

ARABIC CULTURE REPRESENTATION IN INDONESIAN ARABIC LANGUAGE TEXTBOOKS: A CASE STUDY OF *AL- ARABIYA BAINA YADAIK*

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Received: April 2026

Accepted: August 2026

Published: September 2026

DOI: <https://doi.org/10.33650/pjp.v13i2.15079>

Abstract : This study examines the integration of cultural elements in *Al-Arabiyya Baina Yadaik* and its role in enhancing students' linguistic competence and intercultural awareness. Using qualitative content analysis with a semiotic and discourse approach, this research explores how the textbook represents Arab identity, social norms, spirituality, and moral values through textual and visual elements. The findings reveal four key themes: (1) the representation of visual identity through clothing such as abaya and thobe, reinforcing connections between language and social customs; (2) depictions of social norms and traditions, including greetings, hospitality, and communal celebrations like Eid; (3) religious and spiritual representations emphasizing Islamic practices such as prayer, Qur'anic recitation, and sacred sites; and (4) the transmission of philosophical and moral values through proverbs and ethical teachings that reflect Arab wisdom and social expectations. While the textbook successfully integrates language with cultural learning, its emphasis on Islamic elements may pose challenges for non-Muslim learners, highlighting the need for a more inclusive cultural perspective. This study underscores the importance of expanding cultural representation in Arabic language education to foster a more comprehensive understanding of the Arab world.

Keywords : Arabic Culture; Language Textbook; Cultural Representation.

Abstrak : Studi ini mengkaji integrasi unsur-unsur budaya dalam buku *Al-Arabiyya Baina Yadaik* serta perannya dalam meningkatkan kompetensi linguistik dan kesadaran lintas budaya siswa. Dengan menggunakan analisis konten kualitatif yang berlandaskan pendekatan semiotika dan wacana, penelitian ini mengeksplorasi bagaimana buku teks tersebut merepresentasikan identitas Arab, norma sosial, spiritualitas, dan nilai-nilai moral melalui elemen tekstual maupun visual. Temuan penelitian mengungkapkan empat tema utama: (1) representasi identitas visual melalui pakaian seperti *abaya* dan thobe, yang memperkuat keterkaitan antara bahasa dan adat istiadat sosial; (2) penggambaran norma dan tradisi sosial, termasuk tata cara menyapa, keramah-tamahan, dan perayaan bersama seperti Idulfitri; (3) representasi keagamaan dan spiritual yang menekankan praktik Islam seperti salat, pembacaan Al-Qur'an, dan situs-situs suci; serta (4) transmisi nilai-nilai filosofis dan moral melalui peribahasa dan ajaran etika yang mencerminkan kearifan Arab dan ekspektasi sosial. Meskipun buku teks ini berhasil memadukan pembelajaran bahasa dengan unsur budaya, penekanannya pada elemen-elemen Islam dapat menimbulkan tantangan bagi pembelajar non-Muslim, sehingga menyoroti perlunya perspektif budaya yang lebih inklusif. Studi ini menegaskan pentingnya memperluas representasi budaya dalam pendidikan bahasa Arab guna menumbuhkan pemahaman yang lebih komprehensif mengenai dunia Arab.

Kata Kunci : Budaya Arab; Buku Teks Bahasa; Representasi Budaya.

INTRODUCTION

In language education, there is an increasingly urgent need for the development of intercultural competence (IC) among language learners with different cultural backgrounds (Kusumaningputri & Widodo, 2018). IC is defined as “the ability to meet and engage successfully with people from other social groups” (Byram, 2015). Therefore, language educators need to focus on developing students' multilingual and multicultural understanding and repertoire (Díaz & Callahan, 2020; Mundiri et al., 2024). From a pedagogical perspective, cultural representation in language textbooks is an important factor that influences students' perceptions and understanding of the target culture. In other words, textbooks act as agents for the instillation of cultural values, whether teachers and students are aware. As reported by Widodo (2018), empirical evidence shows that textbooks provide cultural resources that can influence certain cultural beliefs, perceptions, knowledge and insights.

A number of studies into the evaluation of language textbooks have highlighted the important role of textbooks in teaching knowledge and cultural values that language teachers can exploit (Risager, 2021). Language textbooks and other learning materials offer diverse representations of cultures around the world (Canale, 2021). They present aspects of the daily life of various cultural groups or communities of practice that engage with cultural events and practices, as well as tools and artifacts (Kusumaningputri & Widodo, 2018; Setyono & Widodo, 2019). These depictions are often organized into topics, themes, activities, scenarios, and storylines visually presented through multimodal texts, such as photos, drawings, drawings, or sketches (Risager, 2021).

In the context of Arabic language education in Indonesia, the textbook series "Al-Arabiya Baina Yadaik" is widely used. This book series is written by native speakers and designed for non-native Arabic speakers, aiming to facilitate communicative and interactive learning of the Arabic language. Although effective for language teaching, experts have emphasized the need for accurate, comprehensive, and culturally sensitive depictions of Arabic culture in the series (Albirini, 2014; Ubaidillah et al., 2023). The cultural aspects presented in textbooks can significantly influence students' perceptions and behavior towards the Arabic-speaking world; therefore, language textbooks must consider culturally responsive language learning tasks to involve students in the active construction of cultural knowledge in practice (Lendo, Fadahilah, Widodo & Qonnita, 2023).

This research aims to comprehensively analyze the representation of Arab culture in the *Al-Arabiya Baina Yadaik* book series using a qualitative content analysis approach. The study focuses on identifying recurring cultural themes, stereotypes, and potential biases presented in the textbooks. It also examines how Arab culture is depicted through textual and visual representations. Furthermore, the research seeks to evaluate the accuracy,

diversity, relevance, and depth of cultural representation to understand how effectively the textbooks present Arab culture to Arabic language learners.

This research, situated at the intersection of language education, cultural studies, and curriculum development, is important for providing educators, curriculum developers, and policymakers with fresh insights into cultural materials in foreign language instruction. By examining cultural representations in the *Al-Arabiyya Baina Yadaik* book series, this study contributes to a deeper understanding of how culture is presented in foreign language learning materials. It also aims to increase students' and teachers' critical awareness of textbooks as cultural agents that influence learners' perceptions and understanding of Arab culture.

METHOD

This study focused on an in-depth analysis of the representation of Arab culture in the textbook *Al-Arabiyya Baina Yadaik*, aiming to understand how culture was conveyed through language learning materials. Cultural representation in education played a crucial role in helping learners comprehend complex social norms, traditions, and cultural practices. By employing a qualitative content analysis method, which had been recognized for its effectiveness in various fields such as education and sociology (Derakhshan, 2021; Oktafatricia et al., 2022), this research examined cultural elements within the text and visual illustrations. The analysis was conducted using the framework of social semiotics, which enabled a comprehensive exploration of the relationship between visual signs, text, and the cultural context they represented (Kuraedah et al., 2023).

Al-Arabiyya Baina Yadaik was chosen as the subject of this research due to its reputation as a systematically designed textbook for adult learners, ranging from beginner to advanced levels, and its widespread use in various countries, including Indonesia. Published by a renowned Saudi Arabian publisher, the book served as a primary reference in Arabic language programs in higher education institutions (Fauzi & Zakiyah, 2021). Beyond language skills, this textbook integrated cultural elements through authentic texts that depicted daily life, such as social interactions, customs, and Arab cultural values (Riadini & Cahyono, 2021). Visual illustrations, such as traditional clothing and iconic architecture, added a cultural dimension, creating a holistic learning experience and supporting the argument that this textbook was a comprehensive learning tool (Tayyara, 2020).

The textbook employed a communicative approach that emphasized the use of language in social contexts reflecting Arab culture, making it an effective medium for teaching both language and culture (Bose & Gao, 2022). Authentic texts and everyday

dialogues introduced learners to religious values and social customs of Arab society, portraying common social interactions (Khaizal et al., 2021). Thus, *Al-Arabiyya Baina Yadaik* functioned not only as a language teaching material but also as a medium for exploring and gaining a deeper understanding of Arab culture (Sodiq, 2024).

The analysis process began with categorizing cultural elements in the text and illustrations based on social values, customs, and significant artifacts in daily life. These elements were then analyzed using the social semiotics approach developed by Xiong and Peng (2020), which emphasized the connection between cultural signs and the learning context. This approach examined how visual and textual elements collaborated to convey cultural messages to learners, as well as how these cultural representations were understood within pedagogical contexts (Xiao & Su, 2021). The analysis was conducted in two main stages. First, cultural elements were sorted based on the values they represented, such as marriage customs or religious traditions. Second, these elements were analyzed using the social semiotics model by Kress and van Leeuwen (2020), which evaluated the representational, interactive, and compositional aspects of these elements. This process also included a comparison across different volumes of the textbook to assess the consistency, depth, and accuracy of the cultural representations provided. The analysis aimed to determine the extent to which the textbook offered a balanced and in-depth perspective on the diversity of Arab culture.

The findings provided valuable insights into how cultural elements in *Al-Arabiyya Baina Yadaik* assisted learners in gaining a deeper understanding of Arab social and cultural contexts. The integration of cultural content helped learners recognize various aspects of Arab traditions, social norms, religious practices, values, and everyday life. Additionally, this research offered recommendations for the development of more effective and culturally responsive teaching materials. It emphasizes the importance of integrating cultural elements into language learning resources to create richer, more meaningful, and contextually relevant learning experiences while supporting learners' linguistic competence and intercultural awareness.

RESULT AND DISCUSSION

1. Results

The *Al-Arabiyya Baina Yadaik* book series not only emphasizes linguistic aspects but also provides a profound representation of cultural elements. A social semiotics approach is employed to identify various themes of cultural representation integrated within the series. These representations encompass key themes such as visual identity, social norms, spirituality, and philosophical communication, all of which play a crucial role in establishing the connection between language and culture.

a) Visual Identity Representation

The visuals in the *Al-Arabiyya Baina Yadaik* series serve as a powerful medium for introducing students to the intricate cultural identity of the Arab world. Clothing, such as the *abaya* for women and the *thobe* for men (Figure 1), holds significance far beyond its function as attire; it represents deeply ingrained societal values of modesty, respect, and tradition. The *abaya*, often associated with humility and simplicity, reflects the expectation of decorum for women in public life, while the *thobe* embodies a sense of masculinity and refinement in social interactions. By employing a semiotic approach, these garments become more than mere fabric – they act as cultural markers that help students bridge the gap between linguistic knowledge and real-world application. Understanding these symbols allows learners to recognize how dress codes in Arab society communicate identity, reinforce social roles, and uphold cultural norms. This visual representation strengthens the idea that mastering a language is not solely about learning vocabulary and grammar but also about understanding the cultural context that shapes its usage.



Figure 1: The Visual Identity

In addition to clothing, the series incorporates other cultural symbols that deepen students' appreciation of Arab traditions and customs. Visual depictions of dates and traditional dining utensils (Figure 2), for instance, highlight the centrality of communal meals and religious observances, such as breaking fast during Ramadan. The presence of families dressed in traditional attire at social events underscores the importance of family bonds, hospitality, and collective gatherings in Arab culture. These images provide more than just aesthetic appeal; they serve as an immersive tool that fosters a holistic learning experience by illustrating how language, culture, and

social interactions are intertwined. Through this approach, students gain insight into how Arabic is not merely a linguistic system but a dynamic reflection of the values, ethics, and traditions that define Arab society. By integrating culturally rich visuals, *Al-Arabiyya Baina Yadaik* ensures that students do not just learn Arabic as an abstract linguistic skill but also develop a deep and meaningful connection to the cultural identity that underpins the language.



Figure 2: Dates and Traditional Dining Utensils

b) Representation of Social Norms and Traditions

The *Al-Arabiyya Baina Yadaik* series effectively portrays Arab social norms through illustrations and textual representations of everyday interactions, reinforcing the cultural significance of common greetings such as "*Assalamu'alaikum*" and "*Wa'alaikum salam*" (Figure 3). These greetings go beyond mere linguistic exchanges; they embody deeply rooted values of harmony, respect, and spirituality within Arab society. By using a semiotic approach, the series highlights how these forms of address function as social rituals that foster goodwill and strengthen interpersonal bonds. The act of exchanging greetings is not just a courtesy but a reflection of collective identity and mutual care, emphasizing the importance of etiquette in building and maintaining social relationships. Through these depictions, students are encouraged to recognize the cultural depth behind simple verbal expressions, understanding that language carries a moral and ethical dimension that shapes human interactions in Arab communities. This approach allows learners to engage with Arabic as a living language embedded in cultural contexts rather than as an isolated system of words and rules.



Figure 3: The Cultural Significance of Common Greetings

Additionally, the series captures the essence of Arab traditions by illustrating family gatherings and gift exchanges during religious celebrations (Figure 4), emphasizing themes of unity, gratitude, and solidarity. Festivities such as Eid al-Fitr and Eid al-Adha, characterized by communal prayers, shared meals, and acts of charity, reflect the collectivist nature of Arab society. These visual representations provide students with an immersive learning experience, allowing them to grasp the significance of family and community in shaping social interactions. By showcasing the integral role of traditions in reinforcing social cohesion, the book bridges language learning with cultural appreciation, ensuring that students do not merely acquire vocabulary but also develop a deeper understanding of the values and social structures that define Arab life. The integration of both visual and textual elements helps learners contextualize their linguistic knowledge within real-world cultural practices, fostering a more profound and meaningful engagement with the Arabic language.



Figure 4: Family Gatherings and Gift Exchanges During Religious Celebrations

c) Spirituality Representation

The *Al-Arabiyya Baina Yadaik* series integrates spirituality through visual depictions of religious practices, such as performing the *Fajr* prayer and reading the Qur'an to start the day (Figure 5). These illustrations emphasize the fundamental role of worship in shaping individual character and community values, reinforcing principles of discipline, devotion, and unity that are deeply rooted in Arab society. By presenting these activities as part of daily life, the book highlights how spirituality is interwoven with cultural identity, illustrating that religious practices are not merely obligations but essential aspects of moral and social development. The inclusion of such imagery fosters an awareness among students that language acquisition extends beyond mastering grammar and vocabulary—it also involves understanding the worldview and values of the people who speak it. Through this approach, learners gain insight into how faith influences daily routines, decision-making, and interpersonal relationships, allowing them to appreciate the holistic role of spirituality in Arab culture.



Figure 5: Performing the *Fajr* Prayer and Reading the Qur'an to Start the Day

Additionally, powerful symbols such as the *Ka'bah* and mosques (Figure 6) reinforce the themes of communal unity and sacredness as central aspects of Arab culture. The *Ka'bah*, as the spiritual heart of Islam, serves not only as a religious focal point but also as a symbol of collective identity and interconnectedness among Muslims worldwide. Through these representations, students learn that worship is not solely a private act but also a means of strengthening social bonds, as religious practices often bring people together in shared devotion and celebration. This approach helps learners perceive the Arabic language as more than just a communication tool—it becomes a gateway to exploring the deeper spiritual and cultural dimensions of Arab life. By engaging with these visual and textual elements, students develop a more comprehensive understanding of how religious values shape interactions, traditions, and societal structures, thereby enriching their language-learning experience with meaningful cultural and ethical insights.



Figure 6: Powerful Symbols

d) Representation of Philosophy and Moral Values

The *Al-Arabiyya Baina Yadaik* series conveys philosophical and moral values through meaningful proverbs, such as “الصيف ضيبت اللين” (You miss an opportunity when it passes) (Figure 7). This proverb imparts a crucial lesson on the importance of seizing opportunities and making wise decisions in life. By embedding these proverbs in real-life contexts, the series demonstrates that language is not merely a tool for communication but also a reflection of wisdom and life values passed down through generations in Arab culture. Each proverb carries a profound meaning tied to real-life situations, allowing students to grasp the deeper thought processes and cultural perspectives that define Arab society. The inclusion of such idiomatic expressions enriches language learning by providing students with insights into how Arabs navigate challenges, make choices, and express life philosophies. This approach fosters an appreciation for the interconnectedness of language, culture, and values, encouraging learners to engage with Arabic as a living language that embodies historical wisdom and moral principles.

(٤) المثل: الصَّيْفُ ضَيَّعَتِ اللَّيْنُ

قِصَّةُ الْمَثَلِ: تَزَوَّجَتِ امْرَأَةٌ رَجُلًا غَنِيًّا، لَكِنَّهُ كَانَ شَحِيحًا، قَدْ تَقَدَّمَتْ بِهِ السَّنُّ، فَاخْتَلَفَا فَطَلَبَتِ الطَّلَاقَ فَطَلَّقَهَا. وَكَانَ ذَلِكَ زَمَنَ الصَّيْفِ، الَّذِي يَكْثُرُ فِيهِ الْمَرْءُ وَيَكْثُرُ فِيهِ اللَّيْنُ. فَلَمَّا جَاءَ الشِّتَاءُ، اخْتَأَجَتْ إِلَى اللَّيْنِ. وَلَمْ يَكُنِ اللَّيْنُ مُتَوَفِّرًا فِي ذَلِكَ الْوَقْتِ إِلَّا عِنْدَ زَوْجِهَا الْأَوَّلِ، فَبَعَثَتْ إِلَيْهِ تَرْجُوهُ بَعْضًا مِنْهُ، فَرَفَضَ قَائِلًا: «الصَّيْفُ ضَيَّعَتِ اللَّيْنُ» فَصَارَ الْمَثَلُ يُضْرَبُ لِمَنْ يَطْلُبُ الشَّيْءَ فِي غَيْرِ وَقْتِهِ.

Figure 7: Philosophical and Moral Values through Meaningful Proverbs

Beyond proverbs, the series also integrates significant social themes, such as the criteria for choosing a life partner, which highlight core values like piety, responsibility, and harmony within Arab culture. Through accompanying visuals and texts, the book emphasizes the balance between individual needs and societal expectations, demonstrating that personal choices are often guided by ethical and communal considerations. This representation reflects how Arab culture places a strong emphasis on moral integrity, mutual respect, and the collective well-being of families and communities. By exposing students to these cultural elements, the series not only enhances their language proficiency but also deepens their understanding of how ethical and moral principles shape human relationships. Such insights help learners appreciate the role of values in fostering social cohesion and guide them in developing intercultural competence, allowing them to communicate more effectively and respectfully within Arabic-speaking environments.

2. Discussion

The findings of this study indicate that the *Al-Arabiyya Baina Yadaik* series successfully integrates cultural elements into its curriculum, offering a holistic approach to language learning that extends beyond traditional linguistic instruction. This aligns with existing literature emphasizing the importance of embedding cultural knowledge in language education to deepen learners' understanding of both the language and the culture it represents (Derakhshan, 2021; Oktafatricia et al., 2022). The textbook employs authentic texts and illustrations that facilitate cultural engagement, thereby promoting both language acquisition and cultural literacy. This integration echoes Kramsch's (1993) assertion that language and culture are inseparable, enriching students' linguistic skills and intercultural awareness. By presenting language in its natural social context, the textbook ensures that students not only learn Arabic syntax and vocabulary but also gain insight into the values, traditions, and social norms that shape communication in the Arab world.

One of the key aspects highlighted in this analysis is the representation of cultural identity. The use of traditional clothing, such as the *abaya* and *thobe*, visually reinforces cultural identity and its connection to language, creating a multi-layered learning experience that supports students' understanding of cultural practices (Kress & van Leeuwen, 2020; Xiong & Peng, 2020). The semiotic combination of images and texts ensures that learners grasp the diverse nature of cultural identities and appreciate the various traditions and social norms of the Arab world. This approach aligns with Byram's (1997) argument that cultural understanding is an integral part of achieving intercultural competence. Furthermore, the representation of family gatherings and communal meals strengthens the depiction of Arab hospitality, emphasizing the role of social cohesion in daily life. The integration of such visuals ensures that students perceive Arabic not just as a means of communication but as a reflection of deep-seated cultural values and historical continuity.

The textbook skillfully portrays social norms and etiquette, particularly through the representation of greetings such as *Assalamu'alaikum* and *Wa'alaikum salam*. These phrases go beyond simple linguistic instruction, reflecting core social values of respect and community cohesion (Bose & Gao, 2022). The imagery of family gatherings and shared meals further underscores the communal nature of Arab society, supporting the development of learners' intercultural awareness and enhancing their ability to engage meaningfully with Arabic speakers. This approach aligns with broader language education goals, which seek not only to teach communicative skills but also to equip

learners for meaningful cross-cultural interactions. The emphasis on etiquette, hospitality, and respect within the textbook mirrors Arab social values, fostering an appreciation for the ways in which language is deeply embedded within cultural contexts. By reinforcing these elements, the series ensures that students gain not just linguistic competence but also socio-pragmatic knowledge essential for effective communication in Arabic-speaking environments.

Additionally, the textbook showcases communal traditions and celebrations such as Eid al-Fitr and Eid al-Adha, providing a holistic view of Arab cultural life. These depictions highlight the importance of communal and collective identity, resonating with intercultural competence frameworks that emphasize the necessity of understanding cultural traditions for effective communication (Munawwaroh et al., 2024; Xiao & Su, 2021). Through visual and textual representations of these events, the textbook fosters empathy and cultural awareness, preparing learners to navigate and appreciate diverse cultural environments with greater sensitivity and insight. The depiction of religious festivities and their associated practices enhances students' comprehension of the societal values that underpin Arabic-speaking communities, further bridging the gap between linguistic proficiency and cultural fluency. By illustrating the significance of communal celebrations, the textbook enables learners to contextualize their language learning within a broader cultural framework, reinforcing the interdependence of language, identity, and social belonging.

Spirituality is another domain where the *Al-Arabiyya Baina Yadaik* series excels. The incorporation of religious practices, such as performing prayers and reading the Qur'an, illustrates the centrality of faith in Arab daily life. This integration supports research advocating for the inclusion of spiritual and religious content in language education to foster a deeper, more authentic understanding of the language and its speakers (Riadini & Cahyono, 2021). By embedding these elements, the textbook not only imparts linguistic knowledge but also promotes respect for religious practices, creating an environment where learners understand Arabic within a spiritual framework. The presence of religious landmarks such as the Kaaba and prominent mosques reinforces the significance of faith in shaping Arab social structures and daily interactions. Through this inclusion, students gain an enriched perspective on the interplay between language and religion, further emphasizing the multifaceted nature of Arabic as both a linguistic system and a vehicle for cultural expression.

Philosophical and moral teachings are woven into the textbook, with proverbs such as الصيف ضيعت اللبن (*In the summer, you wasted the milk*), which offer insights into Arab thought and values. Such proverbs provide more than linguistic instruction; they

encapsulate societal priorities such as foresight and prudence, enriching students' understanding and offering life lessons applicable beyond language learning (Sodiq, 2024). This philosophical dimension aligns with Saville-Troike's (2003) emphasis on understanding language use within diverse social contexts, promoting not only linguistic but also moral and ethical literacy. By presenting Arabic proverbs within real-world scenarios, the textbook bridges the gap between traditional linguistic pedagogy and cultural transmission, enabling students to appreciate the wisdom embedded in Arabic discourse. These moral lessons, conveyed through language, serve as an essential component of the textbook's broader educational objectives, reinforcing the importance of ethical considerations in interpersonal communication.

Despite its strengths, however, *Al-Arabiyya Baina Yadaik* presents certain limitations. The book tends to emphasize Gulf Arab culture, featuring traditional clothing, mosque architecture, and fasting practices while underrepresenting other Arab cultures, such as those from the Maghreb, the Levant, or East Africa. This focus may restrict learners' understanding of the geographical and cultural diversity of the Arab world. Expanding cultural representation would enhance the book's inclusivity, fostering a more holistic appreciation of Arab identity (Tayyara, 2020). The diversity of dialects and local cultural expressions across Arab countries could be more explicitly integrated to provide students with a richer, more authentic depiction of the linguistic and cultural landscape of the Arab world. A broader representation of various regional traditions, idiomatic expressions, and cultural practices would allow learners to engage more comprehensively with Arabic as a dynamic and diverse language.

Moreover, while the inclusion of spiritual content benefits Muslim learners, it may present challenges for non-Muslim students. Elements such as prayer and pilgrimage may be difficult for some learners to relate to or find relevant, highlighting the need for adaptations that ensure the material remains inclusive (McKay, 2003). This is particularly crucial for maintaining the curriculum's relevance for a diverse learner base, promoting an equitable learning environment. Providing supplementary cultural notes or alternative contexts for religious content could help accommodate learners from different backgrounds while preserving the textbook's cultural authenticity. Striking a balance between cultural specificity and inclusivity is key to making the textbook more universally accessible and engaging for a global audience.

Overall, *Al-Arabiyya Baina Yadaik* serves as an effective model for culture-based language learning, fostering not only linguistic competence but also intercultural and spiritual understanding. To maximize its potential, future editions could incorporate

broader cultural perspectives and adapt content to be more inclusive for non-Muslim learners. Such enhancements would make the textbook more representative of the diversity within the Arab world and more accessible to a global learner audience, aligning with the objectives of cross-cultural language education in an era of globalization.

CONCLUSION

The textbook *Al-Arabiyya Baina Yadaik* represents an exemplary integration of linguistic education and cultural immersion, establishing itself as a vital tool for fostering intercultural competence. By embedding fundamental social norms such as the greetings *Assalamu'alaikum* and *Wa'alaikum salam*, it introduces learners not only to basic communication but also to core values of respect, harmony, and community deeply rooted in Arab society. Visual and textual elements depicting family gatherings, communal meals, and acts of hospitality emphasize the collectivist nature of Arab social life, enriching learners' understanding of the language while fostering cultural empathy and appreciation. Furthermore, the textbook's portrayal of significant cultural traditions, such as Idul Fitri and Idul Adha, provides students with a nuanced understanding of the interconnectedness between language, culture, and identity. This holistic approach ensures that learners are equipped to engage in meaningful cross-cultural interactions with sensitivity and respect.

From a pedagogical perspective, *Al-Arabiyya Baina Yadaik* employs a tiered approach to cultural integration, offering foundational cultural concepts, such as traditional attire and daily social etiquettes, at beginner levels, while introducing more complex themes, like religious rituals and familial traditions, at advanced levels. The textbook's inclusion of Islamic values, such as congregational prayers and Ramadan practices, strengthens its relevance for Muslim learners. However, for non-Muslim learners, the content requires adaptation to ensure inclusivity. Despite its cultural richness, the textbook predominantly reflects Gulf Arab traditions, which limits its ability to represent the diversity of the Arab world. Expanding its cultural scope to include regions such as the Maghreb and Levant would enhance its comprehensiveness and inclusivity. Ultimately, *Al-Arabiyya Baina Yadaik* transcends its role as a mere language resource by serving as a gateway to understanding and appreciating Arab cultural identity. While it sets a strong foundation for culturally informed language learning, it also presents an opportunity for further refinement to encompass the rich diversity of Arab cultures, solidifying its position as a benchmark for culturally integrated language education.

ACKNOWLEDGMENT

We extend our appreciation and gratitude to Walisongo State Islamic University, Semarang, for the support provided in completing this research. The authors also wish to thank the colleagues and academics who offered constructive suggestions and input, ensuring the smooth conduct of this research.

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