



Strategies for Overcoming Stereotypes and Prejudice in Multicultural Arabic Language Education Nātiq International Arabiyah Pare Kediri

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Abstract: In a multicultural educational environment, stereotypes and prejudices can be challenges that affect the effectiveness of learning, including in Arabic language education. Naatiq International Arabic Course Pare Kediri, as an Arabic language learning center that accommodates students from various cultural backgrounds, faces complex social dynamics. This study aims to identify the forms of stereotypes and prejudices that occur in Arabic language education at the Naatiq International Arabiyah Course Pare Kediri, analyze the causal factors, and formulate effective strategies to overcome these problems. The research method used is a qualitative approach with observation and interview techniques. The results of this study are that to overcome stereotypes and prejudices in multicultural education at the Naatiq International Arabiyah Course Pare Kediri, they not only adhere to knowledge and introduction to Arabic culture through the cultural introduction curriculum but also dare to speak and socialize with each other in discussions between classes to make it comfortable to learn without fear of making mistakes in pronouncing the language. So that Arabic language learning will be absorbed and cultural introduction will be more easily accepted. on the concept that differences in culture, ethnicity, and background are riches that enrich learning, not threats.

Keywords: *Arabic Language Education, Multiculturalism, Nātiq International Arabiyah Pare Kediri, Prejudice, Stereotypes*

INTRODUCTION

Education is a fundamental means of shaping the character and mindset of society. In it, not only aspects of academic knowledge are formed, but also social, cultural, and humanitarian values that accompany the growth and development of students. In the context of Indonesia, which is known as a multicultural nation, the education process must be able to respond to and accommodate the diversity of tribes, religions, races, and groups. In this situation, language learning becomes a strategic medium in building cross-cultural communication and strengthening understanding between people. In Indonesian education, Arabic is one of the languages that is used extensively, particularly in the fields of religion and international studies.

In Indonesia, Arabic is not only taught in formal settings like madrasas or Islamic boarding schools, but it has also grown greatly through non-formal classes like those offered by Naatiq International Arabiyah in Pare, Kediri. Pare is known as the "Language Village," and it attracts students from all over the country to learn foreign languages like English and Arabic. The course participants' varied backgrounds make Pare, including the Naatiq environment, a microcosm of multicultural Indonesia. Cultural, accentual, value, and thought differences are an inevitable part of the learning dynamics in this pluralistic environment.

However, this diversity does not always run harmoniously. There are social challenges that arise, namely stereotypes and prejudices that are formed

unconsciously, both from students, teachers, and the surrounding environment. Stereotypes can be defined as general views or assumptions that are simplistic towards a group. Meanwhile, prejudice is a negative attitude or feeling directed at a person or group based on their membership in the group, without an objective basis. In the world of Arabic language education, stereotypes can appear in the form of assumptions that Arabic is only relevant to certain groups, such as Muslims, or that learning is rigid and exclusive. Discrimination can also show up in the way members of specific tribes or regions are treated differently, even when it comes to incorrect accents or learning styles.

This phenomenon of stereotypes and prejudices has the potential to disrupt the learning process, lower students' enthusiasm, and create social segregation in the classroom. For example, a student from eastern Indonesia may feel alienated or underappreciated because his or her speaking style is considered different, or a non-Muslim student may feel uncomfortable learning Arabic because they are assumed not to have a need for the language. When such circumstances are not addressed successfully, educational objectives become challenging to accomplish.

Arabic language education, especially in course institutions such as Naatiq International Arabiyah Pare Kediri, faces its own challenges in the context of multiculturalism. Learners come from diverse cultural, ethnic, and ideological backgrounds, often bringing with them stereotypes and prejudices both towards the Arabic language itself and towards the communities that use it.

Learn Arabic more specifically with the existence of various learning institutions that offer intensive programs. One of the famous institutions for teaching Arabic is the Naatiq International Arabic Course Pare Kediri. Creating an inclusive learning environment presents a number of challenges because the school draws students from a wide range of backgrounds, cultures, ethnicities, and geographical areas. One of the biggest problems is the prevalence of prejudices and stereotypes, which can have an impact on social interactions and the efficiency of learning. Therefore, in order to establish a peaceful and multicultural learning environment, an efficient method is required to solve this issue. both scholarly and spiritual.

Stereotypes and prejudices in Arabic learning can occur as a result of cultural variances, norms, and religious understandings that differ among pupils. There are some tactics that aren't one-dimensional. Starting with the institutional, pedagogical, and psychosocial facets, a thorough approach is required. The formal affirmation of Naatiq's commitment to multicultural values must be achieved through inclusive policies and perspectives.

This includes recruiting teachers with a range of backgrounds, developing programs that emphasize tolerance and respect for individual differences, and using educational materials that represent cultural diversity.

Conversely, instructional strategies need to focus on dialogic and participatory learning approaches. Instructors must take into account the backgrounds of their students and refrain from adopting a uniform approach.

Not only that, psychosocial strategies also play an important role. Building a supportive, open, and respectful learning community is key to reducing prejudice and creating a healthy learning climate. Extracurricular activities such as cross-cultural group discussions, empathy training, and exchange of experiences between participants from different backgrounds can strengthen social cohesion among them. These strategies not only serve as solutions to the problems of stereotypes and prejudice but can also be a differentiating force for Naatiq as an educational institution that is relevant and adaptive to modern social dynamics.

Stereotypes can be formed due to the prejudice that the learning methods used are more biased towards certain groups and the assumption that only certain groups can master Arabic well, such as that students from Islamic boarding school backgrounds understand Arabic more quickly than those from Islamic schools. (Rahayu & Slamet, n.d.(2025) In addition, prejudice against certain learning methods can create gaps between students. If not handled properly.

Then, there are several previous studies that are almost the same as the title of the research taken, namely: first, Arabic Language Learning Based on Religious Multiculturalism through the Hypnoteaching Method. (Adawiyah et al., 2021). This study emphasizes the use of the hypnoteaching method to improve Arabic language skills with a religious multiculturalism approach, although there are shortcomings in the teaching system. Second, Multicultural-Based Arabic Language Education (Kadi, 2020). The focus of this research is on the importance of Arabic language education that takes into account cultural diversity in Indonesia, aiming to increase solidarity and love for Arabic without discrimination of background.. Third, Implementation of Multicultural Education in Modern Islamic Boarding Schools. This study explores how multicultural education is implemented in Islamic boarding school environments to increase tolerance between students through the use of Arabic and multicultural-based activities. (Ainiy & Isnainiyah, 2022). The difference from the three previous studies lies in the focus and context. The first study is more on teaching methods, the second on cultural integration in the curriculum, and the third on the application of multicultural values in the pesantren environment. The difference from this study is that it finds out how to overcome stereotypes and prejudices in learning Arabic multiculturalism at Naatiq International Arabiyah from different objects and strategies.

Therefore, an appropriate strategy is needed to overcome stereotypes and prejudices in order to create a harmonious and respectful learning environment. These strategies include strengthening multicultural education, implementing inclusive learning methods, and increasing cross-cultural interactions. With these steps, it is hoped that Arabic language education at the Naatiq International Arabic course in Pare Kediri can be more effective and support students' academic and social development without any obstacles caused by prejudice and social stereotypes in Arabic language learning. This study aims to identify the forms of stereotypes and prejudices that occur in Arabic language education at the Naatiq International Arabiyah course in Pare Kediri, analyze the causal factors, and formulate effective strategies to overcome these problems.

Multicultural education

Multicultural education is an approach to the educational process that recognizes, values, and integrates the diversity of cultures, ethnicities, religions, and social backgrounds of students into all aspects of learning. The goal is to create a learning environment that is inclusive and equitable and encourages tolerance and mutual respect among individuals from different backgrounds. Multicultural education in the context of learning Arabic refers to a method of instruction that emphasizes not only learning the language as a communication tool but also taking into account the diversity of students' cultural backgrounds and incorporating the values of empathy, tolerance, and cross-cultural understanding into the teaching and learning process.

Multicultural education is an educational approach that emphasizes respect for cultural, ethnic, and social diversity. (Srinarwati, 2023) Etymologically, the word "education" comes from the Latin "educare," which means to develop or educate. Education refers to the process of developing an individual's knowledge, skills, and attitudes through learning experiences. Meanwhile, "multicultural" comes from the word "multi," which means many, and "cultural," which refers to culture. (Srinarwati, 2023). So, multicultural education can be interpreted as an educational process that values and integrates various cultures in the curriculum and learning practices. Literally, multicultural education means education that focuses on cultural diversity. It includes teaching about the various traditions, values, and norms of various ethnic and cultural groups. (Aulia et al., 2021). This education aims to create an inclusive learning environment, where all students feel valued regardless of their background. This is important to build an attitude of tolerance and mutual respect among students.

In general, multicultural education aims to promote social justice and reduce discrimination. It not only teaches about cultural diversity but also equips students with the skills to interact positively in a pluralistic society. (M. T.

Aziz et al., 2024). This includes developing a curriculum that reflects diversity as well as training for educators to address bias and prejudice in their teaching. In addition to the above understanding, there are also opinions from several experts regarding multicultural education, including: First, according to James Banks. According to Banks, multicultural education is an approach that provides equal opportunities for all students regardless of gender, social class, or ethnic characteristics. He emphasized the importance of understanding differences as richness that must be appreciated. Banks also identified five dimensions of multicultural education: content integration, knowledge construction process, equitable pedagogy, prejudice reduction, and development of positive attitudes toward differences. (Banks, 1989).

Second, according to Muhaemin el Ma'hady. He defines multicultural education as education about cultural diversity that aims to respond to demographic and cultural changes in society. According to him, this education is very important to help students understand and appreciate the differences between them. (Baity & Faiqoh, 2025).

Third, according to Tilaar. He stated that multicultural education does not only focus on ethnic differences but also on universal human values. This education aims to empower students to be able to work together with people from different backgrounds. (Nuridin, 2022).

Fourth, according to Paulo Freire. Freire believes that education must be able to create an educated and educated society, not just a society that glorifies social prestige due to wealth. (Al-Faruqi, 2017). He emphasized the importance of education as a tool for social transformation.

Fifth, according to Zamroni. He explained that the goals of multicultural education include critical thinking skills, awareness of prejudice, understanding of social justice, and encouragement to continue learning. (Rasyid, 2017). This education must place diversity as a strength in the teaching and learning process.

From the definitions above, it can be concluded that multicultural education is an approach in the education system that respects and celebrates cultural, ethnic, racial, religious and socio-economic background diversity. (Lestari et al., 2023). Its main goal is to create an inclusive learning environment and encourage mutual understanding and tolerance among individuals from different backgrounds. This education aims to eliminate discrimination and prejudice, and facilitate students to understand and appreciate differences, develop their cultural identity, and become socially conscious citizens.

The Urgency of Multicultural Arabic Language Teaching

Arabic language teaching from a multicultural perspective is an Arabic language learning approach that accommodates the diverse cultural backgrounds of students and focuses on developing attitudes of mutual respect and appreciation for existing cultural differences. (Adawiyah et al., 2021) In this context, language teaching does not only focus on linguistic aspects, but also on understanding the cultural diversity that exists in the Arab world and the international world, so that students can understand and appreciate the socio-cultural context in communicating using Arabic. (Adawiyah et al., 2021). Some more specific definitions of teaching Arabic from a multicultural perspective according to experts include:

First, Hasan stated that language teaching must pay attention to the cultural diversity of students in order to provide a more contextual and relevant learning experience. In the context of teaching Arabic, this means that teaching not only teaches language rules, but also provides insight into social norms, cultural values, and traditions that exist in Arab society. (Hasan, 2004).

Second, Slamet stated that a multicultural approach in teaching Arabic can provide an opportunity for students to understand the relationship between language and culture. In this perspective, Arabic language learning should introduce students to various texts, history, and cultural experiences of the Arab world to form a broader and deeper understanding. (Rahayu & Slamet, n.d.(2011).

Third, Husain suggested that in teaching Arabic, it is important to build intercultural communication skills. This can be achieved by providing diverse learning materials, which are not only limited to language, but also raise social, economic, political, and religious topics that are relevant to a multicultural society. (Husain, 2016).

So, Arabic language teaching in a multicultural perspective is an approach that emphasizes the importance of appreciating, understanding, and utilizing cultural diversity in the learning process. The multicultural perspective in Arabic language teaching seeks to introduce students to various cultural aspects that exist in Arab society and other cultures that interact with Arabic, as well as teaching the values of mutual respect and adaptation to cultural differences. This approach not only includes teaching the linguistic aspects of Arabic, but also integrates a deep cultural understanding to form effective intercultural communication skills.

Multicultural Arabic language teaching is also very important in everyday life, including the following: (M. T. Aziz et al., 2024). First, building tolerance. Teaching Arabic that integrates multicultural perspectives helps students understand and appreciate cultural differences. By learning Arabic, students can learn about Arab culture and how intercultural interactions can be done well. (A. Aziz & Zakir, 2022)

Second, strengthening cultural identity. Through Arabic language teaching, students not only learn the language but also the cultural values contained within it. This helps students to stay true to their cultural roots while appreciating other cultures. (Tri et al., 2023).

Third, promoting intercultural dialogue. Language is an important communication tool in intercultural dialogue. By understanding Arabic, students can participate in broader discussions on social, political and cultural issues. (Hadiyanto et al., 2020). Teaching Arabic from a multicultural perspective must also use the correct methods, namely: communicative approach, project-based learning and integration of cultural content.

The communicative approach emphasizes the use of language in real contexts. In teaching Arabic, teachers can use everyday life situations to teach new vocabulary and phrases (Nurdin, 2022). Example: Using a conversation scenario between two people from different cultural backgrounds to demonstrate how language can be used to build relationships. Project-based learning allows students to work together in groups to complete specific tasks related to multicultural themes. (Lestari et al., 2023). Example: Students can conduct a research project on cultural traditions in Arabic-speaking countries and present the results to the class.

Integrating cultural content into the Arabic curriculum is essential. This can be done by introducing Arabic literature, music, film, and art from various Arabic-speaking countries. (Arifin et al., 2021). Example: Studying poetry or folklore from various Arabic-speaking countries and discussing the values contained therein Teaching Arabic from a multicultural perspective is essential to building a harmonious and respectful society amidst cultural diversity. By using appropriate teaching methods and integrating multicultural values into the curriculum, we can help students not only learn the language but also understand and appreciate differences between cultures. Multicultural education is not only a tool for improving language skills but also a means of building social awareness and interpersonal skills among students. With this approach, teaching Arabic is not only a linguistic process but also an effort to build bridges between cultures in this increasingly complex society.

RESEARCH METHODS

This study uses a qualitative method with a descriptive approach. This approach was chosen to gain a deep understanding of the phenomenon of implementing multicultural education in teaching Arabic. A qualitative approach with a case study research type. This approach was chosen because the study focuses on a deep understanding of the strategies used to overcome stereotypes and prejudices in Arabic language education in the multicultural environment of the Naatiq International Arabic Course in Pare Kediri. Location and

Subject This study was conducted at the Naatiq International Arabic Course in Pare Kediri which is known as a center for learning Arabic with a multicultural background. The research subjects included one founder and administrator of the Naatiq Pare Kediri course who have direct involvement in the learning process.

RESULTS AND DISCUSSION

Naatiq International Arabiyah is one of the non-formal educational institutions that is growing rapidly in Pare, Kediri, an area widely known as the "Language Village." This institution offers intensive Arabic language courses that attract participants from all over Indonesia, even from abroad. With the participants' very diverse backgrounds in terms of ethnicity, religion, culture, and learning objectives, Naatiq is a real representation of educational practices in the context of multiculturalism.

Multiculturalism in education refers to an approach that recognizes, values, and celebrates the cultural diversity of learners. In the context of Arabic language courses, this approach is both a challenge and an opportunity. Arabic is often associated exclusively with Muslims or certain groups, which can give rise to stereotypes and prejudices in the learning process. Therefore, special strategies are needed so that the teaching and learning process runs in an inclusive, fair, and empowering manner for all learners without discrimination.

Implementation of Arabic language in the Naatiq Pare Kediri course institution Arabic language education in Indonesia is no longer limited to the scope of religion alone, but has expanded to various aspects of social, academic, and professional life. The Naatiq International Arabiyah course in Pare, Kediri, as one of the non-formal learning institutions that focuses on teaching Arabic, is a meeting place for students from various cultural, regional, and religious backgrounds. This situation creates a great opportunity to build multicultural awareness, but on the other hand, it also has the potential to give rise to challenges in the form of stereotypes and prejudices. Therefore, a systematic strategy is needed to overcome both of these things in order to create a fair, inclusive, and effective learning process.

Naatiq International Arabiyah Pare Kediri also provides English courses by bringing in native Arabic and English speakers from Turkey. With the learning program at Naatiq International Arabiyah Pare, the Arabic language and literature learning method starts from zero to proficient like a native speaker. At Naatiq International Arabiyah Pare Kediri, there are four programs with seven classes.

The first is divided into three classes, these three classes are special and focus on Maharotil Kalam, starting from the Muftadi' class, then the Mutawassit class and the

Mutaqaddim class. General classes are divided into three levels:

Muftadi' level: For the Muftadi' class, they are taught and trained specifically to build self-confidence, find their confidence in speaking and be brave in speaking without paying attention to the knowledge of qowaid (knowledge of Arabic language tools) because starting to speak and learning to speak starts with confidence and courage in speaking and making or starting sentences without attaching importance to qowaid.

And according to the rules that help as a solution to speak Arabic is not just vocabulary where vocabulary here is a basic requirement so that we can be proficient in Arabic and the solution so that we can speak Arabic is to be confident and brave, focus on the mentality of speaking Arabic because basically according to the resource person, people who are not used to speaking Arabic, due to a lack of courage in speaking Arabic, this class is intended for beginners and is focused on language development and tarkib only, taken for two months. mutawassit class which after graduating from the muftadi' class members in this mutawassit class specifically in it improvements in Kalam and structure and fluency of both in speaking and in it speaking that pays attention to qowaid, so that they do not make mistakes in speaking and do not make mistakes in paraphrasing Arabic words.

mutaqaddim class: focuses on two aspects of learning, namely, insya' and munadhoroh. The output of the insya' aspect is for provisions to continue studying abroad (for those interested) and the output of the munadhoroh aspect is being able to participate in Arabic language competitions (Arabic debate, khitobah, qiro'atus syi'ir).

dirasats al bahts level: this level teaches about how to become a speaker or seminar speaker and how to analyze problems. The third class of Maharotil Kalam, namely the mutaqaddim class, teaches the lesson of writing scientific paragraphs which aims for students in Indonesia who will continue studying abroad to perfect the four maharah in Arabic. So that from the beginning of learning if it is honed again, it can become a translator.

Naatiq International Arabiyah also offers classes that support students' continued study abroad, such as:

- 1 Translation class: : focuses on the world of translation orally and in the book, this level is taken for one month. Students are taught to translate. Naatiq International Arabiyah has a special program for translators, because Naatiq International Arabiyah considers that translation is a separate science from other sciences in Arabic, this class is called the mutamayyiz class with a period of one month only to be able to translate Arabic, by studying training lessons and strategies for translating from Arabic to Indonesian and vice versa and from Arabic to English and vice versa.
- 2 Book reading class: Where specifically to study the science of qowaid, in naatiq the time to study qowaid

takes 2 months, the first month focuses on studying members in the science of nahwu and shorof accompanied by exercises and practices in the art of books, and in the second month it is focused and of course studied qowaid to perfect nahwu and shorof accompanied by practice and exercises, besides the most important thing is how to explain so that students can be proficient in qowaid and read classic or modern yellow books and students are proficient and able to convey the knowledge that has been read, so that from the beginning of learning to this translator students can communicate translating with native Arabs and understand them. This class focuses on the practice of reading books, the books used to study are the books of fathul qarib, tausyeh, al-bajuri, and fathul mu'in.

- 3 Focus Class in research and study this program teaches students to train them in research and study around Arabic language first and second in naatiq international Arabiyah teaches strategy ways in grounding Arabic language in boarding school, in madrasah and also on campus, because the Naatiq International Arabiyah course wants to restore the glory of Arabic language with its position as an international language therefore, it is mandatory for students in naatiq international Arabiyah after they leave the course, to spread their language through intermediary of boarding school or lecture or intermediary of institution.

Learning methods

The method used is using a system based on the Qatar foundation correlation between classical and modern methods. Classical methods such as talaqqi, taqriri, and environmental methods. For modern using a system of theory, practice and mastery.

The advantages presented in the Naatiq International Arabic course are professional teaching, Middle Eastern alumni, guidance by native speakers, the implementation of interactive and innovative learning, and the presence of video guidance and learning recordings to make learning easier, which can be repeated and done in all places.

The materials presented include mufradhat, or vocabulary development; muhadatsah, namely daily conversation material and certain fields; qowaid, namely compilation, tartib, and uslub; adaul ilqo', namely lahjah and how to convey it; and the art of reading, such as speeches, master of ceremonies, insha, debate, and reading the news.

Learning objectives

Students are able to master Arabic in a short time by getting multiculturalism values in learning Arabic in the Naatiq International Arabiyah course, doing activities such as translating Jago sermons without having to go to the Middle East, Arabic debates with the Qatar debate system, and making Arabic scholars using Arabic clothing, using pure Arabic, using Arabic clothing and customs, Arabic speech workshops through study writing, Masahiyah

Banin using Arabic clothing, Certas careful Arabic, Arabic language camps in which fun activities with other friends to become more familiar with Arabic through Arabic language camps foster an understanding of multiculturalism values through language and daily life, and Naatiq International Arabiyah offers to be proficient in TOAFL, with learning methods packaged in learning modules that are structured in accordance with the vision and mission of this institution, namely:

VISION

To become a leading Arabic Language Education Center in producing professional and quality human resources in the field of Arabic based on effective scientific theories and methodologies.

MISSION

1. Develop Arabic language skills (listening, speaking, reading, and writing) and interests and talents according to each skill.
2. Embrace teachers, lecturers, preachers, ustadz, students, pupils, Islamic boarding school students, writers, employees, and Muslims to understand Arabic.
3. Produce scholars or experts in the field of Arabic.
4. Developing cooperation networks with institutions and agencies, both national and international.
5. Offering cooperation with housing diplomacy of Islamic boarding schools, campuses, state schools, or privatization to create an Arabic-speaking environment.

Application of multicultural values in Arabic language learning

The first step in overcoming stereotypes and prejudices of multiculturalism in Arabic language learning is to build a strong institutional foundation. Naatiq International Arabiyah has demonstrated efforts in this direction by instilling the values of openness in its vision. This strategy is realized through the acceptance of participants from various groups, without discrimination of religion, ethnicity, or educational background. The institution also actively develops internal policies that support an inclusive learning environment. For example, when selecting teachers, Naatiq considers cultural sensitivity as an important factor.

In addition, fair organizational structures and governance are key to creating a system that is responsive to discrimination issues. The availability of reporting mechanisms for discriminatory treatment, as well as participant involvement in decision-making (for example, in-class deliberation forums), all help to foster a sense of ownership and active participation.

Institutional Strategy

Naatiq International Arabiyah has taken institutional steps to address the issues of stereotypes and prejudice through the internalization of multicultural values in its institutional structures and policies. Some concrete steps include:

1. **Non-Discriminatory Admission Policy:** Naatiq openly accepts participants from various backgrounds, both Muslim and non-Muslim, from various regions of Indonesia and even abroad. The registration process does not require religious identity or regional origin as a selection requirement.
2. **Competency-Based Teacher Recruitment and Cultural Sensitivity:** Teachers recruited are not only assessed in terms of linguistic and pedagogical abilities but also of intercultural sensitivity and willingness to build inclusive classrooms. Internal training on cross-cultural communication, conflict mediation, and diversity management is provided periodically.
3. **Ethical Regulations and Discrimination Complaint Mechanism:** Naatiq maintains an internal code of ethics that emphasizes the prohibition of discriminatory behavior in the learning environment. Participants who believe they have been treated unfairly can file formal complaints and are guaranteed confidentiality.

Pedagogical Strategy

Inclusive Curriculum and Teaching Methods The teaching strategy at Naatiq is designed to reflect the principle of inclusivity. The use of a curriculum that is adaptive to the diversity of participants is a key element.

1. **Contextual and Culturally Neutral Learning Content:** The teaching materials used concentrate not only on religious aspects, but also on Arabic in social, economic, and cultural settings. This aims to make non-Muslim participants and those studying Arabic for academic or diplomatic purposes feel relevant and valued.
2. **Use of Collaborative and Interactive Learning Strategies:** Project-based learning models, group discussions, and cross-cultural practices are used to promote social interaction among participants. This promotes dialogue and collaboration across backgrounds, reduces prejudice, and fosters empathy.
3. **Fair and Transparent Learning Evaluation:** The assessment system is designed to be as objective as possible, with no preference for participants based on personal closeness, religion, or region of origin. The assessment rubric is made public and available to all participants.

Social Psychological Strategy

To complement institutional and pedagogical strategies, Naatiq creates a friendly and supportive learning community.

1. **Cultural Interaction Activities:** Activities such as Culture Sharing, Arabic Language Camp, and Diversity Day are regularly held to provide space for participants to get to know each other's cultures. They can introduce regional specialties, folk tales, or social customs.
2. **Reflection and Experience Sharing Sessions:** Every week, participants are invited to a sharing circle

session to share their learning challenges and discrimination experiences, as well as discuss potential solutions. This aims to raise collective awareness and alleviate social tension.

3. **Mentoring and Psychosocial Support:** Naatiq offers a mentoring program that includes seniors, teachers, and counselor staff for participants who are having difficulty adapting or feeling left out. They are given the opportunity to be heard and guided in dealing with psychological challenges during their studies.

4

The Role of Teachers as Agents of Social Change

Teachers at Naatiq serve not only as academic facilitators, but also as social change agents, contributing significantly to the creation of a fair and supportive classroom environment.

Teachers are trained in multicultural education, inclusive communication, and conflict resolution skills. Teachers are trained not only to deliver material but also to read social dynamics in the classroom.

Building Exemplary Behavior Teachers must be role models in an open, impartial manner and treat all participants equally. A teacher's neutral and fair attitude is very important in determining the success of eliminating stereotypes in the classroom.

Handling Conflict in an Educational Way If a conflict arises between participants due to cultural differences or prejudice, teachers are instructed not to punish directly but to use it as an educational opportunity through open dialogue or empathetic simulation.

Impact of Strategies and Challenges Faced

The strategies above have shown a positive impact on the learning climate at Naatiq. Participants feel more accepted, cross-cultural interactions increase, and stereotypes slowly begin to fade. Many participants report that they are learning not only Arabic, but also how to understand and appreciate those who are different from them.

However, several challenges are still faced. For example, there are still participants who come with prejudices from their home environment. In addition, differences in abilities between participants also often cause feelings of inferiority or superiority that can trigger tension. For this reason, the strategies implemented must continue to be reviewed and refined so that they remain relevant to the developing social dynamics.

Some students who are still unfamiliar with Arabic have difficulty in receiving the material, so that their learning period does not match the learning target, and teachers are more intense in supervising and providing additional materials.

The problem with teachers is that there are still few of them, and they must always provide briefings to

teachers so that they can adapt to the methods and curriculum established by the institution.

It is possible to say that the course at Naatiq International Arabic Pare Kediri first dispels preconceptions and stereotypes about Arabic language instruction by first acclimating students to the environment and learning environment as comfortable as possible. Then, the teacher or student is encouraged to communicate with friends he knows by using Arabic as much as he can, with the stipulation that each senior or teacher always instills the assumption that one should not suffer from.

Then In Arabic language learning based on multiculturalism in the Naatiq International Arabiyah Pare course, overcoming stereotypes and prejudices is very important. The first step that can be taken is to build awareness that differences in culture, ethnicity, and background actually enrich learning, not the other way around. Teaching materials should be made varied, introducing Arabic culture from various regions such as Egypt, Morocco, or Lebanon, so that participants are not trapped in narrow views. In order to help correct misconceptions, such as the idea that Arabic is solely about religion, teachers must also receive cultural sensitivity training.

In addition, the class should open up a relaxed but critical discussion space, where participants can share their initial views on Arabic and then be invited to see them from a broader perspective. It would be even more exciting if the course invited native speakers from various Arab countries or held cultural activities such as Arabic food festivals or cultural exhibitions. Participants could also be invited to write a reflection journal to see how much their views changed during the course. Respect for all differences and the use of courteous, neutral language are equally important in creating a positive classroom environment. The Arabic language course will be an enjoyable, accessible, and purposeful learning environment if all of this is done.

CONCLUSION

Based on research conducted at the Natiq International Arabiyah Pare Kediri course, it can be concluded that efforts to overcome stereotypes and prejudices in Arabic language learning are carried out through several effective strategies. First, the course applies a multicultural approach in teaching materials with introductions among friends and conversations in Arabic as much as possible without questioning right or wrong, then introduces variations in Arabic culture from various countries so that participants are not trapped in a homogeneous view of the Arab world. Second, teachers are provided with training to increase cultural sensitivity so that they are able to identify and correct stereotypes and prejudices that arise during the teaching and learning

process. In addition, critical discussion methods, self-reflection, and direct experience through interaction with native speakers are also important parts of the learning strategy. This effort is strengthened by the creation of an inclusive and communicative classroom environment by means of a drill method of conversation between friends in front of the course so as to build a mentality in speaking the language. All things considered, the implementation of a multicultural approach at Natiq International Arabiyah has demonstrated the ability to reduce preconceptions and stereotypes about the Arabic language and culture among course participants and to promote an open, tolerant, and fearless attitude among students from various cultures.

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