

## Multiculturalism and Gender Values in Arabic Language Learning in Islamic University

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**Abstract:** This study aims to explore the integration of multiculturalism and gender values in the Arabic language learning process at Islamic universities. Using qualitative research methods, the study analyzes learning content through observations and interviews. The findings reveal that multicultural and gender values are embedded in the textbooks used and are also reflected in the approaches, strategies, methods, and techniques employed by lecturers. These values are consistently emphasized throughout the Arabic language learning process. The results of this study provide valuable insights for further research on Arabic language education, particularly in the context of multiculturalism and gender equality. Unlike previous research, this study simultaneously addresses these two critical issues in education, highlighting that multicultural education cannot be fully effective without also considering gender equality as an integral part of the learning process.

## INTRODUCTION

The increasing heterogeneity in society today has led to more pronounced differences in social groups and classes.<sup>1</sup> Sociocultural diversity, including racial, ethnic, religious, and gender differences,<sup>2</sup> has emerged as a result of this phenomenon. Education is crucial for managing these differences and preventing conflicts that could harm national integration.<sup>3</sup> With advances in communication, interactions among various cultures, races, ethnicities, and genders have become

<sup>1</sup> Ardianti Permata Ayu, "Zootopia: Kontestasi Dalam Multikultur," *Urban: Jurnal Seni Urban*, 2022, <https://doi.org/10.52969/jsu.v1i2.7>.

<sup>2</sup> Michel Ferrary and Stéphane Déo, "Gender Diversity and Firm Performance: When Diversity at Middle Management and Staff Levels Matter," *International Journal of Human Resource Management*, 2023, <https://doi.org/10.1080/09585192.2022.2093121>.

<sup>3</sup> Muhammad Zidan Surya Pratama, "Perkembangan Informasi Teknologi dalam Komunikasi antar Budaya," *Bidayah: Studi Ilmu-Ilmu Keislaman*, 2022, <https://doi.org/10.47498/bidayah.v12i2.701>.

more open, further highlighting these differences.<sup>4</sup> Education plays a vital role in uniting the nation, providing equal opportunities, and developing individuals' potential. However, the current educational system has yet to fully achieve these goals, particularly in addressing and appreciating diversity.<sup>5</sup> To embrace pluralism, a political will is needed, emphasizing education that respects cultural differences, known today as multicultural education.<sup>6</sup> This approach promotes a learning environment where mutual respect and appreciation for diverse cultures are paramount, as advocated by experts like Prudence Crandall and Blum.<sup>7</sup> By fostering an understanding and respect for cultural diversity, a harmonious national atmosphere can be achieved, preserving the stability and unity of the nation.

Multicultural education does not have to stand alone but can be integrated into the subjects and educational processes in schools, including the example of teachers and adults in schools.<sup>8</sup> The content of multicultural education must be implemented in the form of real actions, both in schools and in the community. One of the efforts to build awareness and understanding of future generations is the implementation of multicultural education. This is because multicultural education is the process of cultivating a way of life that respects, sincerely, and tolerates cultural diversity that lives in the midst of a pluralistic society.<sup>9</sup> Therefore, multiculturalism education is very appropriate to be developed. Multiculturalism education is increasingly developing to solve people's dissatisfaction with the current education system.<sup>10</sup> This education has a philosophical foundation, namely to accommodate the gaps in education, culture and religion. These three things have an interconnected orientation and their estuary to the humanitarian side.

Gender is also a hot issue in education, Gender or can also be called social gender is a perspective that distinguishes men from women, but this is different from biological sex, but more of a social construction between the two.<sup>11</sup> In this case, gender is highly dependent on the social construction, values, norms, and socio-cultural settings that exist in society, so that its nature becomes more fluid

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<sup>4</sup> Elok Nawangsih et al., "Pendidikan Multikultural Di Perguruan Tinggi," *Edukatif: Jurnal Ilmu Pendidikan* 4, no. 4 (2022): 5727–33, <https://doi.org/10.31004/edukatif.v4i4.3378>.

<sup>5</sup> Baoyu Li et al., "Education for Sustainability Meets Confucianism in Science Education," *Science and Education*, 2023, <https://doi.org/10.1007/s11191-022-00349-9>.

<sup>6</sup> Karta Jayadi, Amirullah Abduh, and Muhammad Basri, "A Meta-Analysis of Multicultural Education Paradigm in Indonesia," *Heliyon*, 2022, <https://doi.org/10.1016/j.heliyon.2022.e08828>.

<sup>7</sup> Farid Qomaruddin, "Pendidikan Bahasa Arab Berbasis Multikultural," *Jurnal Studi Islam Miyah*, 2016, 77–86, <https://doi.org/10.33754/miyah.v12i2.116>.

<sup>8</sup> Slamet, "Nilai Multikulturalisme: Sebuah Implikasi & Tantangan Negara-Bangsa Indonesia Ke Depan," *Seminar Nasional*, 2019, 224–31.

<sup>9</sup> Julia Zimmermann, Henriette Greischel, and Kathrin Jonkmann, "The Development of Multicultural Effectiveness in International Student Mobility," *Higher Education*, 2021, <https://doi.org/10.1007/s10734-020-00509-2>.

<sup>10</sup> José A. Soto et al., "Multicultural Competence Building Blocks: Multicultural Psychology Courses Promote Multicultural Knowledge and Ethnic Identity," *Teaching of Psychology*, 2023, <https://doi.org/10.1177/00986283211031854>.

<sup>11</sup> Anna Lindqvist, Marie Gustafsson Sendén, and Emma A. Renström, "What Is Gender, Anyway: A Review of the Options for Operationalising Gender," *Psychology and Sexuality*, 2021, <https://doi.org/10.1080/19419899.2020.1729844>.

and easier to exchange. Gender is often also associated with gender inequality.<sup>12</sup> Gender inequality occurs when the power relations between men and women are not equal.<sup>13</sup> Men are positioned superior and women are positioned subordinate to men, simply because of their female gender. The subordination of women's positions to men has an impact on many things such as inequality in the fields of economy, education, health, and political stability.<sup>14</sup>

The basic assumption for tracking gender inequality is to look at the power relations between men and women.<sup>15</sup> Men are assumed to have higher power, so they are positioned superior to women. This view negates the position of women who should also have full power and autonomy, at least over their own bodies. This relationship is then perpetuated in a society with strong patriarchal cultural values. Partisanship is a system in which men dominate and control aspects of life so that the form of prioritization of women is considered a natural thing by society.<sup>16</sup> Gender-related problems exist in every aspect of community life, one of which is in the world of higher education. According to data published by the Ministry of Education and Culture, there are currently 4597 private and public universities spread throughout Indonesia, be it in the form of universities, institutes, high schools, academies, community academies or polytechnics. This university houses 8,400,877 students and 286,116 lecturers. Students are divided into 3,099,783 male students and 3,250,158 female students.

In Indonesia, learning Arabic differs significantly from learning Indonesian. While both languages involve proficiency in listening (*Mahārāt al-Istimā'*), speaking (*Mahārāt al-Kalām*), reading (*Mahārāt al-Qirā'ah*), and writing (*Mahārāt al-Kitābah*), Arabic is a second or foreign language, whereas Indonesian is the mother tongue. Arabic language education at the university level is crucial for exploring Islamic religious knowledge, necessitating thoughtful approaches to support effective learning. Arabic language materials, integral to Islamic religious university education, must be examined for their integration of multicultural and gender values.

This study aims to analyze the incorporation of multiculturalism and gender values in Arabic language education. It involves content analysis of Arabic textbooks used in Islamic universities, such as the textbook "*al-Arabiyyah li Ṭulāb al-Jāmi'ah*" (العربية للطلاب الجامعة), compiled by notable scholars and used for twenty years.

<sup>12</sup> Cornelius A. Rietveld and Pankaj C. Patel, "Gender Inequality and the Entrepreneurial Gender Gap: Evidence from 97 Countries (2006–2017)," *Journal of Evolutionary Economics*, 2022, <https://doi.org/10.1007/s00191-022-00780-9>.

<sup>13</sup> Qingsong Chang, Paul S.F. Yip, and Ying Yeh Chen, "Gender Inequality and Suicide Gender Ratios in the World," *Journal of Affective Disorders*, 2019, <https://doi.org/10.1016/j.jad.2018.09.032>.

<sup>14</sup> Ika Arinia Indriyany, M. Dian Hikmawan, and Wahyu Kartiko Utami, "Gender Dan Pendidikan Tinggi: Studi Tentang Urgentitas Kampus Berperspektif Gender," *JIP: Jurnal Ilmiah Ilmu Pemerintahan* 6, no. 1 (2021): 55–72, <https://doi.org/10.14710/jiip.v6i1.9376>.

<sup>15</sup> June Hannam and Karen Hunt, *Socialist Women: Britain, 1880s to 1920s* (Routledge, 2012).

<sup>16</sup> Ben Etheridge and Lisa Spantig, "The Gender Gap in Mental Well-Being at the Onset of the Covid-19 Pandemic: Evidence from the UK," *European Economic Review* 145 (2022): 104114, <https://doi.org/10.1016/j.eurocorev.2022.104114>.

Additionally, the study examines the Arabic learning process at universities to assess its multicultural and gender-conscious aspects.

This research is not the first time it has been conducted, some relevant research is "The value of gender responsiveness in learning Arabic" in his study Rizka highlighted the use of *mudzakkar* and *mu'annats* vocabulary which both have a hundred equal without the absence of *stereotypes* and subordinates of one of them. Studied using the library research method, the researcher analyzed the use of *mudzakkar* and *muannats* vocabulary in a balanced manner, as well as various gender discrimination in the form of gender stereotypes and gender-based violence contained in the Arabic language textbook primary school grades IV to VI. Based on the analysis carried out, the researcher concluded that the emphasis on gender-responsive values has begun to appear in Arabic teaching materials, but it needs to be sharpened again. So that gender discrimination will no longer be felt in *Madrasah Ibtidaiyyah* Arabic teaching materials.<sup>17</sup>

Previous research includes Rizka's study on gender responsiveness in Arabic learning, highlighting balanced vocabulary usage but noting the need for further improvement to eliminate gender stereotypes. Syuhadak and Danial Hilmi's research on Arabic language learning from a multicultural perspective indicates that while textbooks reflect multicultural values, there are differences based on national policies and local wisdom. Their findings suggest that while the learning process includes multicultural aspects, the content analysis of textbooks is less emphasized.

The identified research gap lies in the disconnect between content analysis and learning processes. Rizka's study focuses on textbook content, while Syuhadak and Danial Hilmi examine learning processes. This study seeks to bridge this gap by integrating both content and process analyses within Arabic language education. By providing a comprehensive view of how multiculturalism and gender values are presented and taught, the study aims to enhance Arabic language education and contribute to broader educational discussions on diversity and inclusion.

## METHOD

This research employs a qualitative approach, utilizing both content analysis and field research conducted at a single site. The study aims to analyze the values of multiculturalism and gender in Arabic language teaching materials, as well as in the Arabic language instruction process at Islamic universities. Specifically, the research focuses on the Islamic Religious Education (PAI) study program within the Faculty of Tarbiyah and Teacher Training at Sultan Maulana Hasanuddin State

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<sup>17</sup> Rizka Eliyana Maslihah, "Nilai Responsif Gender Dalam Pembelajaran Bahasa Arab," *Al-Mahara* 4, no. 2 (2018): 181-98, <https://doi.org/10.14421/almahara.2018.042-02>.

Islamic University, Banten. Purposive sampling was used to select the specific book for analysis, which is the Arabic textbook *al-Arabiyyah li at-Thullab al-Ja'miah* as for the field research of this single site, and the subject of research is the Islamic Religious Education (PAI) study program at the Faculty of Tarbiyah and Teacher Training of the Sultan Maulana Hasanuddin State Islamic University, Banten. The researcher acts as the main instrument where all research activities are carried out independently by conducting stages by stages and using various instruments that can be used in obtaining research data. Therefore, researchers act directly in all stages of the study. The data collection techniques used are literature studies, interviews, observations and documentation.

## RESULT AND DISCUSSION

Learning activities in Arabic are called *at-ta'lim/at-tadris*, which is a process that is identical to teaching and learning activities carried out by teachers as architects of learning activities.<sup>18</sup> In the Arabic dictionary, the word Learning or teaching is termed with the word *ta'lim* (verbal noun from the word "*allama -yu'allimu*"). The root of the word *alima* means "to know" or "to understand".<sup>19</sup> And the word learning is also termed with the word *tadris* in arabic (verbal noun from the word *darrasa- yudarrisu*), which means to learn or learn. In the Great Indonesian Dictionary IV edition learning means the process, action, way of teaching or inviting so that students want to learn.<sup>20</sup> According to Oemar Hamalik, the meaning of learning is a communication that consists of human elements, materials, facilities, equipment and procedures that influence each other to achieve learning goals, in this case humans are involved in the teaching system consisting of students, teachers, and other personnel.<sup>21</sup>

The substance of learning is the existence of teaching activities that are carried out optimally by a teacher so that the students he teaches with certain materials carry out learning activities well to obtain certain goals.<sup>22</sup> In other words, learning is an effort made by teachers in creating learning activities of a certain material that is conducive to achieving goals. Thus, learning a foreign language is a learning activity that is carried out optimally by a teacher so that the students he teaches a certain foreign language do the learning activities well, so that it is conducive to achieving the goal of learning a foreign language.<sup>23</sup> Meanwhile, Arabic is one of

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<sup>18</sup> Gonzalo A. Aranda-Corral, Joaquín Borrego-Díaz, and Juan Galán-Páez, "Concept Learning Consistency under Three-Way Decision Paradigm," *International Journal of Machine Learning and Cybernetics*, 2022, <https://doi.org/10.1007/s13042-022-01576-w>.

<sup>19</sup> Maslihah, "Nilai Responsif Gender Dalam Pembelajaran Bahasa Arab."

<sup>20</sup> Imas Jihan Syah, "Pembelajaran Bahasa Arab Sebagai Bahasa Asing Terhadap Anak Usia Dini," *JCE (Journal of Childhood Education)* 2, no. 1 (2019), <https://doi.org/10.30736/jce.v1i2.14>.

<sup>21</sup> (Joseph & Paradise, 2020)

<sup>22</sup> Lina Kaminskiene et al., "Co-Creation of Learning: A Concept Analysis," *European Journal of Contemporary Education*, 2020, <https://doi.org/10.13187/ejced.2020.2.337>.

<sup>23</sup> Acep Hermawan, "Metodologi Pembelajaran Bahasa Arab (Edisi Revisi)," *Remaja Rosdakarya*, 2018.

the world languages that has experienced social and scientific development. Arabic in historical studies includes the Semitic language family, which is the language family used by the peoples living around the Tigris and Furat rivers, the Syrian plains and the Arabian Peninsula (Middle East).<sup>24</sup> Arabic language learning is an effort to teach and learn Arabic language carried out by teachers as facilitators by organizing as elements in certain materials for students to obtain the goals they want to achieve.

In all Islamic Universities, Arabic courses are included in the category of Basic Courses which must be taught in all departments, both in language and non-language departments, because Arabic is the main tool to be able to dissect and understand Islamic teachings and various kinds of science developed by previous Muslim scientists through several literature books ranging from classical to modern.<sup>25</sup> On this basis, Arabic courses must be presented to all students of Islamic Religious Universities. Arabic language learning materials contain a symbolic system of Arabic, the symbolism is based on the Arab society. So that Arabic language learning materials often display the pattern of Arab people's lives. However, when the material is taught to the Indonesian people, it should use the patterns and patterns of Indonesian people's lives.<sup>26</sup> When the Arabic learning material intersects with the issue of multicultural and gender-responsive education that is being widely discussed in Indonesia, it would be wise if the existing learning material was analyzed in its content, in order to find out the substance content of the material taught to students. Moreover, in the material taught to Islamic university students. The learning period at this age can be a foothold for the formation of their ideology or views in understanding these concepts.

The book *al-Arabīyyah li Thullāb al-Jāmi'ah* which consists of three volumes and is an inseparable continuous unit, is a book produced on the initiation of regional cooperatives 1 special capital region Jakarta and Banten province, this book is published to meet the needs of students who in the national curriculum Arabic is a group of general courses. Based on the national curriculum, Arabic language learning consists of 6 credits, so this book is arranged in three volumes, each of which is compiled from 2 credits. The general purpose of this book is that students are able to understand the sciences of Islam written in Arabic, therefore the approach is language as a tool to understand it, so that the right method is grammatical and translation methods.<sup>27</sup>

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<sup>24</sup> Azhar Arsyad, "Bahasa Arab Dan Beberapa Metode Pengajarannya," *Yogyakarta: Pustaka Pelajar*, 2003.

<sup>25</sup> Refki Rusyadi and Moh Farih Fahmi, "Pembelajaran Bahasa Arab Di Perguruan Tinggi (Studi Lapangan Di Jurusan Ekonomi Syariah Fakultas Ekonomi Bisnis Islam Iain Tulungagung)," *DAR EL-ILMI : Jurnal Studi Keagamaan, Pendidikan Dan Humaniora* 7, no. 1 (2020): 66-76, <https://doi.org/10.52166/dar%20el-ilm.v7i1.2028>.

<sup>26</sup> Muhammad Afthon Ulin Nuha and Nurul Musyafa'ah, "Implementation of Quality Management Curriculum in Arabic Learning," *Arabiyatuna : Jurnal Bahasa Arab*, 2022, <https://doi.org/10.29240/jba.v6i2.5137>.

<sup>27</sup> R. Masduki et, al, *al-Arabīyyah li at-Thullab al-Jāmi'ah (Bahasa Arab untuk Mahasiswa Perguruan Tinggi)*, 9 ed. (Jakarta: Darul Ulum Press, 2016).

The following are some of the multicultural and gender-responsive values contained in the Arabic book *al-Arabīyyah li Thullāb al-Jāmi'ah* for university students. It can be seen in the description of the list of teaching materials contained in the three volumes of the book.

**Table 1. List of teaching materials in the book *al-Arabīyyah li Thullāb al-Jāmi'ah***

Volume 1	Volume 2	Volume 3
القرآن الكريم	الإسلام عقيدة وشريعة	رسالة المدرسة الابتدائية الحديثة
عناية النبي والمسلمين بالقرآن	المساواة في الإسلام	إبليس ينتصر
بعض ما اشتمل عليه القرآن	الشورى في الإسلام	المدرسة ومسئوليتها نحو الثباب
السنة ومنزلتها من القرآن	العدالة في الإسلام	حقوق الإنسان في الإسلام
الإسلام دين عام شامل	الإنسان في شريعة محمد	مكانة العقل في القرآن
حاجة الناس إلى الرسول	أثر الأم في نشأة الطفل	المخدرات
الإسلام دين الفطرة	الدين الصناعي	شريح القاضي

Source : R. Masduki<sup>28</sup>

From the table above, there are several important materials that describe the values of multicultural and gender-responsive education, including;

The teaching material entitled *الإسلام دين عام شامل* (Islam is a universal and comprehensive religion) contained in the first volume of the book, page 48 which describes how much Islam appreciates multiculturalism, in the material it is explained that Islam is very comprehensive, not only calling for worship, but also covering muamalah and everything related to it. Including the explanation that all human beings before Allah SWT are the same, there is no difference between each other except for His devotion. This is also the value of equality which is one of the values of gender responsiveness.

The teaching material entitled *الإسلام دين الفطرة* (Islam is a religion that is fitrah) contained in the first volume of the book on page 72 explains about Islam that is fitrah, there is an important point in it that explains that by nature Islam has the principle of *al-Hurriyyah* (independence) and the principle of equality. In it there is a quote from the Hadith Narrated by Bukhari and Muslim which means (O man, indeed Your god is One, Your Father is One, each of you is a descendant of Adam. (As, and Adam started from the ground, there was no precedence over the Arabs from other than the Arabs except for their piety).

<sup>28</sup> R. Masduki.

The teaching material entitled المساواة في الإسلام (Equality in Islam) contained in the second volume of the book page 12 discusses the concept and values of equality in Islam, it is clear that this material describes the values of equality in terms of multicultural and in terms of gender.

The teaching material entitled المشورى في الإسلام (Deliberation in Islam) is contained in the second volume of the book on page 25 which also discusses the values of multicultural education that respect each other's opinions and differences.

The teaching material entitled العدالة في الإسلام (The Concept of Justice in Islam) contained in the second volume of the book page 36 also discusses the concept of justice in Islam in which the discussion of equality or justice that does not discriminate between men and women is raised.

The teaching material entitled الإنسان في شريعة محمد (Man in the Religion of Islam) contained in the second volume of the book page 46 discusses the Islamic view of the definition of human beings, which is in contrast to the view of Europeans who are fanatical about race, about how they view black people as animals/animals that can only be squeezed out of their sweat. While Islam strongly rejects this opinion, Islam does not discriminate between races, tribes and nations. In fact, Islam strongly supports independence and freedom in terms of thinking and opinion.

The teaching material entitled أثر الأم في نشأة الطفل (The Impact of a Mother on the Development of Her Child) contained in the second volume of the book on page 59 which specifically discusses how the special role of a woman towards her child who is the future successor. In the chapter it is said that Mother is the most valuable treasure. How the role of a woman produces a resilient generation as the successor of the nation and religion, also describes the story of Abdullah Ibn Zubair's struggle who fought in the way of Allah with the blessing of his mother. This emphasizes that women are not seen as subordinate but rather superior to men or even equal.

The teaching material entitled رسالة المدرسة الابتدائية الحديثة (Messages for modern elementary schools) contained in the third volume of the book page 1 discusses multicultural values which are important messages that must be instilled from an early age. The values of equality, tolerance, cooperation and gender responsiveness.

The teaching material entitled المدرسة ومسئوليتها نحو الشباب (Schools and their responsibilities to the younger generation) contained in the third volume of the book page 23 discusses the responsibility of madrasas/schools for the formation of a young generation that is moral, religious, moderate and a source of example for the younger generation.

Teaching material entitled حقوق الإنسان في الإسلام (Human rights in Islam) contained in the third volume of the book page 47 which explains that since 14 centuries ago



Islam has touched on human rights. Unlike European nations that only declared it in 1948 AD with the slogan "brotherhood, independence and equality" before that, Islam has been calling for these concepts since 14 centuries ago.

Apart from these ten teaching material titles of the twenty-one titles of teaching materials or reading materials as sources in this Arabic textbook, each teaching material always reviews the concept or values of multicultural and gender. Then in this fairly comprehensive presentation of material, this book also always includes examples of a balance between *mudzakar* and *mu'anast*, this is proven in each chapter of this book when describing the rules of grammar related to *mudzakar* and *mu'anats*.

### **Multicultural and Gender Responsive Values in the Arabic Language Learning Process in Islamic Universities**

Talking about the learning process, we also talk about the learning model which is a conceptual framework that describes the procedure systematically in organizing learning experiences to achieve certain learning goals and serves as a guideline for learning designers and teachers in planning and implementing learning activities. In the framework of multicultural and gender education, the learning model needs to be emphasized on how the process is carried out together without distinguishing between certain backgrounds, certain groups, and even certain fields,<sup>29</sup> because language learning requires the expression of ideas and ideas that are carried out based on the experience and background of each who together pour out through learning Arabic so that comprehensive actions can be taken.<sup>30</sup>

The nature and materials of Arabic language learning should be able to accommodate various different cultures so that the achievement of learning and the absence of dichotomy between cultures will provide dynamism of learning without any repressive actions that have a counterproductive impact in carrying out learning for the better.<sup>31</sup> In multicultural education, the environment should be formed to be able to implement cultural mixing that does not discriminate against one culture and dominate another. Therefore, learning steps are carried out to equalize actions without differences between one student and another. The purpose of language learning is not intended to be specific to specific students, but together all components need to be applied in all learning lines.<sup>32</sup>

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<sup>29</sup> Brenda Doucette et al., "The Perceptions of Culturally Diverse Graduate Students on Multicultural Education: Implication for Inclusion and Diversity Awareness in Higher Education," *European Journal of Educational Research*, 2021, <https://doi.org/10.12973/EU-JER.10.3.1259>.

<sup>30</sup> Linda Khuroidah, "The Transformation of Arabic Learning Language Majors in High School," *Studi Arab*, 2022, <https://doi.org/10.35891/sa.v13i2.3393>.

<sup>31</sup> Suci Ramadhanti Febriani et al., "Design of Arabic Learning for Senior High School in the 21st Century," *Jurnal Al-Bayan: Jurnal Jurusan Pendidikan Bahasa Arab*, 2020, <https://doi.org/10.24042/albayan.v12i1.5886>.

<sup>32</sup> Amrina Amrina et al., "The Implementation of Multicultural Values in Arabic Learning," *Izdihar: Journal of Arabic Language Teaching, Linguistics, and Literature*, 2022, <https://doi.org/10.22219/jiz.v5i3.21914>.

Arabic language learning at the Faculty of Tarbiyah and Teacher Training of Sultan Maulana Hasanuddin State Islamic University Banten is mandatory for students across six study programs, including Islamic Religious Education (PAI), English Language Studies (TBI), Islamic Education Management (MPI), Madrasah Ibtidaiyyah Teacher Education (PGMI), Early Childhood Islamic Education (PIAUD), and Islamic Education Counseling Guidance (BKPI). This requirement spans three semesters during the first year and a half of study. Banten Province, known for its strong educational institutions and cultural diversity, including differences in ethnicity, religion, language, social class, and race, contributes to a complex student body. This includes students from various regions within and outside Banten, as well as international students from Thailand. Given this diversity, learning Arabic with a multicultural perspective is essential to affirm the importance of ethnic and cultural diversity in national life. The principles of multicultural Arabic learning at the faculty include:

First, justice (*al-'adalah*). Every student is given the opportunity to excel, fostering positive treatment of cultural, racial, ethnic, and religious differences. Second, helping each other (*at-ta'awun*). This principle encourages active student participation by sharing their experiences and building cross-cultural understanding, through activities like debates, poetry, and competitions. Third, tolerance (*at-tasamuh*). Tolerance involves appreciating contributions from different groups and fostering a positive attitude towards diverse backgrounds, such as through inclusive Arabic self-study classes. Fourth, humanitarianism (*al-Insaniyah*). This principle promotes efforts to enhance human dignity and equality, ensuring opportunities for all students to participate in Arabic language competitions, regardless of their social and cultural backgrounds.

**Table 2. Multicultural values in Arabic language learning**

Value	Description	Examples in Arabic Language Learning
<b>Justice (<i>al-Adalah</i>)</b>	Ensuring fair and equitable treatment for all students, regardless of cultural or gender differences.	Equal access to learning resources and opportunities for all students.
<b>Tolerance (<i>at-Tasamuh</i>)</b>	Promoting respect and understanding among students from diverse backgrounds.	Encouraging open discussions on cultural and religious differences in class.
<b>Mutual Assistance (<i>at-Ta'awun</i>)</b>	Fostering a collaborative learning environment where students support each other.	Group projects and peer tutoring that emphasize teamwork and shared goals.
<b>Equality (<i>al-Musawath</i>)</b>	Promoting equal rights and opportunities, and ensuring no gender or cultural group is disadvantaged.	Using inclusive language and examples in teaching materials that reflect diverse perspectives.
<b>Humanity (<i>al-Insaniyyah</i>)</b>	Emphasizing empathy, compassion, and respect for all individuals regardless of their background.	Incorporating stories and examples that highlight common human experiences and values.

Value	Description	Examples in Arabic Language Learning
<b>Content Integration:</b>	These values should be reflected in the content of textbooks, teaching materials, and classroom interactions.	
<b>Teaching Practices</b>	Instructors should model these values through their teaching strategies, communication, and classroom management.	
<b>Assessment</b>	Evaluations and assessments should consider diverse perspectives and ensure fairness in grading and feedback.	

Arabic language learning in the Islamic religious education study program aims to ensure that all students have language skills and competencies as a basic instrument in the development of Islamic Studies-based science. In the process of learning Arabic in this study program, students will learn to know, learn and get used to conveying ideas through formal and non-formal communication.

The approaches, methods and learning strategies used adjust to the needs and abilities of students considering that not all students have a previous background in learning Arabic, especially those from general study programs. However, to create language environment at the language of instruction used still prioritizes Arabic unless it is urgent to alternate with using Indonesian.

The book *al-Arabīyyah li Thullāb al-Jāmi'ah* is a textbook used in the Arabic language learning process in the Islamic religious education study program. The book has quite good content in terms of the content of Islamic cultural values that are multicultural and even gender-responsive. Although it does not touch all aspects of nationhood, the module at least provides an overview of cultural diversity in the context of the social life of our society. Arabic as a mandatory content for all students at the Sultan Maulana Hasanuddin State Islamic University Banten certainly has its own challenges in fostering students' enthusiasm, motivation and awareness of the importance of learning Arabic.

One way is to introduce and instill the assumption to the general study program or with a public-school education background that Arabic is easy to learn. Positive affirmation that learning Arabic is an easy thing, skills that are important to support the competence of Muslim scholars and the strategic position of the Arabic language in the international arena need to be continuously pursued so that it is able to create students' awareness to learn more actively and targeted.<sup>33</sup>

In addition, the Arabic language habituation program at least at the class level to build an Arabic language environment is also an interesting effort because students will try to practice their abilities while in class and will gain confidence, encouragement to study more actively and learn from learning experiences with

<sup>33</sup> Ahmad Bukhari Muslim and Rodhy Harisca, "The Urgency of Enhancing Learning Arabic inside National Education Curriculum in Indonesia," *International Journal of Arabic Language Teaching* 3, no. 01 (June 2021): 66, <https://doi.org/10.32332/ijalt.v3i01.3110>.

friends in class.<sup>34</sup> Meanwhile, on a larger scale, real social interaction is through Arabic Camp activities. Namely activities to enrich students' Arabic language competencies that are held outside the classroom or outdoors, such as debate competitions, poetry, yell-yell, singing and so on. All these activities are an effort to equip students with qualified Arabic language skills so that they can increase students' soft skills to be ready to be used later in the community.

**Table 3 Gender values in Arabic Language Learning**

Gender Value	Description	Implementation in Arabic Learning
<b>Equitable Access and Participation</b>	Ensuring all students have equal opportunities to engage in learning activities and resources.	Provide equal opportunities for all students to participate in class discussions, activities, and assessments.
<b>Representation and Inclusivity</b>	Including diverse gender perspectives and avoiding stereotypes in learning materials.	Use textbooks and materials that feature diverse gender roles and contributions. Avoid content that reinforces gender biases.
<b>Gender-Neutral Language</b>	Using language that does not reinforce gender stereotypes and is inclusive of all genders.	Incorporate gender-neutral terms and encourage students to use inclusive language in writing and speaking activities.
<b>Challenging Gender Stereotypes</b>	Actively addressing and deconstructing traditional gender roles and stereotypes in the curriculum.	Engage students in discussions about gender roles and stereotypes. Provide examples that challenge traditional gender norms.
<b>Supportive and Respectful Environment</b>	Creating a classroom atmosphere where all students feel valued and respected regardless of gender.	Establish and enforce classroom norms that promote respect and address any instances of gender-based discrimination.
<b>Empowerment Through Language</b>	Supporting all students in developing confidence and voice through language learning.	Encourage all students to express their opinions, participate in debates, and take on leadership roles in language-related activities.
<b>Feedback and Adaptation</b>	Continuously evaluating and adapting teaching practices to improve gender responsiveness.	Collect and act on feedback from students regarding gender issues in the classroom. Adjust teaching methods and materials as needed.
<b>Promoting Gender Awareness</b>	Including lessons that explore how gender influences language and communication.	Integrate discussions on gender and its impact on language use, and explore how language can both reflect and shape gender perceptions.

These various activities are very important to support the improvement of students' abilities. The good cooperation between lecturers and campus leaders needs to be appreciated and further developed. However, the encouragement and consistency of students are the main capital so that everything that is targeted runs

<sup>34</sup> Irsal Amin et al., "Student Perception of the Development of Arabic Learning Model in Intensive Learning Program at IAIN Padangsidempuan Language Development Center," *Lisanan Arabiya: Jurnal Pendidikan Bahasa Arab* 6, no. 1 (July 3, 2022): 69-86, <https://doi.org/10.32699/liar.v6i1.2613>.

optimally. To create an attractive, fun and conducive learning atmosphere, there are also activities that support the enrichment of Arabic language programs to form a culture of critical thinking such as *Munādzharah* (debate) activities and Arabic writings. *Munādzharah* is a form of exercise to hone critical thinking skills and be active in expressing ideas, ideas and opinions in Arabic. Meanwhile, Arabic scientific writing is an event to train students' ability to process ideas or thoughts in scientific written language that must be adjusted to the rules of grammar and correct language.

Various efforts to produce competent graduates are of course the responsibility of all parties. One of them is getting support from campus leaders and student participation to be able to run programs that can realize the vision and mission of the institution and the formation of an effective language learning atmosphere. To evaluate Arabic learning comprehensively, evaluations are applied to measure; cognition (students can translate discourse, students can answer questions), psychomotor (students can read discourse), affective (discipline follows the process of teaching and learning activities, responsive (happy and earned) in participating in teaching and learning activities, can cooperate and respect the opinions of other students, complete and timely in carrying out tasks). To help improvement or remedial efforts for students who still do not meet graduation standards, an overview and deepening of material related to evaluation tools are provided.

The following are some of the supporting and inhibiting factors for learning Arabic with a multicultural perspective in the Islamic Religious Education study program at the Faculty of Tarbiyah and Education of the Sultan Maulana Hasanuddin State Islamic University Banten, See the following diagram:

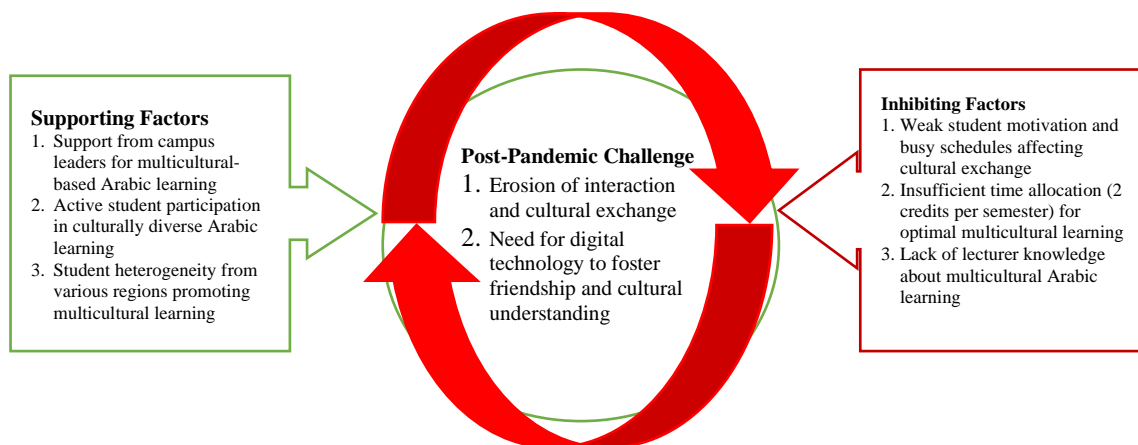


Diagram 1 Supporting and inhibiting factors and challenges of learning Arabic

The supporting and inhibiting factors experienced in the implementation of Arabic language learning provide information that one of the main obstacles to learning today is the post-pandemic situation that has plagued education in Indonesia so that the culture of knowing each other, the culture of interaction that is beginning

to erode so that it requires a process of friendship through the latest digital technology.

## CONCLUSION

Multicultural education and gender inequality are also important issues in education. This study examines more deeply the values of multiculturalism and gender in teaching materials and the Arabic language learning process in universities. The integration of gender equality and gender responsiveness values into language learning is essential for fostering an inclusive and equitable educational environment. By focusing on equitable access and participation, representation and inclusivity, and the use of gender-neutral language, educators can ensure that all students are given fair opportunities and are respected regardless of their gender. Challenging gender stereotypes and creating a supportive, respectful learning environment further contribute to an atmosphere where students feel empowered to engage fully and confidently. Incorporating these values involves actively adapting teaching practices and materials to reflect diverse gender perspectives, promote critical thinking about gender roles, and address any biases. Providing feedback mechanisms and opportunities for reflection allows for continuous improvement in gender responsiveness within the learning process. Ultimately, embedding gender equality and responsiveness into language education not only enhances the learning experience but also prepares students to engage with the broader world in a more informed and empathetic manner. By upholding these principles, educational institutions can contribute to a more equitable society and support the development of all students, regardless of gender, as they grow into informed and active global citizens.

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