
Arabic Language Learning Based on Local Wisdom within the Framework of Global Citizenship Education

Arif Widodo

Universitas Sunan Drajat Lamongan, Indonesia

arif_widodo@unsuda.ac.id

Diserahkan tanggal 25 September 2025 | Diterima tanggal 28 Desember 2025 | Diterbitkan tanggal 31 Desember 2025

Abstract:

Arabic language learning in pesantren (Islamic boarding schools) generally focuses on understanding linguistic structures and analyzing traditional religious texts, while the integration of relevant values and global issues remains minimal. This research aims to conceptually explore the possibility of incorporating the local wisdom of pesantren into Arabic language teaching as a means to strengthen Global Citizenship Education. The research method employed is a literature study, examining international journal articles, research books, reports from international agencies, and studies related to pesantren education and language pedagogy. The findings indicate that the values of pesantren local wisdom such as *tawassuth* (moderation), *tasamuh* (tolerance), *musyawarah* (deliberation), and *tata krama* (etiquette) possess strong relevance to the cognitive, socio-emotional, and behavioral dimensions of GCE. The novelty of this research resides in the integrative synthesis of Arabic language learning, pesantren local wisdom, and Global Citizenship Education, while its originality is reflected in positioning the pesantren as an alternative locus for global education that remains under-explored in international discourse.

Keywords: Arabic language learning; pesantren local wisdom; Global Citizenship Education; Islamic education; global citizenship.

Abstrak :

Pembelajaran bahasa Arab di pesantren umumnya terfokus pada pemahaman struktur bahasa dan analisis teks-teks agama tradisional, sementara penggabungan nilai-nilai yang relevan serta isu global masih minim. Tujuan dari penelitian ini adalah untuk mengeksplorasi secara konseptual kemungkinan memasukkan kearifan lokal pesantren dalam pengajaran Bahasa Arab sebagai salah satu cara untuk memperkuat Global Citizenship Education. Metode penelitian yang digunakan adalah studi literatur, dengan mengkaji artikel jurnal internasional, buku penelitian, laporan dari lembaga internasional, serta studi yang berkaitan dengan pendidikan di pesantren dan pengajaran bahasa. Data yang diperoleh dianalisis dengan pendekatan analisis tematik-kritis untuk menemukan hubungan konseptual antara pembelajaran Bahasa Arab, kearifan lokal pesantren, dan kerangka GCE. Hasil dari penelitian ini mengindikasikan bahwa nilai-nilai kearifan lokal pesantren seperti *tawassuth* (moderat), *tasamuh* (toleran), *musyawarah*, dan *tata krama* memiliki relevansi yang kuat dengan aspek kognitif, sosio-emosional, dan perilaku dalam GCE. Kebaruan penelitian ini terletak pada sintesis integratif antara pembelajaran bahasa Arab, kearifan lokal pesantren, dan Global Citizenship Education, sementara keasliannya tercermin pada pengangkatan pesantren sebagai locus pendidikan global alternatif yang belum banyak dieksplorasi dalam kajian internasional.

Keywords: pembelajaran Bahasa Arab; kearifan lokal pesantren; Global Citizenship Education; pendidikan Islam; kewargaan global

Copyright © 2025, Author

This is an open-access article under the [CC BY 4.0](https://creativecommons.org/licenses/by/4.0/)



INTRODUCTION

Within the framework of Islamic education, particularly in the context of *pesantren* (Islamic boarding schools), the Arabic language occupies a highly significant position. Beyond functioning merely as a means of communication, Arabic serves as the primary medium for transmitting Islamic knowledge, understanding religious texts, and shaping the religious identity of *santri* (students). However, in the era of globalization, Arabic language studies face new challenges that extend beyond grammatical mastery and lexical acquisition. Contemporary language education is increasingly expected to cultivate individuals who are capable of engaging critically, ethically, and responsibly within a culturally diverse and globally interconnected world.

Global Citizenship Education (GCE) has emerged as an educational paradigm that emphasizes the development of global awareness, respect for diversity, social justice, and a shared sense of responsibility toward humanity. UNESCO has positioned GCE as one of the foundational pillars of education in the twenty-first century. Nevertheless, the implementation of GCE has often been associated with Western educational systems or modern formal schooling, while traditional Islamic educational institutions such as *pesantren* have rarely been examined within this framework.

At the same time, *pesantren* embody a wealth of noble values derived from long-standing traditions, norms, and socio-religious practices that have been historically sustained. Principles such as religious moderation, tolerance, social cohesion, and ethical conduct in dialogue are, in fact, closely aligned with the core ideals of GCE. Paradoxically, this local potential has not yet been optimally utilized within Arabic language instruction as a means of enhancing the global competencies of *santri*.

Previous studies indicate that Arabic language instruction in *pesantren* remains predominantly focused on structural and text-based approaches, particularly through the use of classical Islamic texts (*kitab kuning*) and grammatical rules. In contrast, scholarly discussions on Global Citizenship Education are more frequently situated within the context of modern formal education, such as international schools or global citizenship programs in Western countries.

The research gap is evident in two main aspects. First, there is a conceptual separation between studies on Arabic language pedagogy and discussions of Global Citizenship Education. Second, although several studies have explored local values within *pesantren*, their systematic integration into Arabic language instruction for the purpose of cultivating global citizenship remains underexplored. Consequently, there is a clear need for an academic effort that connects these three domains: Arabic language education, *pesantren* local wisdom, and Global Citizenship Education.

In response to the identified gaps, this article seeks to address the following research questions; a. How is Global Citizenship Education conceptually related to Arabic language teaching in *pesantren*?, b. What forms of local wisdom embedded in *pesantren* traditions can be integrated into Arabic language instruction? And c. How can a conceptual framework be formulated to integrate *pesantren* local wisdom into Arabic language teaching in support of Global Citizenship Education?

Specifically, the objectives of this study are to; a. Analyze the compatibility between the concept of Global Citizenship Education and Arabic language instruction in *pesantren*. b. Identify and map *pesantren* local values that are relevant to the principles of GCE. c. Formulate a conceptual framework that integrates Arabic language teaching grounded in local wisdom within the context of Global Citizenship Education.

This article begins with the assertion that Arabic language mastery in *pesantren* holds strategic potential as a medium for shaping globally oriented individuals who remain firmly

rooted in their local identities. Rather than positioning *pesantren* as conventional educational institutions detached from global developments, this study conceptualizes them as learning spaces imbued with universal values. By integrating *pesantren* local wisdom into Arabic language instruction, language education can function transformatively bridging local heritage with global challenges.

This study is limited to a conceptual analysis based on a literature review. The discussion focuses on the context of *pesantren* institutions in Indonesia as a representation of Islamic education grounded in local wisdom. As such, the article does not present empirical field data, and its findings are therefore theoretical and interpretative in nature.

The novelty of this research lies in its effort to integrate three fields of study that are typically treated separately: Arabic language teaching, *pesantren* local wisdom, and Global Citizenship Education. The article offers a new perspective by arguing that Arabic language education in *pesantren* has the potential to support the global education agenda without losing its local roots.

This article is structured into six main sections. The first section presents the introduction, outlining the background, research gaps, and objectives of the study. The second section reviews the relevant literature and theoretical framework. The third section describes the research methodology. The fourth section presents the findings of the literature review. The fifth section discusses the findings in relation to theory and previous studies. The final section concludes the article and offers recommendations for future research.

Global Citizenship Education (GCE) is an educational perspective that has emerged in response to the challenges posed by globalization, social inequality, cultural fragmentation, and humanitarian crises affecting societies worldwide. UNESCO defines GCE as an educational approach aimed at equipping learners with the knowledge, skills, values, and attitudes necessary to actively participate in building a more just, peaceful, and sustainable world (UNESCO, 2015).

Conceptually, GCE is not intended to replace national or local citizenship identities; rather, it seeks to broaden individuals' understanding so that they may recognize themselves as part of an interconnected global community (Oxley & Morris, 2013). In this context, education is viewed as a key instrument for fostering critical awareness of global issues such as social justice, cultural diversity, human rights, and environmental sustainability.

UNESCO (2015) conceptualizes GCE through three interrelated dimensions: (1) the cognitive dimension, which refers to understanding global issues and their connections to local contexts; (2) the socio-emotional dimension, which encompasses empathy, solidarity, and respect for diversity; and (3) the behavioral dimension, which emphasizes active engagement and concrete actions in promoting global justice. These dimensions require holistic and context-sensitive pedagogical approaches.

Within the field of language education, GCE views language not merely as a tool for communication, but also as a medium for constructing meaning, identity, and intercultural social relationships (Byram, 2008). Consequently, language learning plays a crucial role in internalizing GCE values through interaction, dialogue, and cultural engagement.

A growing body of research indicates that language education plays a significant role in advancing global citizenship, particularly by enhancing intercultural communication competencies. Byram (2008) emphasizes that globally oriented language education should involve openness, cultural understanding, interpretative skills, and critical awareness.

In foreign language education studies, communicative language teaching (CLT) and intercultural language learning are considered essential for GCE, as they position learners as active agents who engage with diverse cultural perspectives (Kramsch, 1998). However,

critics argue that such approaches may exhibit Eurocentric tendencies and insufficiently acknowledge non-Western local contexts (Piller, 2016).

Arabic, as an international language with religious, cultural, and geopolitical dimensions, holds considerable potential within the context of global education. Nevertheless, research on integrating GCE into Arabic language instruction remains limited and is predominantly situated within modern higher education settings or within the framework of Arabic as a foreign language (Al-Batal, 2017). The *pesantren* context, as a locally rooted Islamic educational institution, has received relatively little attention in this discourse.

Pesantren are among the oldest Islamic educational institutions in Indonesia, employing distinctive pedagogical methods derived from classical Islamic scholarly traditions. Within *pesantren*, Arabic functions as the primary medium for studying the Qur'an, Hadith, and classical Islamic texts (*turath*) (Azra, 2012). As a result, Arabic language instruction in *pesantren* tends to be text-centered, grammar-focused, and oriented toward receptive rather than productive language skills.

Numerous studies suggest that while this conventional approach is effective in developing structural linguistic competence and comprehension of classical texts, it offers limited support for communicative and contextual language use (Madkur, 2018). This challenge becomes increasingly pronounced as *santri* are required to navigate global contexts that demand intercultural interaction and engagement with contemporary issues.

At the same time, *pesantren* function not only as formal educational institutions but also as centers for character formation and value transmission. Values such as simplicity, solidarity, moderation, and social ethics are cultivated through daily practices and communal life. Consequently, *pesantren* possess strong social and cultural capital that can support the development of globally oriented education, including Arabic language learning.

Local wisdom refers to a set of values, knowledge systems, and social practices that emerge within particular communities as a result of historical interactions with their cultural and environmental contexts (Geertz, 1983). In the *pesantren* context, local wisdom is manifested through religious values, scholarly traditions, and patterns of social relations among *kiai*, *santri*, and the wider community.

Integrating *pesantren* local wisdom into Arabic language education can therefore be understood as a form of educational glocalization—an approach that interactively links local values with global challenges (Robertson, 1995). This approach enables *santri* to develop global awareness while maintaining their cultural and religious identities.

Previous research on Arabic language teaching has primarily emphasized methodological concerns, such as the application of communicative approaches, the use of digital technologies, or the design of competency-based curricula (Richards, 2017). Meanwhile, studies on *pesantren* have largely focused on social dimensions, organizational transformation, and religious moderation.

At the same time, scholarship on Global Citizenship Education has expanded rapidly but remains largely concentrated within general education contexts and Western settings (Gaudelli, 2016). Research that connects GCE with Islamic education or religiously grounded language learning remains limited and fragmented.

To date, very few studies have explicitly integrated Arabic language learning, *pesantren* local wisdom, and GCE into a unified conceptual framework. This gap constitutes the primary scholarly foundation for the present study.

Based on the foregoing literature review, this study is grounded in a theoretical framework that integrates three core components: (1) Arabic language learning as a pedagogical activity; (2) *pesantren* local wisdom as a source of values and contextual grounding; and (3) Global Citizenship Education as the overarching educational objective.

Within this framework, Arabic language learning is conceptualized not merely as the transmission of linguistic knowledge, but as a means of value transformation. *Pesantren* local wisdom provides the contextual foundation through which global values are interpreted, while GCE functions as a normative guide that orients learning objectives toward the formation of ethical and responsible global citizens.

This theoretical framework suggests that the relationship between local and global integration is neither dichotomous nor hierarchical, but rather dialectical and mutually reinforcing. Accordingly, Arabic language learning rooted in *pesantren* local wisdom can make a meaningful contribution to the advancement of Global Citizenship Education

METHODOLOGY

Research Type and Study Design

This study adopts a qualitative approach employing a literature review design. The selection of a literature-based study is grounded in the primary objective of this research, which is to develop a conceptual understanding and a theoretical framework for integrating Arabic language learning grounded in *pesantren* local wisdom within the context of Global Citizenship Education. This approach enables the researcher to conduct a critical synthesis of relevant theories, concepts, and findings from previous studies (Snyder, 2019).

The literature review conducted in this study is not merely descriptive; rather, it applies a critical conceptual analysis approach. This means that the reviewed literature is not simply summarized but examined in depth to identify recurring patterns, conceptual relationships, and knowledge gaps that can be addressed through the proposed integrative framework. Such a design aligns with the purpose of conceptual articles, which seek to advance theoretical development and generate new perspectives within the fields of language education and global citizenship studies (Xiao & Watson, 2019).

Data Sources and Literature Selection Criteria

The data used in this study consist of academic literature related to three primary areas of inquiry: (1) Arabic language learning and language education; (2) *pesantren* education and local wisdom; and (3) Global Citizenship Education. The analyzed literature includes articles from reputable international journals, academic books, reports published by international organizations (such as UNESCO), and other scholarly publications with high credibility and relevance.

The literature selection criteria were systematically established to ensure the quality and rigor of the review. First, the selected sources were publications written in either English or Indonesian, with a particular focus on works published within the past two decades, while still including selected classical texts due to their theoretical significance (e.g., works by Geertz or Kramsch). Second, the literature was required to address explicitly one or more of the three focal areas of the study. Third, all sources had to originate from academically accountable outlets, such as indexed journals, academic publishers, or internationally recognized institutions.

The literature search process was conducted using academic databases such as Google Scholar, Scopus, and ERIC, employing keywords including *Arabic language learning*, *pesantren education*, *local wisdom*, *Global Citizenship Education*, and *intercultural education*. These keyword combinations facilitated the identification of interdisciplinary literature relevant to the research theme.

Data Collection Techniques

Data collection in this study was carried out through systematic literature searching and documentation. Each selected source was examined in depth, with key information recorded regarding research objectives, theoretical frameworks, methodologies, and principal findings.

This process was conducted in a structured manner to ensure that each publication contributed meaningfully to the ongoing conceptual analysis. The collected literature was then categorized into several thematic groups, such as GCE concepts, language teaching theories, *pesantren* local wisdom values, and educational approaches that integrate local and global perspectives. This thematic organization facilitated cross-literature analysis and synthesis, while also assisting in identifying underexplored areas within existing research.

Data Analysis Methods

Data analysis was conducted using a critical thematic analysis technique. Thematic analysis aims to identify key themes emerging from the literature on Arabic language learning, *pesantren* local wisdom, and Global Citizenship Education (Braun & Clarke, 2006). These themes were subsequently examined through a critical lens to explore conceptual relationships, similarities, differences, and potential points of integration among the various concepts.

The critical approach was employed to interrogate underlying assumptions, dominant perspectives, and limitations present within the literature. As a result, the analysis extended beyond summarizing existing studies to addressing areas that have received limited scholarly attention. This process enabled the researcher to construct a robust argument regarding the significance of integrating *pesantren* local wisdom into Arabic language instruction as part of the Global Citizenship Education agenda.

The analytical results were then organized into an interconnected conceptual narrative, which formed the foundation for the presentation of findings and subsequent discussion. This synthesis aimed to produce a reflective, contextual, and applicable conceptual framework.

Validity and Credibility of the Study

To ensure the validity and credibility of this study, several strategies were employed. First, source triangulation was applied by comparing literature from different disciplines and perspectives. Second, the majority of references were drawn from reputable sources that had undergone peer-review processes. Third, the analysis was conducted transparently by presenting clear theoretical foundations and references using APA 7th edition citation standards.

Although this study did not involve empirical data collection, efforts to maintain academic rigor were sustained through systematic and reflective analytical procedures. Consequently, the findings are expected to demonstrate strong conceptual validity and academic relevance.

Methodological Limitations

As a literature-based study, this article is limited by the absence of empirical data that could directly test the effectiveness of integrating *pesantren* local wisdom into Arabic language instruction. The findings are therefore conceptual and interpretative in nature, and any generalizations should be made with caution. Accordingly, future studies employing empirical approaches—such as case studies or classroom action research in *pesantren* settings—are strongly recommended to validate and further elaborate the proposed conceptual framework.

DISCUSSION

Integrating Global Citizenship Education into Arabic Language Teaching in Pesantren

The findings of this study indicate that Arabic language instruction in pesantren offers significant potential to evolve into an effective medium for Global Citizenship Education (GCE). Theoretically, Arabic functions not only as a communicative tool for understanding religious texts but also as a channel for fostering global awareness through the interpretation of values, intercultural dialogue, and moral reflection. This perspective is consistent with Byram's (2008) argument emphasizing the crucial role of language education in strengthening intercultural communicative competence and global critical awareness.

Integrating GCE into Arabic language teaching in pesantren does not require the wholesale adoption of global education models. Instead, it can be achieved through contextual adaptations that align with local values and traditions. This approach reinforces the argument that GCE is pluralistic and context-sensitive rather than universally homogeneous (Andreotti, 2014). In this sense, pesantren can serve as alternative sites for developing GCE grounded in Islamic values and local wisdom.

Pesantren Local Wisdom as a Foundation for Global Citizenship

This discussion affirms that pesantren local wisdom is not merely a form of cultural heritage but also a pedagogical resource that is highly relevant to the objectives of GCE. Values such as *tawassuth* (moderation), *tasamuh* (tolerance), and *musyawarah* (deliberation) correspond closely—both normatively and practically—to the socio-emotional and behavioral dimensions of GCE as defined by UNESCO (2015).

Within GCE literature, values such as empathy, solidarity, and respect for diversity are widely recognized as foundational for cultivating responsible global citizens (Gaudelli, 2016). These values are deeply embedded in pesantren life through social relationships and learning processes grounded in *adab* (ethical conduct). Consequently, integrating pesantren local perspectives into Arabic language learning can enrich GCE by introducing non-Western and faith-based viewpoints that have thus far been underrepresented in global educational discourse.

Addressing the Research Questions

The first research question, concerning the relevance of GCE to Arabic language learning in pesantren, can be addressed by emphasizing that language learning plays a vital role in developing global awareness through meaning-making and cultural interaction. Arabic, with its religious and international dimensions, is particularly well positioned to foster intercultural understanding and universal human values.

The second research question, which focuses on pesantren local wisdom values, highlights that principles such as moderation, tolerance, solidarity, and ethical dialogue are essential elements that can be incorporated into Arabic language instruction. These values possess not only local relevance but also global resonance within the GCE framework.

The third research question, related to the integrative framework, is addressed through a conceptual model that positions Arabic language learning as a bridge between pesantren local values and the objectives of GCE. This model underscores that the integration of local and global dimensions can be pursued in a dialogical and mutually enriching manner.

Theoretical Implications

From a theoretical perspective, this study contributes to a shift in language education scholarship by moving the focus of Arabic language teaching from classical linguistic techniques toward a transformational approach that emphasizes values and global awareness.

Moreover, this study enriches the GCE literature by introducing *pesantren* as an alternative educational context characterized by strong local values. In addition, the findings reinforce the view that global citizenship need not be detached from religious and local cultural identities. On the contrary, such identities can provide a solid foundation for cultivating ethical and integrated global awareness (Banks, 2017).

Practical Implications

Although this study is theoretical in nature, its findings offer practical implications for curriculum development and Arabic language pedagogy in *pesantren*. Arabic language teachers can integrate global issues and local wisdom values into lesson planning, classroom discussions, and social project-based learning activities. This approach enables santri to develop language proficiency while simultaneously enhancing their global awareness.

Study Limitations

Several limitations of this study should be acknowledged. First, as a literature-based study, it does not provide empirical data to directly test the effectiveness of the proposed integrative model. Second, the study focuses exclusively on the Indonesian *pesantren* context; therefore, the applicability of its findings to Islamic educational institutions in other countries should be approached with caution. These limitations point to opportunities for future research employing empirical and comparative methodologies.

Findings

Summary of Literature Review Findings

Through thematic analysis of the relevant literature, it was revealed that Arabic language teaching, *pesantren* local wisdom, and Global Citizenship Education (GCE) share significant conceptual connections, although they are often treated as separate domains within academic discourse. These findings indicate strong potential for integrating *pesantren* local values with GCE principles through Arabic language instruction.

Overall, the literature review findings can be categorized into four main areas: (1) orientations in Arabic language learning; (2) characteristics of *pesantren* local wisdom; (3) core aspects of Global Citizenship Education; and (4) approaches to integrating local and global dimensions in language education.

Orientations of Arabic Language Learning in the Literature

The literature indicates that Arabic language instruction within Islamic educational contexts particularly in *pesantren* primarily emphasizes mastery of linguistic structures and comprehension of classical religious texts (Al-Batal, 2017; Madkur, 2018). This approach focuses heavily on *nahw* (syntax) and *şarf* (morphology), as well as reading and interpreting *turath* texts.

Nevertheless, recent studies suggest a gradual shift toward more communicative and context-based approaches, although their implementation remains limited (Richards, 2017). At a global level, language learning is increasingly recognized as a crucial means of fostering intercultural competence and global awareness (Byram, 2008).

These findings highlight that, at least theoretically, Arabic language learning has the potential to transcend its traditional role, particularly when connected to global values and issues.

Identification of Pesantren Local Wisdom Values

The literature review reveals a range of local wisdom values that consistently emerge in studies of *pesantren*. These values include religious moderation (*tawassuth*), tolerance

(*tasamuh*), balance (*tawazun*), deliberation (*musyawarah*), simplicity, and social solidarity (Dhofier, 2011; Azra, 2012).

These values are not merely normative ideals but are embedded in educational practices and the everyday lives of *santri*. The literature demonstrates that *pesantren* function as social environments that cultivate dialogical ethics, respect for diversity, and social responsibility (Banks, 2017).

These findings affirm that *pesantren* local wisdom constitutes an important source of values that can be meaningfully connected to the global education agenda, particularly in fostering inclusive and empathetic attitudes.

Relevant Aspects of Global Citizenship Education

The literature on Global Citizenship Education consistently identifies three core aspects: cognitive, socio-emotional, and behavioral dimensions (UNESCO, 2015). The cognitive dimension relates to understanding global issues and their connections to local contexts. The socio-emotional dimension encompasses empathy, solidarity, and respect for diversity, while the behavioral dimension emphasizes active engagement and ethical action in social life.

The literature also underscores the importance of implementing GCE through contextualized approaches to avoid homogenized and ahistorical applications (Andreotti, 2014). Consequently, local values are regarded as essential components in decentralizing the concept of global citizenship.

These findings suggest that GCE principles are adaptive and applicable across diverse educational contexts, including *pesantren*.

Mapping the Alignment between Local Wisdom Values and GCE Dimensions

One significant finding of the literature analysis is the conceptual alignment between *pesantren* local wisdom values and the dimensions of GCE. For instance, moderation and tolerance align closely with the socio-emotional dimension of GCE, which emphasizes empathy and respect for diversity. Practices such as *musyawarah* and social solidarity reflect the behavioral dimension of GCE, focusing on participation and shared responsibility. Table 1 presents a thematic synthesis of the relationship between *pesantren* local wisdom values and GCE dimensions.

Table 1. Alignment between *Pesantren* Local Wisdom Values and Global Citizenship Education Dimensions

<i>Pesantren</i> Local Wisdom Values	GCE Dimension	Implications for Arabic Language Learning
<i>Tawassuth</i> (moderation)	Socio-emotional	Fostering openness in textual discussions
<i>Tasamuh</i> (tolerance)	Socio-emotional	Respecting diversity of interpretations
<i>Musyawarah</i> (deliberation)	Behavioral	Dialogic and collaborative learning practices
Social solidarity	Behavioral	Social project-based learning
Ethical <i>adab</i>	Cognitive affective	& Development of ethical language awareness

This table indicates that the incorporation of local values into Arabic language instruction has the potential to enhance the structured achievement of GCE objectives.

Patterns of Integrating Local Wisdom–Based Arabic Language Instruction

The literature review identifies several patterns of integrating local and global dimensions in language education. First, content-based integration involves the use of locally grounded texts and themes as language learning materials. Second, method-based integration emphasizes instructional strategies that reflect local values, such as deliberation and cooperation. Third, goal-oriented integration focuses on character formation and global awareness as central objectives of language learning (Kramsch, 1998).

Within the *pesantren* context, Arabic language instruction has the opportunity to adopt all three patterns by drawing upon existing scholarly traditions and social practices. The findings indicate that *pesantren* possess the cultural infrastructure necessary to support the integration of language education and GCE.

Descriptive Conceptual Model of Integration

Synthesizing the findings reveals a descriptive conceptual model that positions Arabic language instruction as a bridge between *pesantren* local wisdom and Global Citizenship Education. In this model, local wisdom functions as a source of values and contextual grounding, while GCE serves as the overarching educational goal. Arabic language instruction operates as the pedagogical medium that connects these two dimensions.

Although this model remains descriptive and conceptual and has not yet been empirically tested, the literature review suggests that it rests on a strong theoretical foundation and is highly relevant to the *pesantren* context.

CONCLUSION

This article demonstrates that Arabic language learning in *pesantren* holds strategic potential to contribute meaningfully to the advancement of Global Citizenship Education (GCE) when developed through a contextual, local wisdom-based approach. Through a comprehensive literature review, the study reveals a strong conceptual alignment between *pesantren* values—such as moderation, tolerance, deliberation, and ethical *adab*—and the cognitive, socio-emotional, and behavioral dimensions of GCE. In this regard, Arabic language learning can function as a transformative medium that connects *santri*'s local identities with ethical and inclusive global awareness.

The practical implication of this study lies in the need to develop Arabic language curricula and pedagogical approaches in *pesantren* that extend beyond linguistic mastery to encompass character formation and global responsibility. At the same time, the conceptual nature of this study opens avenues for future empirical research—such as case studies or classroom action research—to test and refine the proposed integrative model. Accordingly, this article is expected to serve as an initial reference for the development of local wisdom-based Arabic language learning within the perspective of Global Citizenship Education, particularly in the context of Islamic education.

REFERENCES

- Al-Batal, M. (2017). Arabic as one language: Integrating dialect in the Arabic language curriculum. Georgetown University Press.
- Andreotti, V. (2014). Critical literacy: Theories and practices in development education. Palgrave Macmillan.
- Azra, A. (2012). Pendidikan Islam: Tradisi dan modernisasi di tengah tantangan milenium III. Kencana.
- Banks, J. A. (2015). Cultural diversity and education. Routledge Handbook of Multicultural Education. Routledge.
- Banks, J. A. (2017). Diversity and citizenship education: Global perspectives. Jossey-Bass.

- Braun, V., & Clarke, V. (2006). Using thematic analysis in psychology. *Qualitative Research in Psychology*, 3(2), 77–101. <https://doi.org/10.1191/1478088706qp063oa>
- Byram, M. (2008). From foreign language education to education for intercultural citizenship. *Multilingual Matters*.
- Dhofier, Z. (2011). Tradisi pesantren: Studi tentang pandangan hidup kiai. LP3ES.
- Gaudelli, W. (2016). *Global citizenship education: Everyday transcendence*. Routledge.
- Geertz, C. (1983). *Local knowledge: Further essays in interpretive anthropology*. Basic Books.
- Hefner, R. W. (2011). *Civil Islam and the politics of democratization in Indonesia*. Princeton University Press.
- Holliday, A. (2011). *Intercultural communication and ideology*. Sage.
- Kramsch, C. (1998). *Language and culture*. Oxford University Press.
- Kymlicka, W. (2010). *Multicultural citizenship*. Oxford University Press.
- Madkur, A. (2018). Teaching Arabic as a foreign language: Issues and perspectives. *Journal of Arabic Linguistics*, 12(1), 45–62.
- Oxley, L., & Morris, P. (2013). Global citizenship: A typology for distinguishing its multiple conceptions. *British Journal of Educational Studies*, 61(3), 301–325. <https://doi.org/10.1080/00071005.2013.798393>
- Piller, I. (2016). *Linguistic diversity and social justice*. Oxford University Press.
- Richards, J. C. (2017). *Curriculum development in language teaching*. Cambridge University Press.
- Risager, K. (2007). *Language and culture pedagogy*. Multilingual Matters.
- Robertson, R. (1995). Glocalization: Time-space and homogeneity-heterogeneity. In M. Featherstone et al. (Eds.), *Global modernities* (pp. 25–44). Sage.
- Snyder, H. (2019). Literature review as a research methodology. *Journal of Business Research*, 104, 333–339. <https://doi.org/10.1016/j.jbusres.2019.07.039>
- Tilbury, D. (2011). Education for sustainable development. *Journal of Education for Sustainable Development*, 5(2), 133–143.
- UNESCO. (2015). *Global citizenship education: Topics and learning objectives*. UNESCO Publishing.
- UNESCO. (2017). *Education for sustainable development goals: Learning objectives*. UNESCO Publishing.
- Xiao, Y., & Watson, M. (2019). Guidance on conducting a systematic literature review. *Journal of Planning Education and Research*, 39(1), 93–112. <https://doi.org/10.1177/0739456X17723971>