

Reconfiguring Language Curriculum Paradigms: A Critical Comparative Study of English and Arabic for Foreign Language Learners

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ABSTRACT

The growing demand for communicative competence and digital adaptability in the era of globalization necessitates a critical re-examination of foreign language curriculum paradigms. Despite extensive research in language education, comparative and critical analyses of English and Arabic curricula remain limited and fragmented. This study aims to analyze and reconfigure language curriculum paradigms through a critical comparative examination of English and Arabic curricula for foreign language learners. This study employs a qualitative research design integrating comparative analysis and Critical Discourse Analysis (CDA) to explore pedagogical practices, curriculum structures, and underlying epistemological and ideological dimensions. Data were collected from 12 curriculum documents, 8 instructional textbooks, and selected scholarly publications from English and Arabic language programs in higher education institutions through purposive sampling and systematic document analysis. The analysis employed Norman Fairclough's Critical Discourse Analysis (CDA) model, including textual analysis, discursive practice analysis, and social practice analysis to identify pedagogical orientations, ideological tendencies, and power relations embedded in the curricula. The findings reveal that English curricula are predominantly communicative, learner-centered, and technologically integrated, reflecting a global and adaptive paradigm. In contrast, Arabic curricula emphasize grammatical accuracy, textual comprehension, and knowledge preservation, indicating a structural and tradition-oriented paradigm. CDA further reveals that English curricula promote global communicative and technology-oriented discourses, whereas Arabic curricula emphasize linguistic authenticity, textual authority, and cultural preservation within language education.

Keywords: Reconfiguring Language; Curriculum Paradigms; Critical Comparative Study; Foreign Language Learners.



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1. INTRODUCTION

In the contemporary era marked by globalization, mobility, and rapid technological advancement, language education is undergoing a profound and multidimensional transformation. The increasing interconnectedness of societies has elevated the importance of foreign language proficiency, not merely as a linguistic skill but as a gateway to intercultural competence, academic mobility, and meaningful participation in global networks (Byram, 2020; Block & Cameron, 2016). In this context, language is no longer viewed as an isolated system of

grammar and vocabulary but as a dynamic social practice embedded within cultural and communicative contexts (Kramsch, 2014). Consequently, language curriculum design must move beyond structural considerations to incorporate broader pedagogical, sociocultural, and technological dimensions (Richards, 2021). The growing demand for globally competent learners requires curricula that are adaptive, inclusive, and responsive to diverse learning environments. Furthermore, the integration of digital technologies has intensified the need for innovative curriculum frameworks that align with contemporary educational demands (Warschauer & Kern, 2000; Kukulska-Hulme, 2025). Within this evolving landscape, reconfiguring language curriculum paradigms becomes not only relevant but necessary, particularly for globally dominant languages such as English and culturally significant languages such as Arabic. .

English language teaching (ELT) has experienced substantial paradigm shifts over the past several decades, reflecting broader developments in applied linguistics and educational theory. Initially dominated by traditional methods such as grammar-translation and audiolingualism, ELT has progressively transitioned toward communicative and learner-centered approaches. Approaches such as Communicative Language Teaching (CLT) and Task-Based Language Teaching (TBLT) emphasize authentic communication, learner autonomy, and meaningful interaction, marking a shift from form-focused instruction to function-oriented pedagogy (Richards, 2021). This transformation reflects a deeper recognition of language as a tool for communication rather than merely a system to be mastered. Moreover, the emergence of English as a global lingua franca has further influenced curriculum design, encouraging flexibility and inclusivity in addressing diverse linguistic and cultural backgrounds (McKay, 2018). Recent advancements in artificial intelligence (AI) have also introduced new pedagogical possibilities, particularly in enhancing pronunciation, feedback, and learner engagement (Sarwadi et al., 2025). These developments collectively position ELT as a highly dynamic and evolving field.

The integration of digital technologies has significantly reshaped English language curricula, transforming both instructional practices and learner experiences. The rise of mobile-assisted language learning (MALL), online learning platforms, and AI-based tools such as chatbots and automated feedback systems has created new opportunities for personalized and interactive learning environments (Godwin-Jones, 2018; Kukulska-hulme, 2025). These technologies enable learners to access authentic materials, receive immediate feedback, and engage in real-time communication across geographical boundaries. In addition, data-driven assessment systems allow educators to monitor learner progress more effectively and tailor instruction to individual needs (Holmes & Porayska-Pomsta, 2022). As a result, English language curricula have become increasingly flexible, adaptive, and aligned with the demands of the digital age. However, the rapid integration of technology also raises questions regarding digital literacy, equity, and pedagogical appropriateness. Therefore, curriculum designers must critically evaluate how digital tools can be effectively integrated to support meaningful learning outcomes rather than merely serving as technological enhancements.

In contrast to the rapid evolution of English language teaching, Arabic language education for non-native speakers follows a distinct and more complex trajectory. Although efforts have been made to modernize Arabic language instruction, Studies conducted in Islamic educational institutions in Indonesia, Malaysia, and several Middle Eastern contexts show that Arabic instruction still tends to prioritize grammatical analysis. This orientation is deeply rooted in the historical, cultural, and religious significance of Arabic as the language of the Qur'an, which necessitates a strong emphasis on classical forms (*fuṣḥā*) and formal linguistic structures (Al-Batal, 2018). While this approach plays a crucial role in preserving linguistic authenticity and cultural

heritage, it may also limit learners' ability to develop communicative competence in everyday contexts (Makassar, 2025). Furthermore, the focus on form often overshadows the functional use of language in real-life communication. As a result, learners may achieve high levels of grammatical proficiency without being able to engage effectively in spontaneous interaction (Sarwadi & Mujtahidin, 2024). This highlights the need for a more balanced and communicative-oriented approach in Arabic language curricula.

One of the most significant challenges in Arabic language curriculum design is the phenomenon of diglossia, which involves the coexistence of Modern Standard Arabic (MSA) and various colloquial dialects. This linguistic complexity creates tension between pedagogical objectives and practical language use, as learners are often taught formal Arabic that differs substantially from everyday spoken varieties (Albirini, 2016). Several studies on Arabic language programs in non-Arab educational contexts report that learners often experience difficulties using Modern Standard Arabic (MSA) in everyday communication because classroom instruction primarily emphasizes formal grammatical structures rather than spoken interaction. Recent research advocates for a more integrated approach that incorporates both MSA and dialectal varieties to better reflect authentic language use (Husseinali, 2019). Additionally, the adoption of communicative and task-based methodologies has been suggested as a way to enhance learner engagement and practical proficiency. Addressing the challenges of diglossia requires not only pedagogical innovation but also a shift in ideological perspectives regarding language standardization and authenticity. This issue can also be examined through the framework of communicative competence, which highlights the importance of sociolinguistic and strategic competence in addition to grammatical knowledge, enabling learners to appropriately navigate between formal and informal varieties across contexts (Guebba, 2021).

The comparison between English and Arabic language curricula reveals deeper epistemological and ideological differences that shape language education practices. English language teaching, influenced by applied linguistics, globalization, and international communication needs, tends to adopt pragmatic, learner-centered, and context-sensitive orientations (Richards, 2021; Kumaravadivelu, 2012). In contrast, Arabic language education often reflects preservationist and text-oriented paradigms shaped by cultural, historical, and religious considerations, particularly the status of Arabic as the language of the Qur'an (Pennycook, 2017; Al-Batal, 2018). These differences indicate that curriculum design is not merely a technical process but also a reflection of broader knowledge systems, ideological perspectives, and power relations within society (Zotzmann & Regan, 2023; Apple, 2019). Furthermore, the global dominance of English has encouraged the development of more flexible, communicative, and adaptive curricula, whereas Arabic language education in many contexts remains closely associated with formal linguistic norms and classical textual traditions (Albirini, 2016). Understanding these underlying differences is essential for developing more balanced and contextually appropriate curriculum models. It also highlights the importance of integrating critical perspectives in language curriculum studies.

The emergence of digital pedagogy and artificial intelligence (AI) has introduced both opportunities and challenges for language education. Recent studies indicate that English language curricula increasingly incorporate digital learning platforms, mobile-assisted language learning (MALL), online collaborative environments, and AI-assisted feedback systems to enhance communicative competence and learner autonomy (Warschauer & Kern, 2000; Godwin-Jones,

2018; Holmes & Porayska-Pomsta, 2022). In contrast, the integration of digital technologies in Arabic language education remains comparatively less explored, particularly in non-Arab educational contexts where instructional practices are still largely text-oriented and grammar-focused (Albirini, 2016; Al-Batal, 2018). This disparity may contribute to differences in learner engagement, communicative exposure, and technological readiness across language programs. At the same time, scholars emphasize that technology integration in Arabic language teaching should not merely involve adopting digital tools, but also adapting them to the linguistic, cultural, and socioreligious characteristics of Arabic learning environments (Stickler & Hampel, 2015). Furthermore, challenges related to accessibility, teacher digital literacy, institutional readiness, and pedagogical alignment continue to influence the effectiveness of technology-enhanced language instruction (Kukulska-Hulme, 2025). Therefore, a critical and context-sensitive approach is essential in integrating digital technologies into language curriculum development.

Although studies on English language curriculum reform and Arabic language pedagogy have increased significantly in recent years, comparative research critically examining both curriculum paradigms within a single analytical framework remains limited. Existing studies on English language education primarily focus on communicative competence, learner-centered pedagogy, digital learning, and AI integration, whereas research on Arabic language education tends to emphasize grammar-oriented instruction, diglossia, and language preservation (Macalister & Nation, 2020; Al-Batal, 2018). As a result, discussions surrounding English and Arabic curricula are often conducted separately, leading to a fragmented understanding of how different pedagogical, ideological, and technological orientations shape language education practices. Moreover, limited studies have integrated perspectives from applied linguistics, curriculum studies, critical discourse analysis (CDA), and digital pedagogy to examine how curriculum paradigms construct communicative competence, cultural identity, and technology integration simultaneously (Zotzmann & Regan, 2023; Kumaravadivelu, 2012). The rapid advancement of digital technology and artificial intelligence has also introduced new dimensions in language education that remain insufficiently explored in comparative curriculum research, particularly regarding how different linguistic traditions respond to technological change (Holmes & Porayska-Pomsta, 2022). Consequently, there remains a need for a more holistic and interdisciplinary approach capable of critically comparing English and Arabic curriculum paradigms while identifying their respective strengths, limitations, and possibilities for integration in contemporary foreign language education.

Therefore, this study seeks to reconfigure language curriculum paradigms through a critical comparative analysis of English and Arabic curricula for foreign language learners. It aims to examine key differences and similarities in pedagogical approaches, epistemological foundations, and technological integration. In addition, this study proposes a more integrative and adaptive curriculum framework that bridges the gap between traditional and modern approaches. By combining insights from applied linguistics, critical discourse analysis, and digital pedagogy, this research offers a novel interdisciplinary perspective. This research seeks to identify how both curricula construct language learning goals and communicative competence. Most existing studies tend.

By addressing these issues, this research contributes not only to theoretical discussions in applied linguistics but also to practical efforts in curriculum development. The findings are expected to provide valuable insights for educators, curriculum designers, and policymakers in designing more inclusive and future-oriented language education systems. Furthermore, this study highlights the importance of balancing linguistic accuracy with communicative competence,

as well as tradition with innovation. It also underscores the need for integrating technology in a pedagogically meaningful way. Ultimately, this research aims to support the development of language curricula that are adaptable, equitable, and aligned with the demands of the 21st century. In doing so, it contributes to the advancement of more effective and sustainable language education practices.

2. METHODS

This study employs a qualitative research design using a critical comparative approach to examine English and Arabic language curricula for foreign language learners. The qualitative design is chosen to allow an in-depth exploration of curriculum content, underlying assumptions, and contextual meanings embedded within educational documents and practices. The study focuses not only on identifying surface-level differences between the two curricula but also on uncovering deeper pedagogical orientations and ideological perspectives that shape them. A critical comparative perspective enables the researcher to systematically contrast both language curricula while maintaining sensitivity to their distinct sociocultural, historical, and educational contexts. The unit of analysis in this study consists of 12 curriculum documents, 8 instructional textbooks, and selected digital learning materials from English language programs in Indonesia and Arabic language programs in Middle Eastern educational institutions.

The data for this study are derived from both primary and secondary sources. Primary data include official curriculum documents such as syllabi, course outlines, and institutional curriculum frameworks used in foreign language education. In addition, instructional materials such as textbooks, teaching modules, and selected digital learning platforms are analyzed to capture how curricula are operationalized in practice. Secondary data consist of relevant scholarly publications that provide theoretical and contextual support for interpreting the findings. The data were selected using purposive sampling based on three criteria: (1) curricula officially implemented in higher education institutions, (2) materials actively used between 2020–2025, and (3) documents representing communicative approaches in English teaching and structural approaches in Arabic teaching. The study focuses on curriculum practices in higher education institutions in Indonesia and several Arabic language institutions in the Middle East to provide cross-cultural and pedagogical comparisons.

The data analysis was conducted in two interconnected stages to ensure systematic and comprehensive findings. The first stage involves comparative analysis, where the selected data are examined to identify key similarities and differences in terms of pedagogical approaches, content organization, language use, and learning objectives. This stage focuses on mapping patterns and contrasts between English and Arabic curricula. The second stage applies Norman Fairclough's three-dimensional Critical Discourse Analysis (CDA) model, involving textual analysis, discursive practice analysis, and social practice analysis. The data were coded and categorized into themes related to pedagogical orientation, language ideology, technology integration, and power relations. Textual analysis focused on vocabulary, modality, and representation patterns, while discursive analysis examined how curriculum narratives were produced and interpreted within educational contexts. Open coding and thematic categorization were conducted to identify recurring patterns and ideological tendencies across the curriculum documents and instructional materials, as shown in Figure 1.

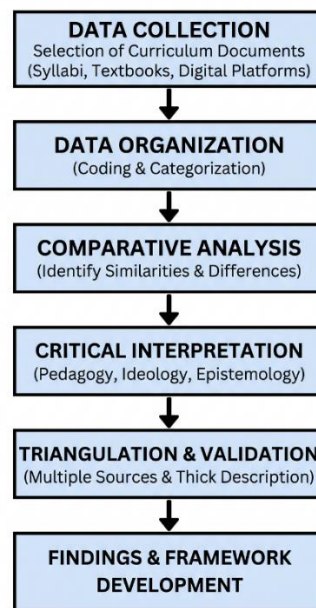


Figure 1. Research Framework for Curriculum Document Analysis

The research procedure in this study is conducted through several systematic stages to ensure a comprehensive and rigorous analysis. It begins with data collection, where relevant materials such as official curriculum documents, textbooks, and digital learning platforms for English and Arabic language teaching are carefully selected based on their relevance and representativeness. The collected data are then organized into key analytical categories, including learning objectives, pedagogical approaches, language use, and technological integration, to facilitate structured examination. Following this, a comparative analysis is carried out to identify patterns of similarities and differences between the two curricula, particularly in terms of instructional design and communicative orientation. The analysis is further deepened through critical interpretation, which aims to uncover underlying meanings, ideological perspectives, and epistemological assumptions embedded within the curricula. To ensure the credibility of the findings, triangulation and validation are applied by cross-checking multiple data sources and providing detailed contextual descriptions. Finally, the results are synthesized to develop an integrative and adaptive curriculum framework that bridges pedagogical traditions and responds to the evolving demands of contemporary language education.

3. RESULT AND DISCUSSION

This study employs a two-stage analytical framework—comparative analysis and Critical Discourse Analysis (CDA)—to examine English and Arabic language curricula for foreign language learners. The findings reveal structural, pedagogical, and ideological differences identified through curriculum document analysis, lexical frequency patterns, assessment models, and technology integration indicators extracted from English and Arabic curriculum texts.

3.1 Comparative Analysis of Curriculum Paradigms

The comparative analysis of 12 curriculum documents (6 English curricula and 6 Arabic curricula) reveals clear differences across pedagogical orientation, learning objectives, content organization, assessment practices, and technology integration. . These findings indicate that both curricula are shaped by distinct educational priorities and underlying philosophies. English curricula tend to reflect global communication needs, while Arabic curricula are more closely tied

to linguistic and cultural preservation. Such differences confirm that curriculum design is influenced by sociocultural and epistemological frameworks rather than purely technical considerations (Macalister, 2020). In this sense, the divergence between the two curricula represents broader differences in how language is conceptualized and taught. Rather than merely comparing two curriculum traditions, this study critically demonstrates how English and Arabic language curricula embody different ideological, pedagogical, and technological orientations, thereby offering a new interdisciplinary perspective for developing more adaptive and context-sensitive foreign language curriculum models. .

In terms of pedagogical orientation, the findings show that English language curricula predominantly adopt communicative and learner-centered approaches, whereas Arabic curricula emphasize grammatical accuracy and textual understanding. English syllabi typically include interactive activities, collaborative learning, and real-life communication tasks. In contrast, Arabic curricula prioritize mastery of linguistic structures and comprehension of formal texts. This pattern is consistent with recent studies indicating the dominance of communicative approaches in English language teaching and the persistence of form-focused instruction in Arabic contexts (Husseinali, 2019). These differences reflect two contrasting views of language: one as a tool for communication and the other as a structured system. As a result, teaching practices and learner outcomes differ significantly between the two traditions.

Regarding learning objectives and content organization, English curricula are generally competency-based and organized around themes and real-life contexts, while Arabic curricula follow a linear progression based on grammatical complexity. This thematic and contextual approach allows learners to engage with language in meaningful situations. In contrast, the structural sequencing in Arabic curricula reflects a cumulative model of knowledge acquisition. Previous research highlights that contextualized learning enhances learner engagement and communicative competence (Kukulska-hulme, 2025; McKay, 2018). However, while the Arabic approach ensures depth of linguistic knowledge, it may limit opportunities for spontaneous communication. This suggests that combining structural and communicative elements could lead to more balanced curriculum design.

Differences are also evident in assessment practices and technology integration. English language programs tend to use performance-based assessments such as presentations, role-plays, and project-based tasks, which evaluate communicative competence. In contrast, Arabic programs rely more heavily on written examinations focusing on grammar and text comprehension. Furthermore, English curricula demonstrate extensive integration of digital technologies, including learning management systems and AI-based tools, while Arabic curricula show relatively limited adoption. This gap is supported by recent studies on digital innovation in language education (Holmes & Porayska-Pomsta, 2022). The findings suggest that expanding the use of technology and alternative assessment methods could enhance the effectiveness and relevance of Arabic language learning in the modern era. The comparative scores presented in Figure 2 were derived from qualitative coding of curriculum documents using a five-point analytical rubric adapted from Macalister and Nation (2020). Each dimension was evaluated based on the frequency and intensity of curriculum indicators, including communicative tasks, grammar-focused activities, digital integration, assessment diversity, and learner-centered components. To support the analysis, the following graph illustrates the relative emphasis of each curriculum across the five dimensions:

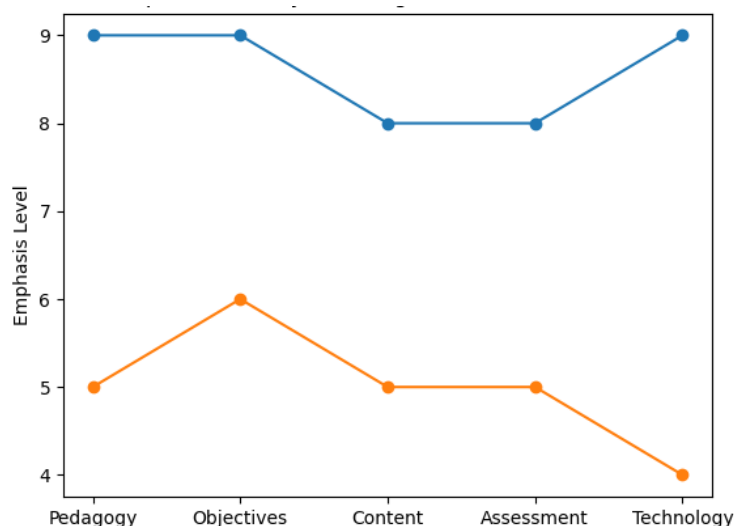


Figure 2. Comparative Analysis of English VS Arabic Curriculum

Figure 2 presents the results of comparative coding analysis conducted on English and Arabic curriculum documents across five analytical dimensions: pedagogy, objectives, content organization, assessment practices, and technology integration. The comparative scores were derived from qualitative coding based on the frequency and intensity of communicative tasks, grammar-focused activities, learner-centered instruction, assessment diversity, and digital learning indicators identified in the curriculum texts. The findings indicate that English curricula place stronger emphasis on communicative and competency-based learning, reflected in the frequent inclusion of collaborative activities, contextualized tasks, and performance-based assessments. In contrast, Arabic curricula demonstrate greater focus on grammatical mastery, textual comprehension, and formal linguistic structures. The most visible contrast appears in technology integration, where English curriculum documents frequently incorporate digital learning platforms and AI-supported tools, whereas Arabic curricula show more limited references to technology-enhanced learning. Overall, the findings suggest differing curriculum priorities between communicative and innovation-oriented models and more structure-focused and preservation-oriented approaches.

3.2 Critical Discourse Analysis (CDA)

To uncover deeper meanings, the second stage applies Fairclough's three-dimensional framework: textual analysis, discursive practice, and social practice.

a. Textual Analysis (Micro Level)

At the textual level, the lexical choices embedded in curriculum documents reveal not only pedagogical preferences but also deeper ideological constructions of language and learning. English language curricula consistently employ terms such as "communication," "interaction," "skills," and "real-world tasks," which position language as a functional, dynamic, and socially situated practice. These lexical patterns reflect a discourse of instrumentality, where language is framed as a tool for achieving communicative goals in global and professional contexts.

By contrast, Arabic language curricula are characterized by the frequent use of terms such as “grammar,” “accuracy,” “structure,” and “textual comprehension.” These lexical choices construct language as a formal system of knowledge that must be mastered with precision. Rather than emphasizing use, the discourse foregrounds correctness and fidelity to established linguistic norms. This indicates the presence of a normative and preservation-oriented discourse, where language learning is closely tied to maintaining linguistic authority and authenticity.

From a critical discourse perspective, this lexical divergence reflects competing ideological formations. English curricula are grounded in a usage-based and neoliberal communicative ideology, in which language is commodified as a transferable skill aligned with global mobility and economic participation. The dominance of communicative terminology is not neutral; it reinforces the positioning of English as a global lingua franca and legitimizes pedagogical models that prioritize efficiency, adaptability, and market relevance.

Conversely, Arabic curricula reflect a knowledge-preservation ideology, where language functions as a carrier of cultural, intellectual, and often religious heritage. The emphasis on structure and accuracy signals an underlying resistance to the commodification of language, privileging instead depth, authenticity, and continuity. In this sense, the discourse does not merely describe language learning but actively reproduces authority and tradition, positioning learners as recipients of established knowledge rather than active negotiators of meaning.

Furthermore, the lexical patterns in both curricula also indicate power relations in knowledge construction. English curriculum discourse aligns with globally dominant pedagogical paradigms, thereby reinforcing its epistemic authority in international education systems. In contrast, Arabic curriculum discourse operates within a more localized epistemic framework, which, while preserving cultural identity, may limit its adaptability within globalized educational contexts. To support this analysis, the following graph illustrates the relative lexical emphasis in English and Arabic curriculum documents, as shown in Figure 3.

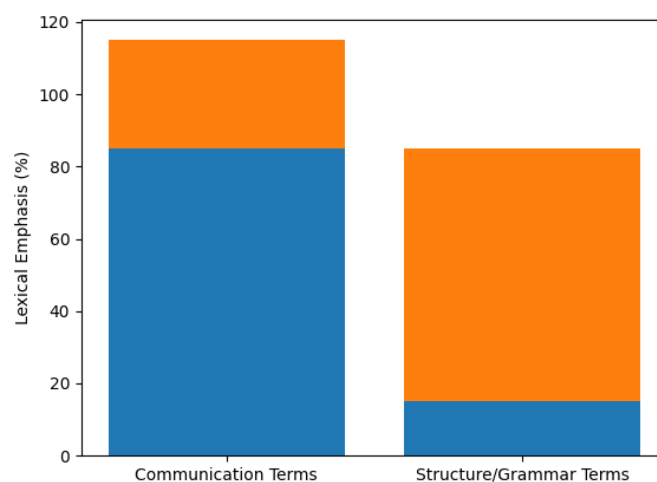


Figure 3. Textual Analysis: Lexical orientation in English Vs Arabic Curricula

Figure shows a clear contrast in lexical distribution: English curricula exhibit a significantly higher proportion of communication-oriented terminology, while Arabic curricula demonstrate a stronger emphasis on structure- and grammar-based terms. This semi-quantitative representation reinforces the qualitative findings by illustrating how discourse is systematically patterned rather than incidental. The visualization strengthens the argument that curriculum texts function as ideological artifacts, encoding specific assumptions about what language is and how it should be learned.

b. Discursive Practice (Meso Level)

At the level of discursive practice, which examines the production, distribution, and consumption of texts, significant divergences emerge between English and Arabic foreign language curricula. English curricula are typically produced through collaborative processes within transnational academic and professional networks, involving institutions such as international language organizations and global educational bodies. These curricula are often aligned with widely recognized international frameworks, including the Common European Framework of Reference for Languages (CEFR), which facilitates standardization and global interoperability (Byram, 2020). Their distribution is largely supported by open-access digital platforms and academic repositories, enabling broad accessibility, continuous feedback, and iterative development. This mode of circulation supports the integration of digital technologies, including AI-based tools and multimedia resources, reflecting a discourse of adaptability, innovation, and global responsiveness (Holmes & Porayska-Pomsta, 2022).

In contrast, Arabic language curricula are generally developed within more centralized and institutionally bounded systems, often associated with national educational authorities or religious institutions. The production of these curricula tends to prioritize classical linguistic traditions, including the study of formal grammar and canonical texts, emphasizing continuity and authenticity over pedagogical innovation (Mahmoud Al-Batal, 2018). Dissemination commonly occurs through controlled channels such as printed textbooks, institutional platforms, and formal teacher training programs, which limit open access and external input. This restricted circulation reduces opportunities for collaborative revision and cross-cultural adaptation, reinforcing more traditional instructional approaches and teacher-centered practices. As a result, the discursive space of Arabic curricula remains relatively stable and less influenced by global educational trends (Husseinali, 2019).

This contrast reveals underlying ideological differences between the two curriculum models. English language curricula tend to align with globalized and innovation-driven educational paradigms, where language learning is associated with mobility, employability, and participation in international discourse communities (Rose & Galloway, 2019; McKay, 2018). In contrast, Arabic curricula reflect a preservation-oriented perspective that emphasizes cultural continuity, linguistic authenticity, and the safeguarding of intellectual traditions. These differing orientations shape not only pedagogical practices but also the broader positioning of each language within global education systems. Consequently, the dominance of English in international contexts contrasts with the more localized and tradition-oriented positioning of Arabic, highlighting ongoing asymmetries in power, access, and knowledge production in foreign language education (Block, 2017).

c. Social Practice (Macro Level)

At Fairclough's social practice (macro) level, discursive formations intersect with broader ideological structures, revealing how English and Arabic curricula embody divergent sociocultural orders (Fairclough, 1995). English language education operates within globalization's neoliberal hegemony, where language serves as commodified capital for economic mobility and transnational exchange (Pennycook, 2017). Positioned as the preeminent lingua franca, English curricula reflect market imperatives—prioritizing communicative competence, adaptability, and technological infusion to cultivate "global citizens" aligned with late-capitalist labor demands (Rose & Galloway, 2019). This paradigm instrumentalizes language learning as human capital investment, evident in its emphasis on CEFR-aligned skills for employability and digital literacies that facilitate borderless knowledge economies (Council of Europe, 2020).

Conversely, Arabic language education anchors within civilizational discourses of religious authenticity and cultural custodianship. As the Qur'anic medium and liturgical lingua franca, Arabic resists commodification, foregrounding textual fidelity (*i'jaz*) and hermeneutic preservation over utilitarian fluency (Ryding & Wilmsen, 2021). Curricula privilege *nahw* precision and exegetical mastery, reinforcing communal identity against secular globalization's erosive tides. This orientation sustains Arabic's sacred ontology, where pedagogical authority derives from *taqlid* (tradition-following) rather than innovation, positioning learners as stewards of divine revelation rather than economic agents.

Critically, these macro practices enact ideological contestation: English curricula advance Western-centric universalism, perpetuating linguistic imperialism through ostensibly "neutral" global standards (Phillipson, 1992). Arabic curricula counter with decolonial insistence on epistemic sovereignty, safeguarding peripherality against centre-periphery domination (Fairclough, 1995). Such asymmetries not only naturalize power inequities but also foreclose hybrid paradigms, entrenching monolingual hegemonies in foreign language pedagogy.

d. Critical Synthesis and Research Contribution

The novelty of this study lies in its integration of comparative curriculum analysis and Critical Discourse Analysis (CDA) to examine not only pedagogical differences but also the ideological and technological assumptions embedded within English and Arabic curriculum paradigms. Unlike previous studies that examine these curricula separately, this research demonstrates how communicative orientation, linguistic preservation, and digital integration operate simultaneously as educational and sociocultural constructs. This interdisciplinary approach contributes to foreign language curriculum development by proposing a more balanced framework that integrates communicative competence, cultural authenticity, and technological adaptability. Furthermore, the study extends previous curriculum research by combining qualitative curriculum coding, textual analysis, and sociocultural interpretation within a single analytical framework. In doing so, this research offers a more critical and integrative perspective for understanding how curriculum models respond to globalization, technological change, and the preservation of linguistic identity in contemporary foreign language education.

4 CONCLUSION

This study reveals that English and Arabic language curricula for foreign learners are shaped by distinct pedagogical and ideological orientations. English curricula emphasize communicative competence, learner-centered approaches, and technological integration, reflecting a global and adaptive paradigm. In contrast, Arabic curricula prioritize grammatical accuracy, textual understanding, and preservation of linguistic authenticity, indicating a structural and tradition-oriented paradigm. Through comparative analysis and Norman Fairclough's Critical Discourse Analysis (CDA), this study contributes a comparative critical framework for understanding how ideological orientations, technological integration, and sociocultural values shape foreign language curriculum design in English and Arabic language education. However, rather than being contradictory, both paradigms offer complementary strengths. English contributes communicative and digital adaptability, while Arabic provides depth in linguistic structure and cultural authenticity. Practically, the findings suggest that curriculum developers and language educators should integrate communicative competence, linguistic structure, and digital literacy into more balanced and context-sensitive foreign language curricula. However, this study is limited to curriculum documents and selected educational contexts, which may not fully represent broader practices in foreign language education across different institutions and regions.

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