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Scientometrics of Language Policy in Sustaining Arabic Learning in Indonesia

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Abstract

This study analyzes the evolution of Arabic language policy in Indonesia, with a focus on its historical and political dimensions to assess the sustainability of Arabic language education. It highlights five major curriculum revisions in the post-reform era, each aimed at improving the quality of Arabic instruction nationwide. Employing Norman Fairclough's Critical Discourse Analysis (CDA), the research traces the historical trajectory of Arabic language teaching from the Dutch East Indies period to the present day. The findings reveal significant shifts in Arabic language policy since the reform era, underscoring the government's continued efforts to enhance the quality and consistency of Arabic education. The political landscape plays a pivotal role in shaping how students' language proficiency is classified, determining the goals of Arabic language instruction, and reinforcing its role as a core component of religious identity. The study concludes that further investigation is necessary to deepen understanding of Arabic language policy in Indonesia. Based on bibliometric analysis, it recommends that future scholars expand research on language education policy to enrich the existing body of literature.

Keywords: Language Policy, Sustainability of Arabic Learning, Scientometrics

A. Introduction

The study of Arabic language learning is always interesting to discuss, even though scholars and academics continue to discuss it. Especially when the study of Arabic is related to Arabic language policy or Arabic language politics in Indonesia. The Indonesian government has designated Arabic as the language of the Islamic religion and a foreign language in

Indonesia. If it is said that Arabic is the language of the Islamic religion, then the consequence is that to understand Islamic religious sciences you are required to master Arabic. Because the sources of Islamic religious knowledge are written in Arabic. So, Muslim students in Indonesia are required to learn Arabic in all educational units. However, if it is said that Arabic is a foreign language, then the consequence is that Arabic is positioned as a communication tool and not as a prerequisite for understanding Islamic religious sciences (Muradi, 2013). So, all students in Indonesia must learn Arabic regardless of their religious background so that they can carry out international relations with the Arab nation.

This study highlights the Arabic language policy in Indonesia. If the goal of learning Arabic is to understand Islamic teachings, then Arabic will always be a mandatory subject in madrasas and schools. However, if the aim of learning Arabic is to improve students' Arabic language skills, then the position of Arabic depends on the language policy. Political influence is very strong in determining its existence in the future. We cannot possibly think that the government will eliminate Arabic language learning in Indonesia, because Islam and Arabic are like two sides of a coin that cannot be separated (Lukens-Bull, 2001). However, we have to think about the sustainability of Arabic language learning in Indonesia so that it continues to exist and is studied as a mandatory subject in schools and universities. To this day, Arabic is only studied in madrasas from *Madrasah Ibtidaiyah* (MI) to *Madrasah Aliyah* (MA), in public schools, Arabic is only an optional foreign subject at high school level. This contrasts with English policy which is taught in all educational institutions from Islamic boarding schools, madrasas and public schools, to universities (Nisa', 2018; Uyuni et al., 2024).

The above phenomenon is a reality that has been going on for a long time. Arabic language policy determines the development of the Arabic language. According to Chaer & Agustina (2004), the development of the Arabic language is influenced by internal and external factors. Internal factors are factors that originate from the Arabic language itself, such as language elements. Meanwhile, external factors relate to elements outside of language such as economics, religion, and social, political, and technological progress. According to Azra (1998), Muslims' weakness in technological developments is one of the factors causing Arabic to lag in Indonesia compared to other international languages such as English and Mandarin. Students' interest in Arabic is decreasing and many Muslim scholars cannot speak Arabic. This Arabic language policy has direct implications for the learning and teaching process in Indonesia because teachers follow central government policies as guidelines for implementing learning in schools and universities.

Several terms are close in meaning to language policy, including language politics and

language planning. Both language policy, language politics, and language planning each lead to the same understanding, or at least have closeness in understanding. Language policy is born from a language political process that involves various social interests and values to promote the systematic use, maintenance, and development of language (Spolsky, 2004). There are no standard terms for these two terms due to two things, first: the study of language policy is relatively new so each researcher is still trying to explain it according to their experience and understanding, second: there are differences in the philosophical basis for conducting linguistic studies, European linguistic experts tend to use language politics, while in America they prefer the term language planning. The term language planning became known in 1950s in the field of sociolinguistics (Deumert, 2006). This knowledge continues to be studied and discussed along with developments in science and technology.

In Indonesia, the close relationship between Indonesian people and Arabic does not only come down to the influence of language borrowing; the two also have a religious-ideological relationship. Because the majority of Indonesia's population is Muslim, Arabic has been studied for generations as a religious language such as praying, reading the Qur'an, etc (Arifin et al., 2023). Arabic language policy in Indonesia is a strategic step to strengthen religious identity, improve the quality of Islamic religious education, and expand international relations. Politically, the Indonesian government has established a policy of Arabic that plays a key role in the Islamic religion. Thus, teaching Arabic in schools and Islamic educational institutions is an integral part of efforts to strengthen understanding of Islamic religious teachings and religious values (Azra, 2000). Apart from that, Arabic language policy also has important implications in the context of international relations. Indonesia, as a country with the second largest Muslim population in the world, can utilize Arabic language skills as an effective diplomatic tool in various international forums, especially in the Arab world and Muslim-majority countries. Mastery of Arabic can facilitate better communication, expand diplomatic networks, and strengthen cooperation in the political, economic, and socio-cultural fields between Indonesia and other Islamic countries.

Even though Arabic has a significant position in culture and religion in Indonesia, there is a gap between the importance of Arabic language studies and the amount of literature discussing Arabic language policy, Arabic language planning, or Arabic language politics written by Indonesian academics and scholars. The lack of literature on these three aspects may be caused by several factors. One is a greater focus on teaching Arabic as a language of religion or Islamic studies than on aspects related to language policy, planning, or politics. Apart from that, there is also a lack of awareness of the importance of understanding and analyzing these issues among Indonesian academics and scholars. However, with the increasing interest in

linguistic studies, sociolinguistics, and language policy and politics in Indonesia, it is hoped that there will be an increase in the production of literature discussing these aspects in the Arabic language context. This can help in better understanding the dynamics of Arabic language use in Indonesia and its potential political and social implications.

In recent years, the author discovered several literature about Arabic language policy, Arabic language politics, and language planning. Ahmad Muradi's study recommends four things to maintain the existence of the Arabic language: caring about the development of the Arabic language, grounding the Arabic language, feeling like you own the Arabic language, and showing your existence with the Arabic language (Muradi et al., 2021). Inmaculada carries out Arabic language outreach for Moroccan immigrants in Spain to maintain their linguistic identity (García-Sánchez, 2010). Heather explores the policy of the Arabization process (*ta'rib*) for the Sudanese people as an effort to spread the Arabic language throughout Sudan (Sharkey, 2008). As well as several studies written in Indonesian by Putra & Sholihah, (2020) and Nisa', (2018). Based on the above explanation, the novelty of this study lies in its focus on Arabic language policy in Indonesia, as previous research has not explored this issue in detail. This study aims to analyze Arabic language policy in relation to curriculum changes from the post-reform era to the present, from both historical and political perspectives, in order to examine the sustainability of Arabic language learning in Indonesia.

B. Method

This study adopts a pragmatic paradigm within the category of policy research, as it seeks to analyze Arabic language policy in Indonesia within historical and political contexts. The research employs historical and political approaches, utilizing Fairclough, (1995) Critical Discourse Analysis (CDA) to examine the trajectory of Arabic language policy in Indonesia. Fairclough, (1995) views language as both shaping and being shaped by social structures, making this analysis instrumental in uncovering the ideological underpinnings of language policies.

The historical approach is applied to examine Arabic language education policies in Indonesia from a post-reform era perspective, while the political approach is used to assess the impact of these policies. This consideration is essential, as societal attitudes toward the Arabic language are heavily influenced by political decisions.

Fairclough (1995) categorizes discourse analysis into three dimensions: a) Text, which serves as a representational form embedded with specific ideologies. This dimension is analyzed linguistically to reveal how reality is constructed within policy texts. b) Discourse practice, which focuses on the process of text production and its relation to the experiences,

habits, and social conditions of policymakers. c) Socio-cultural practice, which links policy texts to broader situational, cultural, and political contexts that shape their existence.

Data collection was conducted through observation and an in-depth review of Arabic language policy documents from the initial introduction of Arabic in Indonesia to the present, as outlined in the national curriculum. Additionally, relevant literature was examined to enhance the scope and depth of the research data. Following data collection, analysis was conducted using two primary approaches: a) Fairclough's Critical Discourse Analysis (CDA): Arabic language policy data from the curriculum was analyzed through the three CDA dimensions to identify policy directions and ideological implications. b) Scientometric using Biblioshiny R: To strengthen the study, bibliometric analysis with Biblioshiny was employed to map the development of language policy research over the past five years at both national and global levels. This analysis helps identify research trends, publication patterns, and gaps in the study of Arabic language policy in Indonesia. The meta-analysis offers a broader perspective on the urgency and future trajectory of Arabic language policy research.

C. Result and Discussion

Arabic Language Policy in Indonesia in Historical and Political Aspects

History of Arabic language policy in Indonesia began with the arrival of Islam to Indonesia in the 7th-century. Muslim communities learn Arabic solely as a tool to learn and deepen Islamic studies. An important confirmation from this history is that the presence of Islam not only brought religion but also brought science. Religion as norms and doctrines that must be obeyed by its adherents on the one hand and the other hand also brings science so that Muslims can be religious comfortably. Therefore, Islamic religious studies in Indonesia are closely related to Arabic language lessons. As stated in the initial section, the source of Islamic teachings is the Koran and Sunnah, which are all in Arabic (Satrio, 2018). To be able to understand both (the Qur'an and the Sunnah), Arabic language skills are needed. In general, Arabic language teaching refers to three orientations: instrumental orientation, identification orientation, and travel and cultural orientation (Husseinali, 2006). All three are used according to the needs of Arabic language students; instrumental orientation for short-term needs, identification orientation to know Arabic in more detail linguistically and in its teaching, and finally to know Arabic culture in more depth.

For Indonesian Muslims, Arabic is no longer foreign because it is one of the mandatory subjects taught in educational institutions from elementary to tertiary level, both in Islamic universities and in general universities. The language policy above refers to the fact that Arabic is an international language that has been an official language of the UN since 1973, alongside

English, French, Spanish, Russian, and Chinese. Arabic is also the national and official language of 21 countries in West Asia and North Africa, from Iraq in the East to Morocco in the West. In addition, Arabic has become the official language in other organizations such as the Arab League, the Islamic Conference, and the African Union (Johansson-Nogués, 2020). This means that the position of the Arabic language on an international scale has been established for a long time, not only referring to religious matters but more broadly to matters of business, cooperation, and politics.

Initially, Arabic in Indonesia was taught by teachers with a religious science approach, not just linguistics. Locations that become places of study can be suraus, mosques, Islamic boarding schools, or madrasas. This tradition developed from Aceh to Gorontalo. Not only in Indonesia, but also on the Malaysian peninsula, and even the area that was previously called the Archipelago. Interestingly, Islamic kingdoms facilitated religious studies by including Arabic as the basic curriculum. In Aceh, for example, there were eight Islamic kingdoms, but the level of educational institutions was the same. At that time, every village provided a basic education program called *Meunasah* and every mosque provided secondary education called *Rangkang*, further education programs called *dayang*, were found in every *Naggroe* or the *Uleebalang* region, and *Dayah Teungku Chik*. The diploma program is given at the government center. University education programs were provided at Jami'ah Baiturrahman in Banda Aceh, which was later transferred to the Baiturrahman Grand Mosque by Sultan Iskandar Muda, and was also used as a center for knowledge activities. From this information, Arabic language teaching is given at the *dayang* or even *Rangkang* level (Kusuma, 2015).

In Indonesia, the policy objectives for learning Arabic have been different between Islamic-based schools (starting from *madrasah ibtidaiyah* level - universities) and public schools (starting from elementary schools - universities). This difference occurred in 1994 between the Department of Religion and the Department of National Education. The Ministry of Religion has designated Arabic as a compulsory subject in madrasas while the Ministry of National Education has made Arabic an optional foreign language subject in public schools. Apart from that, the aim of learning Arabic in madrasas is as a tool for studying religious knowledge, while in public schools Arabic is studied to improve speaking skills. However, the two institutions made a joint policy in 1994 regarding Arabic language learning in SMA under the auspices of the Ministry of National Education and MA under the auspices of the Ministry of Religion.

As time progressed, the Arabic language learning policy from both departments had similarities. The SMU 1994 and MA 1996 curriculum explains the orientation of learning

Arabic directed at the mastery of language skills: listening, speaking, reading, and writing. While the material of language elements such as vocabulary, sounds, and word structure is taught flexibly, it does not have to be in the classroom and according to the lesson schedule but can be done separately. This policy lasted until the publication of the new curriculum in 2004 which included language skills material and language elements with a communicative orientation known as the competency-based curriculum (KBK). The characteristics of KBK are prepared to achieve students' basic Arabic language skills (*istima'*, *kalam*, *qira'ah*, and *kitabah*) which are supported by linguistic elements (*ashwat*, *mufradat*, and *qawaid*) (Rosyidi, 2014).

The Arabic language policy changed again with the emergence of the Education Unit Level Curriculum (KTSP) with Graduate Competency Standards and Content Standards through Minister of Religion Regulation No: 2 of 2008. In this policy, the development of the Arabic language was carried out by madrasahs according to the needs of the madrasah. However, the time for learning Arabic is only 2 meetings a week with a duration of 45 minutes. There is a very short time to teach four language skills, so it is unlikely that students will be able to master these skills. Five years later, the Arabic language policy changed again with the implementation of the 2013 curriculum. In 2014, the government issued a Decree of the Minister of Religion (KMA) number 165 of 2014 concerning the 2013 Madrasah Curriculum Guidelines for PAI and Arabic subjects, and it began to be implemented in the 2014/2015 academic year. The characteristics of the 2013 curriculum in teaching Arabic emphasize a scientific approach by assessing cognitive aspects, affective aspects, and psychomotor aspects (Jumhana & Maksum, 2021).

For reasons of adapting current developments to the demands of the 21st century, in 2019 the Ministry of Religion through KMA Number 183 of 2019 issued a policy for implementing the Arabic language curriculum in madrasahs which emphasizes improving the substance of Arabic language material by 21st-century lifestyles to create graduates reliable and ready to compete globally. Thus, it is hoped that this policy can encourage learning in madrasahs to become more dynamic, creative, and innovative. As a new curriculum, this curriculum is based on a language learning approach. However, this curriculum is not equipped with academic texts on philosophical and theoretical foundations. It is hoped that this philosophical and theoretical basis will be able to change the mindset of teaching Arabic in madrasahs, and this policy change also requires changes in the textbooks used (Cahyani et al., 2023). Without these academic texts, it is feared that Arabic language teachers will not understand the basic theories, concepts, and implementation of the curriculum in the field, which will create a gap between government policy and its implementation in learning (Jumhana & Maksum, 2021).

In 2022, the government made a new policy on Arabic in the *Kurikulum Merdeka*. This curriculum change reflects efforts to strengthen Arabic language teaching as an integral part of the national education system. If you look at it, there are several changes in this curriculum compared to the previous curriculum. For example, in the objective aspect: Arabic language skills are expected to be a global communication tool and to explore religion from authentic sources. In the competency aspect, this curriculum emphasizes three competencies: language competence (*al-kifāyah al-lughawīyyah*), communicative competence (*al-kifāyah al-itīṣaliyyah*), and cultural competence (*al-kifāyah al-ṣaqafīyyah*). In the aspect of language skills, there are additional viewing and presenting skills that students must have, namely listening, speaking, reading, viewing, writing, and presenting. Meanwhile, there are no changes to the language elements. Apart from the aspects above, the Arabic language learning approach used is genre-based, aimed at helping students develop effective Arabic communication competencies in various contexts and situations (Abdel-Malek, 2020). Politically, the policy classifies students' abilities at the level of educational units, learning objectives, and the position of Arabic in religious identity.

Based on the explanation above, the author notes that there have been at least five changes to the Arabic language curriculum after reform (2004, 2008, 2013, 2019, 2022). Even though there was a previous curriculum (1994 curriculum). Changes to the Arabic language curriculum policy reflect the Indonesian government's commitment to increasing the sustainability of Arabic language learning in this country. This policy change emphasizes the importance of Arabic as a foreign language in the national education system, especially in the context of understanding the Islamic religion from authentic sources (Al Shlowiy, 2022). This policy change broadens the scope of Arabic language teaching by integrating it into the general curriculum. This means that Arabic is not only taught as a separate subject but is also integrated into various other subjects. In this way, learning Arabic becomes more contextual and helps students understand culture, history and religion. It is hoped that this contextual learning can increase students' interest and motivation in learning Arabic, as well as maintain the sustainability of Arabic language learning in Indonesia as a whole. This study strengthens the statement of Muradi (2013), Nisa' (2018), and Putra & Sholihah (2020) who explain that Arabic language education policy in Indonesia is influenced by language policy and language politics.

Mapping Map of the Arabic Language Policy in the Period 2019-2024

After conducting the analysis using the Biblioshiny application, the results revealed a total of 4,878 documents (as shown in figure 1) published over a five-year period (2019-2024) related to the topic of "language education policy." These documents include articles (3,847

documents), books (207), book chapters (887 documents), conference papers (53 documents), conference reviews (1 document), editorials (28 documents), errata (9 documents), and letters (1 document).

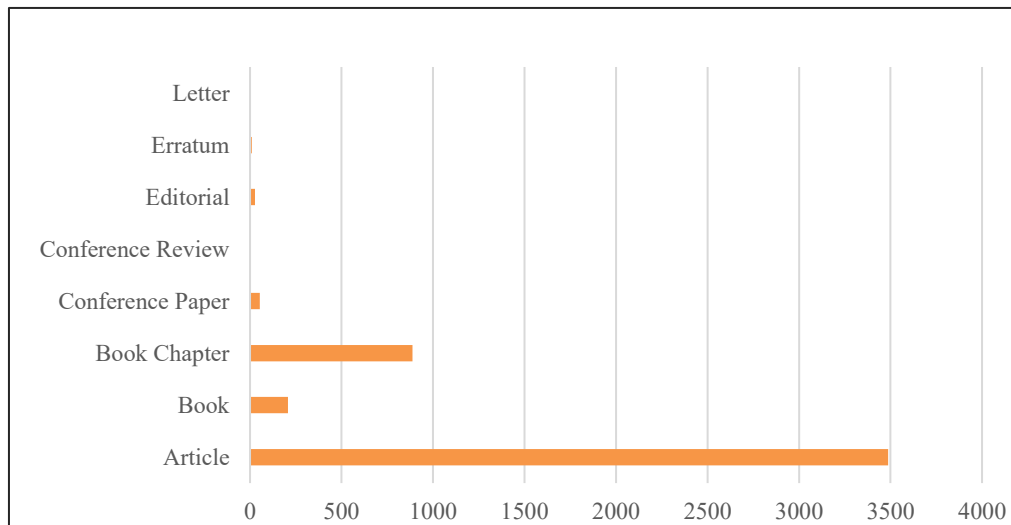


Figure 1. Type of Included Documents

In the following section, the author presents the findings from the bibliometric analysis, utilizing these 4,878 documents as the data sources (as depicted in Figure 1). This section will be organized into four main areas of analysis: (1) visualization of source results (highlighting the most relevant sources and their local impact), (2) authors (focusing on the most influential authors and their local impact), (3) documents (including Treemaps and Trend Topics), and (4) conceptual structure (represented by the Thematic Map).

Most Relevant Sources

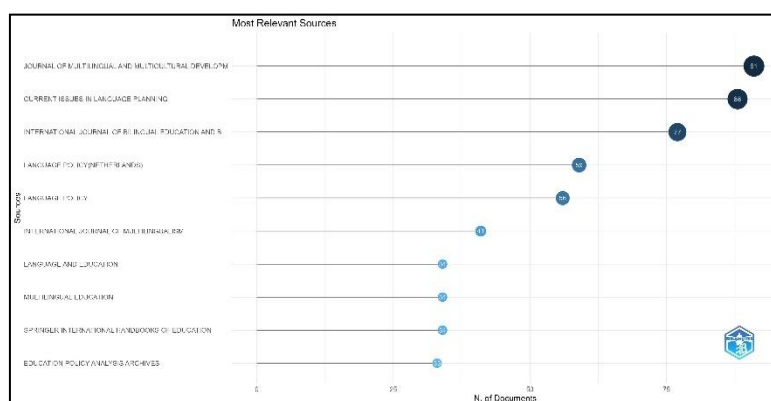


Figure 2. Most Relevant Source

After conducting a bibliometric analysis over a five-year period (2019-2024), the authors identified the ten most productive journals in publishing research related to the topic of “Language Education Policy,” as illustrated in Figure 2. The top journals, in order of productivity, include the Journal of Multilingual and Multicultural Development, Current Issues in Language Planning, International Journal of Bilingual Education, Language Policy

(Netherlands), Language Policy, International Journal of Multilingualism, Language and Education, Multilingual Education, Springer International Handbooks of Education, and Education Policy Analysis Archives.

Based on the visualization in the map, the top three journals leading in document production on the topic of “Language Education Policy” are the Journal of Multilingual and Multicultural Development, with 91 articles, followed by Current Issues in Language Planning with 88 articles, and International Journal of Bilingual Education and Bilingualism with 77 papers. Other notable journals include Language Policy (Netherlands) with 59 articles, Language Policy with 56 manuscripts, and International Journal of Multilingualism with 41 documents, among others.

Sources' Local Impact

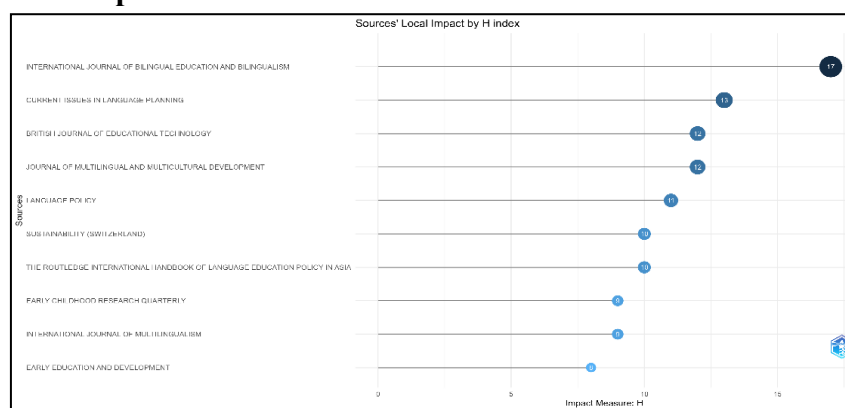


Figure 3. Source Local Impact

Next, the author examines the source of local impact visualization, which serves to identify the journals that have had the greatest influence on the study of “Language Education Policy,” as measured by the number of h-indexes a journal has. The h-index is defined as the maximum value of H such that each document published by the journal has been cited at least H times (Hirsch, 2005). According to the data presented in Figure 3, ten journals were identified as having the highest number of h-indexes in comparison to other sources.

The analysis reveals that the International Journal of Bilingual Education and Bilingualism ranked highest, with an h-index of 17, despite being third in overall productivity, as shown in Figure 2. Following this, the Journal of Current Issues in Language Planning scored 13, while both the British Journal of Educational Technology and the Journal of Multilingual and Multicultural Development each scored 12. Other prominent journals, such as Language Policy, Sustainability (Switzerland), and The Routledge International Handbook of Language Education Policy in Asia, also emerged as highly productive over the past five years (2019-2024).

Most Relevant Authors

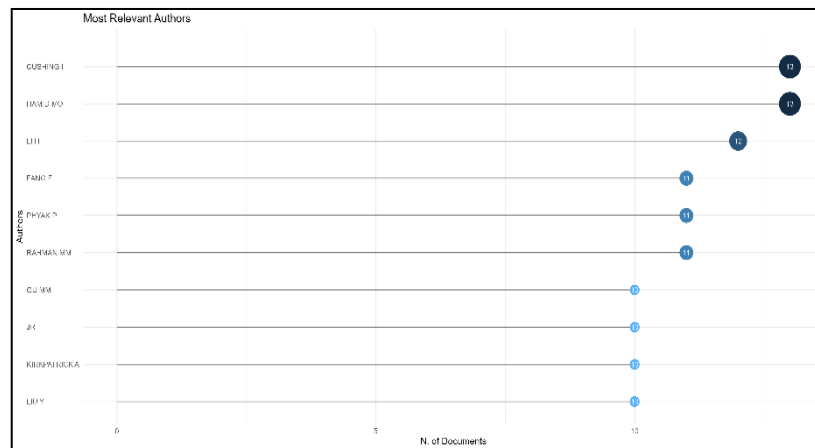


Figure 4. Most Relevance Authors

The mapping in this section (Figure 4) examines the authorship of the documents analyzed using the Biblioshiny application. Based on the analysis results shown in Figure 4, which visually maps the most prolific authors in the field of “Language Education Policy,” it reveals that the ten most productive authors are Cushing I, Hamid MO, Li H, Fang F, Phyak P, Rahman MM, Gu MM, JR, Kirkpatrick A, and Liu Y. According to the data in Figure 3, Cushing, (2024) and Karim et al., (2023) stand out as the most productive authors, each having produced 13 documents on the subject of language education policy, followed closely by Liang et al., (2024) with 12 documents. Additionally, authors such as Fang F, Phyak P, and Rahman MM have each contributed 11 documents, while Gu MM, JR, Kirkpatrick A, and Liu Y have each authored 10 documents over the past five years.

Authors’ Local Impact

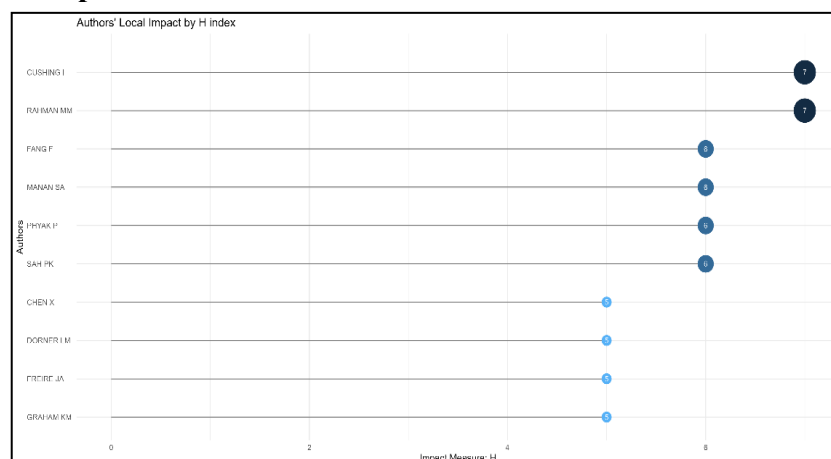


Figure 5. Authors’ Local Impact

The mapping visualized in Figure 5 shows several authors who have significant local impact based on their h-index values. The h-index value not only functions to see the activities of a journal but also functions to see the impact of an author in the development of a field of

science, with the increasing minimum number of documents an author cites by other authors. Based on the results of metadata analysis with the application Biblioshiny, it was found that the authors who had the best local impact were Cushing I and Rahman & Singh (2022) with a total h-index value of 7. Furthermore, there are four other authors such as Fang et al (2023), Manan et al (2024), Phyak (2024), Sah P.K, with a total h-index value of 6. In the bottom four of the ten authors in Figure 5, such as Chen et al (2023), Dorner et al (2023), Freire & Delavan (2021), Graham & Yeh (2023), with a total h-index value of 5.

Tree Map

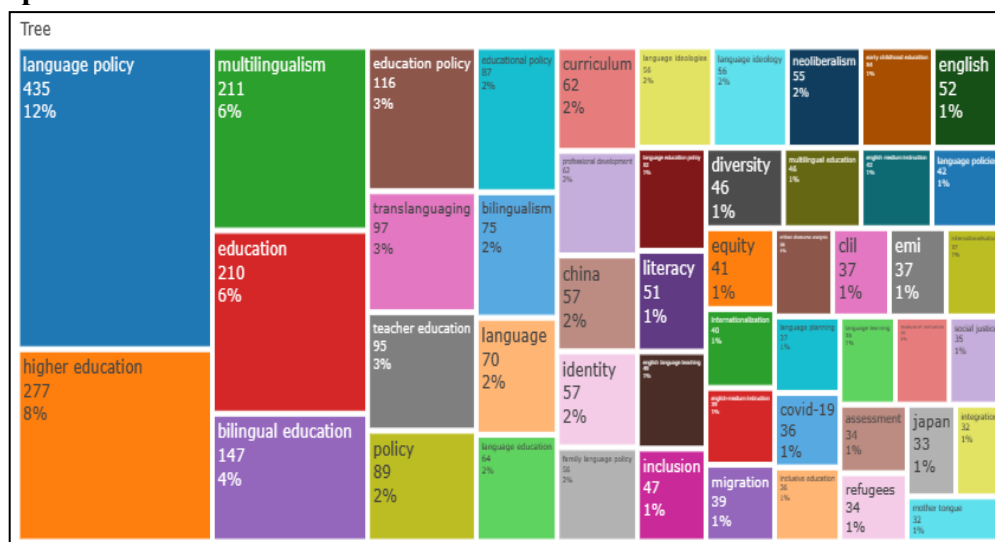


Figure 6. Tree Map

Next, this section presents the results of the bibliometric analysis using a Tree Map visualization model, which serves to identify trending research topics within the field of “Language Education Policy” over the past five years (2019-2024). This is done by examining the frequency of keyword occurrences in every document published by authors and academic journals. According to the visualization in Figure 6, the most prominent trending topic is “Language Policy,” with a frequency of 435 occurrences, accounting for 12% of all keywords displayed. Several studies are connected to this topic, such as Amanzhol et al (2023) research, which explores the attitudes of students in the Chemistry Program toward studying science in English. Another study by Al-Khawaldeh et al (2024) examines how Jordanian society, particularly bilinguals, can sustain the use of Modern Standard Arabic, and another investigates the role of school principals in dual language bilingual education (DLBE) programs to enhance enrollment, increase school choice, and improve performance on accountability measures.

Additionally, the topic of “Higher Education” also emerges prominently, with a total frequency of 227 occurrences, or 8%. Previous studies discussing this topic include research conducted in Ethiopia, which explored higher education policy statements and their interpretation within public university mission statements (Simie & McKinley, 2024). Another

study by Jeong and Lindemann investigates inclusion and its relationship to broader language policies in higher education, particularly in linguistically diverse workplaces (Jeong & Lindemann, 2024). Further, Cowling’s research reviews the benefits and limitations of ChatGPT, artificial intelligence (AI), and large language models (LLMs) for both undergraduate and graduate research supervision (Cowling et al., 2023).

Other frequently discussed topics include “Multilingualism,” with a total frequency of 211 (6%), followed by “Education,” which occurred 210 times (6%), and “Bilingual Education,” which appeared 147 times (4%). Additionally, “Education Policy” (116 occurrences, 3%), “Translanguaging” (97 occurrences, 3%), and “Teacher Education” (95 occurrences, 3%) are also notable keywords. These findings offer a comprehensive view of the evolving trends in the field of “Language Education Policy” and highlight significant areas for further academic exploration.

Trend Topics

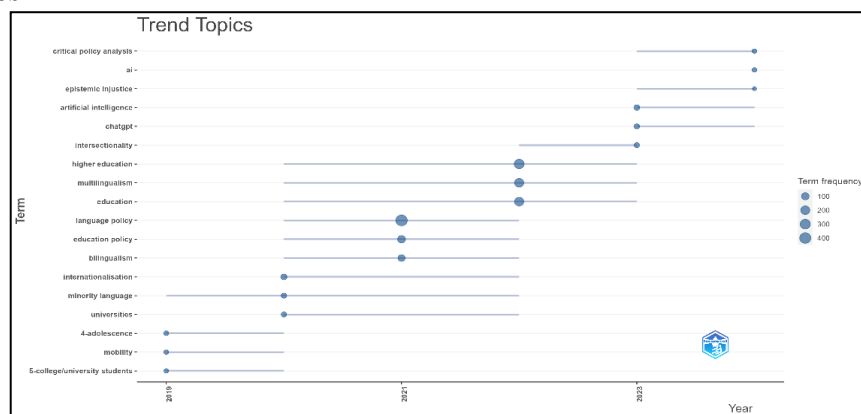


Figure 7. Trend Topics

In Figure 7 above, 18 keywords associated with the trending topic “Language Education Policy” from 2019 to 2024 are presented. The frequency of each keyword is indicated by the size of the circle next to the map. The trend that first emerged, from 2019 to 2020, focused on “Adolescents, Mobility, and College or University Students.” Additionally, the topic of “Minority Language” also appeared in the same period and continued to be discussed through 2022.

New topics that emerged more recently, particularly in 2023, include “Critical Policy Analysis, Artificial Intelligence, Epistemic Injustice, and Chat-GPT” each appearing 8 times. Several topics, which gained traction in 2020, have faded from discussions by 2022, such as “Language Policy, Education Policy, Bilingualism, and Internationalization.” Similarly, keywords like “Higher Education, Multilingualism, and Bilingualism” which gained attention in 2020, have ceased to be prominent by 2023. Lastly, the term “Intersectionality” emerged in 2022 and concluded its relevance in 2023.

Thematic Map

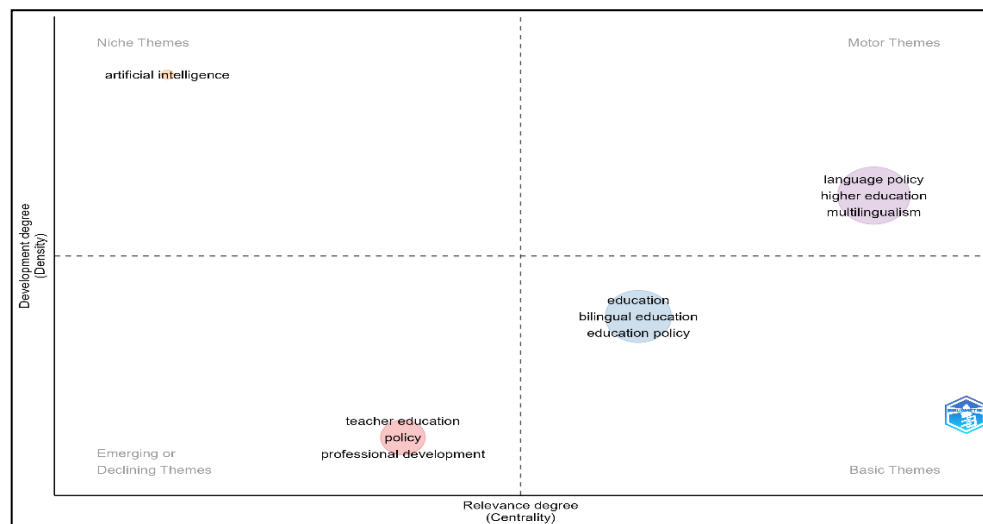


Figure 8. Thematic Map

The Niche Themes, Motor Themes, Emerging or Declining Themes, and Basic Themes quadrants represent a thematic mapping based on density and centrality, as illustrated in Figure 8. Utilizing the Biblioshiny application, all reference titles related to the research topic were analyzed using a semi-automated algorithm. Keyword clusters positioned closer to the density axis (on the left) indicate that the topic has been extensively discussed in the analyzed documents. Conversely, keyword clusters situated near the centrality axis (bottom right) suggest that the topic has had a significant impact on the development of Language Education Policy research. The bibliometric analysis results reveal several clusters within each quadrant:

First, Niche Themes: This quadrant contains a single cluster, consisting of the topic “Artificial Intelligence.” The close proximity of this cluster to the density axis suggests that while this topic has been widely explored in documents related to Language Education Policy, it has not played a major role in shaping the field between 2019 and 2024.

Second, Motor Themes: Located in the upper-right quadrant, this category contains only one cluster, encompassing the keywords “Language Policy, Higher Education, Multilingualism, Translanguaging, Bilingualism, Language Education, China, Family Language Policy, Language Ideologies, and Language Ideology.” These topics have been extensively studied and have exerted a significant influence on the evolution of Language Education Policy research.

Third, Emerging or Declining Themes: Positioned in the lower-left quadrant, this category includes keywords such as “Teacher Education, Policy, Professional Development, Assessment, and English Learners.” These topics are relatively underexplored and do not have a significant impact on the development of Language Education Policy research. Given their distance from both the density and centrality axes, these keywords may represent either emerging trends or areas of research that are gradually declining in relevance.

Fourth, Basic Themes: Situated in the lower-right quadrant, this category consists of a single cluster containing the keywords “Education, Bilingual Education, Education Policy, Educational Policy, Language, Curriculum, Identity, Early Childhood Education, Literacy, and Inclusion.” While these topics have a profound influence on Language Education Policy research, they remain underrepresented in academic literature due to their relatively low frequency in related publications.

Based on the thematic mapping presented in Figure 8, it can be concluded that topics in the Emerging or Declining Themes and Basic Themes quadrants highlight potential research gaps that warrant further exploration. In contrast, themes within the Niche Themes and Motor Themes quadrants represent trending areas in Language Education Policy research between 2019 and 2024.

Through the analysis results above, it can be concluded that the two approaches, CDA Fairclough and Scientometric Analysis using Biblioshiny R, provide complementary insights into Arabic language policy in Indonesia. In the CDA analysis, the primary focus is on uncovering the ideology and historical context behind Arabic language policy, where the policy changes reflect a shift in orientation from being a tool for religious study to a more inclusive policy connected to globalization. Arabic language policy in Indonesia, initially confined to Islamic religious education, is now increasingly seen as a tool that plays a role in strengthening social and political identity, as well as enhancing Indonesia's position in the international arena. The policy changes from 1994 to 2022, which integrate Arabic into the national education curriculum, demonstrate efforts to make it a global language used in various fields, including diplomacy, economics, and international cooperation.

Meanwhile, the Scientometric Analysis using Biblioshiny R offers a different perspective by highlighting trends in language policy research quantitatively from 2019 to 2024. This analysis reveals that Arabic language policy is part of a major topic in global academic research, with Language Policy being the dominant theme, reflecting the importance of language policy in various contexts. Additionally, emerging topics such as Artificial Intelligence (AI) as discussed by Bannister et al (2024) and Marbun (2024) and Epistemic Injustice as highlighted by Dong & Han (2023) and Phyak (2024) demonstrate significant shifts in research focus, with increasing studies exploring the impact of technology and social justice on language policy. For example, the use of AI in language learning shows the potential for adapting language education to individual needs, while Epistemic Injustice addresses issues of inequality in access to knowledge related to language policy, especially for minority or less dominant language groups.

Overall, these two approaches provide complementary insights into Arabic language policy. CDA reveals how this policy is related to ideology and social identity, while Biblioshiny R offers a quantitative overview of emerging global research trends. CDA emphasizes the political and social dimensions of Arabic language policy, while Biblioshiny shows shifts in research trends that incorporate technology and social justice in the study of language policy. The combination of both analyses illustrates that Arabic language policy in Indonesia not only impacts the realm of education and religion but also plays a significant role in globalization, technology, and the emerging social issues.

D. Conclusion

The findings of this study confirm that Arabic language learning in Indonesia is deeply intertwined with political decisions, tracing back to the Dutch East Indies government and continuing to evolve today. Historically, Arabic language policy in Indonesia has undergone continuous changes, reflecting the government's commitment to enhancing the quality of Arabic language education. Since the post-reform era alone, the Arabic language curriculum has been revised five times, including in 2004, 2008, 2013, 2019, and most recently in 2022 with the introduction of the *Kurikulum Merdeka*. These policy shifts indicate an ongoing effort to refine and contextualize Arabic language education in response to contemporary educational needs. Politically, Arabic language policy plays a crucial role in shaping students' proficiency levels, defining learning objectives, and reinforcing Arabic as an integral part of Islamic identity. Each curriculum revision represents a strategic enhancement aimed at ensuring that Arabic language instruction remains relevant and effective, equipping students with linguistic competence for communication and access to authentic Islamic sources.

Furthermore, bibliometric analysis reveals that research on language policy remains relatively underexplored despite its significance as a foundation for policy formulation. The study highlights key research gaps, particularly in emerging and underdeveloped themes such as teacher education, language policy, professional development, assessment, and English learners. Additionally, fundamental topics-including bilingual education, education policy, curriculum development, identity formation, early childhood education, literacy, and inclusion-require further investigation due to their substantial impact on the advancement of language education policy research. Addressing these gaps will contribute to a more comprehensive understanding of language policy dynamics and support evidence-based decision-making for Arabic language education in Indonesia.

E. References

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