematic Reviews and Meta-Analyses (PRISMA) flow, which aims to ensure transparency and accountability in the selection of literature relevant to the research topic. Through the stages of identification, screening, feasibility, and inclusion, a number of articles were obtained that met the criteria for further analysis as the main source in this study.

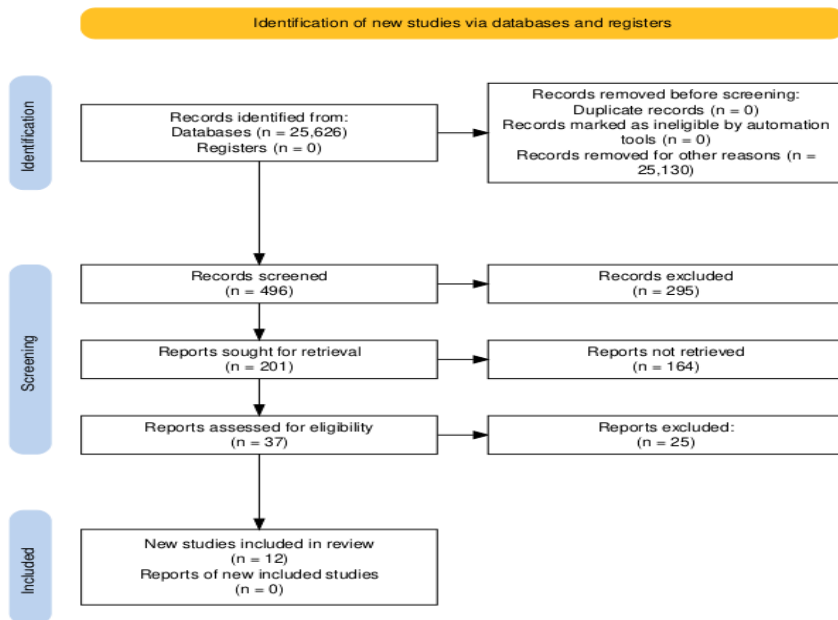
In addition, to strengthen the analysis, a bibliometric study was also carried out on the data obtained from the Scopus database. This analysis includes the distribution of documents by country, year of publication, journal source, author, institutional

affiliation, document type, field of science, and funding sponsorship. This approach is used to provide a comprehensive overview of the research landscape related to the development of language curriculum and multicultural education in a global context.

The results of the analysis are then presented in two main sections. First, an interpretation of the article selection flow based on a PRISMA diagram, which illustrates the data reduction process until articles suitable for analysis are obtained. Second, a bibliometric analysis reveals research distribution patterns based on various relevant indicators. These two approaches then serve as the basis for identifying research trends, research gaps, and opportunities for developing studies within the context of Arabic language curriculum design for non-Arabic speakers

Thus, this section not only presents the findings descriptively, but also provides a critical analysis that leads to mapping the position of the research as well as the contribution offered in the development of science in the field of Arabic language education and multicultural-based curriculum.

1. *Prism Groove* (2022)



Based on the PRISMA diagram, the initial identification process resulted in 25,626 articles obtained from the database, without additional additions from other sources. At this stage, initial data cleanup was carried out by removing irrelevant articles, including duplicates and articles that did not meet the criteria, so that as many as 25,130 articles were eliminated before the screening stage. After the process, there were 496 articles left which then entered the screening stage based on titles and abstracts.

At the screening stage, as many as 295 articles were issued because they were not in accordance with the focus of the research. Thus, there are 201 articles left that

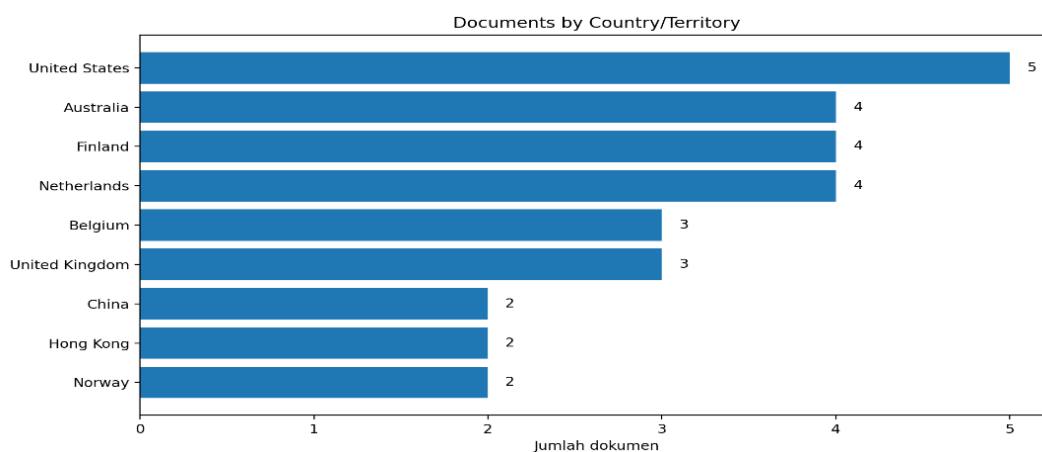
are continued to the full-text retrieval stage. However, a total of 164 articles are not fully accessible, so only 37 articles can be analyzed at the eligibility level.

At the eligibility stage, an in-depth evaluation is carried out on the suitability of the content of the article with the inclusion criteria that have been set. As a result, as many as 25 articles were issued because they did not meet the criteria, so that 12 articles were obtained that were declared feasible and included in the final analysis. No additional reports from the same study were included in this process. This selection process ensures that only relevant and high-quality articles are analyzed in the study.

## 2. Interpretation of data from Scopus analysis

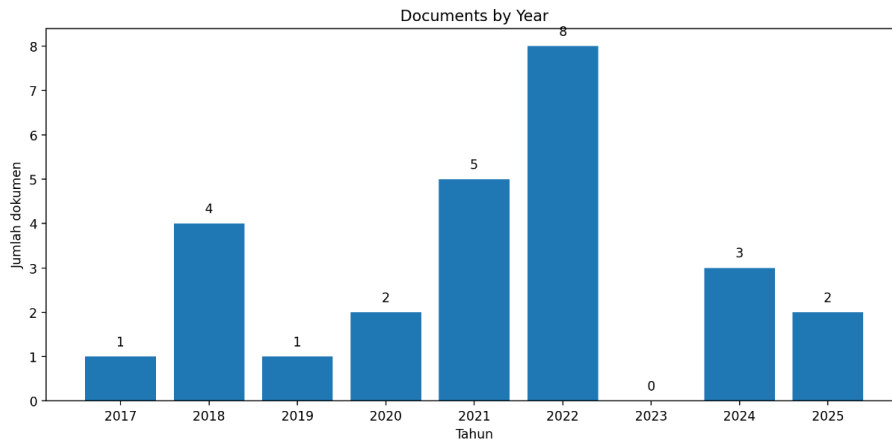
Bibliometric analysis was conducted to provide an overview of trends and characteristics of research related to the study topic based on data from the Scopus database. This analysis includes the distribution of documents by country, year of publication, journal source, author, affiliation, document type, field of science, and funding sponsorship. Through this approach, it is possible to identify the pattern of research development, the tendency of the focus of the study, and the position of the research in the broader scientific context.

### a) Country/Territory



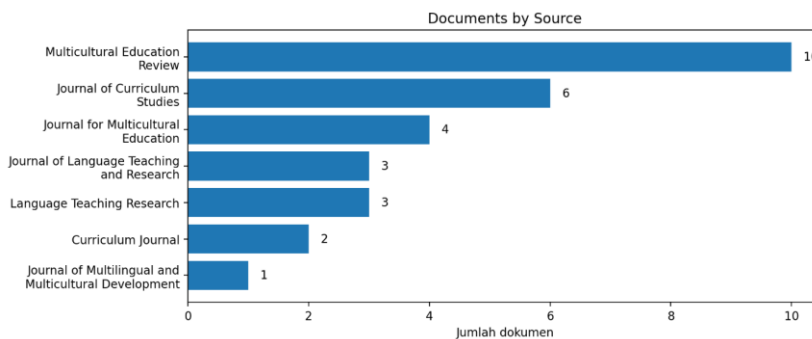
The distribution of documents shows that the United States occupies the highest position with 5 documents, followed by Australia, Finland, and the Netherlands which each contribute 4 documents. After that, Belgium and the United Kingdom produced 3 documents each, while China, Hong Kong, and Norway each contributed 2 documents. This pattern shows that studies related to curriculum design, multicultural education, and language curriculum development are more developed in Western and Northern European countries, especially those that have strong research traditions in the fields of education, curriculum, and multiculturalism. Thus, the research landscape seems to still be dominated by non-Arab contexts, which actually shows that the issue of Arabic curriculum for non-Arabic speakers in a multicultural context is more often discussed from a global-comparative perspective than from the Arab region itself.

b) Years



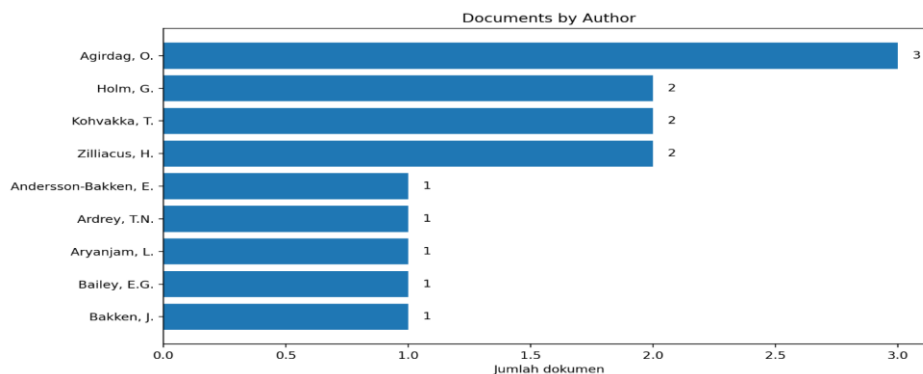
Based on the annual distribution, publications in the 2015–2025 range show fluctuating dynamics. Document production was relatively low in the initial phase, then began to increase in 2018, fell again in 2019, then gradually increased in 2020 and 2021, until it peaked in 2022 with 8 documents. After that, the number of publications will decrease in 2024 to 3 documents and in 2025 to 2 documents. This pattern indicates that academic attention to curriculum themes, multiculturalism, and language learning reached its highest intensity in the post-pandemic period and a time when the discourse on diversity, inclusion, and global curriculum reform was strengthening.

c) Source/Journal



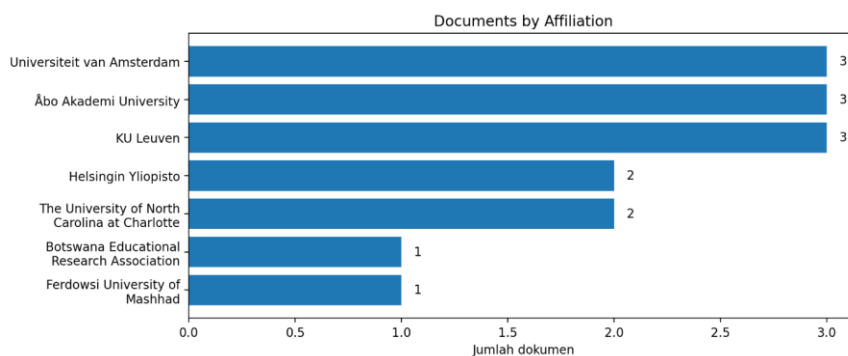
In terms of publication sources, the most dominant journal is the Multicultural Education Review with 10 documents, followed by the Journal of Curriculum Studies with 6 documents, then the Journal for Multicultural Education with 4 documents. Meanwhile, the Journal of Language Teaching and Research and Language Teaching Research each contain 3 documents, the Curriculum Journal contains 2 documents, and the Journal of Multilingual and Multicultural Development contains 1 document. This distribution shows that the search for Scopus is highly concentrated on three main axes, namely multicultural education, curriculum studies, and language teaching.

d) Author



On the writer's side, Agirdag, O (2020) (2021) (2022),. occupies the highest position with 3 documents, while Holm, G.(2017) (2018), Kohvakka, T.(2022) (2025), dan Zilliacus, H (2017) (2018). each has 2 documents. Other authors such as Andersson-Bakken, E. (2021), Ardrey, T.N. (2018), Aryanjam, L. (2015), Bailey, E.G. (2025), dan Bakken, J. (2021) Each contributed 1 document. This distribution shows that there is no absolute dominance by a single author, but there are several names that are recurring and can be considered important actors in the field of multicultural education and curriculum studies. This condition indicates that the field of this research is collaborative and dispersed, not concentrated on only one specific stream of figures. From an SLR perspective, this is good because it allows for a more diverse synthesis and is less biased on one scientific perspective alone.

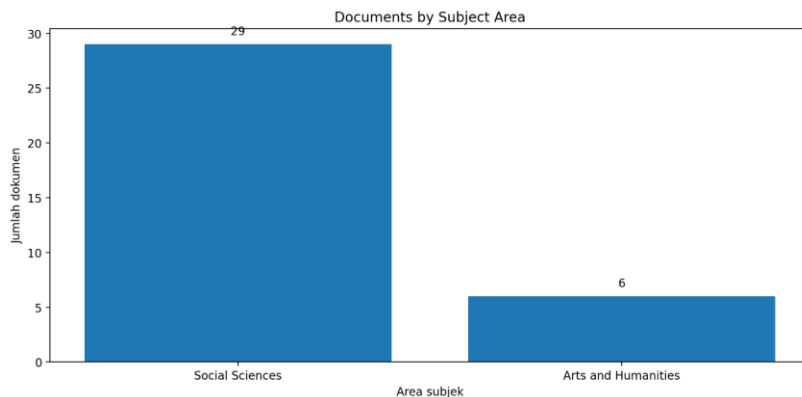
e) Affiliation



Based on affiliation, Universiteit van Amsterdam, Åbo Akademi University, and KU Leuven each produced 3 documents, while Helsingin Yliopisto and The University of North Carolina at Charlotte contributed 2 documents each. Other affiliates such as the Botswana Educational Research Association and Ferdowsi University of Mashhad each contributed 1 document. This distribution shows that the prominent research centers come from universities in Europe, particularly the Netherlands, Finland, and Belgium. This corroborates the finding that the study of curriculum and multiculturalism is widely developed in the European academic environment which has

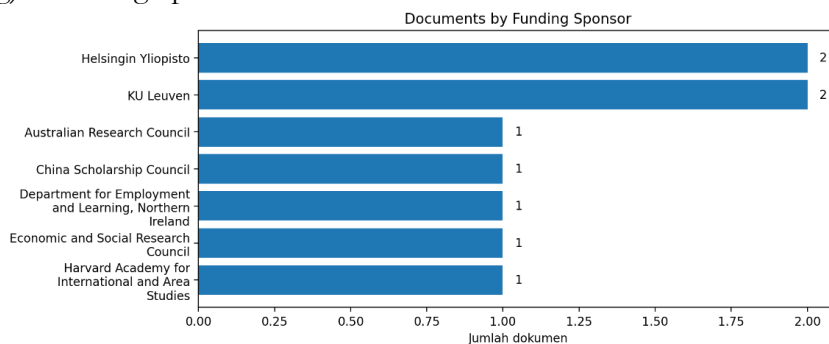
a strong tradition in issues of social justice, education policy, and diversity. Interestingly, the presence of Ferdowsi University of Mashhad signals that although small, perspectives from contexts closer to the Islamic world are also beginning to emerge in this corpus of search.

f) Subject Area



In terms of science, Social Sciences dominated with 12 documents (82.9%), while Arts and Humanities included 6 documents (17.1%). This pattern shows that the topic studied is more positioned as a socio-educational problem than a purely linguistic or classical humanities problem. In other words, the design of the Arabic curriculum for non-Arabic speakers in a multicultural context is more often understood as an issue of education, policy, diversity, and curriculum practice.

g) Funding Sponsor



In terms of funding sponsorship, Helsingin Yliopisto and KU Leuven each appeared as sponsors with 2 documents, while other sponsors such as the Australian Research Council, China Scholarship Council, Department for Employment and Learning, Northern Ireland, Economic and Social Research Council, and Harvard Academy for International and Area Studies each recorded 1 document. This distribution shows that research funding support in this field comes from academic and research institutions that are quite diverse, but still concentrated in higher education institutions and formal research bodies.

## Discussion

### *The Challenges of Multicultural Curriculum Design*

The main problem in multicultural curriculum design is not only about substance, but also related to pedagogical practices and social relations in the learning space. Cohen (2024) emphasized that students' resistance to multicultural and social justice issues is influenced not only by cultural identity but also by how teachers frame the material, manage interactions, and enliven learning experiences in a socio-pedagogical manner. This suggests that a normatively inclusive curriculum is not necessarily effective without adequate pedagogical strategies. Curriculum direction should not simply focus on the formulation of objectives but must also address concrete implementation dimensions. On the other hand, Zilliacus et al. (2017) pointed out that although the curriculum framework is already geared toward social justice, explicit guidelines are still lacking on how issues of equality, particularly those related to social class, are translated into learning practices. Therefore, multicultural education requires a curriculum design that is not only ideologically inclusive but also pedagogically operational.

The complexity of the curriculum increases when it comes into contact with digital spaces. Bhowmik et al. (2022) showed that cyber-racism in Hong Kong remains under-recognized in educational research, even though online media comment spaces have been shown to reproduce racial discourses that influence how students understand diversity. This finding confirms that a multicultural curriculum cannot be limited to formal school environments, as students live in a broader communication ecosystem and their linguistic-social experiences are also shaped by digital media. In this regard, Nesterova (2019) emphasized the importance of comparative studies between English and Mandarin media discourses to examine how language functions as different instruments of social representation. In the context of language curriculum development, this finding demonstrates that language is not merely a means of communication but also an arena for the formation of identities, ideologies, and power relations. Therefore, an Arabic language curriculum for non-Arabic speakers needs to be designed with sensitivity to social representations in digital spaces to develop not only linguistic competence but also critical literacy regarding contemporary multicultural realities.

In the dimension of language curriculum development, the study found a tension between theoretical mastery and practical needs. Wu et al. (2020) revealed that the TCSOL Master's curriculum in China lacks a deep linguistic foundation because it focuses more on teaching skills training. This suggests that a balance between pedagogical and scientific competencies has not been achieved. This finding is relevant for the Arabic language curriculum, as teachers with strong methodological skills but weak linguistic foundations can potentially produce procedural but less reflective learning. On the other hand, Khodadady et al. (2015) showed that the concept of culture in language policy is often not formulated operationally and measurably, resulting in abstract cultural integration in the curriculum. This finding is reinforced by Bailey et al (2025) who found that students' multilingual identities remain under-recognized, even

though these identities determine students' motivation, engagement, and meaning in language learning. Therefore, the language curriculum needs to shift from a uniform model to one that is more responsive to students' linguistic experiences and social identities.

The study revealed a wide gap between curriculum regulations, teaching materials, and implementation in the field. Kohvakka (2025) found that the history of minority groups and indigenous communities has long been neglected in education, meaning the curriculum does not fully and fairly represent diversity. Similarly, Benediktsson (2022) revealed a gap between the legal requirements for teacher education and the multicultural knowledge students actually acquire during their studies. In the realm of teaching materials, Bakken and Andersson-Bakken (2021) demonstrated that curriculum changes are not always accompanied by equivalent changes in textbook assignments, so curriculum reform often stops at the document level and does not address student learning practices. A similar problem is seen in the local language curriculum in Nigeria, where implementation is hampered by the lack of adequate reading materials and grammar books, as demonstrated by Prezi (2015).

All of these findings lead to one conclusion that the success of a multicultural curriculum is highly determined by the coherence between ideological vision, pedagogical readiness, teaching material support, and implementation conditions. Therefore, the development of the Arabic curriculum for non-Arabic speakers should not be formulated only as a conceptual design, but as a framework that integrates the social, pedagogical, linguistic, and material dimensions of learning in an integrated manner.

#### *Direction of Arabic Curriculum Development*

The development of an Arabic language curriculum for non-Arabic speakers in a multicultural context needs to shift from a static model to an adaptive, inclusive, and contextual model. Curriculum issues are not only about objectives, materials, and evaluation, but also related to the relationship between knowledge, identity, social justice, technology, and the realities of students. The Arabic language curriculum does not simply function as a transmission of linguistic competence, but must also be an educational tool that helps students construct meaning, recognize diversity, and participate critically in their social environment. Therefore, a reconceptualization of curriculum design is needed to be more responsive to changing times and sensitive to socio-cultural dynamics in learning.

In terms of adaptability, studies show that a relevant curriculum today must allow for flexibility, differentiation, and responsiveness to diverse learning needs. Wu et al. (2020) emphasized that language curricula cannot rely on a uniform structure because learners need flexible learning pathways and diverse academic options to accommodate differences in orientation, needs, and readiness. For the Arabic curriculum, this is crucial because non-Arab learners have different backgrounds in terms of language proficiency, religious experiences, social environments, and motivations. A rigid curriculum has the potential to ignore individual characteristics.

Flexibility here does not undermine academic standards, but rather reimagines learning experiences to make them more meaningful and tiered. Furthermore, curriculum adaptation is also related to developments in digital technology that are changing how student's access, produce, and interpret information. Khodadady et al. (2015) emphasize the importance of incorporating the digital dimension into curriculum policies and practices, while Bhowmik et al. (2022) caution that digital realities are not neutral because they involve issues of representation, prejudice, and relationships. power. Therefore, integrating technology into the Arabic language curriculum is not sufficient just by using online media; it must be directed toward critical, ethical, and real-world learning for students.

An important aspect of an adaptive curriculum is the balance between theory and practice. Wu et al. (2020) warns that a language curriculum that focuses solely on technical skills without a scientific foundation will result in pragmatic but shallow learning. Conversely, a curriculum that is overly theoretical risks being far from the real needs of students. This is relevant for Arabic language curricula, which often fall into two extremes: memorizing linguistic structures or practicing skills without in-depth understanding. Therefore, curriculum development should not separate theory and practice, but rather reinforce each other. Linguistic knowledge should be the foundation for authentic language practice, and practical activities should be designed to foster conceptual reflection. Thus, an adaptive curriculum is not only flexible but also maintains an epistemological balance between understanding and application.

In terms of inclusivity, the synthesis suggests that an effective multicultural curriculum must go beyond a symbolic approach that only celebrates superficial differences. Zilliacus et al. (2017) revealed that social justice-oriented curricula often lack concrete guidance on how to implement equality in practice. This problem is apparent when the representation of minority groups is merely supplementary material, rather than a core part of the knowledge structure. Kohvakka (2022) and (2025) emphasize that the history, experiences, and contributions of minority groups should not be positioned as peripheral elements in the curriculum. Similarly, Smets (2024) points to the importance of incorporating alternative narratives from underrepresented groups to build a more equitable and reflective curriculum. For Arabic language curricula for non-Arabic speakers, these findings mean that teaching materials, texts, communication themes, and cultural constructs must represent the diversity of learners' experiences, not just the dominant culture that is considered official. Thus, inclusivity demands an expanded perspective on who is represented, whose language is valued, and which cultural experiences are recognized as learning resources.

Discussions on inclusivity require attention to anti-racism and structural justice approaches. Accordingly, Sirojudin argues that multiculturalism exists to eliminate discriminatory attitudes in diverse social environments (2021). thereby creating harmony and peace (Zubaedi, 2006). However, various obstacles remain in its implementation. Bhowmik et al. (2022) show that discriminatory practices can still be reproduced in digital communication spaces, while Cohen (2024) emphasizes that resistance to social justice topics stems not only from student identity but also from the way pedagogy is

implemented. This means that a curriculum claiming to be multicultural is not necessarily transformative if learning avoids discussing power relations, injustice, and social bias. Therefore, an anti-racist approach is crucial. An Arabic language curriculum for non-Arabs should not simply introduce culture as facts or symbols but should help students understand the links between language, identity, and power. Zilliacus et al. (2017) point out that a social justice orientation requires explicit pedagogical articulation, and Kohvakka (2025) asserts that the omission of certain groups from educational narratives is a form of exclusion that must be criticized. Therefore, an inclusive curriculum needs to boldly engage in substantive discussions, not simply treat diversity as decoration.

Furthermore, the study's findings underscore the importance of viewing students' multilingual identities as resources, not barriers. Bailey et al. (2025) stated that multilingual identity significantly influences how students interpret language learning, build motivation, and foster a sense of belonging to the language they are learning. In the context of Arabic for non-Arabic speakers in a multilingual environment, ignoring students' native languages or linguistic repertoires actually weakens their engagement. Conversely, recognizing linguistic diversity as an asset makes learning more dialogic and participatory. This is in line with Bhowmik et al.'s (2022) argument on the importance of critical awareness of the social space in which language operates. Therefore, an inclusive Arabic curriculum needs to be grounded in linguistic awareness, that is, making students' diverse linguistic experiences the foundation for building new competencies. In this way, the curriculum does not force students to abandon their linguistic identities, but rather integrates them into the learning process.

In terms of contextuality, the study emphasizes that a good curriculum must be connected to students' real-life experiences. This reflects the role of multicultural education in developing students' basic knowledge and skills for everyday interactions with society, while simultaneously preparing them to participate in human development and global relations (Ristiliana, 2021). Cohen (2024) stated that meaningful learning is difficult if students perceive school as disconnected from surrounding social issues. Therefore, the curriculum needs to provide learning experiences that connect the material to students' social, cultural, and political realities. Here, utilizing funds of knowledge is crucial because students' knowledge from home and the community becomes a valid learning resource. Smets (2024) reinforces that integrating diverse social experiences can strengthen students' identification with the material. Meanwhile, Zilliacus et al. (2017) and Kohvakka (2025) demonstrate that connecting local contexts with global issues can broaden the horizons and relevance of learning. In the Arabic curriculum, this means that the material is not only normative-textual but also linked to local situations, real-life communication needs, and students' daily social dynamics.

Curriculum contextuality is closely related to the pedagogical model in the classroom. Cohen (2024) emphasized that dialogic and participatory classrooms better support the construction of shared knowledge than one-way transmission models. This means that curriculum orientation cannot be separated from the design of learning interactions. For Arabic, a shift is needed from teacher-centered instruction to a model

that provides space for discussion, collaboration, simulation, and authentic communicative practice. A contextual curriculum not only presents themes close to students but also designs learning experiences to engage students intellectually and socially. Within this framework, Arabic is positioned as a means of interacting, thinking, and understanding the world, not simply an object of learning.

The synthesis results show that an adaptive, inclusive, and contextual curriculum is only successful if teachers act as curriculum makers, not merely implementers. Benediktsson (2022) found a gap between teacher education regulations and prospective teachers' actual knowledge of multicultural education, making curriculum transformation ineffective without teachers' interpretive and reflective capacity. Similarly, Kohvakka (2025) emphasized the importance of professional space for teachers to critically interpret the curriculum. Bakken and Andersson-Bakken (2021) also demonstrated that changes to curriculum documents do not automatically change classroom practices and teaching materials. Meanwhile, Liu and Ren (2024) and Cohen (2024) emphasized the urgency of teachers' critical reflection on their biases, assumptions, and pedagogical practices. Therefore, the development of an Arabic language curriculum for non-Arabic speakers must be accompanied by strengthening the capacity of teachers as pedagogical agents who are able to read contexts, reflect on practices, and make fair and relevant curricular decisions.

Overall, The discussion results indicate that Arabic language curriculum development needs to shift from a document to a living social practice. An adaptive curriculum requires flexibility, digital integration, and a balance between theory and practice. An inclusive curriculum demands equitable representation, recognition of multilingual identities, and courage. addressing structural injustice. A contextual curriculum requires a connection to students' real-life experiences. All of these directions are only meaningful if teachers are given the space and capacity to interpret and develop curriculum at the practical level. Therefore, designing an Arabic language curriculum for non-Arabic speakers in a multicultural context must produce learning that is linguistically effective, socially responsive, pedagogically reflective, and contextually relevant.

## **Conclusion**

The design of Arabic curriculum for non-Arabic speakers in the context of multicultural learning still faces challenges that are conceptual, pedagogical, and implementive. Based on the results of the systematic literature review selection, out of 25,626 initial findings, only 12 articles met the analysis criteria, which shows that studies on this theme are still limited but have a clear direction of development. The bibliometric results show that the research is dominated by Western and Northern European contexts, especially in the field of social sciences, so that the issue of the Arabic language curriculum is more often discussed in the framework of global multicultural education than from the perspective of the Arab region itself.

The results of the discussion emphasized that the main problem does not only lie in the content of the curriculum, but also in the discontinuity between objectives,

teaching materials, evaluation, teacher readiness, and learning practices in the classroom and digital space. The research gap can be seen in the partial study that exists, the lack of integration of linguistic, pedagogical, sociocultural, and learning material aspects in one complete framework. Based on that, the recommended direction for the development of the Arabic curriculum is a curriculum that is more adaptive, inclusive, and contextual, namely a curriculum that is flexible to the needs of students, sensitive to diversity of identities and social justice, connected to students' real-life experiences, and provides space for teachers as curriculum makers. Thus, this study emphasizes that the development of the Arabic language curriculum in the multicultural era is not enough to be understood as the preparation of academic documents, but must be positioned as a living, reflective, and relevant socio-pedagogical practice for the formation of linguistic, intercultural, and social competencies of students.

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