From Classical Texts to Digital Platforms: Reconstructing Arabic Language Pedagogy for Multidisciplinary Education Goals

Iis Susiawati [1]*, Rizka Al Fajr [2]

[1] Institut Agama Islam Al-Zaytun Indonesia; e-mail: iis.susiawati@iai-alzaytun.ac.id
[2] Institut Agama Islam Al-Zaytun Indonesia; e-mail: rizkaalfajr0908@gmail.com
* Corresponding Author: Iis Susiawati

Abstract: Arabic language instruction has traditionally centered on classical Islamic texts, emphasizing rote memorization, mastery of grammar (naḥw), and rhetorical eloquence (balāghah), which, while preserving linguistic authenticity, often fail to meet the evolving educational demands of the 21st century. In an age marked by rapid technological advancement and shifting pedagogical paradigms, there is a critical need to reform Arabic teaching by integrating traditional methods with digital tools and interdisciplinary approaches. This study adopts a qualitative, literature-based methodology to explore both the foundational principles of classical pedagogy and recent innovations, including learning management systems, gamification, and AI-enhanced learning technologies. Through comparative analysis, the research identifies key disjunctions and overlaps between heritage-based teaching and modern digital practices. From this synthesis, the study proposes a reconstructed pedagogical model built on four core elements: cognitive-linguistic scaffolding, digital integration, sociocultural contextualization, and multidisciplinary instruction. This integrative approach not only fosters greater student engagement but also promotes character development in line with the objectives of Islamic education (maqāṣid al-sharīʿah). Furthermore, it supports a more adaptive and culturally responsive learning environment, contributing to broader educational reform efforts aimed at holistic learning. The findings suggest that such a model is particularly well-suited to Islamic higher education contexts while also being adaptable to global academic systems. By bridging the gap between tradition and innovation, this framework offers both a theoretical and practical foundation for modernizing Arabic language pedagogy. It holds implications for curriculum development, instructional strategies, and educational policy, advocating for a future-oriented yet culturally rooted approach to language education that respects heritage while embracing necessary transformation

Keywords: Arabic language pedagogy; classical texts; curriculum innovation; digital transformation; hybrid learning model; Islamic higher education; multidisciplinary education.

1. Introduction

Arabic language education has long stood as a vital pillar in Islamic civilization, serving not only as a means of communication but also as a vehicle for transmitting religious, philosophical, and scientific thought. Historically, pedagogy in Arabic instruction was deeply rooted in classical traditions, utilizing methods such as rote memorization (ḥifẓ), dictation (imlāʾ), grammatical drilling (naḥw wa ṣarf), and textual commentary (sharḥ). These methods—prevalent in traditional Islamic seminaries (madāris) and still echoed in many contemporary institutions—emphasize linguistic precision, textual analysis, and reverence for canonical sources [1], [2].

While these classical approaches have preserved the integrity and depth of the Arabic language, they exhibit critical limitations in engaging modern learners, particularly those raised in technologically mediated and cognitively diverse learning environments. Moreover, these traditional methods often fail to address broader educational goals related to critical thinking, interdisciplinary integration, digital literacy, and global competencies [3], [4].

In recent years, scholars and educators have attempted to modernize Arabic language pedagogy through the adoption of communicative language teaching (CLT), task-based learning (TBL), and most recently, digital-assisted instruction. Platforms such as Alef Education, Duolingo Arabic, and Google Classroom have been deployed to supplement or even replace conventional instruction. These efforts, however, often swing toward technocentrism, neglecting the epistemological depth and cultural richness of classical instruction models ([5], [6]. As a result, Arabic pedagogy remains bifurcated: either strictly traditional or superficially modern.

This gap presents a compelling challenge: How can Arabic language instruction be reconstructed in a way that honors its classical heritage while embracing digital innovation? How can educators develop pedagogical models that are culturally rooted, yet responsive to the interdisciplinary demands of 21st-century education—including goals tied to Sustainable Development (SDG 4), character education, and digital competencies [7], [8], [9]?

To address this challenge, this paper adopts a qualitative literature-based methodology to conduct a conceptual reconstruction of Arabic pedagogy. It reviews classical sources of Arabic didactics, contemporary education theories, and recent advancements in edtech platforms to propose a hybrid model that synthesizes both worlds. The approach is not merely additive but aims to formulate a new pedagogical architecture that can operate across cultural, disciplinary, and technological domains ([10], [11].

This study contributes to the field in three main ways. First, it offers a critical synthesis of pedagogical traditions in Arabic instruction, highlighting the strengths and limitations of each. Second, it introduces an integrative framework for blending classical content with digital delivery modes. Third, it provides theoretical insights and curricular implications for Islamic higher education institutions seeking to align Arabic pedagogy with multidisciplinary goals [2], [4].

2. Literature Review
2.1. Classical Arabic Pedagogy

Traditional Arabic language instruction is deeply rooted in a classical epistemology that prioritizes grammatical mastery (naḥw), morphological patterns (ṣarf), rhetorical elegance (balāghah), and memorization of canonical texts. These pedagogical features are traceable to early Islamic centers of learning, including Dār al-ʿIlm, Bayt al-Ḥikmah, and religious madāris across the Islamic world [12]. The overarching goal of this pedagogy was not only linguistic fluency but also the preservation of sacred knowledge and intellectual rigor within Islamic scholarship [1], [9].

The classical model was characterized by its text-based and teacher-centered approach, wherein the student (ṭālib al-ʿilm) submitted to the authority of the teacher (shaykh or ustādh) and acquired knowledge through listening (samāʿ), writing (kitābah), and memorization (ḥifẓ). Instruction revolved around authoritative texts (mutūn) such as Ajurrūmiyyah, Alfiyyah Ibn Mālik, and al-Kitāb of Sībawayh, which were expounded through extended commentaries (shurūḥ) and marginal notes (ḥawāshī) [4], [9].

Orality played a central role in this tradition. Students often recited lessons aloud, copied dictated passages (imlāʾ), and mastered phonological nuances and stylistic conventions through repeated exposure to classical genres such as qaṣīdah, maqāmah, and khuṭbah. This training instilled high levels of textual sensitivity and aesthetic appreciation [11]. However, it also reinforced a passive reception model in which creativity and interpretation were often secondary to preservation and reproduction [4], [13].

The strengths of this classical pedagogy lie in its linguistic precision, semantic depth, and its integration with ethical and spiritual development. Arabic was not taught merely as a language but as a tool for accessing divine revelation, legal reasoning (ijtihād), and cultural identity (Hickman, 2023). Language mastery became part of character formation (tarbiyah)—students were trained not only to speak correctly but to think, argue, and behave in accordance with Islamic intellectual norms [14].

Recent literature highlights that students in classical grammar-based instruction often exhibit strong analytical abilities in textual interpretation but lack oral fluency and communicative skills. This imbalance is frequently linked to the absence of interactive and learner-centered methodologies in the traditional model [15], [16].

Moreover, curricular isolation poses another challenge. Classical Arabic instruction often exists in a vacuum, disconnected from other disciplines such as social sciences, natural

sciences, or contemporary humanities. This compartmentalization limits the broader application of language skills in interdisciplinary contexts—skills essential in education aligned with SDGs and 21st-century competencies [2], [17].

Recent findings indicate that students engaged in interactive, project-based, or technology-enhanced Arabic language instruction show significantly higher comprehension and active language use compared to those trained in grammar-translation settings [15], [18].

Nonetheless, the enduring value of classical pedagogy should not be overlooked. Its epistemic richness, moral dimension, and rigorous methodology remain essential for maintaining the intellectual integrity of Arabic as a language of thought, spirituality, and culture [5]. The challenge, therefore, is not to discard this heritage but to recontextualize it within a hybrid framework that incorporates technological tools, learner-centered strategies, and interdisciplinary connections [18].

In recent reform efforts, some institutions have begun reimagining classical instruction through semi-digital means— developing apps for naḥw drills, digital glossaries for classical texts, and online platforms for collaborative reading of adab literature [13], [15]. Such experiments signal a shift toward pedagogical reconstruction where tradition is not replaced but reengineered to meet new cognitive, social, and technological demands [9].

The reconstructed model proposed in this paper embraces the epistemological robustness of the classical approach while correcting its historical blind spots. It advocates a layered pedagogy that positions students not only as recipients of inherited knowledge but also as critical interpreters and global communicators [10], [16].

2.2 Digital Platforms and Language Education

Arabic language education has long stood as a vital pillar in Islamic civilization, functioning not only as a medium of daily communication but more significantly as a carrier of religious, philosophical, and scientific discourse. Across centuries, the Arabic language has served as the linguistic backbone of Islamic scholarship, connecting generations to the Qur'ān, ḥadīth, jurisprudence, and classical thought. Instructional practices in Arabic, historically framed within Islamic educational institutions, were deeply embedded in time-honored methodologies such as rote memorization (ḥifẓ), oral dictation (imlāʾ), grammatical analysis (naḥw and ṣarf), and exegetical commentary (sharḥ) [1]. These techniques reflected a pedagogy rooted in reverence for linguistic exactness, close reading of sacred texts, and cognitive discipline.

However, the classical pedagogy, while successful in safeguarding the structure and semantics of Arabic, tends to fall short when evaluated against contemporary educational expectations. Traditional instruction often presumes homogeneity in learner styles and contexts, which is increasingly problematic given the diversity of modern learners—especially those in non-Arabic speaking environments who are digital natives and cognitively diverse [3]. In such contexts, pedagogical rigidity may result in disengagement and hinder language acquisition, particularly in fostering higher-order skills such as analytical thinking, intercultural awareness, and problem-solving.

As educational paradigms shift globally toward student-centered and outcomes-based models, Arabic language education has seen a range of reform initiatives. The adoption of Communicative Language Teaching (CLT), Task-Based Language Learning (TBL), and more recently, technology-assisted instruction, has marked a significant departure from purely text-centric methods. Tools such as Alef Education, Duolingo Arabic, and Google Classroom have been used to offer more interactive and learner-driven experiences. These platforms introduce gamified vocabulary exercises, automated feedback, and multimedia resources that appeal to the sensory and cognitive preferences of contemporary learners [4], [17].

Nonetheless, the shift toward digital solutions is not without its pitfalls. Many technology-driven approaches risk becoming overly technocentric, emphasizing interface features while neglecting the epistemic foundations and semantic richness of the Arabic language [17]. Studies reveal that although these platforms improve short-term engagement and vocabulary retention, they often fail to provide meaningful scaffolding for syntactic mastery and literary appreciation—elements integral to the Arabic linguistic tradition [10]. This results in a bifurcation of Arabic pedagogy: one that remains trapped in rigid traditionalism and another that embraces superficial modernization without substance.

This pedagogical divide is especially pronounced in Islamic higher education, where the stakes of Arabic proficiency are epistemologically profound. The challenge, therefore, is not merely to modernize but to reconstruct Arabic language pedagogy in a manner that

synthesizes tradition and innovation. Specifically, educators are called to develop models that are rooted in classical content yet responsive to the interdisciplinary and digital demands of the 21st century—such as competencies in digital literacy, alignment with Sustainable Development Goals (especially SDG 4 on inclusive and equitable quality education), and integration with character education [2], [7].

To respond to this challenge, this paper adopts a qualitative literature-based methodology, analyzing primary sources in classical Arabic didactics alongside contemporary educational theories and recent advancements in digital pedagogy. The goal is to formulate a hybrid instructional model that transcends the dichotomy between traditionalism and modernism. This model seeks not merely to add technology to existing methods but to reframe Arabic pedagogy in light of new cognitive, cultural, and technological realities [5].

This study contributes to the evolving discourse in three significant ways. First, it offers a critical synthesis of existing pedagogical frameworks in Arabic instruction, tracing their historical development and contemporary relevance. Second, it proposes a conceptual model for integrating classical Arabic content with digital learning tools in a structurally coherent and culturally sensitive manner. Third, it outlines theoretical and curricular implications for Islamic higher education institutions seeking to realign their Arabic programs with broader academic, ethical, and global objectives [9], [10].

2.3 Toward a Multidisciplinary Pedagogical Framework

Reconstructing Arabic language pedagogy in the 21st century necessitates a paradigm shift—from a mono-disciplinary approach focused solely on linguistic competence to a multidisciplinary framework that integrates cultural literacy, critical thinking, digital fluency, and interdisciplinary knowledge. This shift responds to the evolving roles of Arabic in both academic and globalized contexts, particularly within Islamic higher education institutions that aim to balance tradition with modern demands.

A multidisciplinary pedagogical framework begins with recognizing Arabic as more than a medium of religious or literary expression. It is a cognitive tool that shapes identity, facilitates intercultural dialogue, and enables students to engage with a range of intellectual disciplines, from theology and philosophy to digital humanities and environmental ethics. For instance, Arabizi—a script and stylistic blend of Arabic and Latin characters used in digital communication—has been explored as a linguistic and sociocultural phenomenon that both challenges and enriches traditional instruction [11]. Understanding such phenomena requires more than grammar drills; it necessitates integrating sociolinguistics, media studies, and digital semiotics into Arabic teaching.

Technology has played a pivotal role in transforming Arabic education into a more dynamic, student-centered, and inclusive domain. ICTs (Information and Communication Technologies), as argued by El Khaymy (2023), empower both learners and educators by expanding access, personalizing instruction, and encouraging learner autonomy [19]. These technologies enable blended and flipped classrooms where learners engage with classical Arabic texts not just through recitation but through multimodal analysis, collaborative interpretation, and critical response tasks across various platforms.

Online learning platforms have further demonstrated their effectiveness, especially in non-Arabic-speaking regions such as Turkey. In such settings, students who engage in remote Arabic courses reported increased motivation and skill retention when the curriculum incorporated interactive digital tools and task-based learning scenarios [20]. This suggests that digital pedagogy, when thoughtfully integrated, can bridge the gap between classical language education and modern learner expectations.

Moreover, playful learning elements—such as games, storytelling, and creative digital content—have proven valuable in Arabic classrooms. As Miguel Ángel (2021) explains, incorporating play into language teaching enhances emotional engagement and cognitive assimilation, especially for beginners and younger learners [21]. This playful dimension can be blended with classical content such as qiṣaṣ al-anbiyāʾ, maqāmāt, or adab texts, creating a more holistic learning experience.

Another critical aspect of this multidisciplinary approach is addressing Arabic's diglossic nature—the coexistence of Modern Standard Arabic (MSA) and regional dialects. Al-Zaghir and Reda (2021) argue for the inclusion of "Formal Spoken Arabic" (FSA) as a pedagogical compromise that eases learner transition from spoken varieties to literary forms [22]. In higher education, this translates into curriculum designs that balance classical grammar (naḥw) with functional usage in media, diplomacy, and intercultural communication.

Lastly, integrating classical Arabic literature—beyond its linguistic merits—serves as a gateway to critical cultural literacy. Literary forms such as khuṭbah, madh, ghazal, and ḥikāyah encapsulate themes relevant to ethics, politics, gender, and aesthetics. When contextualized through interdisciplinary lenses (e.g., gender studies, philosophy, environmental humanities), these texts offer students an opportunity to engage in cross-disciplinary reflection and application [12], [23].

In summary, a multidisciplinary pedagogical framework for Arabic language instruction moves beyond syntactic precision toward a dynamic, integrated educational model. It empowers learners to see Arabic not only as a language of the past but also as a living medium of thought, dialogue, and innovation across global and disciplinary boundaries.

3. Proposed Method

In response to the complex demands of contemporary Arabic language instruction—ranging from classical textual fidelity to digital adaptability—this study employs a qualitative, literature-based methodology. Unlike empirical research that relies on field data, this conceptual study synthesizes insights from classical Arabic pedagogical sources and recent scholarly findings on e-learning, digital pedagogy, and curriculum theory. The purpose of this approach is to develop a theoretically grounded and pedagogically viable model that integrates traditional Arabic instructional methods with modern, interdisciplinary, and technologically enhanced frameworks. Through comparative analysis, theoretical integration, and conceptual modeling, this method enables a reflective reconstruction of Arabic language pedagogy in line with 21st-century educational goals.

3.1. Research Design and Procedure

This study employs a qualitative conceptual research design, adopting a literature-based and synthesis-driven approach. The goal is to propose a new pedagogical model for Arabic language instruction that integrates classical linguistic traditions with contemporary digital learning environments and interdisciplinary educational demands.

The procedure consists of several stages:

a. Literature Mapping: Classical sources on Arabic didactics (e.g., naḥw, ṣarf, adab) are reviewed alongside contemporary theories of digital pedagogy, instructional technology, and e-learning adoption in various academic disciplines [12], [23], [24].

b. Data Source Selection: Key references are drawn from peer-reviewed journals, monographs, and conference proceedings published between 2020 and 2025. These sources include case studies, experimental trials, and systematic reviews of e-learning platforms in Arabic and non-Arabic language settings [13], [25].

c. Comparative Content Analysis: Classical instructional strategies such as ḥifẓ, imlāʾ, and sharḥ al-naṣṣ are compared with modern digital strategies including gamified modules, flipped classrooms, and AI-assisted feedback tools [21], [26].

d. Synthesis of Best Practices: Findings from both classical and modern frameworks are integrated to formulate a hybrid pedagogical architecture. This model aligns Arabic language instruction with 21st-century learning goals—such as character education, digital literacy, and interdisciplinary knowledge construction [2], [15].

This qualitative framework is non-empirical in nature but aims to provide a conceptual contribution to curriculum developers and instructors in Islamic higher education by offering a blueprint for future implementation and evaluation.

3.2. Theoretical Framework

The theoretical basis for this study integrates insights from three major frameworks:

- Constructivist Learning Theory: Drawing from Piaget and Vygotsky's ideas, the study posits that learners actively construct knowledge when they engage with meaningful content in authentic contexts. This principle supports the transition from rote learning to interactive digital platforms and project-based assignments [27], [28].

- Technology Acceptance Model (TAM): Adapted to the Arabic language context, TAM is used to evaluate the feasibility and desirability of e-learning platforms in higher education. Perceived usefulness, ease of use, and user motivation are critical components influencing technology adoption [18], [28].

- Multidisciplinary Pedagogical Integration: The framework conceptualizes language learning not as an isolated linguistic process, but as one that intersects with fields such as digital humanities, ethics, philosophy, and cultural studies. This reflects the hybrid role of Arabic in both heritage preservation and modern communication [11], [22].

By combining these theoretical foundations, the study advocates for a transformative pedagogy that balances tradition and innovation—an approach necessary for revitalizing Arabic language instruction in the face of digital globalization and curricular fragmentation [29], [30].

4. Results and Discussion

This section presents the findings of the proposed pedagogical reconstruction and discusses its implications across various dimensions of Arabic language instruction in Islamic Higher Education. The discussion is structured thematically into four sub-sections: (1) the core components of the reconstructed model, (2) its contextual application, (3) challenges encountered in its implementation, and (4) strategies for overcoming those challenges. Drawing upon the literature reviewed and insights from multidisciplinary and digital pedagogy research, the following analysis provides a synthesis that bridges classical Arabic educational traditions with contemporary learning needs in the 21st century.

4.1. Components of the Reconstructed Pedagogical Model

The reconstructed pedagogical model synthesizes core insights from classical Arabic educational traditions, modern linguistic pedagogy, cognitive learning theories, and technological affordances to create a robust and context-sensitive approach to Arabic language instruction. This model is not merely a fusion of disparate elements; it represents a coherent educational philosophy that views language as a vehicle for intellectual, ethical, and cultural development. It comprises four interrelated and mutually reinforcing components:

Cognitive-Linguistic Scaffolding

At the heart of the model lies a cognitive-linguistic framework inspired by Bloom's revised taxonomy, adapted to the context of Arabic reading and interpretation (mahārah al-qirā'ah). This component structures learning activities across hierarchical domains of cognitive engagement—starting from remembering vocabulary and morphology, understanding syntactic patterns, applying grammar rules in context, analyzing complex texts (e.g., classical poetry or Qur'anic verses), evaluating interpretive possibilities, and ultimately creating meaningful oral or written responses. Such a scaffolding approach ensures that Arabic instruction is not restricted to rote memorization or surface comprehension but fosters deep linguistic processing and critical literacy [24].

Additionally, this approach aligns with the recent push in language education toward higher-order thinking and reflective metacognition, particularly within Islamic education frameworks that emphasize tafaqquh (deep understanding) over taqlīd (mechanical repetition). In this sense, Arabic becomes a means to cultivate independent thinking and iʿtibār (contemplation), crucial for engaging with religious and literary texts across levels of meaning.

Digital Integration and Technological Empowerment

The second component focuses on the strategic deployment of digital tools and e-learning platforms to support personalized and flexible learning. Integrating virtual classrooms, learning management systems (LMS), AI-powered feedback, and asynchronous modules enables students to access rich content regardless of physical or temporal limitations [13], [18]. Moreover, these tools enhance multimodal learning—combining audio-visual input, interactive activities, and textual analysis, which is particularly beneficial for grasping the nuances of Arabic phonology, script, and stylistic devices.

Technological empowerment also fosters learner autonomy, which is a key factor in sustaining motivation and engagement, especially among digital-native university students. According to Mastour et al. (2025), the Technology Acceptance Model (TAM) indicates that perceived ease of use and usefulness significantly affect student attitudes toward e-learning adoption [28]. The pedagogical model, therefore, embeds instructional design principles that are intuitive, responsive, and learner-centric.

Importantly, digital integration does not imply the replacement of teachers or classical sources but rather positions technology as a wasīlah (means) to mediate access to traditional

knowledge forms. For instance, annotated classical texts, interactive iʿrāb parsing tools, and digital lexicons like Tāj al-ʿArūs or Lisan al-ʿArab can be employed to bridge the gap between modern learners and ancient sources.

Sociocultural and Symbolic Contextualization

Language instruction devoid of context risks turning into mechanical training. The third component of the model embeds language learning in its sociocultural and symbolic matrix, drawing upon Classical Arabic literature, historical sermons, tribal poetry, Qur'anic passages, and rhetorical texts. These materials not only represent linguistic excellence but also convey ethical narratives, cultural norms, and symbolic meaning structures that reflect Arab-Islamic civilization [11], [14].

This element encourages students to develop semiotic competence, i.e., the ability to decode meanings not only at the denotative level but also through metaphor, symbol, and cultural reference. For example, elegiac poetry by figures like al-Khansāʾ is used to teach not only verb patterns and meter but also emotional intelligence, moral codes, and historical memory. In doing so, this component promotes both linguistic fluency and cultural literacy.

Moreover, sociocultural contextualization aligns with character education and the SDGs, especially in promoting intercultural understanding and sustainable identity development. Students learn to see Arabic not as a dead classical code, but as a living, breathing system of values, emotions, and worldviews.

Multidisciplinary Instructional Approach

Encouraging cross-domain learning such as logic, ethics, and poetics in language classes [16], [31], reinforcing the idea that language is a gateway to multiple forms of knowledge.

Language is inherently interdisciplinary. The final component, therefore, advocates a multidisciplinary teaching approach that positions Arabic as a gateway to other domains of knowledge—logic (manṭiq), jurisprudence (fiqh), theology (ʿaqīdah), ethics (akhlāq), and aesthetics (balāghah). By embedding linguistic lessons within thematic modules—such as Arabic for legal studies, media analysis, or literary criticism—students encounter a rich tapestry of knowledge traditions and acquire transferrable cognitive strategies [16], [31].

This approach supports the integration of Content and Language Integrated Learning (CLIL) methods, where Arabic is not merely the object of study but the medium through which broader epistemic structures are accessed. For example, a module on al-mujādalah (dialectical discourse) may include both linguistic markers of argumentation and ethical discussions drawn from classical debates.

Furthermore, such multidisciplinary alignment enhances student readiness for interdisciplinary research, global communication, and critical engagement with contemporary issues—whether in theology, politics, education, or digital media. It resonates with the global shift toward holistic education where knowledge is interconnected rather than compartmentalized.

Together, these four components form a pedagogical ecosystem that is dynamic, inclusive, and future-oriented. The reconstructed model does not merely seek to modernize Arabic instruction but aspires to transform it—reviving its civilizational mission while embracing pedagogical and technological innovation. In practical terms, the model fosters:
1. Cognitive growth through scaffolded critical engagement with texts;
2. Technological fluency through blended learning platforms;
3. Cultural rootedness through authentic content and contextual interpretation;
4. Intellectual integration through interdisciplinary learning.

This model is particularly suited to Islamic higher education contexts, where there is both a commitment to preserving tradition and a growing need to adapt to global pedagogical standards. By situating Arabic instruction at the intersection of heritage and innovation, the model empowers learners not only to know the language but to think, create, and act through it.

4.2 Application in Islamic Higher Education

The reconstructed pedagogical model finds its most compelling application within Islamic Higher Education Institutions (IHEIs), where the mandate to preserve linguistic heritage intersects with the imperative to innovate pedagogically. These institutions—ranging from jāmiʿāt Islāmiyyah to pesantren-based universities—operate at the confluence of traditional knowledge systems (turāth) and contemporary academic expectations. The model's

adaptive, culturally sensitive, and multidisciplinary structure aligns closely with both the spiritual and cognitive missions of IHEIs.

Curriculum Integration and Epistemic Continuity

In traditional IHEI settings, the Arabic curriculum typically revolves around courses like Qirāʾah (textual reading), Balāghah (rhetoric), Naḥw (grammar), and Taʾbīr (expression). The reconstructed model enables these courses to evolve from grammar-dominant routines into meaning-making experiences. One pedagogical method that proves effective in this context is the Whole-Part-Whole (WPW) strategy, which begins with an authentic text (whole), moves to linguistic deconstruction (part), and then returns to holistic understanding through discussion or production [32]. This method not only reinforces grammatical competence but enhances textual comprehension and rhetorical awareness.

Moreover, techniques like dramatization and gamification have been shown to increase learner engagement, especially in content that demands emotional and cognitive involvement [21]. For instance, dramatizing passages from classical Arabic poetry (qaṣīdah rithāʾiyyah) can foster both linguistic and moral resonance, helping students understand the emotional depth of words and the rhythm of classical expression. In taʿbīr courses, students may engage in creative rewriting or modern reinterpretation of traditional themes, fostering expression that is both rooted and relevant.

Digital Learning Environments and Blended Access

IHEIs today face the challenge of accommodating a diverse student demographic, including santri from pesantren backgrounds, international students, and working adult learners. The integration of synchronous and asynchronous digital tools—such as Moodle-based LMS, mobile learning platforms, and Zoom sessions—has become essential [27]. The model accommodates these modalities through flexible instructional design that allows for differentiated pacing, multimodal input, and self-directed study.

Such digital affordances are not mere accessories but vital enablers of educational equity, especially for students in remote regions or with varied prior exposure to Arabic. Asynchronous modules, for instance, enable learners to replay lecture segments on complex syntactic structures or vocabulary analysis, which is especially useful for novice readers. Synchronous discussions can be used for interpretive debates on Quranic verses or literary analysis, providing the social scaffolding necessary for developing higher-order thinking skills.

Moreover, digital simulations and adaptive quizzes can personalize learning trajectories and identify areas of difficulty in real-time, offering immediate feedback. When combined with AI-enhanced annotation tools (as in projects like BRAIN-SIM or other technology-enhanced multidisciplinary environments), these tools can help replicate some of the dialogical richness traditionally associated with the ḥalaqah learning system in a digital setting [16], [33].

Character-Based Education Through Literary Immersion

Character education (taʿdīb), one of the pillars of Islamic education, is woven into the model through the selection of textual content and interpretive pedagogy. Classical Arabic literature—especially genres such as khuṭbah (oration) and rithāʾ (elegy)—serves not only as linguistic material but also as ethical and emotional narratives. Poets like al-Khansāʾ exemplify resilience, filial piety, and stoic strength in the face of loss, while pre-Islamic orators present models of courage, loyalty, and communal ethics [12], [23].

By engaging with these texts, students internalize values such as ṣabr (patience), ukhuwwah (brotherhood), karāmah (dignity), and ʿadl (justice). These are not taught didactically but encountered organically through literary form and cultural narrative. This method aligns with the educational aim of tazkiyah al-nafs (purification of the soul), as emphasized in both classical Islamic pedagogy and the maqāṣid al-sharīʿah, which seek a balance between intellectual training and moral refinement.

Further, classroom practices such as ḥiwār (dialogue-based learning), peer-led presentations on moral dimensions of literary texts, and reflective journaling support the cultivation of character through language learning. This holistic design integrates ʿilm (knowledge), ʿamal (action), and akhlāq (ethics), making Arabic instruction a means of spiritual as well as academic development.

Alignment with Institutional Vision and Global Goals

IHEIs are increasingly required to demonstrate their contribution to global education benchmarks such as the Sustainable Development Goals (SDG 4 on Quality Education). The reconstructed pedagogical model directly addresses key SDG concerns: inclusive access through digital innovation, equitable quality education through scaffolded instruction, and lifelong learning via culturally anchored content. It also fosters global citizenship and interfaith understanding by equipping students to engage with Arabic as a language of diplomacy, scholarship, and inter-civilizational dialogue [34], [35].

By adopting this model, Islamic universities position themselves not only as custodians of turāth but as innovators in higher education pedagogy. The model provides a template for curricular reform that is both authentic and future-facing, aligning with accreditation standards, stakeholder expectations, and the broader Islamic epistemological mission.

4.3 Challenges and Limitations

While the reconstructed pedagogical model offers a comprehensive and culturally responsive approach to Arabic language education, its practical implementation in Islamic Higher Education Institutions (IHEIs) is not without significant challenges. These limitations span technological, institutional, cultural, and pedagogical dimensions, each requiring thoughtful navigation to ensure the model's long-term sustainability and scalability.

Technological Disparities and Digital Readiness

One of the most pressing challenges lies in the unequal access to digital infrastructure across Islamic universities and pesantren-based institutions. While some IHEIs may have adopted Learning Management Systems (LMS) and video conferencing tools, others—particularly those in rural or underfunded regions—face limited bandwidth, outdated devices, and lack of digital training among faculty members [27], [34]. These disparities hinder the seamless integration of digital platforms that are essential to the model's success.

Moreover, the effective use of digital tools requires not only hardware access but also pedagogical readiness. Instructors accustomed to lecture-based, face-to-face instruction may struggle to adapt to asynchronous teaching models or interactive multimedia formats. Resistance to change, coupled with unfamiliarity with instructional design for online learning, often results in suboptimal implementation, leading to superficial or fragmented digital integration.

Curriculum Rigidity and Bureaucratic Constraints

Curriculum reform in IHEIs frequently encounters institutional inertia and bureaucratic hurdles. Many Arabic language programs continue to follow rigid course structures based on classical texts and grammatical sequences that leave little room for innovation or cross-disciplinary input. While these texts are invaluable, the insistence on sequence-based learning from morphology to rhetoric may conflict with the more dynamic, thematic, or project-based approaches proposed in this model.

Furthermore, administrative approval processes for curriculum change are often slow and layered, involving various boards, accreditation bodies, and religious councils. These structures, while ensuring orthodoxy and academic integrity, can also delay the adoption of integrative, experimental methodologies, particularly those involving digital platforms or interdisciplinary modules [36], [37].

Pedagogical Tensions between Tradition and Innovation

The tension between classical pedagogical values and contemporary learner expectations constitutes a deeper epistemological challenge. Traditional Arabic instruction values rote learning (ḥifẓ), grammatical accuracy (naḥw), and reverence for canonical texts. While these are irreplaceable for preserving linguistic and theological authenticity, they may appear disengaging or cognitively narrow to students raised in multimedia and outcome-based educational paradigms.

Educators may also face a philosophical dilemma: How to preserve the sanctity of turāth while promoting creativity, critical thinking, and inquiry-based learning? This balancing act requires not only instructional creativity but a rethinking of learning outcomes that integrate Bloom's taxonomy with Islamic epistemology, rather than treating them as oppositional frameworks [16], [24].

Faculty Development and Interdisciplinary Capacity

Multidisciplinary education demands faculty who are not only linguists but also conversant in education technology, instructional psychology, and even digital humanities. However, many instructors in Arabic language departments are highly specialized in grammar, semantics, or literature—without training in curriculum design, e-learning, or interdisciplinary teaching strategies.

As Symeou et al. (2025) suggest, creating pedagogical infrastructures for multidisciplinary teaching requires not just new resources but shifts in academic culture [31]. Faculty development programs that emphasize collaboration, co-teaching, and digital pedagogy remain sparse in many Islamic institutions, resulting in uneven instructional quality and limited innovation capacity.

Assessment and Accreditation Challenges

The integration of qualitative and affective dimensions into the curriculum—such as character formation, symbolic understanding, and interdisciplinary reflection—poses unique challenges for assessment. Traditional tests and examinations are insufficient to measure growth in these areas. Yet, IHEIs are often bound by rigid accreditation frameworks that emphasize quantitative metrics, standardized testing, and discipline-specific outcomes.

Designing valid and reliable assessment tools that capture higher-order thinking, ethical reasoning, and symbolic literacy requires both methodological innovation and institutional support. Without such tools, the model risks being undervalued or misrepresented during accreditation audits or quality assurance reviews.

4.4 Addressing the Challenges

To ensure the viability and sustainability of the reconstructed pedagogical model, it is essential to implement targeted strategies that respond to the multifaceted challenges discussed above. These responses encompass technological, institutional, epistemological, and human resource dimensions, with a view toward enabling inclusive, context-sensitive, and future-oriented Arabic language instruction.

Building Digital Infrastructure and Training Ecosystems

The foundation for any digitally integrated pedagogy is robust infrastructure and digital literacy. Institutions must prioritize investment in scalable learning management systems (LMS), cloud-based resources, and mobile-compatible platforms. Partnerships with edtech providers—such as open-source initiatives or regionally localized content developers—can reduce costs and improve accessibility.

Equally critical is the establishment of continuous professional development (CPD) programs in digital pedagogy. These should include training in instructional design, interactive tool usage (e.g., Google Forms, Jamboard, and AI-based platforms like ChatGPT), and hybrid classroom management. Drawing on models such as those proposed by Nakada et al. (2025) [27] and Maria et al. (2025) [38], CPD should adopt a spiral model where faculty progressively deepen their competencies over time.

Flexible Curriculum Design and Modular Integration

IHEIs should adopt a modular and flexible curriculum framework that allows the coexistence of classical and contemporary elements. Rather than overhauling entire syllabi, institutions can integrate the hybrid model through elective modules, short-term projects, and interdisciplinary workshops. For example, classical Balāghah courses could include a project where students create digital narratives based on rhetorical forms found in classical texts.

Facchin's (2020) Whole-Part-Whole method can be utilized to ensure that curriculum integration retains textual coherence while promoting student-centered learning cycles [39]. Additionally, gamification (Romero, 2021) and thematic dramatization of texts can enhance learner motivation and foster a deeper connection to traditional content.

Harmonizing Tradition and Innovation through Epistemic Dialogue

Rather than viewing tradition and innovation as dichotomous, institutions should foster epistemic dialogue that harmonizes turāth with 21st-century educational goals. Bloom's Taxonomy, for instance, need not be seen as external to Islamic pedagogy; rather, it can be aligned with the hierarchical concept of ta'aqqul (rational reflection) in classical tafsīr literature. Educators can draw parallels between tadabbur (deep contemplation) and higher-order thinking skills, creating a common framework for curriculum goals [9], [24].

Workshops and scholarly roundtables involving traditionalists and modernists can provide a space for critical reflection, helping build mutual understanding and shared vocabulary for reform.

Interdisciplinary Faculty Collaboration and Micro-credentialing

To address faculty capacity gaps, IHEIs can initiate team-teaching models involving linguists, educational technologists, and specialists in Islamic ethics. This interdisciplinary collaboration can yield more holistic teaching and promote the transfer of skills across departments.

Furthermore, institutions may explore micro-credentialing systems where faculty earn stackable digital badges for mastering specific competencies (e.g., "Digital Pedagogy in Arabic," "Gamified Learning Design," "Multidisciplinary Assessment"). This approach, used in several global higher education institutions [36], can motivate continuous upskilling while offering tangible recognition.

Designing Authentic Assessment and Alternative Accreditation Models

IHEIs need to rethink assessment strategies to match the broader outcomes of this model. In addition to summative exams, institutions can adopt authentic assessment techniques such as digital portfolios, reflective journals, problem-based learning evaluations, and peer-reviewed projects. These align with the qualitative dimensions of Islamic pedagogy, where intention (niyyah) and ethical reasoning are as valued as factual recall.

Engagement with accreditation bodies is also crucial. IHEIs should document the philosophical and pedagogical rationale behind the reconstructed model and advocate for alternative evaluation matrices that include affective and symbolic learning outcomes. Evidence-based reports—supported by tools such as curriculum maps and student feedback analytics—can help align innovation with compliance frameworks [16], [40].

5. Comparison

This section provides a critical comparison between three pedagogical models in Arabic language instruction: traditional methods, modern digital or Communicative Language Teaching (CLT)-based approaches, and the hybrid reconstructed model proposed in this study. By mapping their strengths, limitations, and philosophical underpinnings, this comparison aims to clarify how pedagogical shifts across time have shaped current practices—and how a synthesis of these methods can lead to more effective, culturally grounded, and future-ready Arabic instruction.

5.1 Traditional Arabic Pedagogy

Traditional Arabic pedagogy, rooted in centuries-old practices from Islamic seminaries (madāris) and ḥalaqāt, emphasizes the memorization (ḥifẓ) of texts, mastery of grammar (naḥw and ṣarf), and oral transmission through dictation (imlāʾ) and explanation (sharḥ). These methods are grounded in reverence for canonical sources and epistemological continuity. The pedagogical focus lies on linguistic precision, textual authority, and character formation through exposure to Qur'anic and literary exemplars.

Strengths include: Deep linguistic mastery, particularly in morphology and syntax; Epistemological rootedness in Islamic tradition; Strong character and moral development through texts [12].

Limitations include: Limited interaction and engagement for modern learners; Lack of integration with critical thinking and digital literacy; Minimal interdisciplinary or practical application beyond language.

5.2 Purely Digital or CLT-Based Models

The rise of Communicative Language Teaching (CLT) and technology-based learning has transformed the way Arabic is taught, particularly in non-native settings. These models prioritize fluency, authentic interaction, and student agency through task-based learning, gamification, multimedia tools, and mobile platforms like Duolingo Arabic, Alef Education, and Google Classroom.

Strengths include: High learner engagement through interactivity and real-world contexts; Emphasis on oral fluency and pragmatic usage; Scalable through asynchronous and mobile technologies [13], [18].

Limitations include: Shallow cultural and philosophical depth; Overemphasis on skills without adequate grammatical or literary foundation; Risk of technocentrism and reduced intellectual rigor [4].

5.3 Strengths of the Hybrid Model

The reconstructed pedagogical model proposed in this study aims to bridge these extremes by integrating core strengths from both classical and contemporary paradigms. It emphasizes critical linguistic skills, moral formation, and textual literacy, while also harnessing the potential of digital technology and interdisciplinary learning.

Key advantages include: Cognitive scaffolding: Aligns Bloom's Taxonomy with traditional learning stages [24]; Digital integration: Uses mobile and LMS platforms without losing textual depth; Symbolic-cultural relevance: Reintroduces classical poetry and rhetoric in gamified, interactive contexts [11], [14]; Multidisciplinary connectivity: Enables Arabic instruction to intersect with logic, ethics, and humanities [16], [31].

This hybrid model supports Islamic Higher Education Institutions (IHEIs) in meeting both maqāṣid al-sharīʿah and 21st-century competencies, offering a holistic framework adaptable to varied student backgrounds.

5.4 Comparative Reflection

The comparative reflection reveals that while traditional pedagogy excels in textual depth and ethical formation, it often falters in addressing modern educational expectations. Conversely, digital or CLT-based models offer scalability and engagement but may sacrifice epistemic substance. The hybrid model transcends this dichotomy by treating tradition not as a relic, but as a living foundation that can be recontextualized through innovative methods.

Rather than discarding any legacy, this integrative approach respects the classical while updating its tools and strategies. In doing so, it echoes the Islamic intellectual tradition's emphasis on tajdīd (renewal) and iṣlāḥ (reform) as ongoing processes of adapting knowledge to the needs of time and place.

6. Conclusions

This study has presented a reconstructed pedagogical model for Arabic language instruction that synthesizes traditional linguistic heritage, contemporary e-learning strategies, and a multidisciplinary educational paradigm. Rooted in Bloom's Taxonomy, the model offers cognitive-linguistic scaffolding that facilitates students' progression from basic recall to higher-order critical engagement with classical texts. It further integrates digital technologies to enhance learning flexibility, while embedding sociocultural and symbolic dimensions that affirm the cultural richness of the Arabic language. The hybrid approach also introduces cross-disciplinary elements, drawing from logic, ethics, rhetoric, and aesthetics, thereby repositioning Arabic education as an interdisciplinary gateway.

In the context of Islamic Higher Education Institutions (IHEIs), this model aligns with the spiritual and intellectual goals of maqāṣid al-sharīʿah, offering a robust foundation for character-based education. It enables curriculum designers to integrate classical literary genres such as oration and elegy into courses like Qirāʾah, Taʿbīr, and Balāghah, using creative strategies such as dramatization, gamification, and project-based learning. Furthermore, its technological adaptability supports both synchronous and asynchronous modalities, thus enhancing access and learner autonomy for students across diverse learning environments.

The comparative reflection reveals that while traditional pedagogy emphasizes grammatical rigor and memorization, and purely digital or CLT-based models focus on communicative competence or content delivery, the hybrid model offers a more balanced and transformative learning ecology. It addresses historical gaps in Arabic pedagogy by merging depth of content with flexible delivery, and cultural richness with twenty-first century skills.

Therefore, this reconstructed model holds significant implications for Arabic language curriculum reform, instructional design, and teacher education in the Islamic world and beyond. It provides a blueprint for future-oriented Arabic pedagogy that is at once rooted, relevant, and responsive. Future research may further test its efficacy through empirical classroom implementations and adapt it across various educational levels, ensuring that Arabic language education continues to thrive in a global, digital, and interdisciplinary age.

Author Contributions: Iis Susiawati conceptualized the study design, conducted the literature review, and developed the theoretical framework for the reconstructed pedagogical model. She also led the drafting of the manuscript and coordinated the integration of the

multidisciplinary and Islamic education components. Rizka Al Fajr contributed to data sourcing, organized and synthesized relevant references from classical Arabic literature and recent multidisciplinary studies, and assisted in drafting the sections on application in Islamic Higher Education and comparative analysis. She also reviewed and refined the manuscript to ensure coherence and academic rigor. Both authors discussed the content, provided critical feedback throughout the writing process, and approved the final version of the manuscript.

Reference

Aarnio, H., Clavert, M., Toom, A., & Kangas, K. (2025). Pedagogical infrastructures in multidisciplinary technology education. International Journal of Technology and Design Education, 35(2), 647–671. https://doi.org/10.1007/s10798-024-09915-4

Adel, M. A., Boudjadi, K., Abouelnour, M. M., & Alhourani, M. I. (2024). The contribution of smartphone apps to develop teaching the Arabic language 'Arabic Is My Language's App' as a sample. Forum for Linguistic Studies, 6(6), Article 6. https://doi.org/10.30564/fls.v6i6.7408

Alhammad, A. I., & Alonizi, S. S. (2025). Integrating e-learning in Saudi primary schools: Insights from English language learners and educators. World Journal of English Language, 15(4), Article 4. https://doi.org/10.5430/wjel.v15n4p194

Alkaabi, M. H., & Almaamari, A. S. (2025). Generative AI implementation and assessment in Arabic language teaching. International Journal of Online Pedagogy and Course Design, 15(1), 1–18. https://doi.org/10.4018/IJOPCD.368037

Allaithy, A., & Zaki, M. (2025). Evaluation of AI-generated reading comprehension materials for Arabic language teaching. Computer Assisted Language Learning, 1–33. https://doi.org/10.1080/09588221.2025.2474037

Almohish, N. R. I. (2024). Spatial and diachronic challenges encountering literary Arabic translators of the classical Arabic literature into English. Retrieved July 9, 2025, from https://royalliteglobal.com/advanced-humanities/article/view/1734

Almsaiden, A. H. I., Hussein, T. A., & Al Njadat, E. N. (2025). The effect of mental perseverance strategy. Journal of Curriculum and Teaching, 14(1), 215–225. https://doi.org/10.5430/jct.v14n1p215

Al-Zaghir, Z. S. M., & Reda, G. (2022). Teaching Arabic as a foreign language in its diglossic situation: Is formal spoken Arabic an ideal solution? Lingue Culture Mediazioni - Languages Cultures Mediation (LCM Journal), 8(2), Article 2. https://doi.org/10.7358/lcm-2021-002-alre

Aqtash, S. K. A., Musleh, O. A., Faqeeh, M. H., Omery, M. K. A., & Abdallah, R. (2025). The effectiveness of concept mapping strategy in teaching rhetorical concepts among university students in the Arabic language subject. Journal of Educational and Social Research, 15(3), Article 3. https://doi.org/10.36941/jesr-2025-0112

Chat, M., Zghida, N., Ouaali, A. A., Youlyouz, A., Amiri, E. M., & Janati-Idrissi, R. (2025). Towards a new definition of e-learning and m-learning. Multidisciplinary Reviews, 8(9), Article 2025281. https://doi.org/10.31893/multirev.2025281

Chauhan, N., Gupta, N. R., Stephen, A., Singh, R., Indra, S., & Janani, M. (2025). Technology integration in multidisciplinary business education: A faculty-driven qualitative study. In A. Hamdan (Ed.), Achieving sustainable business through AI, technology education and computer science: Volume 1: Computer science, business sustainability, and competitive advantage (pp. 33–48). Springer Nature Switzerland. https://doi.org/10.1007/978-3-031-70855-8_4

DerGarabedian, B., Lacovara, L., Delic, J., & Rajagopalan, S. (2025). BRAIN-SIM: Leveraging simulation for neurocritical care education with an innovative multidisciplinary approach. Journal of Intensive Care Medicine, 40(8), 876–884. https://doi.org/10.1177/08850666251327156

Facchin, A. (2020). Whole-part-whole reading instruction in the teaching and learning of Arabic as a foreign language at beginner level. https://dx.doi.org/10.30687/AnnOr/2385-3042/2020/56/007

Garavand, A., Aslani, N., Afsharifard, P., & Nadri, H. (2025). Evaluation and examination of factors influencing the continued effective use of e-learning among faculty members of medical sciences universities. BMC Medical Education, 25(1), 417. https://doi.org/10.1186/s12909-025-06999-x

Hickman, K. G. (2023). From ʾAlfiyya to Berlitz: Modernising Arabic language pedagogy in protectorate-era Morocco. The Journal of North African Studies, 28(4), 839–859. https://doi.org/10.1080/13629387.2022.2088523

Hill, K., Dunham, K., Doneski, K., Sue, K. L., Thakarar, K., & Butner, J. L. (2025). In support of the decriminalization of personal drug and paraphernalia use and possession: Position statement of AMERSA, Inc (Association for Multidisciplinary Education, Research, Substance Use and Addiction). Substance Use & Addiction Journal, 46(1), 4–12. https://doi.org/10.1177/29767342241277619

Ibekwe, O., Agyemang, A. F., Gaudioso, C., Attwood, K. M., Nwogu, C., & Frederick, P. J. (2025). Technology enhanced multidisciplinary cancer conferences in gynecologic oncology: Impact on quality and education. Journal of Cancer Education. Advance online publication. https://doi.org/10.1007/s13187-024-02556-0

Khaymy, A. E. (2023). El uso de las TIC como herramienta potenciadora en el proceso de enseñanza-aprendizaje del árabe como lengua extranjera. HUMAN REVIEW. International Humanities Review / Revista Internacional De Humanidades, 17(4), Article 4. https://doi.org/10.37819/revhuman.v17i4.1585

Le, H. T., et al. (2025). The perceptions of lecturers about the application of e-learning in the process of organizing teaching activities at universities. Multidisciplinary Science Journal, 7(10), Article 2025585. https://doi.org/10.31893/multiscience.2025585

Li, L., Huang, W., & Liu, B. (2025). A research-oriented model for artificial intelligence education: Integrating multidisciplinary approaches to foster innovation and holistic learning. In Proceedings of the 2024 7th International Conference on Educational Technology Management (pp. 480–485). Association for Computing Machinery. https://doi.org/10.1145/3711403.3711481

Mastour, H., Yousefi, R., & Niroumand, S. (2025). Exploring the acceptance of e-learning in health professions education in Iran based on the technology acceptance model (TAM). Scientific Reports, 15(1), 8178. https://doi.org/10.1038/s41598-025-90742-5

Mekheimer, M. (2025). Technological self-efficacy, motivation, and contextual factors in advanced EFL e-learning: A mixed-methods study of strategy use and satisfaction. Humanities and Social Sciences Communications, 12(1), 677. https://doi.org/10.1057/s41599-025-04947-0

Molitor, V., Seiters, J. C., Vollmar, H. C., & Palm, R. (2025). Development of a curriculum for interdisciplinary e-learning on delirium in nursing homes—a modified Delphi study. BMC Medical Education, 25(1), 493. https://doi.org/10.1186/s12909-025-07078-x

Müezzin, A., Jesry, M., Ateek, M., Heron, M., Abdullah, A., & Ajam, S. (2023). The effectiveness of online learning and teaching of Arabic as a foreign language in Turkish universities. darulfunun ilahiyat, 34(2), Article 2. https://doi.org/10.26650/di.2023.34.1.1190007

Nakada, Y., et al. (2025). The effectiveness of a Kampo e-learning course incorporated into the medical education curriculum: A possible solution to instructor shortages and time constraints. BMC Medical Education, 25(1), 299. https://doi.org/10.1186/s12909-025-06874-9

Omar, R. A. A., et al. (2025). Jordanian Arabic language teachers' attitudes towards the use of differentiated instruction in teaching. Journal of Language Teaching and Research, 16(2), Article 2. https://doi.org/10.17507/jltr.1602.08

Phehla, L. B. (2025). Experiences of student nurses with the booking and use of a multidisciplinary clinical simulation laboratory for self-directed simulation learning at a higher education institution. International Journal of Africa Nursing Sciences, 22, 100833. https://doi.org/10.1016/j.ijans.2025.100833

Qutbuddin, T. (2024). Is oration literature? https://doi.org/10.1163/1570064x-12341516

Raden, T. (2025). Linking environmental education and Arabic language teaching: Curriculum analysis of Madrasa and Pesantren in Indonesia. Studia Ecologiae et Bioethicae, 23(2), 73–85. https://doi.org/10.21697/seb.5845

Romero, M. Á. L. (2021). El componente lúdico en la enseñanza del árabe como lengua extranjera. Anaquel de Estudios Árabes, 32, 155–166. https://doi.org/10.5209/anqe.70196

Sathikulameen, A., Ahamedullah, M., Ibrahim, A. M. A., Ansari, T., & Vijayakumar, S. (2024). A qualitative exploration of the impact of fostering AFL learners' vocabulary skills using BBC Arabic live news. Ijaz Arabi Journal of Arabic Learning, 7(2), Article 2. https://doi.org/10.18860/ijazarabi.v7i2.24313

Shweiry, Z. (2024). Arabizi as a learning and teaching resource: A linguistic study of Arabic in a foreign language classroom. Springer Nature. https://doi.org/10.1007/978-981-97-8594-0

Simoncini, K., Meeuwissen, K., & Readette, M. (2025). Enhancing early childhood teacher education: The role of a multidisciplinary play conference in shaping preservice teachers' understanding. Journal of Early Childhood Teacher Education, 1–16. https://doi.org/10.1080/10901027.2025.2508959

Supardi, S., Sulaiman, S., Nurdin, A., Agustiyanto, A., & Martina, M. (2024). Exploring curriculum ideology and religion in Arabic language teaching: A case study. International Journal of Society, Culture and Language, 12(3), 151–165. https://doi.org/10.22034/ijscl.2024.2025160.3425

Symeou, L., Louca, L., Kavadella, A., Mackay, J., Danidou, Y., & Raffay, V. (2025). Development of evidence-based guidelines for the integration of generative AI in university education through a multidisciplinary, consensus-based approach. European Journal of Dental Education, 29(2), 285–303. https://doi.org/10.1111/eje.13069

Van Gelder, G. J. (n.d.). Beautifying the ugly and uglifying the beautiful: The paradox in classical Arabic literature. ResearchGate. https://doi.org/10.1093/jss/48.2.321

Zavala-Cerna, M. G., Caballero, A. E., Verbeeck-Mendez, S., & Parker, M. J. (2025). Self-rated benefits and knowledge gain from e-learning: The longitudinal use of an online learning experience at an international medical school. BMC Medical Education, 25(1), 222. https://doi.org/10.1186/s12909-025-06794-8