

Local Culture-Based Arabic Language Learning in Islamic Schools within the Context of Global Education: Ethno-Edutainment as a Curriculum Innovation

Sovia Fahraini¹, M. Insan Hilmy², Nada Ibrahim Alribdi³, Muzakki Abdurrahman⁴, Muhammad Thohir⁵

¹UIN Sunan Ampel Surabaya, Indonesia | ²UIN Sunan Ampel Surabaya, Indonesia | ³Princess Nourah Bint

Abdulrahman University, Saudi Arabia | ⁴UIN Sunan Ampel Surabaya, Indonesia | ⁵UIN Sunan Ampel Surabaya, Indonesia

✉ Email : sovifahra@gmail.com

Abstract

Arabic language learning in the global era demands linguistic mastery combined with cross-cultural competence. However, Arabic learning practices in Islamic schools (madrasah) in Indonesia are still textual and less contextual, so that students' interests and communicative skills are limited. This study aims to formulate a local culture-based Arabic language learning model through an ethno-edutainment approach as an adaptive curriculum innovation for the 21st century. The method used is library research with an analytical-critical approach, exploring the latest literature (2021–2025) related to Arabic language learning, local culture, edutainment, Islamic school, and global education. The analysis was carried out through content analysis and conceptual synthesis to design a holistic model framework. The results of the study indicate that: a) Arabic language learning in the challenges of global education, b) Local culture as a source of Arabic language learning, c) The concept of ethno-edutainment in a theoretical perspective, d) Design of a conceptual model for Arabic language learning based on ethno-edutainment, e) Opportunities and challenges of ethno-edutainment as a curriculum innovation in Islamic schools. The contribution of this research is theoretical by expanding the study of culture-based Arabic language learning, and practical as a guide for learning design, creative media development, and curriculum innovation that connects local identity with the demands of global education.

Keywords : Arabic Language Learning; Local Culture; Global Education; Ethno-Edutainment; Curriculum Innovation



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1. Introduction

Education in the global era demands that language learning not only focuses on mastering linguistic structures, but also on being able to build global competence, namely the ability of students to understand, appreciate, and interact effectively in cross-cultural contexts (Yacob et al., 2022). This competency is crucial given that social, economic, and technological interactions increasingly cross national borders, making language proficiency insufficient without an understanding of the accompanying cultural context.

In Indonesia, Arabic language learning has tended to be textual, formal, and lacking context. This has resulted in low student interest and limited real-world learning experiences, resulting in learning that has not fully developed communicative and applicable language skills. The lack of integration of cultural context into the learning process makes Arabic language learning seem abstract and disconnected from students' social lives (Kamal, 2025).

Meanwhile, Indonesian local culture possesses a wealth of values, traditions, symbols, and social expressions that have the potential to serve as relevant and authentic sources for Arabic language learning. Integrating local culture not only enriches learning materials but also strengthens students' national identity and broadens their global perspectives (Fahraini et al., 2026). Therefore, learning that connects language and culture can shape students who are both linguistically competent and sensitive to socio-cultural contexts.

Within the framework of learning innovation, the concept ethno-edutainment merged as an approach that combines ethno pedagogy, namely the instillation of local cultural values, wit edutainment, namely fun and interactive learning (Sugiarto et al., 2025). This approach is believed to increase motivation, interest, and effectiveness in learning Arabic, as students gain meaningful and contextual experiences. Furthermore, ethno-edutainment has the potential as an adaptive curriculum model for the demands of the 21st century, which emphasizes aspects of creativity, communication, collaboration, and deep learning meaning for students (Luo, 2021).

Several approaches supporting this study include Contextual Teaching and Learning (CTL), which makes learning more meaningful through real-life experiences (Isa & Bunyamin, 2022), and ethno-pedagogy, which utilizes local culture to strengthen character and identity (Sakti et al., 2024). Intercultural language learning emphasizes cultural understanding and cross-cultural communication (Zulhannan et al., 2025). Edutainment also presents learning through entertainment to increase student motivation and engagement. These approaches align with the 21st-century curriculum, enabling students to not only master knowledge but also apply competencies adaptively and meaningfully.

Previous research studies have shown that local culture-based Arabic language teaching materials effectively increase motivation, engagement, and relevance of learning, while fostering a sense of cultural pride, with the potential for further development involving teachers, parents, and community leaders (Rusli et al., 2024). Furthermore, a multidisciplinary Arabic language learning model effectively integrates STEM, Islamic values, and local culture, improving language skills, character, and cultural awareness, with recommendations for broader testing and contextual adaptation (Fahraini et al., 2026). The implementation of edutainment in Arabic language learning, edutainment increases student motivation, self-confidence, and participation, but emotional engagement does not always correlate with mastery of the material. These results emphasize the need for a balance between entertainment and depth of content, and suggest further research in various locations to test the effectiveness of edutainment more broadly (Almelhes, 2025). The application of the method edutainment proven to be effective in increasing students' motivation and learning outcomes in Arabic, making learning more enjoyable, interactive, and relevant to everyday life (Rajab et al., 2025).

However, previous research still has limitations, namely the integration of local culture with edutainment has not been systematically formulated into a complete curriculum model,

most studies are implementative in limited locations or levels, so the generalizability of the results is low, and there has not been a conceptual study that combines local culture, edutainment, and global demands in an integrated manner.

Thus, this research is a conceptual research that aims to formulate a local culture-based Arabic language learning model through an approach ethno-edutainment. The focus of this research is not on field implementation, but rather on developing a theoretical framework and conceptual model that is adaptive, contextual, and relevant to the demands of global education. This concept is expected to holistically integrate contextual experiences, linguistic competence, learning motivation, cultural values, character development, and 21st-century skills. Theoretically, this research enriches the study of Arabic language learning through the integration of ethno-pedagogy and edutainment, offers a new perspective on local culture-based language learning in a global context. Practically, the results serve as a guide for designing engaging, contextual, and interactive learning, as well as a reference for teachers in developing creative media. From a curriculum perspective, this research presents an innovative framework that connects local identity with global demands, serving as a basis for developing modules, learning projects, and assessments based on local culture.

2. Methods

This research applies library research with an analytical-critical approach, namely a method that emphasizes systematic literature searches and in-depth reading of various relevant scientific sources in order to study, understand, compare, and evaluate concepts related to Arabic language learning, local culture, global education, and ethno-edutainment (Susanto et al., 2024). This approach was chosen because the research is oriented towards developing an integrative and adaptive conceptual framework for learning, thus requiring a strong, comprehensive, and comprehensive theoretical foundation as the basis for developing an ethno-edutainment model as a curriculum innovation.

Research data sources include national and international journal articles, academic books, curriculum policy documents, and scientific articles discussing ethno-pedagogy, edutainment, and language learning. To maintain relevance and currency, the literature was limited to publications between 2021 and 2025, allowing the analysis to reflect the latest scientific developments and the challenges of 21st-century education, including the integration of cultural values, contextual learning, and creative-interactive approaches.

Data was gathered using structured literature searches on academic database resources like Google Scholar, DOAJ, Scopus, Web of Science, and university journal portals. Searches were done using the following keywords: "Arabic language pedagogy", "local culture-based learning", "ethno-pedagogy", "edutainment in education", and "global competence in language learning". Each piece of literature was selected based on the inclusion criteria of relevance to the research focus, methodological rigor, and the strength of the conceptual framework. The selected literature was categorized thematically into the main domains of Arabic language pedagogy, local culture, edutainment, and global education. This stage

enables the mapping of interdomain relationships in the construction of a comprehensive conceptual model.

For this research, data analysis was performed using content analysis, which allows for the identification of patterns, structures, and relationships with regard to specific areas in the body of literature. The next step was a conceptual synthesis, which combines the results of interdisciplinary findings into a structured, operational framework of a learning model (Susanto et al., 2024). Concept validation is strengthened by applying the results to the theories of Arabic pedagogy, Islamic education, ethno-pedagogy, and the principles of edutainment, to keep the model in tune with the specificities of each discipline. This research develops a conceptual model of Arabic language learning, with a focus on local culture, using an ethno-edutainment approach. It is intended to provide a theoretical framework and contribute to the design of learning, teaching modules, and curricula that meet the requirements of contemporary education for the 21 st century.

3. Result and Discussion

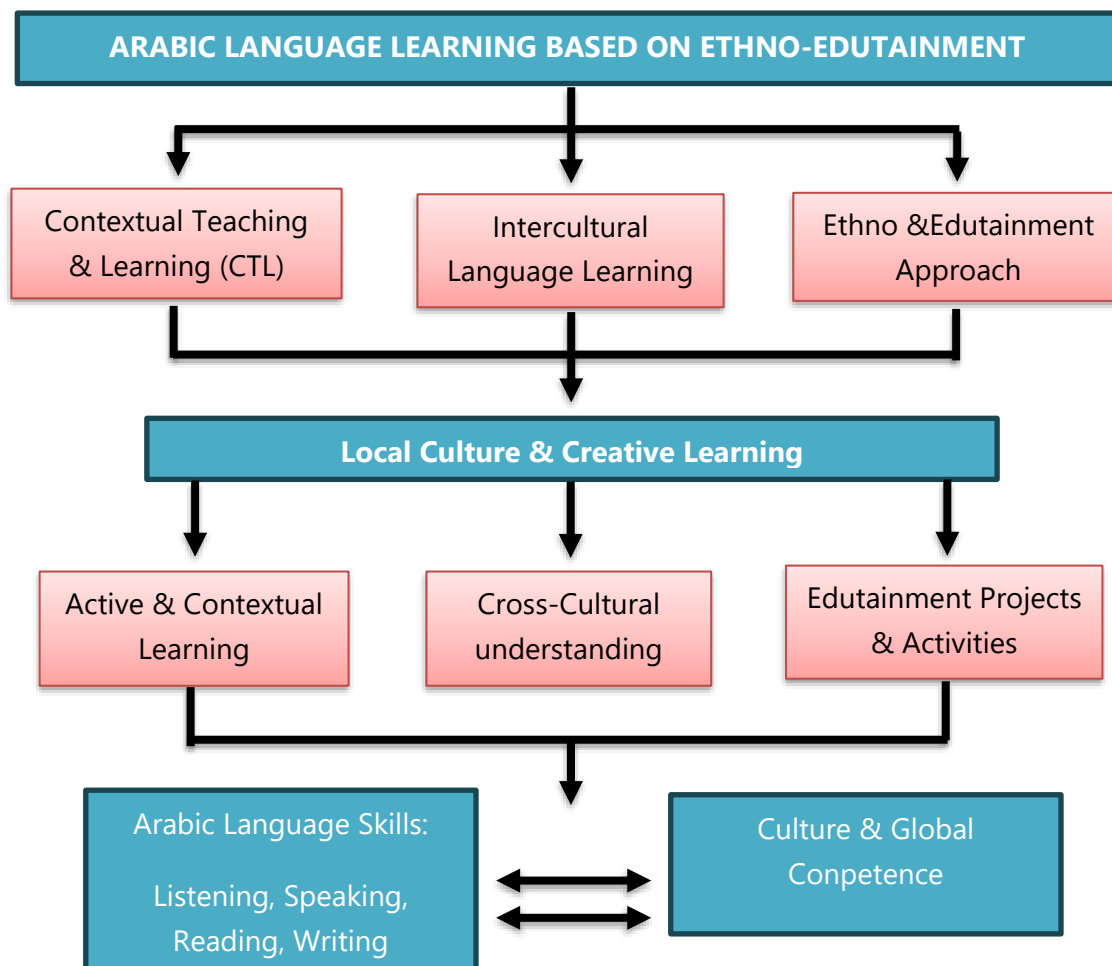


Figure 1. Conceptual Framework of Arabic Language Learning Based on the Ethno-Edutainment Approach

A. Arabic Language Learning in Global Education Challenges

The learning of Arabic, like other languages in today's globalized world, is challenged by a combination of multiple factors due to the fast pace of globalization and advancements in information technology. Globalization, coupled with advancements in communication, information dissemination, and transportation technologies, requires language users to go beyond the skill of using a language for communicating. Users need to have the ability to comprehend, analyze, and engage in dialogues and activities within multiple cultures (Xia et al., 2024) Within this scenario, a language is not simply a set of grammar and vocabulary rules or structures that are used for communication. Rather, a language is used as a means of advocating and empowering people to engage in a discourse within a given social structure regardless of the dominant culture. Arabic language is of pivotal importance in terms of religion, diplomacy, and economy as well as its significance in the world civilization heritage. So, there should be a flexible and contextualized approach to learning Arabic to respond to the global demands of the 21st century.

An obstacle to learning Arabic is the need to transform the entire system to move away from passive rote learning to more engaging active and student centered learning. It has been shown that traditional methods that center on the memorization of the text, or the structures of the language, do not fully develop the communicative competencies, or the cultural literacy, needed (Hanani et al., 2024). For learning to be effective, there needs to be an emphasis on the interaction of learners, the use of the language in real situational contexts, and the cultivation of higher order thinking skills. This is where the Contextual Teaching and Learning (CTL) approach is important. CTL focuses on the relevance of the content and the learners' real-life, situational experiences so the knowledge learned is not just theoretical, but also practical (Perales & Bedoya Ulla, 2025). When learning Arabic is associated with everyday experiences, team tasks, or role play within the community, learners are motivated to more actively and reflectively internalize the Arabic language.

An integral part of mastering the Arabic language is developing and understanding the intersection of the language and the culture of its speakers. This is what is meant by the Intercultural Language Learning Theory which posits that successful language mastery is tied to the understanding of the associated culture, practices, and customs of the speakers of that language (Liddicoat, 2024). Such an understanding is crucial as it allows the student to comprehend the social environment as well as the connotative meanings, symbols, and meanings of the communications, both verbal and nonverbal. In the scope of the wider world, culture is seen as a fundamental part of the successful process of learning a language as it is a major component of cross-cultural communication. It is beyond the technical elements of language such as the syntax and vocabulary (Haikuo, 2025). When learners have the ability to navigate both language and culture, they become not just users of a language but also communicators who possess cultural awareness and social adaptability, and have the ability to establish social connections in diverse situations.

The efficiency of Arabic language learning on a global scale critically relies on the 21st-century competencies framework. Let it be noted that the learning process must develop the following core competencies: creativity, collaboration, critical analysis, problem-solving, technological adaptability, and information adaptability (Dilekçi & Karatay, 2023). A focus on the students as the main actors of the pedagogical process and the integration of CTL and cross-cultural learning theory give the students the opportunity to use the language as a tool for manipulation and thought, social interaction, and complex societal engagement, as well as providing them the opportunity to use the language as a tool for structural analysis.

The shift in teaching the Arabic language from traditional approaches to more progressive, contextual, and competency-centered teaching methods is part of a strategy designed in the 21st century to equip learners with 21st-century skills to cope with the challenges of globalization. The combination of CTL and Intercultural Language Learning provides a more comprehensive framework because with the Arabic language learners, teaching is not limited to the Arabic language as an academic discipline, but Arabic is also used to foster learners' communicative, transcultural, and critical thinking skills. Consequently, teaching the Arabic language aims to produce students who are linguistically competent and are also flexible, innovative, and adaptive to the globalization phenomenon.

In the context of globalization, Arabic learning requires the integration of language and culture, and the strengthening of 21st-century skills. CTL and Intercultural Language Learning Theory offer the scientific bases for shifting learning from passive to active, reflective, and contextual learning. Integrating all three allows Arabic learning to be relevant and effective and equips learners to live and work in the global community as skilful, flexible, and thoughtful communicators.

B. Local Culture as a Source for Learning Arabic

When learning Arabic, students need to appreciate the language within its cultural context, as the language is embedded in the social practices and values of the community. A culture-based approach to teaching is generally considered to be the most effective in language learning. The daily experiences of students within the local culture and social community, as well as their traditions, customs, symbols, and social values, create an immediate and relevant context for the teaching and learning process. It enhances the learning experience, and helps students master social norms, values, and interactions in their environment, as well as the language and vocabulary.

Local culture can be used as a context for learning Arabic through various aspects. *First*, everyday vocabulary related to local food, clothing, traditions, or ceremonies can be adapted into concrete learning materials. For example, students can learn vocabulary for traditional foods or the names of traditional clothing in Arabic, making the learning feel closer to their experiences (Rusli et al., 2024). *Second*, everyday social dialogue that reflects the habits of interaction in society, such as greetings, polite expressions, or practices of helping each other, can be integrated as speaking practice (Palić et al., 2023). *Third*, local narrative texts

such as folk tales, legends, or traditional myths can be used as reading and writing materials, as well as a means of understanding narrative structures and contextual vocabulary (Wiyahnyuy & Valentine, 2023). *Fourth*, character values contained in local culture, such as mutual cooperation, concern for others, and social ethics which can be the basis for strengthening students' character through language learning, so that language is not only learned linguistically, but also through the practice of real social values (Soliman & Khalil, 2021).

Combining the local culture with the teaching of the Arabic language has many benefits. First of all, it can help the students from feeling like they are in a cultural vacuum. This tends to happen when a language is taught in isolation from the students' own social world. When teaching is integrated with the students' own culture, it becomes more relevant and meaningful. This strengthens the students' motivation to learn as well. Further more, when teaching the Arabic language, using the local culture helps the students to learn in a more vivid and meaningful way. The students will not regard Arabic as an isolated and abstract language, but as a subject that is relevant to their day-to-day world.

Theoretically, this method exemplifies the principles of ethno-pedagogy, which advocates the local culture as the basis of learning by incorporating value, imagery, and traditions, etc., as teaching materials (Hanapi et al., 2025). It further complements Contextual Teaching and Learning (CTL), which entails relating the content of the classroom to the outside world, whilst fostering active participation, and bidirectional collaboration, and reflection. In the same vein, this initiative is supported by the Constructivist Learning Theory which posits that understanding is constructed by the individual as the result of the interaction with the environment. Therefore, culture-based Arabic learning is aimed to help students acquire knowledge that is more personal, meaningful, as well as fully comprehended (Almelhes, 2025). Such learning goes beyond mastering vocabulary and grammar, and includes a strong awareness of the cultural, social, and moral character values embedded within the language.

Local culture as a basis for students' Arabic learning process can enhance engagement, foster students' confidence, support the development of the language skills, as well as strengthen the students' awareness of the practicality of the skills being taught. Moreover, the inclusion of the students' local culture into the learning process enables the students to obtain a more targeted and meaningful Arabic learning experience that will enhance their social integration. Moreover, they will also strengthen their social and communicative adaptability, as well as their cultural awareness. In addition, it will also strengthen the students' understanding that learning Arabic is not solely about mastering the language and the culture, but also about developing students' character so that they can participate in the global social community without ignoring their local culture and community.

C. The Concept of Ethno-Edutainment in Theoretical Perspective

Ethno-edutainment in learning Arabic means integrating local cultural aspects with fun teaching methods. The term "ethno" signifies local culture and local wisdom as the primary learning context, which allows the Arabic learning experience to become more relevant to the learners' everyday life. Local culture comprises the values, traditions, symbols, folklore, and social activities that students frequently meet in their surroundings (Sakti et al., 2024). When culture is placed at the center of learning, students will learn the Arabic language in contexts that are close to their own, and the language will not feel abstract to them.

Concurrently, the "edutainment" element engages participants by combining learning with fun activities, including educational games, plays, music, storytelling, and interactive media. This method aims to enhance an individual learner's motivation, engagement, and level of immersion (Ghani et al., 2022). Edutainment supports students and teachers to be innovative and create an enjoyable learning environment. This approach to learning also aims at the acquisition of psychomotor and affective skills, in addition to the cognitive understanding (Ningsih et al., 2021). By integrating and intertwining the cultural context and elements of fun, the essence of ethno-edutainment provides learners with an enriched experience of learning Arabic while incorporating cultural aspects and experiential learning to achieve the set objectives of language learning.

In the theoretical framework, ethno-edutainment refers to several main foundations, namely:

- a. Ethno-pedagogy emphasizes that local cultural values, symbols, and practices can serve as authentic learning resources. These cultural values serve not only as context but also as a means of strengthening students' character and identity, enabling them to interpret Arabic and internalize the social and moral values inherent in their culture (Hashim et al., 2026).
- b. Edutainment Learning Theory emphasizes the importance of using fun activities as an effective learning medium. These creative and entertaining educational activities increase student engagement, facilitate vocabulary mastery, language structure, and communication skills, while simultaneously building meaningful learning experiences (Feiyue, 2022).
- c. Constructivist Learning Theory provides the foundation that students construct meaning through direct experience and social interaction. In the context of ethno-edutainment, students actively connect Arabic with local cultural practices through projects, games, or drama, making learning participatory and reflective (El-Khatib, 2025).
- d. Multiple Intelligences Theory supports the diversification of media and learning methods, so that all students' learning styles verbal linguistic, visual spatial, musical, kinesthetic, interpersonal, intrapersonal, and naturalistic can be accommodated. This approach ensures that each student has the opportunity to learn according to their potential and intelligence preferences, thus optimally mastering Arabic (Al-Qatawneh et al., 2021).

The main principles of ethno-edutainment include several strategic aspects (Luo, 2021), that is:

- a. Cultural relevance to students' lives forms the foundation of contextual learning, where students can relate Arabic to experiences, values, and practices they are familiar with.
- b. Learning experiences should be active and participatory, encouraging students to engage directly through projects, simulations, dialogues, or other creative activities.
- c. Creative activity-based learning and educational entertainment emphasize affective and psychomotor involvement, not just cognitive.
- d. Ethno-edutainment supports the formation of students' character, cultural identity, and social awareness, so that language learning also becomes a means of strengthening moral and social values.

Ethno-edutainment integrates ethnopedagogy, edutainment, constructivist learning, and the multiple intelligences theory, and proposes an innovative and holistic pedagogical approach to teaching the Arabic language. This model approach views the teaching of Arabic not simply as an academic pursuit of learning the language's grammar and vocabulary, but also as an instrument to develop essential life skills, such as the ability to communicate, be creatively proficient, socially interact, and be culturally sensitive. Additionally, ethno-edutainment connects the teaching of Arabic to 21st-century educational needs, as it integrates the mastery of a language and the art of teaching with the purpose of enhancing students' character and personal development.

D. Conceptual Model Design of Ethno-Edutainment-Based Arabic Language Learning

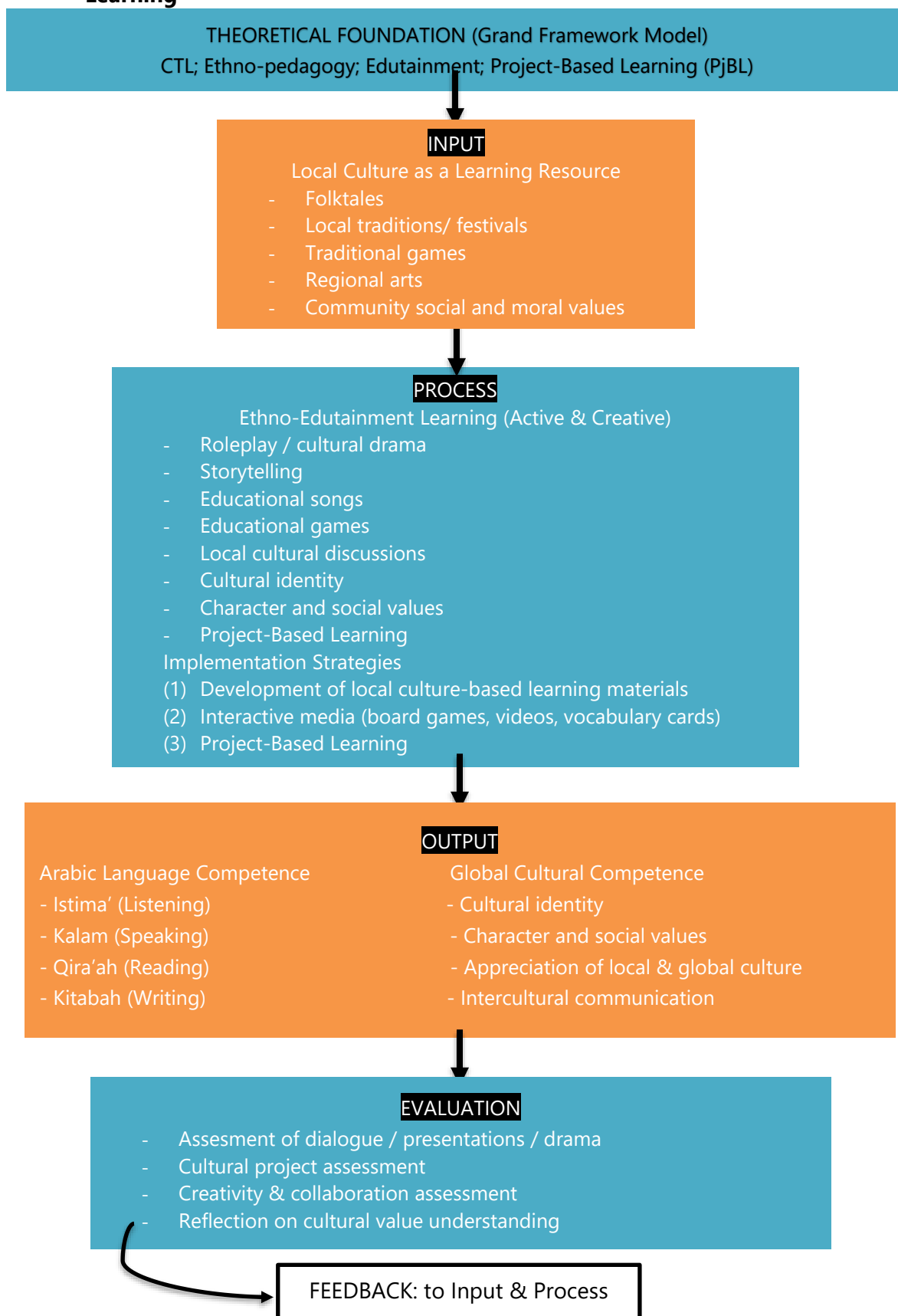


Figure 2. Conceptual Model Design of Arabic Language Learning Based on Ethno-Edutainment

The authors of this study designed a conceptual framework for ethno-edutainment-based Arabic language learning as a comprehensive model of local cultural context, innovative teaching methods, and specific linguistic objectives. This model integrates Contextual Teaching and Learning (CTL), ethno-pedagogy, the theory of learning through entertainment, and Project-Based Learning (PBL). Consequently, the learning process goes beyond the mastery of a foreign language to include the formation of the students' character, enhancement of cultural identity, and development of global skills.

The first with this model, Arabic is learned through experiences that are authentic to the students' social and cultural settings. This makes learning more relevant, interesting, participative, and fun. The first component of this model is the input, which is local culture as a primary resource and context for learning. This can include folklore, traditions, games, arts, and social values of the surrounding community. With culture-based learning materials, students can connect Arabic to their real-life experiences, making the process more meaningful and less abstract. For example, local folktales can be translated into Arabic, or used for reading activities, traditional games can be used as means for learning vocabulary, and cultural celebrations and community traditions can be subjects of group discussions and collaborative projects. This also

The second element focuses on the learning process, highlighting creativity, interactivity, and student-centered learning. This could involve role-playing, educational games, songs, storytelling, and collective culture projects. Such learning activities illustrate the essence of edutainment, which aims to foster motivation and active participation of learners by offering pleasant experiences. This also corresponds to the principles of constructivism, as students create understanding through actual participation, social interaction, and associative creativity. These activities enable learners to not only acquire linguistic structures, but also practice Arabic in culturally and socially relevant communicative contexts.

The third element is the outcome, which means Arabic language proficiency and global-cosmopolitanism. Language competence encompasses the four skills of *istima'* (listening), *kalam* (speaking), *qira'ah* (reading), and *kitabah* (writing), which are cultivated through contextual and imaginative learning experiences. The global-cosmopolitanism is the ability to perceive, appreciate, and incorporate both the local and global cultural nuances into communication. Hence, this model is not only restricted to linguistic proficiency, but also focuses on the development of the individual's identity, character, and social-cultural consciousness, which are very essential in the contemporary globalized world.

This model's implementation strategy involves the following concrete activities:

- a. Adaptation of language materials to develop culture-based local teaching materials to be used with the traditions, stories, and social values of the students.
- b. Development of interactive learning media such as board games, cultural videos, vocabulary cards, and digital modules to promote active and enjoyable learning.

- c. Use of Project based learning, for instance, involves the “Local Cultural Festival in Arabic” project, where students develop presentations, theatrical performances, and cultural exhibitions in Arabic to integrate their vocabulary and language skills. This type of project promotes not only the development of linguistic skills but also collaboration, creativity, and socio-cultural awareness.

In this model, evaluation encompasses both performative and reflexive assessment. In this instance, assessment is performative if it is based on activities such as dialogues, drama, and presentations that aim to gauge students’ abilities to speak Arabic in a particular way and to take into account the relevant cultural context. Along with this, culturally oriented project-based assessments are used to measure students’ creativity and collaboration, and the use of the Arabic language in culturally relevant projects. Students’ reflexive assessment is also a major component since students are to assess, amongst other things, the cultural knowledge and communicative skills they have developed.

Therefore, assessments are not only about the final result, but also about the process, the critical reflection, and the assimilation of cultural elements. Using ethnoedutainment-based Arabic language learning model, assessment integrates input, process, and output. It cultivates participatory and relevant learning activities and provides a framework that seamlessly integrates language, 21st century skills, and cultural competencies. It also facilitates students’ active and contextual learning and helps to develop communicative competence, strengthens values of cultural identity, and adds pleasure to the process of learning Arabic. This model emphasizes that Arabic language learning can be both enjoyable and purposeful, and that students could be prepared to respond

E. Opportunities and Challenges of Ethno-Edutainment as a Curriculum Innovation

The innovative strategy of integrating ethno-edutainment into the learning of the Arabic language offers a means of fulfilling the aims of 21st-century education that are humanistic, participatory, and contextual. When placed within the context of the 21st-Century Innovative Curriculum, this strategy endorses the learning of the Arabic language in a way that is enjoyable and meaningful, and in addition, endorses the learning of the multiple core competencies, which include proficiency in the language, formation of character, and cultural competence. Ethno-edutainment establishes participatory learning and promotes a more humanistic learning environment in which students construct knowledge, as opposed to the traditional model of education in which students receive information passively (Elshareif & Mohamed, 2021). Local cultural games, drama, storytelling, and project activities are able to raise students’ motivation, involvement, and interest to learn the Arabic language.

Using local culture in ethno-edutainment learning helps strengthen students’ cultural identity and helps them prepare for global challenges that lie ahead in the future, including in Islamic educational institutions as they focus on the moral and spiritual aspects (Sutrisno et al., 2023). When learning resources are based on students’ folklore and other cultural resources, students are able to develop their vocabulary and language structures, and also their understanding of the social norms and values and the associated characters that

dominate their daily social environment. This method of learning in connection with the above is in line with the principles of Contextual Teaching and Learning (CTL) where the emphasis is on the connection of the content of learning with the experience of the learners. In addition, ethno-edutainment helps to develop the Pancasila Student Profile, and in addition to that, helps develop the 21st century skills of collaboration, creativity, critical thinking, and cross-border/cross-culture communication, and making students adaptive and communicative in the culture of the global community (Maulana et al., 2024).

The implementation of ethno-edutainment poses some challenges to Islamic schools. A key issue is the skewed teacher readiness to create culturally relevant learning activities. Many Arabic teachers in Islamic schools and madrasahs still lack the necessary experience and competence to fuse cultural learning, develop active media, or even run participatory classroom activities (Rahman et al., 2022). The absence of local culturally relevant Arabic teaching materials, forces teachers to create culturally relevant educational materials, even though they are inappropriately contextualized (Kamal, 2025). A further challenge is the lack of uniformity in the technological means available in schools, particularly rural and urban schools, which inhibits the teaching and learning of interactive media as well as project-based learning. The successful implementation of excellent ethno-edutainment is largely determined by the support of curriculum policy, which focuses on systematic teacher training, provision of learning guides, and the designation of sufficient time to project activities in the Islamic school curriculum

To overcome these challenges and streamline the use of ethno-edutainment for teaching the Arabic language, the following measures can be taken. These measures involve the creation of instructional modules using the local context, the provision of teacher training for innovative instructional design and use of interactive media, the incorporation of culture-based activities (festivals, drama, and storytelling) in the teaching curriculum, and the establishment of partnerships with local community cultural leaders to make the learning process more authentic and valuable. From the Change Theory or Innovation Diffusion Theory, the integration of this innovation hinges on the presence of an enabling institution and policy environment, as well as sustained coaching, supervision, and feedback. It is from this premise that the practice of ethno-edutainment is justified in promoting the 21st-century skills and cultural identity of learners (Jin et al., 2025).

Overall, ethno-edutainment offers a promising opportunity for curriculum innovation in Arabic language education within Islamic schools, as it combines engaging learning experiences with character development, global competence, and cultural literacy. Although challenges related to teacher readiness, learning materials, infrastructure, and policy support still exist, strategic solutions such as module development, teacher capacity building, the integration of cultural projects, and collaboration with local communities can help optimize the implementation of this model. Therefore, ethno-edutainment should be viewed not only as a teaching method, but also as a relevant, adaptive, and transformative curriculum innovation for Arabic language learning in the era of globalization.

Taken together, ethno-edutainment proposes a unique way to integrate the curriculum for teaching the Arabic language in Islamic Schools. In addition to the benefits of integrating an enjoyable learning experience with the positive outcomes of ethical and global citizenship and cross-cultural empathy, it proposes an innovative and effective way of incorporating the teaching of the Arabic language with the concerns of global multicultural education. Although teacher preparedness to the learning environment, teaching resources, policies, and learning materials pose a problem, developing modules, providing training to teachers, integrating cultural projects, and collaborating with the local community to support the cultural projects will help solve some of the problems. Thus, in the age of globalisation, the ethno-edutainment approach should also be regarded as an innovative and flexible curriculum for teaching the Arabic language, as well as a teaching methodology.

4. Conclusion

The formulation of a local culture-based Arabic language learning model through an ethno-edutainment approach is an innovative strategy that is relevant to addressing the challenges of global education and the demands of 21st-century competencies. This model places local culture as the main contextual and authentic learning source, such as traditions, folklore, games, social values, and community life practices, so that Arabic language learning is no longer abstract and separate from the reality of students, but becomes closer, more meaningful, and strengthens students' identity and character. Through an edutainment approach, the learning process is designed to be active, participatory, and enjoyable by utilizing creative activities such as storytelling, drama, songs, educational games, communication simulations, and collaborative cultural projects, which are in line with the principles of CTL, constructivism, multiple intelligences, and project-based learning. Thus, the output of this model not only produces mastery of *istima'*, *kalam*, *qira'ah*, and *kitabah* skills communicatively, but also forms global-cultural competencies, namely the ability to understand cultural values, think critically, collaborate, be creative, and be adaptive in cross-cultural communication. Although its implementation faces challenges in the form of teacher readiness, limited teaching materials, supporting facilities, and policy support, this approach still has great opportunities to be developed through teacher training, strengthening local culture-based modules, and collaboration with cultural communities, so that ethno-edutainment can be formulated as a conceptual model of holistic, relevant, and transformative Arabic language learning in the context of modern education.

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