Deconstructing Arabic Language Learning: A Bridge between Philosophical Analysis and Pedagogical Innovation

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Abstract

Conventionally, Arabic language learning is often trapped in a doctrinal system that prioritizes grammar and the beliefs of native speakers, thereby limiting its meaning in the context of global communication. This study aims to deconstruct the metaphysical concepts underlying Arabic language learning and to bridge or interpret the relationship between philosophical analysis and pedagogical innovation in Arabic language learning. Using descriptive qualitative methods and a literature study approach, this article analyzes the principles of deconstruction initiated by Jacques Derrida and applies them to understand the paradigm structure in Arabic language learning. Several deconstructions were found in Arabic language learning that dismantled several strategies, such as the role of teachers, learning resources, learning methods, and learning evaluation. The results of this study proposed an innovative Arabic language learning model that can be used as a practical guide for teachers and curriculum designers to integrate a deconstructive approach into their teaching materials.

Keywords: Deconstruction, Arabic Language Learning, Philosophy of Education, .Pedagogy

تفكيك تعلم اللغة العربية: جسر بين التحليل الفلسفي والابتكار التربوي

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تقليديا، غالبا ما يكون تعلم اللغة العربية محاصرا في نظام عقائدي يركز على القواعد والمعتقدات للمتحدثين الأصليين، مما يحد من معناها في سياق التواصل العالمي. تهدف هذه الدراسة إلى تفكيك المفاهيم الميتافيزيقية الكامنة وراء تعلم اللغة العربية وربط أو تفسير العلاقة بين التحليل الفلسفي والابتكار التربوي في تعلم اللغة العربية. باستخدام الطرق النوعية الوصفية ومنهج دراسة الأدبيات، يحلل هذا المقال مبادئ التفكيك التي بادَر بها جاك دريدا ويطبقها لفهم بنية النماذج في تعلم اللغة العربية. وقد تم العثور على عدة حالات من التفكيك في تعلم اللغة العربية أدت إلى تفكيك العديد من الاستراتيجيات، مثل دور المعلمين، وموارد التعلم، وطرق التعلم، وتقييم التعلم. من المتوقع أن تقترح نتائج هذه الدراسة نموذجًا مبتكرًا لتعلم اللغة العربية يمكن استخدامه كدليل عملي للمعلمين ومصممي المناهج لدمج نهج التفكيك في موادهم التعليمية.

الكلمة الأساسية: التفكيك، تعلم اللغة العربية، فلسفة التربية، البيداغوجيا

Introduction

Arabic transcends its function as a common language of communication and has a unique and irreplaceable place in the world of linguistics and culture. For centuries, this language has served as a lingua franca for Islamic societies. In addition, Arabic continues to function as a sacred language (liturgy), an academic language (*turats*), and a language that plays an important geopolitical role in the Middle East and North Africa.[1] A normative-oriented learning paradigm has

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[1]   Maryam Nur Annisa, Randi Safii, and Universitas Muhammadiyah Gorontalo, 'Needs Analysis of Challenges in Learning Arabic as a Foreign Language in Higher Education : Perspectives of Students And', *Eloquence*, 2.2 (2023), 141–58.

been shaped by this special position. Historically, language mastery has been associated with strict adherence to grammatical rules (*nahwu* and *sharaf*), which are considered the guardians of purity (*fusha*) and integrity of classical texts. This paradigm argues that grammar is the primary force that will destroy the entire structure of communication and meaning. However, the Arabic linguistic landscape has undergone drastic changes in the modern era, especially after the digital revolution.[2] Contemporary Arabic texts are no longer limited to standardized print media, as the language operates in a fluid, multivocal environment. With the emergence of social media, instant messaging applications, and vlogging platforms, many local dialects (*ammiyah*) interact freely with standard Arabic, producing fast, contextual, and often ambiguous or agenda-laden hybrid texts. Learners are required to navigate complex media and social discourses where ideology and power are hidden in every chosen word.

The gap between traditional approaches and modern linguistic realities constitutes a fundamental problem in contemporary Arabic language studies. Therefore, [3] a more sophisticated analytical framework is required to uncover structures and meanings that are often hidden. Deconstruction, a philosophical method popularized by Jacques Derrida, offers a critical lens to dismantle the underlying assumptions of language and challenges the notion of an absolute center of meaning. Thus, deconstruction allows us to view texts not merely as containers of information, but as a field with a complex interplay where meaning, power, and ideology compete.

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[2]   Muhammad and Qur'ani Izzati Rahmah, 'Ontologi Dan Epistemologi Makna Dalam Bahasa Arab: Perspektif Filsafat Bahasa', *Jurnal Pendidikan Indonesia*, 6.8 (2025), 3988–99 <https://doi.org/10.59141/japendi.v6i8.8516>.

[3]   Siti Rohmah Soekarba, 'Kritik Pemikiran Arab: Metode Dekonstruksi Mohammed Arkoun', *Wacana, Journal of the Humanities of Indonesia*, 8.1 (2006), 78 <https://doi.org/10.17510/wjhi.v8i1.248>.

Derrida's deconstruction focuses on small things. In a text, there is always something hidden or covered up, or in a fixed learning paradigm. To uncover what is covered up, deconstruction is necessary. Deconstruction opens up the possibility of diverse interpretations of a text. Derrida also begins deconstruction by focusing on language, because language is the primary means of conveying ideas, thoughts, and concepts.

Outside the academic sphere, the urgency of employing deconstruction methods is also clearly evident in the context of Arabic language pedagogy. Conventional teaching methods often fail to prepare learners for the complexities of a language that is constantly evolving. [4] Students are taught to master grammatical rules but are frequently not equipped with the skills to read critically and interpret contemporary texts that are relevant to the nuances and developments of the times. This approach produces a generation of learners proficient in rules but less capable of unraveling the deeper meanings of modern texts, such as political propaganda or poetry characterized by ambiguity and gaps within. This is a fundamental skill for those who aim to understand and participate in an increasingly complex global discourse. So, this study doesn't just add to linguistic theory, it also offers practical solutions that could totally change the way Arabic is taught and understood.

The focus on deconstruction in pedagogy is not merely a methodological innovation, but an urgent need to prepare learners to interact effectively with the Arab world in the digital age. Deconstruction challenges them to look beyond the surface of the text, to find contradictions, ambiguities, and dismantle hierarchies

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4   Asem Shehadeh Ali, Mohammad Ali Mousa Ibnian, and Nur Sakinah Binti Zulkifli, 'Teaching Arabic Vocabulary Through Dialogue and Its Procedures for Learners of Arabic as a Foreign Language', *Evolutionary Studies in Imaginative Culture*, 8 (2024), 1451–59 <https://doi.org/10.70082/esiculture.vi.1624>.

(binary oppositions) that silently limit their understanding. By using a deconstructive perspective, students no longer consider digital texts, classical texts, or prescriptive grammar as the only consistent truth. Instead, educators and learners become critical readers who are aware of the political and power aspects of language choices.[5] This is especially important in the digital age, where Arabic language learning is used in various dialects (plurilingualism) and produced rapidly without a central authority. To achieve true critical literacy, qualified educators must be able to overcome differences in meaning that are always pending and never resolved.

Several literatures have focused on deconstruction strategies. For instance, the study by Hadi found that researchers identified the causes of weaknesses in literary text analysis among students due to the teaching methods employed by lecturers.[6] Ali stated that, based on the proposed deconstruction theory, it can develop students' skills in analyzing Arabic literary texts. In the study by Rustan Efendy it was also concluded that there is a deconstruction of the meaning of learning the Arabic language, or at least an effort to reconstruct the meaning of learning from the old paradigm to a new paradigm.[7] Mustabir also investigated the presence of multiplicity deconstruction of several characters in Najib Mahfudz's short story collection titled "Si Malang," which demonstrates the collapse of the absolute identity that was previously understood.[8] The focus is not

5   Didik Novi Rahmanto, Adrianus Eliasta Meliala, and Ferdinand Andi Lolo, 'Ideology Deconstruction of Islamic State of Iraq and Syria (ISIS) Returnees in Indonesia', *Indonesian Journal of Islam and Muslim Societies*, 10.2 (2020), 381–408 <https://doi.org/10.18326/IJIMS.V10I2.381-408>.

6   Ali Hamzah Hadi, 'The Effectiveness of a Proposed Strategy Based on Deconstructive Theory in Developing the Skills of Analyzing the Literary Text in the Department of Arabic Language in the Faculties of Education', *Journal for Educators, Teachers and Trainers*, 14.2 (2023), 163–72 <https://doi.org/10.47750/jett.2023.14.02.016>.

7   Amiruddin m rustan efendy, 'Dekonstruksi Pembelajaran Bahasa Arab Dengan Pendekatan Saintifik', 2019.

8   Mustabir Halim, 'Dekonstruksi Tokoh Hasan El-Dahsan Dalam Cerpen Si Malang Karya Najib Mahfudz', *`A Jamiy : Jurnal Bahasa Dan Sastra Arab*, 13.1 (2024), 382 <https://doi.org/10.31314/ajamiy.13.1.382-394.2024>.

only on deconstruction in general, Rustan also concluded that there is a deconstruction of the meaning of learning in Arabic lessons by using a scientific approach.[9] The deconstruction theory approach in literature learning by Rahma has great potential to help students develop critical thinking skills.

Based on the background and previous research, it is necessary to argue that deconstruction is a highly relevant and important tool or strategy for analyzing the paradigm of modern Arabic language learning. It is also necessary to interpret the relationship between the philosophy of deconstruction and its application in Arabic language pedagogy, as well as to analyze how this approach not only changes the way we read but also changes the way we teach. The purpose of this article has several expectations from researchers, namely to produce a mapping of concepts of how the core principles of deconstruction are translated into concrete strategies. It is hoped that it can identify significant patterns of relationship between the philosophical understanding of deconstruction and its pedagogical effectiveness. For example, how an understanding of philosophically unstable meaning can produce critical teaching methods in the classroom.

Method

This study employs a qualitative research method with a literature study approach.[10] Qualitative research was chosen to enable in-depth interpretation, exploration, and analysis of complex philosophical and pedagogical concepts, while the literature review method ensures that research data is sourced from relevant and credible academic texts. The literature study utilizes data collection techniques that analyze books, notes, or research reports. The nature

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[9] rustan efendy.

[10] Sugiyono, *Metodologi Penelitian Kuantitatif, Kualitatif Dan R & D* (Bandung: Alfabeta, 2020).

of this research is descriptive-analytical and explanatory, elucidating the causality between deconstruction and pedagogical innovation. Philosophical hermeneutics is employed to understand Derrida's concepts and apply them to educational discourse.

The data sources used are primary and secondary data from books and journals that discuss the structure, dynamics, and issues in contemporary Arabic texts, as well as those that critique traditional teaching methods and propose innovative learning approaches in Arabic language education, linking post-structuralist philosophy with language and education studies.[11] The steps employed by the researcher include data collection such as documentation and digital literature review, reduction of binary oppositions, disclosure of hierarchies, supplementary logic, and drawing conclusions. This research is expected to produce results that are not only pedagogically innovative, but also theoretically sound. These outputs will enable this research to bridge the abstract philosophical domain with the practical needs of education.

Result and Discussion

Result

No	Aspect	Old Paradigm	Deconstruction
1	The role of the teacher	Primary source	Facilitator, Motivator, Mediator
2	Learning resources	Book	Digital, Social Media, Gamification
3	Learning method	Momorezation, Monolouge	Saintific, colaboratif, Inovatif

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[11] Ghulam Sarwar Butt and Ihsan ur Rahman Ghauri, 'THEORY OF DECONSTRUCTION A Comparative Study of the Views of Western and Muslim Theorists and Philosophers', *Al-Jami'ah*, 60.1 (2022), 131–66 <https://doi.org/10.14421/AJIS.2022.601.131-166>.

| 4 | Learning evaluation | Test, lecture | Competence, Application, HOTS, Gamification |

The deconstruction of Arabic language learning refers to efforts to dismantle and reconstruct the learning paradigm in terms of teachers, learning resources, teaching methods, and learning evaluation to make them more relevant, applicable, and contextual according to the ever-changing demands of the era and the increasingly homogeneous characteristics of learners.

Traditionally, teachers have often been positioned as the main source of learning in the classroom. The deconstruction of the teacher's role means that they are no longer solely a source of knowledge, but rather facilitators, mediators, and motivators who are able to guide students to learn actively and independently. This deconstruction requires teachers to continuously develop their professional competencies, including mastery of educational technology and understanding of the cultural context of their students.[12] Teachers are also expected to build more harmonious and communicative relationships with their students so that the learning process is more enjoyable and meaningful.

Then, regarding learning resources, which conventionally are limited to textbooks, the shift according to the deconstruction of learning resources also involves various media and technologies that support Arabic language learning. This includes audiovisual materials, Arabic language learning applications, digital resources, as well as authentic materials from the Arab world that can provide a more tangible and contextual learning experience. This approach enables learners to access Arabic in a variety of real-life communication situations.

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[12] Khamisu Liman Takalafiya, 'The Role of Learner-Focused Instruction in Teaching Arabic Phonemic and Phonological Awareness : Enhancing Language Acquisition and Proficiency', 4.5 (2023), 112–18.

In terms of learning methods, the approach has been deconstructed from a one-way, teacher-centered method to a more interactive, learner-centered method. The methods used can include collaborative learning, project-based learning, communicative approaches, or the use of technology such as online platforms and digital simulations that can increase student engagement and motivation to learn. In addition, methods that are adaptive to the learning styles and individual needs of students are a major focus.

Finally, in the evaluation stage or the aspect of learning assessment, the design is intended not only to measure memorization or mastery of the material, but also communication skills, cultural understanding, as well as critical and creative thinking abilities in Arabic language learning. Continuous and authentic formative assessments, such as portfolios, project evaluations, and observations of speaking and writing skills, serve as more effective tools to comprehensively measure students' progress.[13]

By deconstructing the four aspects above, Arabic language learning can be transformed into a more dynamic process that is responsive to the changing times. [14] This not only improves the quality of teaching, but also ensures that students can use Arabic practically and meaningfully in their daily lives, gaining a deeper understanding of Arab culture and how non-Arabs relate to the world today.

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[13] Universitas Muhammadiyah and others, 'Evaluation of Portfolio Assessment of Student Work in Arabic Language Learning Nikmatul', *Tanwir Arabiyyah*, 4.2 (2024), 149–66.

[14] M Suyudi, Yian Hidayatul Ulfa, and Wahyu Hanafi Putra, 'Aá¸¥wÄ�l SiyÄ�gh Fiâ€™li Al-Amr Wa Maâ€™Ä�nihÄ� FÄ« DirÄ�sah â€˜UlÅ«m Al-Lughah Al-â€™Arabiyyah', *Lisanudhad: Jurnal Bahasa, Pembelajaran, Dan Sastra Arab*, 7.1 SE-Articles (2020), 141–61 <https://doi.org/10.21111/lisanudhad.v7i1.5140>.

Discussion

Philosophical Grounding: Deconstruction as a Magnifying Glass for the Arabic Language

Jacques Derrida offers a philosophical approach to language known as deconstruction, which emphasizes the uncertainty of meaning and challenges existing structures of meaning. In the context of Arabic language learning, deconstruction is used as a critical tool to dismantle bias, open up new possibilities of meaning, and emphasize the socio-cultural aspects of language formation.[15] Deconstruction rejects the idea that language has a single fixed meaning. Derrida emphasizes that language is a series of signifiers whose meanings are constantly changing, so that the interpretation of Arabic texts, including religious texts, is never complete.[16] This approach emphasizes that context, history, and the subjectivity of the reader shape meaning.

Derrida's philosophical approach of deconstruction has influenced the way people read texts and language because it emphasizes the instability of signs and the centrality of linguistic structures to meaning. Scholars and philosophers who adapt Derrida's work into language stress that deconstruction critiques while simultaneously utilizing linguistic models to demonstrate how meaning is never truly present and remains unstable.[17] The main claim at the core of deconstruction opposes logocentrism and the primacy of presence by showing that meaning is created through differences within systems of signs rather than through direct reference. This theory

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[15] Rahmanto, Meliala, and Lolo.

[16] R Vasanthan, 'Unveiling Conformity And Differentiation Through Derrida's "Differance"', *ShodhGyan-NU: Journal of Literature and Culture Studies*, 1 (2023), 6–11 <https://doi.org/10.29121/Shodhgyan.v1.i1.2023.6>.

[17] Venny Delviany, Amril, and Eva Dewi, 'Dekonstruksi Derrida Dan Metode Istiqra' Al Ma'nawi Imam Asy Syathibi Dalam Memahami Teks Al Quran', *Ihsanika: Jurnal Pendidikan Agama Islam*, 2.3 (2024), 87–106.

aims to reconsider the singular meaning of the relationship between signifier and signified in Saussure's structuralism theory. According to the deconstruction perspective, texts can always be reinterpreted because they are not fixed and complete. Since language is always arbitrary and changing, each reader brings new meanings that are never truly complete.

This study demonstrates that the deconstruction of the concept of Arabic language learning is an urgent epistemic and pedagogical necessity rather than a methodological option. Traditional Arabic language learning, dominated by a prescriptive grammatical orientation and the hegemony of classical texts, has proven ineffective in preparing students to functionally and critically engage in the modern Arab world, characterized by multilingualism and rapidly evolving digital discourse. To navigate the ambiguities, contradictions, and power implications inherent in every conversation, contemporary Arabic requires strong critical literacy as it operates within a multivocal context. Consequently, Derrida's philosophical analysis is combined with an innovative pedagogical framework that can be applied in this discussion section [18]. The subsequent principle lies in repetition and differentiation, which serve as markers of language that is both recurrent and distinct. Repetition allows signs to move beyond their original meaning, while differentiation indicates a determined meaning. Furthermore, deconstruction and linguistics serve to challenge certain linguistic assumptions while utilizing Saussure's insights regarding the differential nature of signs.

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[18] Muhammad A'inul Haq, Slamet Mulyani, and Ahmad Sholeh, 'Paradigma Pembelajaran Bahasa Arab (Analisis Kontrastif Metode Pembelajaran Konvensional Dan Kontemporer)', *Takuana: Jurnal Pendidikan, Sains, Dan Humaniora*, 2.1 SE-Articles (2023), 63–75 <https://doi.org/10.56113/takuana.v2i1.71>.

Theoretical Bridge: Rethinking Learning Objectives and Structure

A theoretical relationship that connects or bridges learning theory, contemporary needs, and educational practice is necessary when recreating learning objectives and structures. This reformulation is essential to ensure that learning remains relevant, effective, and equips students with skills appropriate for the modern world. This modernization has shifted the learning approach from structuralism to post-structuralism. Post-structuralism emphasizes the importance of context, flexibility, and the active role of teachers and students in constructing meaning, in contrast to structuralism, which focuses on rigid patterns and rules of language. The structuralist approach emphasizes drill or repetitive exercises, mastery of sentences, and understanding of grammar rules as the core of Arabic language learning. However, this approach is considered less innovative in meeting the diverse needs of students in keeping up with the times. The existence of post-structuralism in Derrida's deconstruction offers a more critical and contextual analysis of language, as well as opening up space for innovation and reflection in learning. This deconstructive approach encourages a learning paradigm that is not fixated on a single strategy, but rather develops learning strategies that are responsive to the needs and local contexts of students.

The deconstruction of the learning paradigm aims to shift the focus from a structural 'right or wrong' approach to a functional 'effective or ineffective' approach, which is the ability of students to use language for interaction and critical thinking. Teachers are encouraged to become reflective and innovative practitioners, as well as to empower students to be independent and critical learners. This is evident in the application of postmethod and beyond method approaches, which emphasize flexibility, collaboration, and exploration.[19] This change

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[19] M Yahya, 'STUDI BAHASA ARAB DALAM PENGUATAN STUDI ISLAM : PERSPEKTIF MAZHAB POSTSTUKTURALISME', *Atta'dib Jurnal Pendidikan Agama Islam*, 2020, 30–41.

can be observed from several aspects using structuralist and post-structuralist approaches. For instance, the role of students, which from a structuralist perspective is passive and always follows the linguistic structure patterns, changes in post-structuralism to an active role that does not only focus on patterns but also on constructing meaning. The advantage of this transformation is that it makes the understanding of structure and access to classical texts more adaptive, relevant, and empowering for students.

The deconstructive method serves as an epistemological link between pedagogy and philosophy. Epistemologically, deconstruction states that construction and interpretation are the sources of all knowledge. This method does not rely on absolute truth, but on a conversation between different opinions. When this idea is applied to Arabic language learning, there is a realization that the curriculum, strategies, and even linguistic standards are social products that can and should be questioned. With that, teachers and students have the opportunity to jointly reevaluate the basic assumptions involved in the learning process.[20] For example, why is fusha always considered better? For what reasons are language skills assessed based on the ability to read classical texts? Why are students not given the opportunity to interpret texts based on their own experiences? Questions like these trigger a new awareness that Arabic language learning must be dialogical and not dogmatic. In addition to methods, there is also the deconstruction of learning models, as studied by Depi, such as the CTL (Contextual Teaching Learning) model, which includes a shift from old strategies to new strategies (deconstruction).

Pedagogically, this approach brings about a shift from a teacher-centered paradigm to a student-centered paradigm, and

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[20] Abdullah Haryono and Mad Ali, 'DEVELOPMENT OF ARABIC LANGUAGE LEARNING MEDIA BASED ON POP SONGS TO ENHANCE STUDENTS ' LANGUAGE SKILLS', *Abjadia*, 10.3 (2025), 546–54 <https://doi.org/10.18860/abj.v10i3.33136>.

from structurally-based learning to meaning-based learning. The teacher transforms into a thinking facilitator, rather than merely the primary source of information. The classroom becomes a space for interpretation rather than rote memorization. It is not only grammatical formulas that aid language learning, but also everyday situations and usage. Derrida's concept of deconstruction refers to the notion of the supplement, which implies that a supplement is not something insignificant, but rather something added to complement a deficiency that already exists in the main entity. Addressing these deficiencies has practical consequences for curriculum design and shifts in learning strategies. This primary focus moves towards contextual, flexible, and student-centered learning. To understand the relationship between philosophical thought and pedagogical innovation, a conceptual framework is required that explains how abstract concepts can be applied in real life. The three main components of this framework consist of epistemological-philosophical, methodological-pedagogical, and experiential-practical elements. Together, they form a continuous chain of action and thought.

Pedagogical Innovation: Non-Hierarchical Classroom Practices

Technology-based Arabic language learning models and methods are more effective and innovative than conventional Arabic language learning models and methods. This is in line with Niptahul's view that as facilitators, teachers are tasked with facilitating student learning by exploring students' potential and needs, providing learning resources, and creating an inclusive and conducive learning environment.[21] Teachers encourage active student involvement through student-centered learning methods, such as discussions, group work, and problem-based projects. In this way, teachers help students become critical and creative independent learners.

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[21] Luh Putu Sri Ariyani, Tuty Mariyati, and Nengah Bawa Atmadja, 'Dekonstruksi Ideologi Di Balik Perubahan Tegalan Menjadi Hutan Di Desa Riang Gede Tabanan Bali', *Jurnal Kajian Bali (Journal of Bali Studies)*, 12.2 (2022), 359 <https://doi.org/10.24843/jkb.2022.v12.i02.p03>.

Not only serving as a facilitator, the deconstruction of learning also involves a shift in the teacher's role to that of a motivator. Teachers act as motivators within the school environment, while parents assume this role outside the school. Teachers provide encouragement and positive reinforcement to motivate students to study diligently. They play a role in creating an enjoyable learning atmosphere, avoiding the induction of anxiety, and fostering students' confidence to express their opinions openly. Strong teacher motivation helps enhance students' active participation and self-confidence.

Learning media is not only a tool or something similar to achieve learning objectives; teachers also deconstruct media in learning. Teachers as mediators function as connectors who manage interactions between students, learning materials, and the learning environment. Teachers facilitate communication, help resolve conflicts, and guide students in understanding the material and solving problems encountered during learning. These three deconstructed roles of teachers complement each other in making teachers effective companions in the learning process of students, not only as conveyors of material, but also as helpers in developing students' character, thinking skills, and positive attitudes. The deconstruction of the teacher's role changes the structure of interaction in the classroom from a vertical model to a horizontal model.

In the learning process, one of the elements that contributes to achieving educational objectives is the learning resources. This has undergone a deconstruction, evolving from being solely based on books to encompassing various sources, both physical and non-physical. As Ningsih stated, there are several media or learning supports that can be utilized as contemporary learning tools, including Duolingo, Canva, YouTube, Mu'jam al Ma'any, Edmodo, Arabic Unlocked, online Arabic programs, Learning Arabic Speak Arabic, Drops, Kahoot,

Facebook, and others. These applications are provided for educators to enable them to operate available educational technologies, making learning more accessible and engaging, rather than monotonous, which can lead to student boredom and fatigue.

A conventional method aims to encourage students to memorize classical texts in foreign languages and their translations into their native language. In general, this method is characterized by the fact that educators play a more active role in the teaching and learning process than students, who always receive material passively and only pay attention. Derrida opposes this concept, arguing that learning methods should not focus solely on classical methods. Modern methods also influence the learning process. Several conventional methods used by some institutions, such as the grammar-translation method, the direct method, the reading method, and so on, are considered to be less effective and neglect the development of students' phonemic awareness.

After deconstructing the roles of teachers, learning resources, and teaching methods, it is essential to pay attention to assessment or evaluation to determine the extent of students' knowledge in understanding the material that has been acquired. In this deconstruction of evaluation, effective, valid, and interactive tools are required to actively engage students. The tools used can include gamification, such as Wordwall implemented by Sundirah. This evaluation tool has proven to be highly effective and valid in the process of deconstructing Arabic language learning evaluation. In addition, other applications such as Kahoot, Quizizz, and other gamification applications can also be utilized.[22] Evaluation deconstruction in learning is not solely centered on applications or gamification; it also encompasses critical,

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[22] Sindi, 'Efektivitas Asesmen Berbasis Kahoot Terhadap Motivasi Belajar Peserta Didik' (Universitas Muhammadiyah Makassar, 2023).

creative, and innovative thinking. As stated by Rifda, evaluation, or what is now referred to as assessment based on higher-order thinking skills, aims to achieve various competencies that align with the developments of the times. By being based on HOTS, students are expected to master the four Arabic language skills.[23]

Conclusion

This study concludes that deconstruction in Arabic language learning is a new paradigm that aims to dismantle and reconstruct the old structure of language education, which has been teacher-centered and textual and grammatical in nature. According to Jacques Derrida's philosophical perspective, Arabic language learning is considered a process of discovering meaning that is dynamic, contextual, and reflective. Deconstruction shows that language is plural, dynamic, and laden with social and ideological aspects. Teachers and students must be aware of this. The results of the study show four main areas of deconstruction: the role of the teacher, learning resources, methods, and evaluation. Teachers shift from being the sole authority to helping and encouraging others to talk about meaning. Educational resources range from textbooks to digital, social, and authentic media. Learning methods have evolved from memorization to communicative, project-based, and collaborative approaches. Over time, evaluation has developed into accurate assessments that evaluate students' creativity and critical thinking processes. These changes as a whole form a conceptual bridge between pedagogical innovation and philosophical analysis. There, philosophy provides a framework of values and reflective orientation, and pedagogy applies it in learning practices. Arabic language education has been freed from structural dogma and

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[23] Pembelajaran Bahasa Arab and others, 'Model Pembelajaran Contextual Teaching and Learning (CTL) Dalam Pembelajaran Bahasa Arab', *Lahjah Arabiyah*, 2.2 (2021), 133–40.

shifted to humanistic practices relevant to the modern world. Therefore, deconstruction is not only a tool of criticism but also a path back to a more open, dialogical, and meaningful Arabic language education. The focus of learning is now on creating meaning, enhancing critical awareness, and developing humanity in the language space rather than replicating rules.

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