INTERNATIONAL JOURNAL OF SOCIETY, CULTURE & LANGUAGE

Exploring Curriculum Ideology and Religion in Arabic Language Teaching: A Case Study

Supardi Supardi[1*], Sulaiman Sulaiman[2], Ali Nurdin[3], Agustiyanto Agustiyanto[4], Martina Martina[5]

[1]Universitas Islam Negeri Salatiga, Salatiga, Indonesia, [2]Universitas Islam Negeri Walisongo, Semarang, Indonesia, [3]Mathla'ul Anwar University, Indonesia, [4]Universitas Sebelas Maret, Surakarta, Indonesia, [5]National Research and Innovation Agency, Indonesia

Abstract Curriculum ideology is very influential in determining the direction of an educational program. However, no research has been done on the ideology of the Arabic language teaching curriculum and its integration with moderate Islam as an effort to prevent radicalism. As a case study, the article aims to explore the integration of curriculum ideology and moderate Islam in the Arabic language teaching curriculum at the Indonesian branch of the Sheikh Zayed Center for Arabic Language Teaching to Non-Arabic Speakers, Al-Azhar University, Egypt, and its relevance to the Indonesian religious cultural context. This study applied the content analysis method for the 'al-Azhar series for Teaching Arabic to Non-Arabic Speakers' books. This study found that the curriculum in Sheikh Zayed Center was a service-centered ideology integrated with moderate Islam through its teaching subjects. This integration implies that students who master the Arabic language were also supposed to have moderate Islamic views. This study revealed how curriculum ideology and moderate religiosity were integrated into language teaching.

Keywords: *Curriculum ideology, Moderate Islam, Arabic, Language learning, Culture*

[*]Corresponding Author:
Supardi Supardi
supardi@uinsalatiga.ac.id

Received: May 2024
Revised: July 2024
Accepted: July 2024
Published: August 2024

© 2024 Supardi, Sulaiman, Nurdin, Agustiyanto, and Martina.
This is an open-access article distributed under the terms of the Creative Commons Attribution License (CC BY).

1. Introduction

Curriculum ideology is fundamental in providing direction for learning. The integration of curriculum ideology and religious ideology is believed to impact society, both positively and negatively. However, because of the ideology of the curriculum, some educational institutions are frequently accused of being the origin of radicalism. In Indonesia, a particular educational institution has been accused of being a breeding ground for the metamorphosis of radicalism among students (Suhendi et al., 2020). Zainiyati's (2016) research argues that educational institutions can play a dual role, either preventing radicalism on the one hand or spreading radicalism on the other. The ideology underlying an educational institution's curriculum is the target of suspicion. Thus, curriculum ideology is seen as the root of the issue, including the ideology of the Arabic language teaching curriculum.

https://doi.org/10.22034/ijscl.2024.2025160.3425

Unfortunately, no study has focused on the ideology behind the Arabic as a foreign language teaching curriculum. Research on the Arabic language teaching curriculum revolves around curriculum diversification, development, and application of the Common European Framework of Reference for Languages (CEFR) to the Arabic curriculum. Vanpee (2022) has discussed diversifying the Arabic learning curriculum. His findings suggest that Arabic program leaders and curriculum and material designers could diversify the curriculum to the type of language taught, such as official and colloquial Arabic. Izuddin et al. (2020) reviewed the curriculum for Arabic writing skills in Indonesia and found many weaknesses (Izzuddin et al., 2020). Mohamed's (2023) research explored the application of descriptors and characteristics of CEFR documents to create a broad yet succinct list of the critical components of the curriculum for developing Arabic curricula. Ghani et al. (2021) studied the different linguistic features of the Arabic curriculum in Malaysia. Curriculum research at Sheikh Zayed Center, as the target of this study, only focused on syntactic content at the elementary level (Syarifuddin, 2019), the internationalization of Arabic language learning (Muhammad, 2022), the comparison of the *Durusu al-lughah al-'Arabiyah* 'Studies on the Arabic Language' and *Silsilatu al-Azhar Li-Ta'limil lughatil 'Arabiyah Li Ghairi an-Nathiqiina biha* 'Al-Azhar Series For Teaching the Arabic Language' (Bahruddin et al., 2023), and optimizing Arabic language learning at the Indonesian branch of the Sheikh Zayed Center (Lubis et al., 2022). Previous studies suggest that there is no study on curriculum ideology behind Arabic language teaching; at the same time, there is no adequate study on integrating curriculum ideology and moderate Islam in the curriculum of Arabic language teaching to prevent radicalism. Therefore, to fill these gaps, this article is written.

Research on the ideology of a curriculum is essential to find the view of an educational institution on the direction of education carried out and the implications of applying curriculum ideology integration with moderate Islam as prevention of radicalism. For Indonesia, where the majority of Muslims live, learning Arabic as a foreign language is very important because Arabic is the language of the holy book of Muslims- al-Quran. The ideology of the language learning curriculum also needs to be carefully observed so as not to be mixed with deviant ideologies because Indonesia is developing a moderate religious ideology. Suhendi et al. (2020) said an integrative curriculum could be applied to deal with radicalism in higher education. This integrative curriculum could catalyze new energy by emphasizing the role of Islam in creating a peaceful and tolerant atmosphere to build world civilization.

The present study aims first to explore the curriculum ideology in Arabic language learning at the Indonesian branch of Sheikh Zayed Center for Teaching Arabic to Non-Arabic Speakers, al-Azhar University, Egypt, as a case in point. Sheikh Zayed Center was chosen because students from various countries study in the Center; second, to explore the content of moderate Islam integrated into Arabic language teaching in *Silsilatu al-Azhar al-Syariif Li Ta'limil Lughah al-Arabiyah lighairi an-Nathiqiina biha* 'The Honorable al-Azhar Series for Teaching Arabic Language to Non-Arabic Speakers'?; third, to see whether the Arabic language curriculum at Markaz Sheikh Zayed which is used by the Indonesian branch is relevant to Indonesia's religious cultural context. To answer these questions, Schiro's and Mnguni's theory of curriculum ideologies was used in this study, and the moderate Islam conceptualized by the Indonesian Ministry of Religious Affairs combined with Nasir and Rijal (Nasir & Rijal, 2021) and Inayatillah (Inayatillah, 2022) concepts is also used as a theoretical framework.

2. Theoretical Framework

2.1. Curriculum Ideology

Curriculum ideology is a personal belief about which subjects should be taught at educational institutions and the reasons for teaching them (Marulcu & Akbiyik, 2014). The ideology and politics of the curriculum are an effective means for educational institutions to triple comprehensive education by integrating curriculum features with professional construction, comprehending the principles governing student development and talent, and defining the course of education (Du et al., 2023). Razali's (2023) study pointed out that cultural uniqueness impacted curriculum development in Aceh, Indonesia. The ideological curriculum of various kinds determines the direction of learning, how the material is taught, and how to realize the mission of education.

Studies on the curriculum ideology have been carried out. Schiro (2013) divides the ideology curriculum into four: scholar-academic ideology, social efficiency ideology, student-centered ideology, and social reconstruction ideology. Firstly, the scholar's academic ideology is oriented toward intellectual competence and mastery of knowledge; secondly, the ideology of social efficiency (SE) is oriented toward education to meet the needs of society. Thirdly, the student-centered ideology creates a child-friendly education to practice socializing. Fourthly, the ideology of social reconstruction is the ideology that strives for the transformation of society (Schiro, 2013). Based on Schiro's (2013) theory of curriculum ideology tabulated by Mnguni (2018), featured in Table 1, the theory becomes the basis of the analysis of this study.

Table 1
Schiro's (2013) theory of Curriculum Ideology Tabulated by Mnguni (2018)

Features of the Curriculum		**Science Discipline Ideology**	**Social Service Ideology**	**Pupil-Centered Ideology**	**Society Transformation Ideology**
The objective of the subject	Objectives	Comprehending	Action & Doing thing	Actualization of oneself	Interpretation & reconstruction of society
Knowledge Content	Character of knowledge	Didactic Assertion	Action Capabilities	Individual meaning	Intellectuality and Morality
	Source of knowledge	Academic disciplines' interpretation of objective reality	Objective reality that is normative and understood by society	People's imaginative reactions to their experiences	People's interpretation of the past, present, and future of society
Instruction Process	Learning viewed from	Transmitter	Transmitter	Receiver	Transmitter
	Learning Function	Transformation of Society	Transformation of Society	Development	Transformation of Society
	Learning Outcome	Mindset Change	Behavior Change	Mindset Change	Behavior Change
	Principle Actor of studying	Agent	Student Agent	Agent	Student/Agent
	The Readiness of Students	Simplifying complex subjects	Giving necessary behavioral skills	Phases of development	Gestalt of earlier encounters
The Pupil	Student's Role in Learning	Passive	Active	Active	Active
	Teacher focus on	Student's mind	Student behavior	Student's mind	Student's behavior
	Teachers concerned with children.	As they ought to be	As they ought to be	As they are	As they ought to be
	Viewing children	To standardized norms	To standardized norms	As individual	To standardized norms
Teaching	Role of teacher	Transmitter	Supervisor	Facilitator	Colleagues
	Standards used to measure teacher effectiveness	Accurate presentation of discipline	Efficiency of student learning	Facilitation of growth	Effective transference of the vision
	Media used during learning	Didactic discourse	Programmed instruction	Child-environment interaction	Group dynamic
	Intent of teaching	To advance students in a discipline	To prepare students to perform skills	To stimulate child growth	To acculturate students into educators' vision
Evaluation	Evaluation Purpose	Rank students for a future in the discipline	Verify that pupils possess the skills	Assess pupils' capacity to promote development.	Assess student development based on aptitude.
	Character of the Evaluation Instruments	Norm reinforced	Criterion reinforced	Informal subjective Diagnosis	Informal subjective Diagnosis
	Assessments are	Objective	Objective	Subjective	Subjective
	Point of assessment	After instruction	After instruction	During instruction	During instruction

In addition to the four kinds of curriculum ideologies mentioned earlier, the language learning curriculum also has its specific ideologies. The prevalent ideologies of language instruction that the teachers in the various places claim to be loyal to are likewise comparable, enshrining a number of the communicative approach tenets (Mitchell & Lee, 2003). Similar to this ideology, other facts reveal that the language ideology of the Hippo Club in Japan is the pragmatics of language use and socialization and shared social structures (Nilep, 2015). However, in the history of English learning, there has been an ideology of Standard English that emphasizes grammatical correctness (Hodgson & Harris, 2021). This is the case in the United States of America and New Zealand, which differ geographically, politically, and culturally but have similar language-learning ideologies (Rubin et al., 2022). Thus, there are two dominant ideologies of the language learning curriculum, namely, the communicative ideology and the ideology of language correctness. The communicative language ideology is equivalent to the service-centered ideology of curriculum, and the ideology of grammatical correctness is similar to the discipline-centered ideology, while the socialization and shared social structure follow the student-centered curriculum ideology.

Meanwhile, there is no doubt that the ideology of the curriculum impacts the views and attitudes of society. Scholars agree that curriculum ideology is essential to curriculum framing and instructional design to foster civic attitudes (Ramulumo & Mnguni, 2023). The practice of "three comprehensive educations, embodying morality and talent cultivation" is curriculum ideology and politics (Du et al., 2023, p. 1). Pena-Sandoval and Jimenez's (2020) study also reveals a diverse, progressive association between ideology and concepts of fairness and diversity that goes from strong to minimal. Several public education strategies demonstrate the importance of education as a platform to prevent terrorism (Niemi et al., 2018). One of these strategies is integrating curriculum ideologies with moderate Islam.

2.2. Moderate Islam

Wasathiyyah Islam, written as moderate Islam afterward, refers to an attitude that contains the essence of justice, balance, and a 'middle' or medium in ritual, politics, and thought (Nasir & Rijal, 2021). In other words, moderate Islam is the values of Islamic teachings that contain tolerance and respect for plurality to create peace and reject extreme and violent behavior (Inayatillah, 2022). The basis of the concept of Moderate Islam is the Quran surah al-Baqarah verse 143, which reads "*wa kadzalika ja'alnakum ummatan wasathan*" 'similarly, We have made you (Muslims) the middle ummah' (Supardi et al., 2023).

In the context of the Indonesian government, moderation applies as religious moderation, which is defined as "Religious viewpoints, attitudes, and practices in living together by embodying the essence of religious teachings - which protect human dignity and build public benefit - based on the principles of fairness, balance, and compliance with the constitution as a national agreement" (Saifudin, 2019, p. 17). The goal of religious moderation is to keep believers away from extreme religious viewpoints (Mulyana, 2023). The Ministry of Religious Affairs of the Republic of Indonesia summarizes the leading indicators of religious moderation into four: national commitment, tolerance, non-violence, and accommodating to local culture (Nasir & Rijal, 2021). These values have historically united the Indonesian nation of various ethnicities, cultures, languages, and beliefs in the motto of Bhineka Tunggal Ika 'Unity in Diversity' (Mazya et al., 2024).

In short, these several understandings of moderate Islam can be extracted, including respect for plurality or freedom of belief, justice, tolerance, rejecting extremism and violence, and being friendly to local culture. These moderate Islamic values then become a conceptual framework to see if these moderate Islamic values are integrated into the Arabic curriculum contained in the al-Azhar series for teaching Arabic to non-Arabic speakers.

3. Methodology

3.1. Materials

The subject of the study was the curriculum of Arabic language teaching at the Indonesian branch of Markaz Sheikh Zayed *Li ta'limilLughatil' Arabiyah* 'Sheikh Zayed Center for Arabic Teaching to Speakers of Non-Native Arabic, Al-Azhar University, Egypt.' This study was mainly drawn upon

Silsilatu al-Azhar al-Syarif li Ta'limil Lughah al-Arabiyah lighairi an-Nathiqiina biha 'The Honorable al-Azhar Series For Teaching the Arabic Language to Non-Arabic Speaker' (Ruslan et al., 2018d) books used by both the Egypt Center and the Indonesian branch. The serial books comprise seven books: *Al-Mustawa al-Mubtad' al Juz al-Awwal* 'Beginner Level Book 1'(Ruslan et al., 2018d), *Al-Mustawa al-Mubtadi' al-Juz al-Tsani*, Beginner Level Book 2 (Ruslan et al., 2018e), *al-Mustwa al-Mutawasith al-Juz al-Awwal*, Intermediate Level Book 1(Ruslan et al., 2019a), *al-Mustwa al-Mutawasith al-Juz al-Tsani*, Intermediate Level Book 2(Ruslan et al., 2019b), *al-Mustawa al-Mutaqaddam al-Juz al -Awwal*, Advanced Level Book 1(Ruslan et al., 2018a), *al-Mustawa al-Mutaqaddam al-Juz al -Tsani*, Advanced Level Book 2 (Ruslan et al., 2018c), and *al-Mustawwa al-Mutamayyiz*, The Expert Book (Ruslan et al., 2018b). The books were written by Mustafa Ruslan, Mahmud Ubbadah Ahmad Faraj, Mu'athi Muhammad Ibrahim Nasr, Samir Abdul Wahab Ahmad, Ahmad Dhawi Said, Mahmud Jalauddin Sulaiman, and Rihab Jannati Abdullah. The books were published by *Markaz Sheikh Zayed Li Ta'limil Lughah Al'arabiyah Li Ghairi AL-Nathiqiina biha* 'Sheikh Zayed Centre for Teaching Arabic to Non-Arabic Speakers'.

3.2. Procedure

Content analysis was applied to this study. Using a validated open-ended instrument, inductive content analysis was done on the books to identify the curriculum objective, material, method of teaching, the role of students, the role of teachers, and the evaluation goals that were applied.

Table 2
Content Analysis Instrument formed by Mnguni (2021) Based on Schiro's Theory of Curriculum Ideology

Analysis Purpose	Open-ended questions used to Analyze the Curriculum
To ascertain the ideologies embraced by the curriculum in Arabic language teaching at the Sheikh Zayed Center for Teaching Arabic to Non-Arabic Speakers Al-'arabiyah al-Azhar University.	**1.** What are the curriculum's objectives? **2.** What sort of information is required by the curriculum? **3.** How is education meant to happen? **4.** How do students fit into the learning process? **5.** What part does the teacher play in the teaching process? **6.** What is the evaluation's goal?

Based on this instrument, the content of the books was analyzed by comparing the theories of curriculum ideologies and the data from the books. Besides, moderate Islam elements were also explored by analyzing the materials within the Al-Azhar series for Teaching Arabic Language for Non-Arabic Speakers books by reading the texts and noting some elements of moderate Islam within the book materials. Then, the data were presented in the tables and analyzed based on the moderate Islam elements proposed by the Ministry of Religious Affairs of Indonesia and some experts such as Nasir and Rijal (Nasir & Rijal, 2021) and Inayatillah (Inayatillah, 2022). These elements comprised respect for plurality or freedom of belief, justice, tolerance, rejecting extremism and violence, and being friendly to local culture. Finally, the values of moderate Islam integrated into the Arabic language teaching curriculum materials were seen as relevant to the Indonesian concept of religious moderation.

4. Results

The findings of this study are described based on instruments of ideology identification of the curriculum, which include objectives, the way knowledge is seen and acquired, the process of learning, the function of educators in the learning process, and the assessment, as seen in Table 2. The findings on moderate Islam elements are seen from the Ministry of Religious perspective and are described in Table 3.

Table 2

Content Analysis Results of Curriculum Ideology of Teaching Arabic at Sheikh Zayed Center books of al-Azhar Series for Teaching Arabic to Non-Arabic Speakers based on Schiro and Minguni Theory of Curriculum Ideology

Features of the Curriculum		**The Evidence of Sheikh Zayed Curriculum in al-Azhar *Series for Teaching Arabic to Non-Arabic Speakers***
The objective of the subject	Objectives	"أن المركز يهدف إلى الوصزل بالدارس الوافد إلى مستوى الكفاءة اللغوية التى تمكنه من تحقيق النطق الصحيح والفهم الجيد والسرعة المناسبة فى أداء المهارات اللغوية " "The center aims to get the new student up to a level of language competency that will allow him to perform language skills at the proper speed, with accurate pronunciation, and adequate comprehension" (Ruslan et al., 2018d, p.10). "الذي يقتضي تمكين الدارسين من الكفايتين اللغوية و التواصلية . أما الكفاية اللغوية فتضم المهارت اللغوية الأربع كما تضم العناصر اللغوية الثلاثة ، وهي الأصوات و المفردات و التراكيب الصرفية و النحوية " "أما الكفاية التواصلية فتهدف إلى إكتساب الدارس القدرة على التواصل بأهل اللغة من خلال السياق الإجتماعي المقبول بحيث يتمكن من التفاعل مع أصحاب اللغة مشافهة وكتابة ومن التعبير عن نفسه بصورة ملائمة في المواقف الإجتماعية المختلفة" "It requires empowering learners with linguistic and communicative competencies. Linguistic sufficiency includes the four linguistic skills and the three linguistic elements: sounds, vocabulary, morphological, and grammatical structures. "As for communicative competence, it aims to acquire the learner's ability to communicate with the people of the language through the acceptable social context so that he can interact with the owners of the language orally and in writing and express himself appropriately in different social situations" (Ruslan et al., 2018d,p.11).
Knowledge Content	Character of knowledge	استمد بناء هذه السلسلة إلى أسس عدة : أولا: الأ سس اللغوية : - اللغة حديث و ليست كتابة - اللغة مجموعة من العادات - علم اللغة ولا تعلم عن اللغة - The construction of this series was derived from several foundations. First: Linguistic foundations: - The language is speech, not written - Language is a set of habits - Teach the language, not teach about the language (The Introduction of every book, (Ruslan et al., 2019a).
	Source of knowledge	أن التراكيب التى يتعلمها الطلبة بالطريقة السمعية الشفوية هي التي يسمعونها حولهم في الحياة اليومية في الوطن الذي تستخدم فيه اللغة ... The patterns pupils acquire through auditory oral means correspond to those they come across in everyday life within the nation where the language is spoken (Ruslan et al., 2019a).
Instruction Process	Learning viewed from learning function.	تحقيق النطق الصحيح والفهم الجيد والسرعة المناسبة في أداء المهارات اللغوية Achieve correct pronunciation, good understanding, and appropriate speed in the performance of language skills (The Introduction of every book) (Ruslan et al., 2019a)
	Learning Outcome	الذي يقتضي تمكين الدارسين من الكفايتين اللغوية و التواصلية It requires empowering learners with linguistic and communicative competencies (The introduction of every book)
The Pupil	Student's Role in Learning	يعطى الدارس الفرص لنطق الأصوات العربية صوتا صوتا منفصلا ، ثم ينطقه في سياق

		The student is given opportunities to pronounce Arabic sounds and then pronounce them in the context. From this point, the student was an active learning participant (Ruslan et al., 2019b).
Teaching	Role of teacher	وقد اختيرت الطريقة السمعية اللغوية كي يستخدمها المعلمون في تقديم دروس كتبالسلسلة إلى الطلاب Teachers chose the audio-linguistic method to **deliver** lessons from the series of books to students.(Ruslan et al., 2019b).
Evaluation	Evaluation Purpose	تنوع التدريبات المستخدمة فى الكتاب لتقويم مهارات اللغة العربية و علومها The diversity of exercises used in the book to evaluate Arabic language skills and sciences. (Intermediate Level Book 2, p. 20) Examples: (ا) الإستماع : تعرف الصوت فى أخر الكلمة ، الإستماع إلى موضوع متكامل يقرأه المعلم ويفهمه الدارس وغيرها (a) Listening: Know the sound at the end of the word, listen to an integrated topic read by the teacher and understood by the student, and others (ب) التحدث : إلقاء الأسئلة المرتبطة بالمواقف العامة ، الإشتراك في محادثة قصيرة تتعلق بالموضوع المقدم والإشتراك فى محادثة عامة وغيرها (b) Speaking: asking questions about public situations, participating in a short conversation related to the topic presented, participating in a public conversation, .and others (ج) القراءة : اختبارات الفهم بأنواعها ، اختبارات التكملة ، اختبارات الترتيب و تكميل الجمل وغيرها c) Reading: comprehension tests of all kinds, supplementation tests, arrangement tests, sentence supplementation, and others (د) الكتابة : هجاء الكلمات و الجمل ، جودة الخط و سرعة الكتابة ، التراكيب الصحيحة إعرابيا وغيرها (d) Writing: spelling of words and sentences, font quality and writing speed, syntactically correct structures, and others (Ruslan et al., 2019b).
	Point of assessment	وكان حرص المؤلفون على تدريب الدارسين وتقويم أدائهم اللغوي من خلال معا لجات تقاريب فيها المقاصد تحقيقا لوحدة اللغة وتباعدت فيها الوسائل واختلفت تبعالخصائص المهارات اللغوية The authors were keen to train learners and evaluate their linguistic performance through committees where the purposes converge to achieve unity of the language. The means diverged and differed depending on the characteristics of language skills. (Ruslan et al., 2018c).

The objective of learning Arabic at Markaz Sheikh Zayed was to get the new student up to a level of language competency that would allow him to perform language skills at the proper speed, with accurate pronunciation, and with adequate comprehension(Ruslan et al., 2018d). This objective was also to enable the students to study at al-Azhar University (Ruslan et al., 2018d). This objective followed the service-centered ideology of Schiro (2013) and Mnguni (2021), aiming at making students do an action to be able to speak Arabic and understand university modules written in Arabic, as mentioned in Table 2.

Regarding how knowledge was viewed and learned, Sheikh Zayed Center for Teaching Arabic to Non-Arabic Speakers al-Azhar University Egypt considered learning Arabic as ‘language was conversational speech, not writing,' and ‘language was a collection of habits’(Ruslan et al., 2018e, p. 9). Communication, as in Table 2, which could not be separated from Arabic culture, contains Islamic religious values (Ruslan et al., 2019b). In other words, the knowledge learned in the Center was ‘language competence’ and 'communication competence,' which Schiro and Mnguni defined as action capabilities. This knowledge means that from how the institution views knowledge, this evidence belongs to the service-centered curriculum ideology described in Table 1.

In addition to the view of the language related to learning, learning must be done gradually using an audio-lingual approach to present the book material (Ruslan et al., 2018d). The application of audio-lingual approaches for listening, pronunciation, reading, and writing, as various exercises, helped students achieve their goals (Ruslan et al., 2018e). This chosen method consequently determines the role of the teacher as a transmitter of knowledge or Arabic language skills.

Based on the principles of language teaching that are applied by the books, students are the actors who actively practice language skills and knowledge because learning is carried out directly using Arabic and is taught directly by native Arabic teachers. On the other hand, the teacher is a facilitator in learning Arabic who helps students learn and practice the language in communicative situations (Ruslan et al., 2018d). These roles corresponded to service-centered ideology as active persons in the learning processes (Mnguni, 2019b).

The evaluation of Arabic language learning at Sheikh Zayed Center was an integration of evaluating Arabic language skills and basic Islamic knowledge. The evaluation aimed to determine Arabic language skills, both active and passive, as well as competency in basic religious knowledge and moderate Islamic insight as the main characteristics of al-Azhar University (Ruslan et al., 2019b). This evaluation also follows a service-centered ideology, which certifies that students have the skills, in this case, language skills (Mnguni, 2019a).

In addition to the ideology of the Arabic learning curriculum, Sheikh Zayed Center also integrates the ideology of the language learning curriculum with religious insights. The religious view of the institution is 'moderate Islam.' The ideology was constructed through Arabic learning materials. Several materials in the textbook of the Al-Azhar Series for Teaching Arabic to Non–Arabic Speakers supported moderate Islam ideology (Ruslan et al., 2018a), as seen in Table 3.

Table 3

Moderate Islam Content in Al-Azhar Series for Teaching Arabic to Non-Arabic Speakers Books based on Indonesian Ministry of Religious Affairs combining with Najib, Rijal, and Inayatilah concepts

Indicators of Moderate Islam	**Moderate Islam Content in *Silsilatu al-Azhar al Syarif Li Ta'limil Lughah Al-Arabiyah* Books**	**Place in the Books**
Freedom of Belief	مفهوم الحرية في الإسلام : يقوم على مبدأ أساسي يمكنه تلخيصه في أن: الناس كل الناس يولدون أحرارا ، وأن الله وحده واهب هذه الحرية ، وأن حرية الناس في الحياة مطلقة وفي كل شيئ ، وتبقى مطلقة مالم تصطدم بالحق أو بالمصلحة العامة . وربما أهم القضايا هي قضية "حرية العقيدة" أو "حرية التدين" The concept of freedom in Islam is based on a fundamental principle that can be summarized: All people are born free, only Allah is the giver of this freedom, and people's freedom in life is absolute and in everything and remains absolute unless it collides with the right or the public interest. Perhaps the most critical issue is the issue of "freedom of belief" or "freedom of religion."	Advanced level Book 1, page 125 (Ruslan et al., 2018a).
Principle of Justice	"العدل في الإسلام " تختلف مكانة العدل في الإسلام في السريعة الإسلامية عنها في التشريعات " الأخرى كهدف لاتؤثر فيه السياسة ولاالمنافع أو الأهواء الشخصية للحكام ....." "Justice in Islam" "The status of justice in Islam in the Islamic highway differs from that in other legislations as a goal that is not affected by politics or the personal benefits or whims of the rulers."	Intermediate Level Book 2, Page 78 (Ruslan et al., 2019b).
	إن سمة الإسلام هي العدل وكل نسق اجتماعي لايقوم على العدل منهار " مهما تكن قوة التنظيم فيه لأن العدل هو الدعامة وهو نظام وهو التنسيق السليم لكل بناء" "The characteristic of Islam is justice, and every social system that is not based on justice is collapsed, no matter how strong the organization is in it, because justice is the pillar, it is a system, and it is the proper coordination of every building."	Intermediate Level Book 2, Page 78 (Ruslan et al., 2019b).

Tolerance	سماحة الإسلام مع أهل الديانات الأخرى من أبرز سمات التشريع الإسلامي : سماحته ويسر أحكامه ، فليس فيه حرج ولا مشقة ، ولا عسر ولا تنفير بل فيه اليسر والرحمة والخير و التبشير ، والذي ينصفح تعاليم الإسلام يرى هذه الحقيقة واضحة بأجلى معاهيها وأضح صورها ونماذجها في العقيدة والعبادة و المعاملة. The tolerance of Islam with the people of other religions Among the most prominent features of Islamic legislation are its eminence and the ease of its provisions. There is no embarrassment or hardship, nor hardship or alienation. However, it has ease, mercy, goodness, and evangelization, and those who forgive the teachings of Islam see this truth clearly in its most apparent meanings and the most precise forms and models in faith, worship, and treatment.	Advanced Level Book 1, Page 77 (Ruslan et al., 2018a).
	وكما رعى الإسلام السماحة فى العقيدة و العبادة والمعاملات، فإنه رعى السماحة في معاملة المسلمين لغيرهم (لا ينهاكم الله عن الذين لم يقاتلوكم في الدين ولم يخرجوكم من دياركم أن تبروهم وتقسطوا إليهم إن الله يحب المقسطين – سورة الممتحنة : ٨ بل قرر الإسلام حماية أهل الذمة والمستأمنين ماداموا في دار الإسلام ، وهذا الحق الذي قرره الإسلام لحمايتهم ، يجب أن يعمل به أهل الأديان الأخرى ... Just as Islam fostered tolerance in belief, worship, and transactions, it sponsored tolerance in Muslims' treatment of others (Allah does not forbid you from those who did not fight you in religion and did not drive you out of your homes to be righteous to them and to be fair to them, if Allah loves those who are just. – Surah Al-Mumtahanah: 8). Rather, Islam decided to protect the dhimmis and the trustworthy as long as they are in the abode of Islam, and this right, which Islam decided to protect them, must be implemented by the people of other religions.	Advanced Level Book 1, Page 79 (Ruslan et al., 2018a).
Rejecting Extremism and Violence	والتسليم المطلق من الإنسان لخالقه وهو أمر لا يتم بالإكراه ولذا نجد القران الكريم يلتمس هذه الحقيقة ويعبر عنها في كثير من أية من ذلك قوله تعالى : لاإكراه في الدين قد تبين الرشد من الغي (سورة البقرة : الأية : ٢٥٦" "And the absolute submission of man to his Creator, which is not coerced, and therefore we find the Holy Qur'an seeks this fact and expresses it in many of the sayings: There is no compulsion in religion may show the rationality of the abolitionist (Surah Al-Baqarah: Verse: 256"	Intermediate level Book 1, page 209 (Ruslan et al., 2019a)
Friendly to local Culture	في ضوء الأسس (الثقافية) روعي في بناء كتب هذه السلسلة تقديم ما يلي: In light of the (cultural) foundations, the following was taken into account in the construction of the books of this series: موقف يومية يتعرض لها الطالب الأجنبي في حياته اليومية فى الوطن العربي A daily situation that the international student is exposed to in his daily life in the Arab world بعض العادات العربية و الإسلامية (الكرم ، عادات الزواج ، الاحتفال بالأعياد Some Arabic and Islamic customs (generosity, marriage customs, celebrating holidays) بعض الفنون العربية الإسلامية (الخط ، الساجد ، المعمار ، النقش ، المتاحف : أرقام العربية Some Islamic Arabic arts (calligraphy, prostrate, architecture, engraving, museums) مضوعات من الشعر والنثر والحكم والفكاهة والنوادر والطرائف التى ترسم البسمة على شفاه المتعلم : Topics of poetry, prose, wisdom, humor, anecdotes, and jokes that draw a smile on the lips of the learner	Beginner Level Book 1 (Ruslan et al., 2018d) Intermediate Level Books 1 & 2 (Ruslan et al., 2019a) &(Ruslan et al., 2019b) Intermediate Level Book 2 (Ruslan et al., 2019b) Intermediate Book 2 & Advanced Level Books 1 &2 (Ruslan et al., 2019b), (Ruslan et al., 2018a), & (Ruslan et al., 2018c)

The role of al-Azhar in promoting moderate Islam	إنه استمساك الأزهر بميزان الاعتدال ، وتجسيد ه الفعال للوسطية الإسلامية تلك الوسطية التى تمثل نسيج الإسلام السارى في أوامره ونواهيه وقيمه ومقاصده ، تلك الوسطية التى كتب الله - ...وكذلك جعلناكم أمة وسطا لتكونوا شهداء ... It is Al-Azhar's adherence to the balance of moderation and its practical embodiment of Islamic moderation, that moderation that represents the fabric of Islam in force in its commands, prohibitions, values, and purposes, that moderation that Allah wrote - We also made you a middle nation to be martyrs.	Advanced level Book 2, Page 151 (Ruslan et al., 2018c)

The moderate Islam ideology was induced through the text of learning materials. The theme related to moderate Islam integrated into Arabic language learning was ‘Islam and Freedom of Belief in Intermediate Level Book 1, page 208 (Ruslan et al., 2019a). This theme taught Arabic learners that there was no compulsion to embrace a religion. This teaching was based on surah al-Baqarah verse 206. This policy was then used by the successors of the Prophet to spread Islam without coercion (Ruslan et al., 2019b).

The 'Justice in Islam' (Ruslan et al., 2019b) theme was also integrated into Arabic language learning material. This theme taught Arabic learners about God's justice in the world and the hereafter and also commanded people to uphold justice based on the normative foundation of the Qur'an(Ruslan et al., 2019b). In addition, there was also a specific theme of ‘justice in harmony with followers of other religions’(Ruslan et al., 2019b). This theme taught learners about being fair in interactions with the followers of other faiths regarding social issues, safety, and prohibitions against persecuting others (Ruslan et al., 2019b).

An important theme related to moderate Islam integrated into Arabic language teaching and learning was ‘Islamic tolerance towards followers of other religions’(Ruslan et al., 2018a). This theme contained learning about the order of interaction with followers of other religions and tolerant attitudes in faith, worship, and social relations, with examples of the relationship between Muslims, Jews, and Christians. In addition, the material on the meaning of freedom in Islam was also integrated (Ruslan et al., 2018a). The data showed that moderate Islam is integrated as learning material for Arabic at the Sheikh Zayed Center, al-Azhar University.

In addition, the Advanced-level Book 2, page 151, showed evidence of a text titled ‘Al-Azhar and Moderate Islam' as mentioned in Table 3(Ruslan et al., 2018c). This theme confirmed Al-Azhar's position in the context of moderate Islam. Al-Azhar's consistency in practicing moderate Islam is the reason for its continued existence until the present day in the Islamic world (Ruslan et al., 2018c).

Moderate Islamic values integrated with the Arabic language learning curriculum in the al-Azhar series for Teaching the Arabic Language to Non-Arabic Speakers were very relevant to Indonesia's cultural context of religious moderation developed by the Indonesian Ministry of Religious Affairs instilled religious moderation with four leading indicators, namely national commitment, tolerance, non-violence, and friendliness to local culture. These values had been reflected in materials such as freedom or no coercion in belief, tolerance with followers of other religions, rejection of extremism and violence, and materials on Arab Islamic culture and materials on al-Azhar and Wasathiyyah Islam moderate Islam.

5. Discussion

As mentioned earlier, this study aims to explore the curriculum ideology of Arabic language teaching at the Indonesian branch of Sheikh Zayed Center of al-Azhar University Egypt and how the ideology is integrated with moderate Islam. From the findings, it can be stated that from its aim, ideologically, Sheikh Zayed Center's Arabic language teaching curriculum adheres to the service-centered ideology where the curriculum is intended to meet the community's needs and prospective al-Azhar University students can master Arabic both actively and passively. Actively, students master Arabic language skills starting from the conversation for lecture purposes, and passively, students can read and understand

references of the Arabic module books that are required to be learned from al-Azhar University. Differing from previous research, which mainly discussed the curriculum ideology of education in general, this research shows that Arabic language learning also adheres to a particular curriculum ideology; in the case of Sheikh Zayed Center, service-centered ideology, as formulated by Schiro (Schiro, 2013) and tabulated by Mnguni (2019b).

In addition to curriculum ideology, Sheikh Zayed Center applies a communicative ideology where language is used for communication processes, especially in the context of lectures. This language ideology followed most language teaching ideologies, namely language for communication, as in the UK, Arabic learning is used as a community language (Soliman & Khalil, 2022). This research shows that besides adhering to the service-centered curriculum ideology, Arabic language teaching at the Indonesian branch of Sheikh Zayed Center al-Azhar University also adheres to the communicative language teaching ideology.

Regarding knowledge content, in addition to language skills and knowledge of grammar, moderate Islamic religious knowledge content is also integrated. The integration of language ideology with moderate Islam is achieved through the teaching content. Integrating language material with religious insight is natural, considering that al-Azhar, as a university, also carries a moderate Islam mission. Edres (2021) mentions that ideology is constructed by integrating linguistic material with moderate Islamic religious material because Arabic is inseparable from Islam. The integration is in line with the teaching of Arabic in Jordan. In the context of Jordan as an Arab nation, for example, the importance of a clear link between the linguistic and religious components is lessened in Jordanian curricula, which include Arabic language instruction and religious education. However, nationalism, Islam, and the Arabic language remain important cornerstones of students' education and sense of self. So, the integration also occurs in al-Azhar, which spreads moderate Islam with the mission of *rahmatan lil 'alamiin* 'mercy to all universe'.

Moderate Islam, which was integrated into the curriculum of Arabic language teaching, is not only relevant to the Indonesian religious and cultural context of Indonesia but is also relevant to other Muslim countries in general. In Indonesia, the government and civil society have tried to stop radicalism with various deradicalization programs, although with varying degrees of success (Muhammad & Athwal, 2021). The Ministry of Religious Affairs also promotes moderate Islam as an ideology that needs to be spread to all Indonesian people (Nasir & Rijal, 2021; Zuhdi, 2018). In the United Arab Emirates, moderate Islamic ideology is used as a vision for nation-building, national branding strategy, and geopolitical empowerment (Kourgiotis, 2020) (Zuhdi, 2018). In Saudi Arabia, the royal regime has chosen moderate Islam in its foreign policy to bring out the international image of the 2030 reform vision (Athanasoulia, 2020). In addition, a case study of the Arabic curriculum in Jordan also showed that through its textbooks, Arabic plays a crucial role in shaping Jordan's national identity in particular and the Middle East in general (Edres, 2021).

In addition to the above findings, this study has found that the ideology of the curriculum can be integrated with specific religious and cultural values. In this study, the ideology of the Arabic language learning curriculum at the Indonesian branch of Sheikh Zayed Centre in Egypt is integrated with moderate Islam. This also proves that the ideology of language learning is integrated with religious ideology. This research aligns with and strengthens Coskun's (2021) research. Coskun (2021) studied the design of religious subjects in German language learning. This study reported that language teaching and religious ideology integration happen in German and Arabic language teaching. Integrating moderate Islamic ideology into the context of language learning through teaching materials is often done. The curriculum study at the Indonesian branch of Sheikh Zayed Center Egypt also adds to Shah's study, stating that textbooks are not merely ideological apparatuses but also carry a hidden curriculum and bring a global agenda (Shah, 2023). Contextualization of Arabic language and literature teaching with socio-political and cultural conditions is necessary to maintain religious rigidity in free expression (Grozdanoski, 2019). In fact, according to Ritonga et al. (2021), learning objectives, resources, implementation, and assessment for Arabic language instruction must be redesigned to improve Islamic knowledge.

Integrating curriculum ideology with moderate Islam at Sheikh Zayed Center has proven theoretically that integrating curriculum with moderate religious content can form a more positive attitude toward the differences. The study of Sheikh Zayed Center supports that of Ariza et al. (2020), demonstrating that kids attending religiously oriented schools had a more positive perception of faith than students attending secular schools. Sapdi and Ali (2022) state that including observations of other religious activities and studying other religious literature in the religious curriculum on campuses and schools will improve students' understanding of religion so that counter-radicalism can be implemented.

The study of integrating curriculum ideology and moderate Islam in Sheikh Zayed Center also adds to the discourse on curriculum development in the light of culture and religiosity, as done by Razali et al. (2023) in Aceh, Indonesia. This study at Sheikh Zayed Center also strengthens the study of Niemi et al. (2018). Niemi et al.'s (2018) study, using Finnish education as a case, also shows the importance of using religious education to prevent violence caused by extremism with the concept of institutional habitus. Sapdi and Ali (2022) note that the development of religious curricula that incorporate humanism values, religious universality, open-minded principles, and local wisdom can inhibit the growth of radical attitudes in pupils and encourage interfaith literacy and excellent counterradicalism when incorporated into educational activities in classrooms and other religious settings. In addition, by emphasizing cultural values, humanity, tolerance, and people's attachment to their surroundings, the educational curriculum can be structured to lessen societal radicalism (Rahmanto et al., 2020). From this point, Sheikh Zayed Centre, which adheres to service-centered curriculum ideology and communicative language ideology integrated with moderate Islam, is supposed to transform students into moderate religious ideology and prevent them from radicalism.

Overall, this research is limited to only one language center, and it needs to be further examined at other language institutions more broadly to map the ideology of the language learning and teaching curriculums and their impact on other aspects, such as the prevention of radicalism, terrorism, and other social-cultural aspects. This study has explored the ideology of Arabic language teaching and its integration with moderate Islam in Sheikh Zayed Centre as a case study; more extensive studies on the interrelation of national ideology and language teaching curriculum also need to be explored.

Disclosure Statement

The authors claim no conflict of interest.

Funding

The research did not receive any specific grants from funding agencies.

References

Ariza, A. C., Magaña, E. C., & García, E. G. (2020). Religious values and young people: Analysis of the perception of students from secular and religious schools (Salesian pedagogical model). *Religions*, *11*(8), 1–22. https://doi.org/10.3390/rel11080415

Athanasoulia, S. (2020). From ‘soft’ to ‘hard’ to ‘moderate’: Islam in the dilemmas of post-2011 Saudi foreign policy. *Religions*, *11*(4), Article 211. https://doi.org/10.3390/rel11040211

Coşkun, H. (2021). A lesson designed on the subject of religion as a course unit in language teaching. *Journal of Education, Culture and Society*, *12*(1), 479–503. https://doi.org/10.15503/jecs2021.1.479.503

Du, J., Cao, J., & Xue, J. (2023). Exploration of the ideological and political elements of artificial intelligence courses under the background of three comprehensive education. *Wireless Communications and Mobile Computing*, *2023*(1), 2427039. https://doi.org/10.1155/2023/2427039

Edres, N. (2021). Religion, ideology, and nation-building in Jordanian textbooks and curricula for the teaching of Arabic language. *Languages, Cultures, Mediation*, *8*(2), 81–100. https://doi.org/10.7358/LCM-2021-002-EDRE

Ghani, K. A., Noh, A. S., & Bukhari, N. I. A. (2021). Linguistic features differences in Arabic textbooks used at Islamic schools in Malaysia. *Kemanusiaan*, *28*(1), 151–169. https://doi.org/10.21315/KAJH2021.28.1.7

Grozdanoski, B. (2019). Teaching Arabic as a foreign language: The importance of cultural awareness. *Publicaciones de La Facultad de Educacion y Humanidades del Campus de Melilla*, *49*(5), 131–148. https://doi.org/10.30827/PUBLICACIONES.V49I5.13874

Hodgson, J., & Harris, A. (2021). Make grammar great again? *English in Education*, *55*(3), 208–221. https://doi.org/10.1080/04250494.2021.1943225

Inayatillah, K. M. A. (2022). The history of moderate Islam in Indonesia and its influence on the content of national education. *Journal of Al-Tamaddun*, *17*(19), 213–226.

Izzuddin, A. M., Ma'mun, T. N., & Mannaa, H. S. (2020). The curriculum development of Arabic instruction is to improve students' writing skills. *Universal Journal of Educational Research*, *8*(9), 4261–4272. https://doi.org/10.13189/ujer.2020.080952

Kourgiotis, P. (2020). Moderate Islam made in the United Arab Emirates: Public diplomacy and the politics of containment. *Religions*, *11*(1), Article 43. https://doi.org/10.3390/rel11010043

Marulcu, I., & Akbiyik, C. (2014). Curriculum ideologies: Re-exploring prospective Teachers' Perspectives. *International Journal of Humanities and Social Science*, *4*(5), 200-206.

Mazya, T. M., Ridho, K., & Irfani, A. (2024). Religious and cultural diversity in Indonesia: Dynamics of acceptance and conflict in a multidimensional perspective. *International Journal of Current Science Research and Review*, *7*(7), 4932-4945. https://doi.org/10.47191/ijcsrr/v7-i7-32

Mitchell, R., & Lee, J. H. W. (2003). Sameness and difference in classroom learning cultures: Interpretations of communicative pedagogy in the UK and Korea. *Language Teaching Research*, *7*(1), 35–63. https://doi.org/10.1191/1362168803lr114oa

Mnguni, L. (2018). The curriculum ideology recommended by novice teachers for life sciences in South Africa. *Eurasia Journal of Mathematics, Science and Technology Education*, *14*(7), 3099–3108. https://doi.org/10.29333/ejmste/91663

Mnguni, L. (2019a). A theoretical framework for training science teachers in the 21st century to enhance social accountability in poor communities. *Journal for the Education of Gifted Young Scientists*, *7*(2), 159–175. https://doi.org/10.17478/JEGYS.529459

Mnguni, L. (2019b). An investigation into the curriculum ideology that foregrounds the presentation of HIV/AIDS content in selected South Africa life sciences textbooks. *International Journal of STEM Education*, *6*(1), Article 25. https://doi.org/10.1186/s40594-019-0179-y

Mnguni, L. (2021). The integration of different curriculum ideologies in a school science subject. *Education Sciences*, *11*(9), Article 551. https://doi.org/10.3390/educsci11090551

Mohamed, S. (2023). The development of an Arabic curriculum framework based on a compilation of salient features from CEFR-level descriptors. *Language Learning Journal*, *51*(1), 33–47. https://doi.org/10.1080/09571736.2021.1923781

Muhammad, I., & Athwal, R. (2021). De-radicalisation and humanitarianism in Indonesia. *Social Sciences*, *10*(3), 1–17. https://doi.org/10.3390/socsci10030087

Mulyana, R. (2023). Religious moderation in Islamic religious education textbook and implementation in Indonesia. *HTS Teologiese Studies / Theological Studies*, *79*(1), 1–8. https://doi.org/10.4102/HTS.V79I1.8592

Nasir, M., & Rijal, M. K. (2021). Keeping the middle path: Mainstreaming religious moderation through Islamic higher education institutions in Indonesia. *Indonesian Journal of Islam and Muslim Society*, *11*(2), 213–241. https://doi.org/10.18326/ijims.v11i2.213-241

Niemi, P. M., Benjamin, S., Kuusisto, A., & Gearon, L. (2018). How and why education counters ideological extremism in Finland. *Religions*, *9*(12), 1–16. https://doi.org/10.3390/REL9120420

Nilep, C. (2015). Ideologies of language at hippo family club. *Pragmatics*, *25*(2), 205–227. https://doi.org/10.1075/prag.25.2.04nil

Peña-Sandoval, C., & Jiménez, T. L. (2020). Curriculum ideologies and conceptions of diversity and social justice. *Cadernos de Pesquisa*, *50*(177), 738–757. https://doi.org/10.1590/198053147086

Rahmanto, D. N., Meliala, A. E., & Lolo, F. A. (2020). Reducing radicalism as a form of intervention through the role of school and education curriculum. *JPI (Jurnal Pendidikan Indonesia)*, *9*(3), 347-354. https://doi.org/10.23887/jpi-undiksha.v9i3.22601

Ramulumo, M., & Mnguni, L. (2023). A qualitative comparison of the intended curriculum ideologies of STEM subjects in South Africa. *Curriculum Perspectives*, *43*(2), 145–155. https://doi.org/10.1007/s41297-023-00205-y

Razali, R., Sundana, L., & Ramli, R. (2023). Curriculum development in higher education in light of culture and religiosity: A case study in Aceh of Indonesia. *International Journal of Society, Culture & Language*, *11*(3), 1–17. https://doi.org/10.22034/ijscl.2023.2010108.3144

Ritonga, M., Widodo, H., & Nurdianto, T. (2021). Arabic language learning reconstruction as a response to strengthen Al-Islam studies in higher education. *International Journal of Evaluation and Research in Education*, *10*(1), 355–363. https://doi.org/10.11591/ijere.v10i1.20747

Rubin, J. C., Land, C. L., & Jones-Greer, K. (2022). Unsettling language ideologies: Examples from writing teacher education in New Zealand and the United States. *Waikato Journal of Education*, *27*(3), 41–55. https://doi.org/10.15663/wje.v27i3.956

Ruslan, M. R., Al-Syaikh, M. A., Ibrahim Nasr, M. M., Suudi, 'alauddin Hasan, Ahmad, S. A. W., Ahmad Faraj, M. abduh, Huraidi, I. A., & Abdullah, R. Z. (2018a). *Silsilatu al-Azhar al syarif li ta'limi al lughah al-'Arabiyah lighairi al Naathiqiina biha -Al-mustawaa al-mutaqaddam al-juz al-awwaL* [The honorable al-Azhar series for teaching the Arabic language to non-Arabic speaker -The advanced level book 1] (1st ed.). Markaz Sheikh Zayed li Ta'limil Lughah al-'Arabiyyah.

Ruslan, M. R., Al-Syaikh, M. A., Ibrahim Nasr, M. M., Suudi, 'alauddin Hasan, Ahmad, S. A. W., Ahmad Faraj, M. abduh, Huraidi, I. A., & Abdullah, R. Z. (2018b). *Silsilatu al-Azhar al syarif li ta'limi al lughah al-'Arabiyah lighairi al naathiqiina biha -Al-mustawaa al-mumayyiz* [The honorable al-Azhar series for teaching the Arabic language to the non-Arabic speaker -The expert Level]. Markaz Sheikh Zayed li Ta'limil Lughah al-'Arabiyyah.

Ruslan, M. R., Al-Syaikh, M. A., Ibrahim Nasr, M. M., Suudi, 'alauddin Hasan, Ahmad, S. A. W., Ahmad Faraj, M. abduh, Huraidi, I. A., & Abdullah, R. Z. (2018c). *Silsilatu al-Azhar al syarif li ta'limi al lughah al-'Arabiyah lighairi al naathiqiina biha -Al-mustawaa al-mutaqoddam al-juz al tsani* [The honorable al-Azhar series for teaching the Arabic language to Non-Arabic Speaker -The advanced level book 2]. Markaz Sheikh Zayed li Ta'limil Lughah al-'Arabiyyah.

Ruslan, M. R., Al-Syaikh, M. A., Ibrahim Nasr, M. M., Suudi, 'alauddin Hasan, Ahmad, S. A. W., Ahmad Faraj, M. abduh, Huraidi, I. A., & Abdullah, R. Z. (2019a). *Silsilatu al-Azhar al syarif li ta'limi al lughah al-'Arabiyah lighairi al naathiqiina biha -Al-mustawaa al-mutawassith al-juz al-awwal* [The honorable al-Azhar series For Teaching the Arabic Language to Non-Arabic Speaker -The intermidiate level book 1] (1st ed.). Markaz Sheikh Zayed li Ta'limil Lughah al-'Arabiyyah.

Ruslan, M. R., Al-Syaikh, M. A., Ibrahim Nasr, M. M., Suudi, 'alauddin Hasan, Ahmad, S. A. W., Ahmad Faraj, M. Abduh, Huraidi, I. A., & Abdullah, R. Z. (2019b). *Silsilatu al-Azhar al syarif li ta'limi al lughah al-'Arabiyah lighairi al naathiqiina biha -Al-mustawaa al-mutawasith al-juz al-tsani [The honorable al-Azhar series for teaching the Arabic language to non-Arabic speaker) -The intermiadiate level book 2]* (1st ed.). Markaz Sheikh Zayed li Ta'limil Lughah al-'Arabiyyah.

Ruslan, M. R., Al-Syaikh, M. abdurrouf, Ibrahim Nasr, M. M., Suudi, 'alauddin Hasan, Ahmad, S. A. W., Ahmad Faraj, M. A., Huraidi, I. A., & Abdullah, R. Z. (2018d). *Silsilatu al-Azhar al syarif li ta'limi al lughah al-'Arabiyah lighairi al naathiqiina biha -Al-mustawaa al-mubtadi' al-kitab al-awwal* [The honorable al-Azhar series for teaching the Arabic language to non-Arabic speaker -The beginner level book 1] (2nd ed.). Markaz Sheikh Zayed li Ta'limil Lughah al-'Arabiyyah.

Ruslan, M. R., Al-Syaikh, M. abdurrouf, Ibrahim Nasr, M. M., Suudi, 'alauddin Hasan, Ahmad, S. A. W., Ahmad Faraj, M. abduh, Huraidi, I. A., & Abdullah, R. Z. (2018e). *Silsilatu al-Azhar al syarif li ta'limi al lughah al-'Arabiyah lighairi al naathiqiina biha -Al-mustawaa al-mubtadi' al-juz al-tsani* [The honorable al-Azhar series for teaching the Arabic language to non-Arabic Speaker -The Beginner Level Book 2]. Markaz Sheikh Zayed li Ta'limil Lughah al-'Arabiyyah.

Saifudin, L. H. (2019). *Moderasi beragama* [Religious moderation]. Ministry of Religious Affairs of the Republic of Indonesia.

Sapdi, R. M., & Ali, N. (2022). Counterradicalism through religious education curriculum: Solution to the religious literacy crisis in Indonesian Islamic universities. *TADRIS: Jurnal Pendidikan Islam*, *17*(2), 260–271. https://doi.org/10.19105/tjpi.v17i2.7055

Schiro, M. S. (2013). *Curriculum theory: Conflicting visions and enduring concerns* (2nd ed.). http://www.curriculum-theory-conflicting-enduring

Shah, W. A. (2023). Nation, alterity and competing discourses: Rethinking textbooks as ideological apparatuses. *Linguistics and Education*, *78*, 101250. https://doi.org/10.1016/j.linged.2023.101250

Soliman, R., & Khalil, S. (2022). The teaching of Arabic as a community language in the UK. *International Journal of Bilingual Education and Bilingualism*. https://doi.org/10.1080/13670050.2022.2063686

Suhendi, S., Sawahel, W. A. -F., & Abdillah, K. Y. (2020). Preventing radicalism through integrative curriculum at higher education. *Jurnal Pendidikan Islam*, *6*(1), 79–94. https://doi.org/10.15575/jpi.v6i1.8498

Supardi, S., Kuswaya, A., & Ridwan, M. K. (2023). Wasathiyah Islam in local language commentaries in Indonesia: An analysis of readers' reception of Sundanese, Javanese, and Malay. *Millati: Journal of Islamic Studies and Humanities*, *8*(1), 101–121. https://doi.org/10.18326/mlt.v8i1.

Syarifuddin, N. S. (2019). Dhowahiru nahwiyah wa sharfiyyah fi kitabay mustawa mubtadi min silsilatu azhar al syarif li ta'limil lughah al-'arabiyyah [Syntactic and morphological features in Al-Azhar series for teaching the Arabic language]. *Majalatu Al-Qiraah Wal Ma'rifah*, *208*(9), 49-124. https://doi.org/10.21608/mrk.2019.98706

Vanpee, K. (2022). Toward systematic diversification of collegiate US Arabic language curricula. *Second Language Research*, *3*(1), 140–150.

Zuhdi, M. (2018). *Challenging moderate Muslims: Indonesia's Muslim schools amid religious conservatism*. Zuhdi. https://doi.org/10.3390/rel9100310