لسان الضاد
دورية اللغة العربية تعليمها وأدبها

لسان الضاد

LISANUDHAD
Jurnal Bahasa, Pembelajaran, dan Sastra Arab

أبحاث في اللغة العربية وآدابها

تعليم اللغة العربية من خلال والمسرح والصلوات لإعداد المثقفين في جامعة مولانا مالك إبراهيم الإسلامية الحكومية بمالانج ومعهد الجامعة الإسلامية دلوا باسوروان
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ISSN 2356-1998

Arabic Language Learning through Musicalization, Drama, and Sholawat in Fostering Religious Muslim Intellectuals at UIN Maliki Malang and UII Dalwa Pasuruan

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Abstract

This study analyzes the model of Arabic language learning through poetry musicalization, drama performance, and shalawat-based artistic practices in fostering religious Muslim intellectuals at UIN Maulana Malik Ibrahim Malang and UII Dalwa Pasuruan. Using a qualitative multiple-case study design, the research involved students, lecturers, santri, and pesantren leaders. Data were collected through observations, interviews, and document analysis, and were analyzed thematically. The findings reveal that the three artistic media serve distinct yet complementary pedagogical functions. At UIN Maliki, musicalization and Arabic drama enhance linguistic competence, public speaking, creativity, and digital literacy. At UII Dalwa, shalawat performances and traditional drama (tamthīliyyāt) strengthen religious identity, emotional engagement, and the preservation of pesantren cultural traditions. Across both institutions, these practices contribute to the formation of *religious Muslim intellectuals*, defined in this study as learners who integrate Arabic linguistic proficiency with Islamic ethical values, spiritual discipline, and cultural-literary appreciation. Theoretically, this study enriches holistic learning discourse by integrating cognitive, affective, psychomotor, cultural, and spiritual dimensions. Practically, it offers an integrative model that connects artistic performance with Arabic language mastery and character formation in both modern higher education and traditional pesantren environments.

Keywords: *Musicalization, Drama, Shalawat, Arabic Language Learning, Holistic Education, Religious Muslim Intellectuals*

Arabic Language Learning through Musicalization, Drama, and Sholawat in Fostering Religious Muslim Intellectuals at UIN Maliki Malang and UII Dalwa Pasuruan

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الملخص

يهدف هذا البحث إلى تحليل نموذج تعليم اللغة العربية من خلال موسيقى الشعر، والدراما العربية، وممارسات الشَّعائر الفنيّة المبنية على الصلوات (الصَّلَوات/الصِّلوات النبوية) في تشكيل المثقَّف المسلم الديني في جامعة مولانا مالك إبراهيم الإسلامية الحكومية في مالانغ وجامعة دار اللغة والدعوة الإسلامية (دالوا) في باسورووان. اعتمد البحث على المنهج النوعي بتصميم دراسة الحالات المتعددة، واشتمل على الطلاب والأساتذة والطلبة (السانتري) ومشايخ pesantren. جُمعت البيانات من خلال الملاحظة والمقابلات وتحليل الوثائق، ثم حُللت تحليلاً موضوعيًا. أظهرت النتائج أن الوسائط الفنية الثلاثة تؤدّي وظائف تربوية مختلفة ومتكاملة؛ ففي جامعة مالك إبراهيم تُسهم موسيقى الشعر والدراما في تنمية الكفاءة اللغوية والقدرة على الإلقاء والإبداع والمهارات الرقمية، بينما في دالوا تُعزّز الصلوات والدراما التقليدية (التمثيليات) الهوية الدينية والانخراط الوجداني والحفاظ على تقاليد pesantren. وتُسهم هذه الممارسات في تشكيل المثقف المسلم الديني، ويُعرِّفه هذا البحث بأنه المتعلم الذي يجمع بين الكفاءة اللغوية العربية والقيم الأخلاقية الإسلامية والانضباط الروحي والتذوق الثقافي الأدبي. من الناحية النظرية، يُغني هذا البحث أدبيات التعلم الشمولي بدمجه الأبعاد المعرفية والوجدانية والحركية والثقافية والروحية. ومن الناحية العملية، يقدّم نموذجًا تربويًا تكامليًا يربط بين الأداء الفني وإتقان اللغة العربية وتكوين الشخصية في سياقَي الجامعة الحديثة وال pesantren التقليدية.

الكلمات المفتاحية: موسيقى الشعر، الدراما، الصلوات، تعليم اللغة العربية، التعلم الشمولي، المثقف المسلم الديني

INTRODUCTION

The development of Arabic language learning in Indonesian Islamic educational institutions has increasingly moved toward creative and interdisciplinary approaches. Various artistic media have been integrated into instructional practices, including the musicalization of Arabic poetry, Arabic drama performances, and *shalawat*-based religious arts.[1] These media function not only as linguistic tools but also as means of value internalization and character formation, aligning with the Islamic educational paradigm that seeks harmony between knowledge, ethics, and spirituality.[2]

At UIN Maulana Malik Ibrahim Malang, the musicalization of Arabic poetry has become a pedagogical strategy that strengthens pronunciation, vocabulary acquisition, and students' interpretive sensitivity.[3] Arabic drama is also employed to improve communicative competence, expression, and confidence in public performance. Meanwhile, in pesantren such as UII Dalwa Pasuruan,shalawat occupies a central place as both a devotional practice and a medium for learning Arabic through rhythmic memorization of classical texts.[4] Simple dramatic practices, or *tamthīliyyāt*, serve as additional language training that integrates speech performance, contextual understanding, and collaborative learning traditions deeply rooted in pesantren culture.[5]

The integration of musicalization, drama, andshalawat demonstrates broader pedagogical implications when linked with

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[1] Annemarie Schimmel, *And Muhammad Is His Messenger: The Veneration of the Prophet in Islamic Piety*, (Chapel Hill: University of North Carolina Press, 1985), 112.

[2] Azyumardi Azra, *Pendidikan Islam: Tradisi dan Modernisasi di Tengah Tantangan Milenium III*, (Jakarta: Kencana, 2012), 37.

[3] Ahmad Fuad Effendy, *Pengantar Metodologi Pengajaran Bahasa Arab*, (Malang: Misykat, 2015), 148.

[4] Zamakhsyari Dhofier, *Tradisi Pesantren: Studi Pandangan Hidup Kyai dan Hubungannya dengan Masyarakat*, (Jakarta: LP3ES, 1982), 92.

[5] Martin van Bruinessen, *Kitab Kuning, Pesantren dan Tarekat*, (Bandung: Mizan, 1999), 65.

the formation of scholarly and religious character. In this study, the concept of "religious Muslim intellectuals" is narrowed to observable dimensions such as Arabic linguistic proficiency, participation in cultural-literary practices, spiritual discipline, and the embodiment of Islamic ethical values in academic conduct.[6] This refinement avoids overly expansive theoretical claims and aligns the conceptual framework with empirical realities, addressing methodological concerns highlighted in previous critiques of the term.[7]

Although prior studies have examined artistic media in Arabic language learning, most focus on a single medium or emphasize affective aspects without considering institutional variation.[8] The combined use of musicalization, drama, andshalawat offers a more comprehensive perspective, especially when applied across two institutions with distinct orientations: a modern Islamic university and a traditional pesantren. Examining UIN Malang and UII Dalwa comparatively provides insight into how institutional culture influences the function, purpose, and reception of these artistic media.[9]

Against this background, the present study analyzes the implementation of musicalization of poetry, Arabic drama, andshalawat in Arabic language learning at UIN Malang and UII Dalwa. It examines how these artistic media contribute not only to linguistic competence but also to the reinforcement of religious values and scholarly ethos, offering theoretical contributions to holistic Arabic pedagogy and practical insights for Islamic educational institutions.[10]

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[6]   Syed Muhammad Naquib al-Attas, *Islam and Secularism*, (Kuala Lumpur: ISTAC, 1993), 124.
[7]   Muhammad Natsir, *Filsafat Pendidikan Islam*, (Jakarta: Bulan Bintang, 1973), 56.
[8]   Imron Arifin and Imam Syafe'i, "Art-Based Arabic Pedagogy in Indonesian Islamic Schools," in *Journal of Arabic Language Education*, Vol. 4, No. 2, (Malang: UIN Press, 2020), 77.
[9]   Dhofier, *Tradisi Pesantren...*, 104.
[10] Effendy, *Pengantar Metodologi...*, 211.

METHOD

This study employed a qualitative multiple-case study design involving two institutions: UIN Maulana Malik Ibrahim Malang and UII Dalwa Pasuruan. A total of 32 participants were selected through purposive sampling, consisting of 8 Arabic lecturers/teachers, 12 university students (ages 19–22), and 12 pesantren santri (ages 15–20) who were directly involved in musicalization, drama, or*shalawat* activities. Selection criteria included: (1) active participation in at least one artistic medium; (2) minimum one year of engagement in Arabic learning programs; and (3) willingness to participate in interviews and observations. Data were collected through semi-structured interviews, classroom observations, and analysis of performance-related documents. Short field observations were conducted during musicalization rehearsals, drama practice, and nightly*shalawat* sessions; for example, during a Dalwa evening*shalawat* gathering, santri sat in tightly formed circles while rhythmically chanting *ṣalawāt* texts, creating "a unified cadence that synchronized their memorization of Arabic phrases," as recorded in the researcher's field notes.[11]

Semi-structured interviews produced rich descriptions of participants' experiences with artistic media. Excerpts included statements such as: "*Musicalization helps me understand the meaning of Arabic vocabulary because the melody makes it easier to memorize*" (UIN student, Interview 3); "*Acting in Arabic drama forces us to use full sentences, not just isolated words*" (UIN lecturer, Interview 1); "*Shalawat is the way we learn Arabic without feeling like we are studying*" (Dalwa santri, Interview 5); "*Our drama practice trains confidence and expression—things we usually struggle with in Arabic speaking class*" (UIN student, Interview 7); and "*The rhythm in*shalawat*

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[11] John W. Creswell, *Qualitative Inquiry and Research Design: Choosing Among Five Approaches*, (California: Sage Publications, 2013), 97.

helps us pronounce long Arabic phrases correctly" (Dalwa teacher, Interview 4). These excerpts were used to triangulate observational data and to understand how artistic media contributed to linguistic and affective learning outcomes across both institutions.[12]

Data analysis followed Strauss and Corbin's coding model. In the open coding phase, data segments were labeled into initial categories such as "linguistic reinforcement," "spiritual motivation," "performative confidence," and "collective learning culture." Axial coding connected these categories by identifying relationships across learning media, such as linking musical rhythm to memorization strategies or connecting dramatic embodiment to communicative competence. Selective coding integrated these themes into broader concepts describing the pedagogical role of artistic media in each institution, resulting in core themes such as "performative pedagogy," "devotional-linguistic integration," and "institutionally shaped learning ethos." Triangulation across interviews, observations, and documents ensured the trustworthiness and coherence of the analysis.[13]

RESULTS AND DISCUSSION

Artistic Media as Linguistic Reinforcement: Rhythm, Repetition, and Expression

The findings of this study show that artistic media—particularly musicalization and drama—serve as dynamic linguistic reinforcers that reshape how students at UIN Maulana Malik Ibrahim Malang internalize Arabic phonology, syntax, vocabulary, and discourse patterns. Unlike traditional Arabic instruction that commonly depends on rote memorization, grammar-centered explanation, and teacher-led

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[12] Sharan B. Merriam, *Qualitative Research: A Guide to Design and Implementation*, (San Francisco: Jossey-Bass, 2009), 128.

[13] Anselm Strauss and Juliet Corbin, *Basics of Qualitative Research: Techniques and Procedures for Developing Grounded Theory*, (California: Sage Publications, 1998), 66.

recitation, artistic media create multimodal learning conditions where voice, movement, rhythm, gesture, melody, and collaborative performance function simultaneously as cognitive scaffolds.[14]

In musicalization sessions, students repeatedly engaged with Arabic poetic texts in ways that foregrounded rhythm as a central learning mechanism. During one observed rehearsal, students sang the verse "أَشْرَقَتْ شَمْسُ الضُّحَى فَانْشَرَحَ الصَّدْرُ طَرَبًا" in a progressively layered melodic structure: beginning with a slow chant, moving into a moderately paced rhythm, and concluding with a collective performance where harmonization and emotional expression became more pronounced. The lecturer strategically paused between stanzas to emphasize syllabic stress, vowel lengthening, and morphological contrast. For instance, he directed students to isolate the pronunciation of "انْشَرَحَ", asking them to "feel where the sound expands" as the melody rises.[15]

Students reported that this melodic segmentation had direct implications for their acquisition of new vocabulary and pronunciation skills. One student explained, "When I sing the poem, I unconsciously divide the word into parts that match the melody. That makes it easier to know the root letters." Another added, "I can pronounce long Arabic words without anxiety because the rhythm carries me. The melody pushes me through difficult consonants." Such reflections reinforce scholarly discussions on rhythm-based language processing and the function of melody as an external mnemonic organizer.[16] The melodic repetition appears to reduce the cognitive load typically associated with decoding complex Arabic phonotactics, thereby

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[14] Zamakhsyari Dhofier, *Tradisi Pesantren: Studi Pandangan Hidup Kiai* (Jakarta: LP3ES, 2011), 77.

[15] Azyumardi Azra, *Pendidikan Islam: Tradisi dan Modernisasi Menuju Milenium Baru* (Jakarta: Logos Wacana Ilmu, 1999), 54.

[16] Luqman Hakim, "Musik, Ritme, dan Pembelajaran Bahasa Arab," *Jurnal Arabia*, Vol. 12, No. 2 (2019), 112.

validating Krashen's affective filter hypothesis: enjoyable artistic tasks minimize emotional barriers and allow linguistic input to flow more naturally into the learner's cognitive system.

Drama, similarly, creates a learning environment where embodied performance magnifies linguistic comprehension. During classroom observations, students practiced scripted dialogues such as ﴾إِلَى أَيْنَ تَذْهَبُ؟ أَذْهَبُ إِلَى المَكْتَبَةِ لِأَقْرَأَ الكِتَابَ﴿, but the instructional emphasis extended far beyond memorizing these lines. The lecturer instructed students to "feel the urgency" when asking the question, to "visualize walking into a library," and to "perform meaning through gesture."[17] This performative orientation aligns with theories of embodied cognition, which posit that language comprehension is inseparable from bodily movement and affective expression. One student reflected, "Drama lets my body learn the sentence. When I act it out, my memory becomes stronger and my tongue becomes more fluid."

Drama also fosters pragmatic competence by requiring students to modulate tone, volume, pitch, eye contact, and interpersonal dynamics—skills that traditional textbook learning rarely engages. For instance, during one rehearsal, two students struggled to deliver the line ﴾لا أَستطيع المجيءَ الآن﴿ with the appropriate emotional tension. The lecturer encouraged them to "act frustrated," prompting significant improvement in fluency and intonation. Another student explained, "Speaking in Arabic is difficult when it feels like a test. But when I play a character, I forget I'm being evaluated." This observation is consistent with Communicative Arabic Teaching approaches emerging in Indonesia's Islamic universities.[18]

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[17] Sulaiman Ibrahim, *Metodologi Pembelajaran Bahasa Arab di Indonesia* (Bandung: Humaniora, 2018), 143.

[18] Muqoyyidin, "Communicative Arabic Teaching in Islamic Universities," *Jurnal Pendidikan Islam*, Vol. 8 No. 1 (2020), 66.

The cumulative evidence indicates that artistic media create multisensory learning environments where rhythm (musicalization) and embodiment (drama) operate as primary cognitive facilitators. This expands existing Arabic pedagogy by demonstrating that artistic experience can serve not merely as an enrichment activity, but as a core method for linguistic internalization.

Spiritual–Affective Engagement and Identity Formation Through Shalawat

While UIN Malang integrates artistic media primarily as academic strategies, UII Dalwa Pasuruan represents a fundamentally different pedagogical paradigm in which devotional rituals—particularly *shalawat*—function as an implicit yet deeply influential mode of Arabic language acquisition.^6 In this pesantren environment, *shalawat* is not positioned as an instructional technique nor as part of a formal curriculum; rather, it is embedded in the everyday rhythm of religious life. Yet, this immersion within ritualized Arabic expressions creates strong linguistic, affective, and identity-forming outcomes that transcend conventional pedagogical categories.

Every night, at fixed times after the *Isya'* prayer, santri gather in circular formations inside the pesantren's main hall. They engage in emotionally charged recitations such as "مَوْلَايَ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا..." and "صَلِّ يَا رَبِّ عَلَى مُحَمَّدْ، صَلَوَاتُ اللَّهِ عَلَى طَهَ". These chants increase gradually in tempo and vocal intensity, producing a multisensory environment in which Arabic phonology becomes intertwined with rhythm, breath, and collective emotional resonance. Such ritualistic repetition produces a form of linguistic entrainment: "At the tenth repetition, the voices merged into a resonant hum. The synchronized rhythm sharpened articulation, especially in consonant-heavy passages such as خَيْرِ الخَلْقِ كُلِّهِمْ. Several santri closed their eyes, swaying slightly, their pronunciation unusually precise for beginners."

This ritualized practice allows santri to internalize Arabic vocabulary and prosody without consciously engaging in memorization. Interviews reveal that santri perceives*halawat* not as a study task, but as an act of *'ibādah*. One santri reflected, "Shalawat is worship. Through worship, Arabic becomes familiar without forcing ourselves." Another remarked, "The words stay because we recite them with love. When the meaning touches the heart, the language stays in the memory." These testimonies exemplify the classic pesantren concept of *riyāḍah*—disciplined spiritual practice in which repetition of sacred formulas leads to internalization not only of moral values but also of linguistic forms.[19] In this sense,*shalawat* becomes a domain where spirituality, memory, and linguistic acquisition interact symbiotically.

This phenomenon aligns with the theoretical framework of implicit language learning, which holds that repeated exposure to formulaic expressions in meaningful contexts results in subconscious acquisition of linguistic patterns. What distinguishes the pesantren context, however, is the affective dimension of the ritual. Emotions generated through devotion—reverence, love for the Prophet, collective solidarity—become catalysts for linguistic absorption. This differs from affective mechanisms in secular artistic learning because the emotional intensity in*shalawat* is intrinsically tied to spiritual identity. The affective filter is lowered not primarily by entertainment, but by a profound sense of piety and submission.

Furthermore, the findings resonate strongly with theories of lived religion, which emphasize that religious meaning and identity are enacted through routine practices rather than formal doctrinal instruction. Within Dalwa's nightly *shalawat*, santri construct a shared spiritual identity anchored in the Arabic language. A teacher stated, "Here, language and devotion cannot be separated. Arabic

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[19] Abdurrahman Wahid, "Pesantren dan Budaya Lokal," *Basis*, No. 11–12 (1988), 45.

enters through worship."[20] This statement reflects a distinctive Islamic educational epistemology in which knowledge (*'ilm*) and devotion (*'amal*) are inseparable. Thus, the acquisition of Arabic is not an end in itself, but a natural consequence of participating in a culturally and spiritually significant ritual.

Interestingly,*shalawat* also functions as a mnemonic system. The rhythmic patterns stabilize pronunciation, while the repetitive chanting embeds lexical items and syntactic constructions into long-term memory. Certain passages, such as ‟اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَيْهِ", contain high-frequency morphological structures that students repeat hundreds of times over the course of a month. This creates a linguistic reservoir from which santri unconsciously draw when engaging in more formal Arabic learning. Unlike university students, who rely heavily on textbooks and structured syllabi, santri cultivate an organic sense of Arabic rhythm, stress patterns, and formulaic constructions—an effect widely observed in pesantren ritual pedagogy.[21]

The socio-cultural dimension further strengthens the pedagogical impact of *shalawat*. In Dalwa, participation is communal and mandatory, creating environmental saturation. Because all santri chant together, even those with weak linguistic ability are carried by the collective voice. The community thus becomes an instructional agent, reinforcing ideas that learning is mediated by social interaction, not through explicit teaching but through participation in culturally valued practices—an aspect consistently documented in pesantren ethnographies.[22] Although*shalawat* is not intentionally designed as a teaching tool, its ritual power is so strong that linguistic learning becomes unavoidable.

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[20] Al-Ghazali, *Ihya' Ulum al-Din*, (Beirut: Dar al-Kutub al-'Ilmiyyah, 2005), 221.
[21] Abdurrahman Wahid, "Pesantren dan Budaya Lokal," *Basis*, No. 11–12 (1988), 45.
[22] Martin van Bruinessen, *Kitab Kuning, Pesantren dan Tarekat* (Bandung: Mizan, 1995), 103.

Identity formation is another notable outcome. Through nightly repetition, santri internalize Arabic not merely as a foreign language but as a sacred language tied to the Prophet and Islamic devotion. Over time, this reshapes their linguistic attitudes: Arabic is seen not as an academic subject but as part of their spiritual journey. Such identity-based engagement generates intrinsic motivation, which research consistently links to better language learning outcomes. The Dalwa case suggests that pedagogical frameworks overlooking the affective-spiritual dimension may fail to capture powerful modes of linguistic acquisition that flourish within religious educational environments.

Finally, *shalawat* bridges the gap between spiritual and linguistic competence. Reciting Arabic texts with emotional intensity fosters attachment to the language, while the language itself deepens the experience of devotion. This reciprocal reinforcement creates a holistic form of learning rarely visible in secular educational models. In pesantren contexts, ritual, identity, and language form a unified system that reinforces each element. This suggests that the pedagogical value of *shalawat* cannot be understood merely as a linguistic tool; it must be understood as part of a broader ecosystem of spiritual formation.[23]

Institutional Culture and Pedagogical Orientation: University vs. Pesantren Dynamics

A major contribution of this study lies in its comparative understanding of how two distinct educational cultures—UIN Maulana Malik Ibrahim Malang and Pesantren Dalwa Pasuruan—shape the pedagogical meaning, function, and impact of artistic media in Arabic learning. Although both institutions utilize creative or expressive forms in their educational processes, the underlying philosophies,

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[23] Quraish Shihab, *Wawasan Al-Qur'an* (Bandung: Mizan, 1996), 389.

learning goals, and cultural orientations differ so significantly that the same media—music, drama, or ritual chanting—operate within entirely different pedagogical ecosystems.

At UIN Malang, artistic media serve as deliberate academic instruments designed to enhance linguistic competence, creativity, and communicative performance. The university environment is structured around formal curricula, credit-bearing assessments, and seminar-style teaching. Within this context, musicalization and drama are introduced intentionally by lecturers, often as part of speaking courses, phonology classes, or creative Arabic workshops. Students submit musicalized poetry recordings, stage dramatized Arabic dialogues, or present choral speech as graded assignments. One student noted that their lecturers expect originality and expressive skill, and that performing Arabic is perceived as a legitimate way to demonstrate academic mastery. Artistic media therefore become embedded within evaluative systems that measure pronunciation, fluency, expression, coherence, and creativity. This structure reflects the broader culture of Islamic universities in Indonesia, which increasingly emphasize innovation, competency-based education, and multimodal learning as vital components of communicative Arabic instruction.

The situation in Pesantren Dalwa is fundamentally different. Artistic expression there emerges not from academic design but from religious devotion and ritual continuity. *Shalawat* is not presented as a pedagogical technique but as an obligatory spiritual practice embedded deeply within pesantren life. The nightly recitations arise organically from the institution's religious ethos and long-standing traditions of devotional discipline. A teacher explained that students learn Arabic not because it is examined or graded, but because ritual participation requires linguistic familiarity and proper recitation. This perspective aligns strongly with ethnographic accounts of

pesantren which describe how ritual practices, communal discipline, and hierarchical spiritual guidance shape the acquisition of religious knowledge as well as linguistic habits.[24]

Arabic learning within Dalwa thus emerges from cultural immersion rather than structured pedagogical planning. The linguistic benefits of *shalawat* are incidental yet profound. Rhythmic chanting naturally enhances phonological accuracy; formulaic repetition improves vocabulary recognition; and the communal nature of the recitation reduces anxiety while nurturing a sense of shared linguistic identity. In this setting, the collective voice, the spiritual mood, and the repetitive ritual sequences serve as the primary instructional agents. The *kiai* and senior santri do not explicitly teach Arabic during *shalawat*; instead, they cultivate an atmosphere of devotion in which linguistic forms are internalized subconsciously. The community itself acts as a pedagogical structure, embodying the sociocultural principle that learning is mediated through meaningful participation in valued cultural activities.[25]

The contrast between UIN and Dalwa reveals two distinctive epistemologies of learning. In UIN Malang, Arabic is conceptualized primarily as an academic discipline requiring intellectual mastery, reflective analysis, and communicative performance. Students are encouraged to use artistic media as creative tools that help them express ideas, overcome anxiety, and improve fluency. Their motivation is shaped by institutional expectations and assessment mechanisms that reward creativity and skill. By contrast, in Dalwa, Arabic is approached as a sacred linguistic tradition intertwined with devotional obligations. Its mastery is perceived not as a matter of academic excellence but as a component of religious identity and spiritual discipline. Santri

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[24] Martin van Bruinessen, *Kitab Kuning, Pesantren dan Tarekat* (Bandung: Mizan, 1995), 103.
[25] Zamakhsyari Dhofier, *Tradisi Pesantren…*, 118.

engage with Arabic because it permeates the rituals that structure their everyday life; thus, their motivation is inherently affective and devotional rather than academic or instrumental.

These different orientations also shape the role of artistic media. At UIN Malang, musicalization and drama are used intentionally as pedagogical strategies grounded in modern educational theory. They function as academically validated techniques that enhance student engagement and help facilitate communicative competence. In Dalwa, however, *shalawat* functions as a spiritual discipline rather than a didactic method. Its impact on linguistic familiarity arises naturally from ritual participation and emotional immersion, not from explicit teaching goals. This distinction illustrates that artistic media acquire pedagogical meaning only when contextualized within the institutional and cultural frameworks of a learning environment.

Ultimately, the comparison between UIN and Dalwa demonstrates that artistic media are not neutral educational tools with universally predictable outcomes. Their pedagogical power emerges in relation to the cultural narratives, motivational structures, and epistemological values of the institutions that employ them. Musicalization and drama flourish within UIN's academically oriented, innovation-driven environment, where creativity is encouraged and assessed. Meanwhile, *shalawat* shapes the linguistic, emotional, and spiritual dispositions of Dalwa's santri within a ritual-based culture that views Arabic as the linguistic embodiment of religious devotion. Understanding these distinctions is essential for designing pedagogical approaches that respect the strengths of both institutional models and for developing broader frameworks that capture the diverse realities of Arabic education in Indonesia.

Theoretical Integration, Limitations, and Implications for Curriculum and Policy

The findings of this study reveal that the pedagogical functions of artistic media in Arabic learning—whether musical, dramatic, or devotional—cannot be understood merely through technical analysis of teaching strategies. Instead, these functions must be examined through a broader theoretical lens that integrates cognitive, cultural, spiritual, and sociolinguistic perspectives. Musicalization at UIN Malang supports rhythm-based learning theories, demonstrating that melodic scaffolding enhances phonological awareness, vocabulary retrieval, and pronunciation accuracy. Drama reinforces embodied cognition and performance-based pedagogy, showing that linguistic meaning becomes more accessible when learners activate gesture, emotion, and bodily movement in the learning process. Meanwhile, *shalawat* in Pesantren Dalwa aligns with ritual-based and identity-centered learning models, particularly those rooted in Islamic educational traditions where linguistic internalization emerges through devotional repetition rather than explicit instruction.[26]

The distinct functions of artistic media in the two institutions show that linguistic acquisition is inseparable from the institutional cultures in which it takes place. The academic–creative model at UIN Malang generates learning experiences shaped by modern pedagogical principles, measurable outcomes, and structured evaluation. In contrast, the ritual–devotional model at Dalwa highlights how linguistic familiarity develops through spiritual discipline, emotional resonance, and immersion within a sacred linguistic environment. These contrasting models demonstrate that Arabic learning in Indonesia does not follow a single unified pedagogical trajectory. Rather, it emerges from a diversity of cultural logics and epistemologies that

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[26] M. Amin Abdullah, "Religion, Culture, and Education," *Al-Jami'ah*, Vol. 39 No. 2 (2001), 342.

interact with learners' motivations, identities, and daily practices.

From a theoretical standpoint, the study underscores the need for a more holistic understanding of Arabic pedagogy—one that acknowledges the interplay between cognition, affect, ritual, and culture. The findings challenge the assumption that effective language learning must be rooted in explicit instruction, standardized curricula, and measurable competencies. Instead, they show that implicit learning mechanisms, particularly those embedded in religious or communal performance, can produce deep linguistic internalization that is difficult to achieve through classroom-based instruction alone. This aligns with the scholarly view that religious practices, when consistently repeated and emotionally charged, can function as powerful cognitive frameworks for memory, identity formation, and linguistic embodiment.[27]

However, the study also presents several limitations that must be acknowledged. The qualitative sample is limited to only two institutions, which means the findings cannot be generalized to all pesantren or Islamic universities in Indonesia. Furthermore, the absence of quantitative data, such as phonological tests or vocabulary assessments, limits the ability to measure the precise linguistic gains generated by musicalization, drama, or *shalawat*. The study captures the lived experiences and perceptions of students and teachers, but does not establish causal relationships or track linguistic development over time. Another limitation lies in the difficulty of evaluating spiritual impact empirically; the emotional and devotional dimensions of *shalawat* resist standardization or measurement, making them challenging to compare with academically oriented learning strategies. These limitations point to the need for

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[27] M. Amin Abdullah, "Religion, Culture, and Education," *Al-Jami'ah*, Vol. 39 No. 2 (2001), 342.

more comprehensive research—possibly through longitudinal and mixed-method approaches—that can capture both measurable and experiential aspects of artistic and ritual-based learning.[28]

Despite these limitations, the study offers meaningful implications for curriculum development, teacher training, and language policy. For universities such as UIN Malang, the success of musicalization and drama suggests that creative, performance-based pedagogies should be integrated more systematically into Arabic curricula. These approaches can be embedded not only in speaking courses, but also in vocabulary development, listening comprehension, and morphology instruction. Proper institutional support—such as dedicated performance spaces, training workshops for lecturers, and assessment guidelines—would allow artistic media to be used more effectively and sustainably.

In pesantren contexts, the findings suggest that*shalawat* and other devotional practices can be recognized as legitimate linguistic resources rather than merely ritual obligations. Although these practices should not be reduced to pedagogical techniques, their linguistic impact can be enhanced by complementary instructional strategies. For example, teachers might provide brief lexical or phonological explanations related to the phrases frequently recited in *shalawat*, helping santri become more aware of the structural features of the Arabic they chant. Such hybrid models could strengthen the relationship between devotional practice and formal Arabic learning without compromising the spiritual atmosphere that makes*shalawat* pedagogically powerful.

On a broader policy level, the study highlights the need for Arabic education frameworks in Indonesia to embrace pedagogical

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[28] M. Syahran Jailani, "Model Pembelajaran Bahasa Arab Berbasis Pesantren," *Arabiyat*, Vol. 4 No. 1 (2017), 55

pluralism. Policymakers should recognize that Arabic learning does not occur exclusively within formal classroom boundaries. Artistic expression, ritual repetition, and embodied performance can serve as alternative pathways for linguistic internalization, particularly in culturally rich environments like pesantren. Training programs for teachers of Arabic could therefore include modules on creative pedagogy, ritual-based learning, and culturally responsive teaching, equipping educators with diverse tools that reflect Indonesia's multifaceted educational landscape. Institutions might also consider performance-based assessments that allow students to demonstrate linguistic competence through creative outputs such as musicalized recitations, dramatized dialogues, or ritual-based memorization.

Ultimately, this study argues that artistic and devotional media form an interconnected ecosystem of learning practices that transcend conventional pedagogical categories. Musicalization, drama, and *shalawat* each demonstrate that Arabic learning is not simply a cognitive process, but a deeply embodied, emotional, and culturally situated experience. Recognizing this complexity opens the door to more inclusive and context-sensitive approaches to Arabic pedagogy— approaches that honor the richness of Indonesian Islamic educational traditions while engaging contemporary theories of learning. Through this integration, educators and policymakers can build more holistic models that support linguistic competence, spiritual development, and cultural identity in harmonious and sustainable ways.

CONCLUSION

This study shows that artistic and devotional media such as musicalization, drama, and *shalawat* shape Arabic learning in different ways depending on the institutional culture in which they are practiced. At UIN Maulana Malik Ibrahim Malang, artistic media

encourage linguistic creativity and communicative competence through intentional performance-based instruction, while at Pesantren Dalwa Pasuruan,shalawat serves as a devotional practice that implicitly strengthens linguistic familiarity, spiritual identity, and disciplined repetition. These findings affirm that Arabic learning is both a cognitive and cultural process, emerging through academic innovation as well as spiritual immersion. Based on these dynamics, the authors recommend that universities integrate creative performance more systematically into Arabic curricula, while pesantren recognize the linguistic benefits of devotional practices and reinforce them with supportive instruction. Policymakers are encouraged to adopt more pluralistic models that appreciate the complementary value of academic and ritual based approaches in

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The Use of Albert Bandura's Method for learning Arabic speaking skill using TikTok

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Abstract

This article aims to describe the application of modeling, reinforcement, and self-efficacy methods in teaching Arabic speaking skills through TikTok to students, as well as the factors that support and hinder the application of these methods using TikTok. A descriptive qualitative method was used, with data collected through interviews with students about the use of TikTok in improving their speaking skills and through observation. The research subjects were fifth- and seventh-semester students majoring in Arabic language education at the State Islamic University of Malang. Data analysis used the Miles and Huberman model. The results of the study showed that modeling was applied in stages: observing, imitating, and practicing. Reinforcement and positive comments given during the learning process played a role in increasing students› confidence to continue practicing. Self-efficacy is a crucial aspect in achieving learning success. Arabic language learning through TikTok is supported by problem-focused coping, self-efficacy, platform flexibility, and positive feedback. Meanwhile, the obstacles include low self-efficacy, avoidance coping, digital distractions, social comparison, and a lack of constructive support for students› learning motivation resilience in practice.

**Keywords*: Albert Bandura, Maharah Kalam, Method, TikTok*

استخدام طريقة ألبرت باندورا في تعلم مهارة الكلام من خلال تطبيق تيك توك

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المستخلص

يهدف هذا المقال إلى وصف تطبيق أساليب النمذجة، والتعزيز، والكفاءة الذاتية في تعليم مهارة الكلام باللغة العربية عبر تطبيق تيك توك للطلبة، وكذلك بيان العوامل الداعمة والمعيقة لتطبيق هذه الأساليب باستخدام تيك توك. وقد استخدم المنهج الوصفي النوعي، مع جمع البيانات من خلال مقابلات مع الطلبة حول استخدامهم لتطبيق تيك توك في تحسين مهارة الكلام لديهم، بالإضافة إلى الملاحظة المباشرة. وتمثلت عينة البحث في طلبة الفصلين الخامس والسابع من قسم تعليم اللغة العربية في جامعة الدولة الإسلامية في مالانج. واعتمد تحليل البيانات على نموذج مايلز وهو بيرمان. أظهرت نتائج الدراسة أن أسلوب النمذجة طُبق على مراحل تشمل: الملاحظة، والمحاكاة، والممارسة. كما لعب التعزيز والتعليقات الإيجابية المقدمة أثناء عملية التعلم دورا مهما في زيادة ثقة الطلبة بأنفسهم وتشجيعهم على الاستمرار في التدريب. وتبين أن الكفاءة الذاتية تُعد عنصرا محوريا في تحقيق النجاح التعليمي. كما كشفت الدراسة أن تعلم اللغة العربية عبر تيك توك تدعمه مجموعة من العوامل، من أبرزها: المواجهة الموجهة للمشكلة، والكفاءة الذاتية، ومرونة المنصة، والتغذية الراجعة الإيجابية. وفي المقابل، تتمثل أبرز المعوقات في ضعف الكفاءة الذاتية لدى بعض الطلبة، واستخدام استراتيجيات التجنب، والمشتتات الرقمية، والمقارنة الاجتماعية، إضافة إلى نقص الدعم البنّاء اللازم لتعزيز دافعية الطلبة وقدرتهم على الصمود في الممارسة.

الكلمات الرئيسية: ألبرت باندورا، مهارة كلام، طريقة، تيك توك

Introduction

Problems in learning Arabic language skills during Arabic language learning include linguistic and non-linguistic problems, including: vocabulary problems (mufrodat), problems with Arabic pronunciation, problems with Qowaid and I›rob, and problems with Tarakib (sentence structure), and non-linguistic problems, including: motivation and interest in learning, learning facilities, teacher competence, learning methods, available time, and language environment[1].

The development of science and technology that we are currently experiencing can be a prospect in the world of education to improve the quality of learning[2]. The use of media is essential, especially in today›s era of Industry 4.0, which is based on the internet, so that the quality of learning can be facilitated digitally. The uniqueness of digital learning as the current trend can be used to advance teaching programs to be more efficient. With the internet as a means of communication, the communication process will run more smoothly[3].

Research shows that these structures have problems across schools, such as network issues, students not using cameras, malfunctioning microphones, and poor resolution, making it impossible for them to monitor all student activities. Other problems faced by students are unstable internet and the availability of electronic devices in their environment[4].

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[1] nurlaila (2020), "MAHARAH KALAM DAN PROBLEMATIKA PEMBELAJARANNYA.". *AL-AF'IDAH: Jurnal Pendidikan Bahasa Arab dan Pengajarannya*, *4*(2), 55-65.

[2] Mulyani F and Haliza N (2021)., "Analisis Perkembangan Ilmu Pengetahuan Dan Teknologi (Iptek) Dalam Pendidikan". *Jurnal Pendidikan Dan Konseling. Jurnal Pendidikan Dan Konseling (JPDK)*, *3*(1), 101-109.

[3] Sulhadi (2020), "MEDIA PEMBELAJARAN BAHASA ARAB BERBASIS ANDROID DENGAN MENGGUNAKAN APLIKASI ARRUZ UNTUK PENGUASAAN NAHWU DI JURUSAN SASTRA ARAB UIN SUNAN KALIJAGA YOGYAKARTA". *El-Tsaqafah: Jurnal Jurusan PBA*, *19*(1), 37-55.

[4] Zahra Atika Mappiara et al., "Isu Dan Problematika Dalam Pembelajaran Maharah Kalam". *Al-Kilmah: Jurnal Pendidikan Bahasa Arab dan Humaniora*, *2*(1), 48-61.

Online media is not only used as a tool for communication and collaboration, but also as a tool for self-expression and self-marking[5]. One of the web-based media that is widely used by students today is the online media TikTok. TikTok is a general media, it is web-based media that can be viewed or watched[6]. Many media users dare to use this, especially students. Because it can help them in the learning process, students are reluctant to use risky TikTok media. Every entertainment is given the opportunity to freely express their feelings of anger or sadness through the media[7]. Many teachers at the school have confirmed that many students use the TikTok media application, which makes them lazy to study, which is a problem that hinders their own learning[8]. Several elementary school teachers stated that the regular use of challenging learning media by many students made them more engaged in learning. As part of their schoolwork, they were expected to improve their learning outcomes after graduation. The final result of this learning process is called learning achievement. The use of the TikTok learning media platform, which was not actually necessary, during the learning process had a significant impact on the learning cycle. As a result, student achievement was not optimal[9].

The rapid development of information technology in the era of globalization has undoubtedly had an impact on the world

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[5] Andreas et al (2010)., "Parametrizing Turbulent Exchange over Summer Sea Ice and the Marginal Ice Zone". *Quarterly Journal of the Royal Meteorological Society*, *136*(649), 927-943.

[6] Aji.W.N & Setiyadi D.BP (2020), "Aplikasi Tik Tok Sebagai Media Pembelajaran Keterampilan Bersastra". *Metafora: jurnal pembelajaran bahasa dan sastra*, *6*(2), 147-157.

[7] Zahidah Bashiroturrohmah, Sisika Martha Nur Cahyani, and Andhita Risko Faristiana (2023), "Pengaruh Media Sosial Tik - Tok Terhadap Karater Siswa Sekolah Dasar". *Jurnal Pendidikan Dan Ilmu Sosial (Jupendis)*, *1*(3), 119-131.

[8] Komalasari, Irfani, and Fadil (2023), "Dampak Penggunaan Aplikasi TikTok Dalam Pembelajaran IPA Kelas VI SDN Karanggan". *Jurnal Evaluasi dan Pembelajaran*, *5*(2), 120-126.

[9] Annisa, Dewi, and Nurhayati (2023), "Pengaruh Penggunaan Media Sosial Dalam Proses Pembelajaran Di Sekolah". *Dirasah: Jurnal Studi Ilmu dan Manajemen Pendidikan Islam*, *6*(2), 346-352.

of education[10]. Digital media, through interactive, audiovisual, and quiz features, offers a more engaging learning experience, which generally helps students understand Arabic vocabulary, pronunciation, and grammar more easily. However, there are still several obstacles, particularly related to digital learning readiness, device access, and internet connectivity, which may not be adequate for all students[11]. Based on research, in formal learning, TikTok can be used as a learning medium for educators and students by adjusting the material and characteristics of the students themselves[12]. The above research clearly shows that the focus of the research is the use of the TikTok application in learning within the school environment. In this study, the researcher wants to discuss whether Arabic learning content that has been created in the TikTok application can also be used for independent learning today.

Learning is a process of human personality change, and this change is manifested in the form of improvements in the quality and quantity of behavior, such as improvements in abilities, knowledge, attitudes, habits, understanding, skills, reasoning, and other skills. One of the most famous psychologists with his learning theory is Albert Bandura[13]. The theory developed by Albert Bandura is known as "Social Learning Theory" and Cognitive Social Learning Theory. One thing that stands out in Bandura's theory is the idea that most

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[10] Maritsa et al (2021)., "Pengaruh Teknologi Dalam Dunia Pendidikan". Pengaruh teknologi dalam dunia pendidikan. *Al-Mutharahah: Jurnal Penelitian Dan Kajian Sosial Keagamaan*, *18*(2), 91-100.

[11] Hasanuddin (2024), "Scidac plus Artikel Ini Menggunakan Lisensi Creative Commons Attribution 4.0 International License EFEKTIVITAS PENGGUNAAN MEDIA DIGITAL DALAM PEMBELAJARAN BAHASA ARAB DI PESANTERN DARUL IKHLAS PANYABUNGAN KAB. MANDAILING NATAL". *Berkala Ilmiah Pendidikan*, *4*(3), 500-505.

[12] Ramdani, Hadiapurwa, and Nugraha (2021), "POTENSI PEMANFAATAN MEDIA SOSIAL TIKTOK SEBAGAI MEDIA PEMBELAJARAN DALAM PEMBELAJARAN DARING". *Akademika: Jurnal Teknologi Pendidikan*, *10*(2), 425-436.

[13] Sisin Warini, Yasnita Nurul Hidayat, and Darul Ilmi (2023), "Teori Belajar Sosial Dalam Pembelajaran". *ANTHOR: Education and Learning Journal*, *2*(4), 566-576.

human learning occurs in a social environment[14].

According to Bandura, human learning occurs not only through direct experience, but also through observation of the behavior of others in their social environment. In Social Learning Theory, Bandura asserts that individuals can learn new skills, values, and behaviors through the processes of observation, reinforcement, reciprocal determinism, and self-efficacy[15]. Through imitation or modeling, a person does not simply copy behavior, but understands the meaning and consequences of the actions being imitated[16]. This process is reinforced by reinforcement, whether directly, indirectly (seeing others receive reinforcement), or through self-reward[17]. Furthermore, individual behavior does not exist in isolation, but is the result of reciprocal interactions between personal factors, behavior, and the environment, which Bandura refers to as *reciprocal determinism18*. Within this framework, the concept of self-efficacy also emerges, which is a person's belief in their ability to manage and carry out the actions necessary to achieve a specific goal. The higher a person's self-efficacy, the greater their motivation and perseverance in carrying out a learning activity[19]. This study focuses on three pillars of Bandura's theory, namely modeling, reinforcement, and self-efficacy.

he rapid development of information technology in the era of globalization has indirectly impacted the world of education[20].

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[14] Petersen (2015), "Social Learning Theory". Social learning theory. *The handbook of criminological theory*, 230-240.

[15] Ibid., 230-240

[16] Bandura, "Social Foundations of Thought and Action". (1986). *Englewood Cliffs, NJ, 1986*(23-28), 2.

[17] Bandura, A (2017), "Social Learning Theory of Aggression: In *Control of aggression*". pp. 201-252. Routledge.1

[18] Bandura, A. (1997), "Self-Efficacy*: The exercise of control*". W H Freeman/Times Books/ Henry Holt & Co.

[19] Ibid.

[20] Salsabila and Agustian (2021), "PERAN TEKNOLOGI PENDIDIKAN DALAM PEMBELAJARAN". *Islamika*, *3*(1), 123-133.

This difference becomes even more apparent in the context of rapid technological advances. Modern technology-based education can improve the efficiency of the learning process, for example by using video tutorials, discussion forums, and other innovative learning resources. However, in practice, many schools do not use technology to improve the cognitive aspects of learning, such as academic content, and do not use it appropriately to improve social learning through supervision and modeling of positive behavior[21].

This study aims to explain how the application of modeling, reinforcement, and self-efficacy methods in learning maharah kalam through TikTok media on students and what factors support and hinder the application of modeling, reinforcement, and self-efficacy methods through TikTok media on students.

Method

This section provides a general description of how this research was conducted.

1. Research Design

This research uses a descriptive qualitative approach. The subjects in this study were six Arabic Language Education students at Maulana Malik Ibrahim State Islamic University Malang in their fifth and seventh semesters, with the number of respondents in 2025. The data collection technique used interviews on the use of TikTok in improving students' writing skills. The interviews were conducted online via Google Meet and lasted approximately 10-20 minutes. Each session was recorded with the respondents' consent to ensure data accuracy.

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[21] EKI ADEDO (2024), "PERKEMBANGAN MEDIA DIGITAL DAN PEMANFAATANNYA DALAM PEMBELAJARAN PENDIDIKAN AGAMA ISLAM". (Doctoral dissertation, Institut Agama Islam Negeri Curup).

2. Data collection and analysis

Data analysis was conducted using an interactive analysis approach. It was explained that qualitative data analysis was conducted through interaction and continuity until the data was considered complete[22]. They divided it into three main stages, namely:

a. Data Reduction

This stage is the process of selecting, focusing, simplifying, and transforming raw data that emerges from field notes. This means that researchers select data that is relevant to the research focus, group it, and organize it so that it is easy to analyze.

b. Data Display

This stage is the process of presenting data in an organized form, such as tables, matrices, charts, or narrative descriptions so that researchers can see patterns, relationships, and meanings from the data. This presentation helps researchers understand the situation and determine the next step of analysis.

c. Conclusion Drawing / Verification (Drawing Conclusions and Verification)

The final stage is to draw preliminary conclusions based on the findings, then verify them through rechecking the data, triangulation, or discussion with informants. The conclusions produced are tentative at first, but will become final after being verified with strong evidence.

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[22] Miles and Huberman (1994), *Qualitative Data Analysis: An Expanded Sourcebook. Thousand Oaks*.

Result and Discussion

After the interview process, observations were conducted, and the data obtained was reduced into main themes relevant to the research focus. This analysis was compiled to discuss how the application of modeling, reinforcement, and self-efficacy methods in Arabic language learning through TikTok media among students, and the factors that support and hinder the application of these three methods.

During the data reduction stage, the researcher sorted and simplified the data obtained from the interviews with the students. The collected data was then grouped based on the research focus presented in Table 1. This reduction process included selecting relevant statements, grouping answers based on main themes, and removing data unrelated to the research focus. Thus, the data presented is the most representative information to describe the students› experiences in applying the three methods through the use of TikTok.

Table 1. Implementation of Bandura›s method

Code R	Main	Summary of important data/quotes	Meaning
R2, R3, R5, R6	Modelling	"I often imitate the pronunciation of sentences in Arabic TikTok content."	Demonstrates the modeling process among students through TikTok content.
	Reinforcement	"I feel more enthusiastic after receiving positive responses from teachers/friends."	Social reinforcement increases motivation.
	Self-efficacy	"Now I am more confident speaking Arabic."	TikTok boosts self-confidence.

R1 dan R4	Modelling	"I rarely watch Arabic content on TikTok, just for entertainment."	Demonstrates passive users who have not yet applied the modeling method.
	Reinforcement	"I have never uploaded anything, so I have never received any comments."	No social reinforcement received.
	Self-efficacy	"I'm still shy about speaking Arabic in front of the camera."	Self-confidence in speaking Arabic remains low.

Student background and general perceptions of modeling, reinforcement, and self-efficacy methods

A total of six PBA students in their 5th and 7th semesters from the State Islamic University of Malang in 2025 were involved. Purposive sampling was the sampling technique used in this study, based on the main criteria of being active/passive users of TikTok and having an interest in learning Arabic through this platform. The selection of respondents aimed to ensure that the representation included students with varying levels of involvement in the use of TikTok. An overview of the demographic characteristics of the participants is presented in Table 2.

Tabel 2. individualitas demografis

Code R	Age	Gender	daily usage	Reasons for using TikTok
L	21	Male	3-4 hours	For content references
AN	20	Female	3-5 hours	For learning references
Z	22	Female	2-3 hours	To find entertainment and learning references
S	23	Male	5-7 hours	For entertainment and content references
FR	21	Female	1-4 hours	For entertainment and learning
YY	20	Female	5 hours	For entertainment

Respondent 1 (M)

Respondent 1 is a fifth-semester student who actively uses TikTok for about 3–4 hours every day. He believes that TikTok is the best platform compared to other digital platforms because it provides a variety of interesting and easily accessible content. According to L, TikTok helps in finding learning content references, but he considers that the material related to speaking skills (kalam) available on the platform is still basic and therefore not effective enough to improve speaking skills in depth.

Respondent 2 (AN)

AN is a fifth-semester student who uses TikTok for about 3–5 hours per day. After applying the modeling method, AN felt an improvement in her pronunciation and intonation when speaking. She became more motivated and confident after receiving positive responses from her surroundings, although she has not yet dared to upload her practice videos to TikTok. AN considers that Arabic content on TikTok is quite helpful in improving speaking skills (kalam) because it is delivered creatively and is easy to understand by various creators.

Responden 3 (Z)

Z is a fifth-semester student who uses TikTok for about 2–3 hours per day. Z often imitates the pronunciation from the videos he watches, especially when he encounters new vocabulary. Z feels confident enough to speak in front of the camera or in class, but is still hesitant to upload videos to TikTok. He occasionally uses the platform to learn maharah kalam or Arabic speaking skills. According to Z, TikTok helps in understanding Arabic pronunciation and expressions, although it still needs to be supported by a mastery of basic theory. Z considers self-motivation to be the main supporting factor, while distractions from other content on the FYP are one of the obstacles.

Respondent 4 (S)

S is a fifth-semester student who uses TikTok for about 5–7 hours per day. She has used the platform to learn Arabic speaking skills, although she believes the assistance she has received is still limited compared to classroom learning. S often imitates the pronunciation from Arabic videos and feels that this activity is quite helpful in improving her skills. She has never created Arabic-language content, but she actively creates other creative content, which makes her more confident speaking in front of the camera. According to him, TikTok›s wide reach to various Arabic-language content is a supporting factor, while the lack of variety and creativity in learning content is one of the obstacles for users who want to learn through the platform.

Respondent 5 (FR)

FR is a 5th semester student who uses TikTok for 1-4 hours per day. He uses the platform to learn Arabic, especially to improve his speaking skills. According to him, TikTok helps him expand his vocabulary and improve his pronunciation. He often imitates the speaking style of Arabic content creators and finds this activity very helpful. FR also received positive responses after uploading Arabic-language videos, which made him more motivated and confident. According to him, the supporting factors for learning through TikTok are the abundance of Arabic-language content creators and the ease of acquiring vocabulary and correct intonation, while the obstacle is the difficulty of finding content that suits the needs of beginner learners.

Respondent 6 (YY)

YY is a fifth-semester student who uses TikTok for about five hours a day. He has studied Arabic through TikTok and finds that the platform helps improve his speaking skills, especially in terms of

vocabulary and pronunciation. He often imitates the pronunciation from Arabic videos and finds this very helpful. Although he has never uploaded a video, he has become more confident and motivated to continue learning. According to him, the abundance of Arabic content creators is a supporting factor, while the lack of interest and specialized learning content is a hindrance.

The analysis results are divided into three patterns with corresponding percentages to show how strongly each pattern is present among students.

Classification of TikTok usage

■ referensi pembelajaran ■ hiburan ■ referensi konten ■
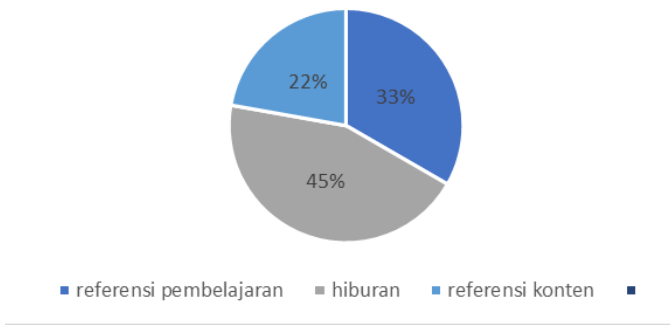
The Application of Modeling Methods in Learning maharah using TikTok media

Modeling and self-efficacy are two main components of Bandura's social cognition theory. There are two types of modeling that students can observe, real (direct) modeling and symbolic modeling. Direct modeling is exemplified by friends, teachers, and family members[23]. Quoted from Albert Bandura's theory, there are five possible outcomes of modeling, namely:

a) Directing attention. Through modeling, people not only learn

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[23] Gredler (2008), "Theory into Practice". Guilford Press.

about various actions, but also see various objects involved in the activity.

b) Increasing observed behavior. Modeling illustrates the behavior we learn.

c) Strengthening or weakening barriers. Depending on the consequences experienced, modeling behavior can be strengthened or weakened.

d) Teaching new behaviors: the modeling effect occurs when modeling demonstrates new behaviors (doing new things).

e) Evoking feelings. People can model how they act towards situations they have personally experienced [24].

From the results of interviews related to modeling methods, respondents AN, Z, and FR are students who actively use TikTok to improve their language skills. According to them, the content makes it easier for them to understand new vocabulary, tone, and intonation. AN said:

> *I feel an improvement in my pronunciation and intonation when speaking. I now know that Arabic also has its own slang, and that intonation and tone of voice are very influential, such as when asking a question, the tone used is slightly higher. I have gained a lot of knowledge from the content on TikTok.*

> *(Saya merasakan peningkatan dalam pengucapan dan intonasi saat berbicara, saya jadi tahu bahwa ternyata bahasa arab itu juga mempunyai bahasa gaulnya sendiri, intonasi dan nada pengucapan ternyata sepengaruh itu, seperti saat bertanya nada yang digunakan itu sedikit meninggi, dan banyak pengetahuan yang saya dapatkan dari konten di TikTok)*

From the explanation above, Respondent 2 uses TikTok as a reference to practice speaking in daily life and understand new vocabulary. This is an effective way to learn Arabic online, because for some people it is more comfortable to learn through digital

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[24] Ansani and Samsir (2022), "Bandura ' s Modeling Theory". *Jurnal Multidisiplin Madani*, *2*(7), 3067–3080. https://doi.org/10.55927/mudima.v2i7.692

platforms than with peers. To improve their speaking skills, students also pay attention to the facial expressions or expressions in the content they need. Also, people who are not familiar with maharah kalam cannot immediately learn through educational content, as stated by respondent Z:

> *For me, TikTok helps me understand pronunciation and expressions when speaking Arabic, although it still needs to be supported by a mastery of basic theory.*
>
> *(Bagi saya TikTok membantu dalam memahami pelafalan dan ekspresi saat berbicara bahasa Arab, meskipun tetap perlu didukung dengan penguasaan teori dasar)*

The above statement shows that TikTok is a digital platform that is an effective tool for improving students› language skills because it is easily accessible. Students also like educational videos so they feel helped in understanding new vocabulary, proper pronunciation, and this method is also suitable for people who prefer to study independently.

Using TikTok as a platform to improve skills has a positive impact on users. However, despite these positive effects, excessive focus on the app can also have negative consequences, especially for young people who are often still in a vulnerable phase of life. TikTok can also be addictive, as users become increasingly dependent on the app. The term "TikTok" describes an insatiable desire to use TikTok as a means of entertainment or social interaction[25]. Based on the results of interviews conducted, the application of the modeling method through TikTok has been proven to help some students develop their Arabic speaking skills. This is in line with Bandura›s theory, which explains that modeling learning allows individuals to imitate the behavior they observe. Through TikTok videos, students can pay

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[25] Risalah and Rina (2024), "Comparison of Tiktok Application Users Between the Implementation of Creativity and Addictive Behavior". *Devotion: Journal of Research and Community Service*, *5*(4), 487-497.

attention to the pronunciation, intonation, and sentence structure of native speakers or Arabic-speaking content creators.

These results are also supported by previous research that found interactive video-based media can strengthen foreign language speaking skills[26]. However, there were also students who stated that TikTok was not very helpful because the content did not always focus on linguistic aspects. This shows that the effectiveness of modeling through TikTok depends on the students› ability to select educational content that is appropriate for their learning objectives.

Reinforcement that occurs after receiving feedback

Reinforcement is anything that has the ability to enhance the development of a response [27]. Increased reinforcement makes the response stronger, and decreased reinforcement also makes the response stronger. For example, if a student is given an assignment by their teacher and the assignment is expanded, the student will study harder. Therefore, expanding the assignment is positive reinforcement for learning, while reducing the assignment, which results in better learning activities, is negative reinforcement for learning. Important stimuli that must be given or reduced in order for a response to occur.

Students AN, Z, and FR, YY shared their experiences after applying the modeling method. When they practiced it, they received good responses and comments. As expressed by YY

After I saw and imitated the vocabulary and pronunciation from the

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[26] nurlaila (2020), "MAHARAH KALAM DAN PROBLEMATIKA PEMBELAJARANNYA". AL-AF'IDAH: Jurnal Pendidikan Bahasa Arab dan Pengajarannya, 4(2), 55-65; Mulyani F and Haliza N (2021), "Analisis Perkembangan Ilmu Pengetahuan Dan Teknologi (Iptek) Dalam Pendidikan". Jurnal Pendidikan Dan Konseling (JPDK), 3(1), 101-109.

[27] WIDHIANTORO (2024), "Penerapan Reinforcement Terhadap Motivasi Belajar Muatan Pembelajaran IPAS Kelas IV Kurikulum Merdeka Sekolah Dasar Negeri I Tunggur Tahun Pelajaran 2023/2024". *1952000109* (Doctoral dissertation, Universitas Veteran Bangun Nusantara).

content on TikTok, I received praise that my speaking skills were improving, even though there is still a lot I need to learn. Still, this makes me even more enthusiastic about learning.

(Setelah saya melihat lalu menirukan kosakata dan pelafalan dari konten di TikTok, saya mendapatkan pujian bahwa kemampuan kalam saya semakin membaik, meskipun masih banyak yang pelu saya pelajari, tetap saja hal ini yang menjadikan saya semakin semangat untuk belajar)

It turns out that reinforcement or positive feedback greatly influences students› enthusiasm to continue learning, although some students also mentioned that they had never uploaded Arabic videos, so they had not received direct responses from other users. However, they added that praise or support from others can usually foster higher motivation to learn. FR said:

I haven't dared to upload Arabic videos to TikTok yet, but I practice with my peers. At first, I was afraid of using the wrong vocabulary or pronunciation, but their responses were actually the opposite. After that, I felt confident that I could learn more than this.

(Saya memang belum berani untuk mengunggah video berbahasa arab ke TikTok, tapi saya mempraktekkannya kepada teman sebaya, saya awalnya takut salah kosakata/pengucapan, akan tetapi tanggapan mereka justru sebaliknya. Setelah itu saya merasa yakin bahwa saya bisa untuk belajar lebih dari ini)

Meanwhile, AN said:

When I got negative responses, I felt embarrassed, down, and sometimes not confident to practice it every day.

(Ketika mendapatkan respon negatife saya merasa malu, down dan terkadang tidak percaya diri untuk mempraktekkannya sehari-hari)

This finding aligns with bandura's theory, which states that reinforcement, whether direct or indirect, plays a crucial role in shaping learning behavior by enhancing motivation and self-confidence. [28]. In the context of digital media such as TikTok, forms of social

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[28] Bandura, A. (2017), "Social Learning Theory of Aggression : In *Control of aggression*". pp. 201-252. Routledge.1

reinforcement such as comments and support become external factors that strengthen the learning of speaking skills.

Furthermore, in the application of reinforcement, most students felt positively encouraged after receiving responses in the form of praise, comments, or support from friends and other users. This positive reinforcement was proven to increase student motivation and confidence, that behavior will tend to be repeated if it receives positive consequences[29]. However, a small some students also showed the opposite effect when receiving negative comments, which can lower self-confidence. This condition shows that individual characteristics and the digital environment greatly influence the effectiveness of reinforcement.

Student Self-Efficacy in Speaking Arabic

Albert Bandura created the theory of self-efficacy as part of a broader theory known as social cognition theory. This theory stems from social learning theory, which states that people can learn certain behaviors through observation and imitation. It seems that people try to change undesirable environmental factors while adapting to beneficial environmental factors. Z shared his opinion:

> *I became more confident in speaking Arabic after imitating the everyday slang vocabulary that I saw in a lot of content on TikTok.*
>
> *(Saya semakin percaya diri berbicara bahasa arab setelah meniru kosakata bahasa gaul sehari-hari yang saya liat dari banyaknya konten-konten di TikTok)*

Self-efficacy and problem-centered coping are two factors that affect a person›s stress level. People with high self-efficacy rise to the occasion and persevere when faced with challenges, but people with low self-efficacy are vulnerable to stress and tend to give up or endure it. A person›s belief in their abilities, based on experience in

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[29] Murphy, "Science and Human Behavior (No. 92904)". Simon and Schuster.

completing tasks or solving contextual and anticipatory problems, is known as self-efficacy. Highly effective people tend to see problems as challenges rather than burdens.

Psychologically, perceptions of one›s own abilities influence thoughts, feelings, and actions. According to self-efficacy is often permanent and not easily changed. The power of self-efficacy acts decisively[30]. The following are some functions of self-efficacy:

1. Deciding on behaviour
2. Deciding on the strength and effort needed to overcome obstacles
3. Determining thought patterns and emotional responses.
4. Predicting future behavior. People who are not efficient often believe that they are unable to face challenges at work. People with high levels of self-efficacy are more likely to be involved in organizational activities and have more intensive interactions in their workplace.

Students› self-efficacy appears to increase with the frequency of speaking practice through TikTok When they successfully imitate pronunciation and receive positive responses, they develop confidence that they will be able to speak better next time. This is in line with concept of self-efficacy*31*, which states that confidence in one›s own abilities is key to learning new skills. However, for students who are not used to performing or are afraid of making mistakes, self-efficacy remains low, especially when faced with negative feedback[32].

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[30] Ibid.
[31] Ibid.
[32] Ellen J. Langer (1975), "The Illusion of Control". *Journal of personality and social psychology*, *32*(2), 311.

Supporting and inhibiting factors of modeling, reinforcement, and self-efficacy methods

1. Supporting Factors

One of the main factors supporting the application of the modeling method is the ease of access to Arabic learning content on TikTok. Students can quickly find various learning videos, ranging from everyday conversation content to grammar explanations. This process indirectly facilitates modeling activities, as stated by Bandura individuals can learn by observing the behavior of others in their social environment. AN said:

> I often see content that explains in Arabic. From there, I can learn how they pronounce letters, intonation, and how to construct sentences.

> (Saya sering lihat konten yang menjelaskan dengan bahasa Arab. Dari situ saya bisa tahu cara mereka mengucapkan huruf, intonasi, dan cara menyusun kalimat)

The next supporting factor is the social interaction in the form of reinforcement that students receive through comments, likes, or support from other users. This form of social reinforcement is an important stimulus that encourages students to continue practicing speaking. YY said:

> If someone gives a positive comment or says that my pronunciation is good, I feel more motivated to practice again. It feels like I am being appreciated.

> (jika ada yang memberi komentar positif atau berpendapat pengucapan saya bagus, saya jadi lebih semangat buat latihan lagi. Rasanya seperti dihargai)

These findings indicate that reinforcement arising from the digital environment functions similarly to the principle of social reinforcement (Bandura) whereby social appreciation and support can reinforce positive behaviors, such as the courage to speak and enthusiasm for learning Arabic.

In addition, the flexible and interactive nature of the digital environment also helps to strengthen students› self-efficacy. Through features such as video duets, voice-overs, or stitches, students can practice imitating speech without the formal pressure of a classroom setting. These activities provide students with the opportunity to assess and improve themselves based on the recordings they make. FR said:

> *When I use the duet feature, I can practice speaking without fear of being watched by many people. So it's like learning but in a relaxed way.*
>
> *(ketika pakai fitur duet, saya bisa langsung latihan ngomong tanpa takut disorot banyak orang. Jadi seperti belajar tapi santai)*

Furthermore, social support from peers is also a strong motivator. Several students admitted that their classmates often share learning video links or create challenges to imitate conversations in Arabic. This expands their social learning environment and fosters a spirit of collaboration.

Another significant supporting factor is the students› fundamental motivation to improve their speaking skills. The awareness that Arabic speaking skills are crucial for their academic and career futures makes students more open to learning innovations, including the use of TikTok.

2. Inhibiting Factors

On the other hand, the application of modeling, reinforcement, and self-efficacy methods through TikTok also faces various obstacles. First, specific obstacles such as online limitations and digital instruments are major barriers. Some students mentioned that unstable internet connections made it difficult for them to watch or upload videos smoothly. This

condition reduced the intensity of speaking practice, which should be done repeatedly and continuously.

Second, psychological factors such as embarrassment, fear of making mistakes, or concern about being criticized are also significant barriers. AN explains:

> *I like learning through TikTok because I can learn independently, even though the challenge is not knowing whether my pronunciation/vocabulary is correct or not.*
>
> *(Saya suka belajar melalui TikTok, karena bisa belajar secara mandiri meskipun kendalanya adalah tidak tahu apakah pengucapan/kosakata yang saya ucapkan benar atau tidak)*

This shows that the level of self-efficacy among some students is still low, especially in terms of confidence in their speaking abilities. In fact, low self-efficacy can reduce motivation, make individuals give up easily, and avoid situations that are considered challenging[33].

Third, the lack of guidance and direction from lecturers in the use of digital media is also an obstacle in itself. Several students admitted that they had not received concrete guidance on how to use TikTok for educational purposes, so most of them sonly use this media for entertainment and as a reference for creating cinematic content and so on. As expressed by L and S:

> *In my opinion, learning Arabic on TikTok is not effective enough, so I only use TikTok for content references and entertainment.*
>
> *(Menurut saya belajar kalam di TikTok tidak cukup efektif, jadi saya menggunakan TikTok hanya untuk referensi konten dan hiburan saja)*

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[33] Bandura, A. (2017), "Social Learning Theory of Aggression: In *Control of aggression*". pp. 201-252. Routledge.1

Lastly, the limited availability of Arabic learning content that is truly accurate and appropriate for an academic context is also a challenge. Students must be able to distinguish between entertainment content and educational content so that the modeling and reinforcement processes run according to the learning objectives.

Overall, the main factors supporting the application of these three methods through TikTok are the accessibility of Arabic-language content, flexibility in learning time, and the existence of motivating social interaction. Meanwhile, the inhibiting factors include the tendency to be distracted by entertainment content, negative comments, and limitations in assessing the accuracy of the language used in the videos being watched.

Brief Analysis

From these various factors, it can be concluded that the successful application of modeling, reinforcement, and self-efficacy methods through TikTok is highly dependent on the balance between external factors (such as social support, technology availability, and learning environment) and internal factors (such as motivation, self-confidence, and readiness to learn).

This finding is in line with the bandura's theory of reciprocal determinism, which states that individual behavior is the result of a reciprocal interaction between personal factors, behavior, and the environment. When the digital environment is supportive and students have sufficient self-confidence, the learning process through observation and reinforcement will be more effective.

Conclusion

Modeling and reinforcement play a very significant role in the language learning process, especially when applied through digital media such as TikTok. This platform provides a space for students to hone their Arabic speaking skills by observing and imitating various forms of language interaction displayed by other users, while also gaining social reinforcement from their virtual environment. Through access to educational content on TikTok, students can carry out the modeling process directly. They can pay attention to the correct pronunciation, intonation, and sentence structure used by content creators, allowing their language skills to develop naturally. In addition, reinforcement and positive reinforcement in the form of supportive comments serve as external encouragement that strengthens students› confidence to continue practicing speaking. This shows that social recognition in the digital space can act as a motivational stimulus in language learning. The concept of self-efficacy is an important component of successful learning. Factors such as an individual›s ability to deal with problems (problem-focused coping) and belief in their own abilities determine how a person responds to pressure and faces learning challenges. Furthermore, TikTok›s flexible and interactive characteristics make it an ideal platform for independent learning. This dynamic digital environment not only expands learning opportunities but also helps strengthen students› self-efficacy in developing Arabic language skills with greater confidence and sustainability.

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Enhancing Arabic Vocabulary Acquisition: Development of Learning Apps Based Interactive Learning Media

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Abstract

This study aims to support the mastery of Arabic vocabulary through the development of interactive learning media based on Learning Apps for seventh grade student's junior high school. The background of this research is the limited use of technology based learning media, which causes Arabic vocabulary learning to be less engaging and ineffective. This study employed a Research and Development (R&D) approach using the ADDIE model, which consists of five stages: analysis, design, development, implementation, and evaluation. At the analysis stage, learning problems, student needs, and relevant materials were identified. The design stage involved planning vocabulary themes, learning objectives, and interactive activities using the Learning Apps platform. The development stage focused on creating interactive vocabulary learning media and validating the product through media and content experts. The validation results showed that the developed media obtained an average feasibility score of 82.1%, categorized as highly feasible. The implementation stage involved applying the media in Arabic learning activities, followed by an evaluation stage through student response questionnaires. The results indicated that 89% of students gave positive responses, stating that the media was attractive, easy to use, and helpful in improving vocabulary mastery and learning motivation. The Learning Apps based interactive learning media developed through the ADDIE model is feasible and effective in enhancing the quality of Arabic vocabulary learning. This study provides an innovative and practical contribution to technology integrated Arabic language instruction.

Keywords: Arabic vocabulary learning, Learning Apps, Interactive Learning Media

تعزيز اكتساب مفردات اللغة العربية: تطوير وسائط تعليمية تفاعلية قائمة على تطبيقات التعلّم الرقمية

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الملخص

تهدف هذه الدراسة إلى دعم إتقان مفردات اللغة العربية من خلال تطوير وسائط تعليمية تفاعلية قائمة على تطبيقات التعلّم لطلاب الصف السابع في المرحلة المتوسطة. تنطلق هذه الدراسة من محدودية استخدام الوسائط التعليمية المعتمدة على التكنولوجيا، مما يجعل تعلّم مفردات اللغة العربية أقل جاذبية وفاعلية. استخدمت الدراسة منهج البحث والتطوير (R&D) بالاعتماد على نموذج ADDIE الذي يتكون من خمس مراحل، وهي: التحليل، والتصميم، والتطوير، والتطبيق، والتقويم. تم تحديد مشكلات التعلم واحتياجات الطلاب وتحليل المواد التعليمية المناسبة في مرحلة التحليل. أما مرحلة التصميم فقد شملت تخطيط موضوعات المفردات، وأهداف التعلم، والأنشطة التفاعلية باستخدام منصة تطبيقات التعلّم. وركّزت مرحلة التطوير على إنشاء وسائط تعليمية تفاعلية لتعلّم المفردات والتحقق من صلاحية المنتج من خلال تحكيم خبراء الوسائط والمحتوى. وأظهرت نتائج التحكيم أن الوسائط المطوّرة حصلت على متوسط درجة صلاحية بلغ 82.1%، وصُنّفت ضمن فئة صالحة جدًا للتطبيق. وشملت مرحلة التطبيق توظيف الوسائط التعليمية في أنشطة تعلم اللغة العربية، تلتها مرحلة التقويم من خلال استبانات استجابات الطلاب. وأشارت النتائج إلى أن 89% من الطلاب قدموا استجابات إيجابية، حيث أكدوا أن الوسائط التعليمية جذابة، وسهلة الاستخدام، وتُسهم في تحسين إتقان المفردات وزيادة دافعية التعلّم. وتخلص الدراسة إلى أن الوسائط التعليمية التفاعلية القائمة على تطبيقات التعلّم والمطوّرة وفق نموذج ADDIE صالحة وفعّالة في تحسين جودة تعلّم مفردات اللغة العربية، كما تقدّم إسهامًا ابتكاريًا وتطبيقيًا في توظيف التكنولوجيا في تعليم اللغة العربية.

الكلمات الرئيسية: تعلّم مفردات اللغة العربية، تطبيقات التعلّم، الوسائط التعليمية التفاعلية

Introduction

Multimedia must be carefully designed and thoughtfully evaluated before implementation. The prime message of multimedia instruction is to help learners to learn meaningfully[1]. Effective learning requires the existence of interrelated elements, such as goals, materials, methods or strategies, media, and evaluation[2]. Of these elements, learning media has an important role in supporting the success and effectiveness of the learning process[3]. Media can help convey information in a way that is more interesting and easily understood by students, thereby increasing their involvement and learning outcomes[4]. Learning media is divided into several types, such as human-based media, print media, images, audio visual, and technology such as laptops or computers [5]. This variety of media provides many options for educators to adjust learning strategies to the needs and characteristics of students[6]. The use of information technology, such as learning apps and online platforms, enriches the learning process and makes it more interactive[7]. In this way, students

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1   Qais Faryadi and Candidate Date, "Performance Evaluation of the Arabic Language Multimedia Instruction : Malaysian Perspective Performance Evaluation of the Arabic Language Multimedia Instruction : Malaysian Perspective Introduction Criteria for a Feasible Multimedia Instructional Design " 40 (2008): 1–27.

2   Muhammad Miftah, "Fungsi, Dan Peran Media Pembelajaran Sebagai Upaya Peningkatan Kemampuan Belajar Siswa," *Jurnal Kwangsan* 1 no 2 (2013): 95, https://doi.org/https://doi.org/10.31800/jtpk.v1n2.p95--105.

3   Anju Deliana, "Efektivitas Pemanfaatan Canva Sebagai Media Pembelajaran Luring," *Multiverse: Open Multidisciplinary Journal* 2 no 2 (2023): 298–303, https://doi.org/https://doi.org/10.57251/multiverse.v2i2.1258.

4   Wahyudi, "Hubungan Penggunaan Multimedia Dalam Pembelajaran Terhadap Peningkatan Hasil Belajar Peserta Didik," *Journal on Education* 6 no 1 (2023): 25–34, https://doi.org/https://doi.org/10.31004/joe.v6i1.2910.

5   Sri Anitah dkk, "Penggunaa Media Audio-Visual Pada Mata Pelajaran Ilmu Pengetahuan Alam Di Sekolah Menengah Pertama Negeri 1 Pacitan.," *Jurnal Teknologi Pendidikan Dan Pembelajaran* 2 no 2 (2014).

6   Dkk Husnul Khatimah, "Meningkatkan Attensi Belajar Siswa Kelas Awal Melalui Media Visual," *Jurnal Pendidikan Anak* 8 no 1 (2019): 17–28, https://doi.org/https://doi.org/10.21831/jpa.v8i1.22657.

7   Afrilys Sumantri, Tamyis, and Endang Ekowati, "Penerapan Metode Pembelajaran Berbasis Teknologi Terhadap Peningkatan Pemahaman Materi Pendidikan Agama Islam," *Unisan Jurnal* 3, no. 1 (2024): 299–311.

not only learn Arabic in an academic context, but they can also apply it in real-life situations, thus improving their communication skills[8].

In addition, the proper utilization of learning media can also increase students' creativity and strengthen their attention during the learning process [9]. In learning Arabic, the existence of supporting learning media is very important [10]. Arabic as one of the subjects that has high complexity, requires a creative and innovative approach so that students are able to understand the material well. Therefore, the use of appropriate and varied learning media is one of the key factors to optimally achieve Arabic learning objectives [11].

However, in its implementation, grade seventh grade students at Tsurayya Junior High School face a number of problems that hinder Arabic language learning [12]. Teacher rarely utilize learning media, so the Arabic learning process feels monotonous and less interesting for students. In addition, learning often focuses only on memorization and theory without the involvement of interactive media, which makes it difficult for students to understand the context of practical language use. The difference in students' ability levels in Arabic is also a challenge for teachers in choosing learning media that suits the needs of all students[13]. In addition, the tight schedule of boarding

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[8]   Aidah Fithtriyah et al., "مادورا إدارة تنفيذ برنامج تعلم ي اللغة العربية م في مركز لا لغة العربية, no. 2 (2024): 53–78.مادورا دار كاجنو ف ب" 11

[9]   dkk Nurul Halimah, "Analisis Pembelajaran Berdiferensiasi Sebagai Bentuk Implementasi Kebijakan Kurikulum Merdeka," *Pendas: Jurnal Pendidikan Dasar* 8 no 1, no. 1–15 (2023).

[10] Syifa Rembulan, Intan & Fauziah, "Pemanfaatan Feeds Dan Fitur Instagram Stories Dalam Pembelajaran Bahasa, Sastra, Dan Budaya Arab," *Semnasbama* 4 no 0 (2020).

[11] Muhammad Asep, "Asep Muhammad Saepul Islam, "Faktor Demotivasi Pembelajaran Bahasa Arab Dalam Perspektif Siswa Madrasah," *ARABIYAT : Jurnal Pendidikan Bahasa Arab Dan Kebahasaaraban* 2 no 1 (2015), https://doi.org/https://doi.org/10.15408/a. v2i1.1511.

[12] Muhammad Khalilullah, "Permainan Teka-Teki Silang Sebagai Media Dalam Pembelajaran Bahasa Arab (Mufradat)," *Jurnal Pemikiran Islam* 37 no 1 (2012): 15–26.

[13] Dwi Arian and Putra Mandaka, "Problems of Learning Arabic for Non-Islamic School Graduate Students at the Arabic Language Education Program at Sultan Thaha Saifuddin State Islamic University Jambi" 7, no. 2 (2023): 148–58.

school activities often makes it difficult for teachers to allocate sufficient time for interactive deepening of the material[14]. These problems show the importance of innovation in the use of learning media that are more varied, interactive, and in accordance with the needs of students to improve the quality of Arabic language learning in grade seventh students of Tsurayya Islamic Boarding School.

To overcome these problems, the Multimedia Learning theory developed by Richard Mayer can be the foundation in designing effective learning media[15]. This theory integrates cognitive psychology and learning theory to explain how the use of multimedia can support the learning process[16]. Some key principles of this theory can be applied to improve the quality of Arabic language learning. First, the Cognitive Principle emphasizes the importance of matching cognitive load with students' memory working capacity[17]. Learning media should be designed with simple design, using relevant text and images, and well-structured information to reduce unnecessary cognitive load. Second, the Visual and Verbal Learning Principle suggests that a good combination of visual and verbal elements can strengthen students' understanding. Effective learning media should integrate images or videos with appropriate text or narration. Third, the Contiguity Principle emphasizes the importance of presenting related information simultaneously, such as narration or text accompanying the image being explained, so that students can easily understand

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[14] Miftahul Huda, "Difficulties in Learning Arabic Vocabulary (Mufradat) Students of MTs NU Al Falah Jekulo Kudus Kesulitan Belajar Kosakata Bahasa Arab (Mufradat) Siswa MTs NU Al Falah Jekulo Kudus" 3, no. 2 (2022): 291–304.

[15] Muhammad dkk Dzulkifli, *Teori Dan Prinsip Pengembangan Media Cetak*, 2024.

[16] Boumedyen Shannaq, "Franklin Open Enhancing Arabic Text Classification through Mobile Virtual Keypad-Based Encoding Algorithm," *Franklin Open* 12, no. March (2025): 100373, https://doi.org/10.1016/j.fraope.2025.100373.

[17] Rana Alshaikh, Norah Al-malki, and Maida Almasre, "Heliyon The Implementation of the Cognitive Theory of Multimedia Learning in the Design and Evaluation of an AI Educational Video Assistant Utilizing Large Language Models," *Heliyon* 10, no. 3 (2024): e25361, https://doi.org/10.1016/j.heliyon.2024.e25361.

the relationship between information [18].

Fourth, the Modality Principle underscores the importance of using multiple sensory channels in conveying information, such as a combination of visual, audio and text, to enhance student understanding. For example, subject matter can be delivered through animated videos with supporting narration and text[19]. Finally, the Principle of Cohesion emphasizes the importance of an organized and logical presentation of information to help students understand the relationships between concepts [20]. Techniques such as concept maps or hierarchical organization can be used to create a clear learning framework. By applying the principles in Multimedia Learning Theory, the development of learning media can be directed to create learning experiences that are more interesting, interactive, and facilitate understanding and retention of information[21]. This can be a solution to overcome the problems faced by seventh grade students of Tsurayya Islamic Boarding School in learning Arabic.

One of the media that can be used to implement this theory is Learning Apps. Learning Apps is a web based learning media that allows educators to create a wide variety of online learning activities, such as matching, fill in the blanks, word searches, crosswords, maps, voting and more [22]. The platform offers a variety of creative templates with gamification elements that make it ideal for different types of

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[18] Meidias Abror Wicaksono, Ab Halim Ahmad, and Wa Muna, "تطوير مواد تعليم مهارة الكلام للسياحة في ضوء المعايير الوطنية للكفاءة المهنية" ٧, no. 1 (2023): 62–78.

[19] Megawati Megawati et al., "Hubungan Antara Kebiasaan Menonton Film Berbahasa Inggris Menggunakan English Subtitle Dan Kemampuan Berbicara Bahasa Inggris," *Research and Development Journal of Education* 7, no. 2 (2021): 363, https://doi.org/10.30998/rdje.v7i2.8594.

[20] Dzulkifli, *Teori Dan Prinsip Pengembangan Media Cetak*.

[21] Kurniawan Hamidi et al., "Pengembangan Media Pembelajaran Bahasa Arab Berbasis Video Animasi Interaktif Untuk Siswa Madrasah Aliyah," *Journal on Education* 5, no. 2 (2023): 5289–96, https://doi.org/10.31004/joe.v5i2.1098.

[22] N Sunarko and A Aulia Rahman, "Penggunaan Media Film Animasi Untuk Meningkatkan Penguasaan Kosakata Bahasa Arab," *Jurnal Al-Qalam* 23, no. 1 (2022): 8–14.

learners and can be accessed for free using a laptop, notebook or smartphone. In addition, Learning Apps is very easy to use to create various learning activities for grammar, vocabulary, as well as reading, writing, listening and speaking skills. With its flexibility, Learning Apps can be customized to suit the needs of the material, making it an effective tool to improve the quality of Arabic language learning[23].

Some research is relevant to this study. The first research by Annisa Hafitria and Imam Asyrofi aims to develop Arabic learning media, especially mufrodat, using Augmented Reality (AR) technology. This research shows that the use of AR technology can make learning more fun and interesting, so that it can improve students' understanding of Arabic vocabulary [24]. The second study, by Fina Nur Fadhilah focuses on the use of Educandy, a game-based learning platform, in increasing students' motivation in learning Arabic, especially during the pandemic. The results of this study indicate that Educandy is effectively used for evaluation and improving students' mastery of Arabic vocabulary [25]. The third study, by Atika Rahmawati and Khizanatul Hikmah developed Arabic vocabulary learning media using the Plotagon Story animation application. This research aims to provide innovation in Arabic language learning through animated media. The results of this study showed a positive response from students to the use of this media [26]. The fourth study, by Nurkholis,

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[23] Muchsinul Khuluq, Mamluatul Hasanah, and Nurul Imamah, "Al- Ta ' Rib Mobile-Assisted Language Learning Apps : The Analysis of Duolingo ' s Content Using ACTFL Standarization" 12, no. 2 (2024): 229–46.

[24] Imam Hafitria, A., Asyrofi, "PENGEMBANGAN MEDIA AUGMENTED REALITY DALAM PEMBELAJARAN MUFRADAT," *Tsaqofiya : Jurnal Pendidikan Bahasa Dan Sastra Arab* 6 no 1 (2024), https://doi.org/DOI: 10.21154/tsaqofiya.v6i1.253.

[25] Fina Nur Fadhilah, "Pengembangan Media Bahasa Arab Menggunakan Web Educandy," *Al-Ittijah : Jurnal Keilmuan Dan Kependidikan Bahasa Arab* 14, no. 1 (2023): 51–62, https://doi.org/10.32678/al-ittijah.v14i1.5609.

[26] Atika Rahmawati and Khizanatul Hikmah, "Pengembangan Media Pembelajaran Kosakata Bahasa Arab Berbasis Plotagon Story Di SMP Muhammadiyah 8 Tanggulangin Sidoarjo," *Lisanan Arabiya: Jurnal Pendidikan Bahasa Arab* 6, no. 2 (2022): 225–41, https://doi.org/10.32699/liar.v6i2.3489.

Hendri Raharj, and Toto Santi Aji discussed the use of Learning Apps as an interactive learning media at the elementary school level. This media creates an interesting and interactive learning atmosphere, which can be applied in various subjects, including Arabic, to increase student motivation and creativity[27].

These four studies make an important contribution in developing learning media that are innovative, technology based, and in accordance with the needs of students in learning Arabic. Our research entitled Development of Vocabulary Learning Media through Learning Apps for Tsurayya Junior High School Students has differentiation and novelty compared to previous studies. While previous studies focus more on the use of technology such as Augmented Reality to teach vocabulary or animation-based media for vocabulary learning, our research integrates web-based applications, namely Learning Apps, as an interactive learning media that allows students to actively participate in the learning process. In addition, this research focuses more on the application of learning media that is easy to access and use in an online learning context that is relevant to the current conditions at Tsurayya Junior High School. By using Learning Apps, which offers various educational and interactive game features, this research seeks to increase students' engagement and motivation to learn, which is different from the use of more sophisticated but less practical technologies.

The novelty of this research lies in the approach that utilizes web based interactive media that is more accessible and has the advantage of creating a more enjoyable and effective learning experience in mastering skills in Arabic and mastering elements in Arabic that can be created through this application, one of which is

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[27] dkk Nurkholis, "PENGGUNAAN LEARNING APPS SEBAGAI PEMBELAJARAN INTERAKTIF DI SEKOLAH DASAR," *Jurnal Cakrawala Pendas* 8 no 4 (2022), https://doi.org/DOI: http://dx.doi.org/10.31949/jcp.v8i2.3108.

mastery of vocabulary. The purpose of this study is to support the mastery of Arabic vocabulary by developing interactive Learning Apps based learning media for seventh grade students of Tsurayya Junior High School.

Method

The type of research used in this study is development research or R&D (Research and Development), with the aim of developing Arabic vocabulary learning media based on Learning Apps applications. The research model used is a procedural model that refers to the R&D cycle of ADDIE. This research involves several stages, starting with needs analysis, design, development, implementation, and product evaluation [28]. The first stage is analysis, where researchers conduct theoretical studies and field observations to find out the needs of appropriate learning media. The second stage is design, where researchers design learning materials and Learning Apps application designs. In the third stage, development, researchers develop learning media in the form of interactive applications which are then tested by material experts and media experts. The fourth stage is implementation, which includes product trials in small groups and field tests with a larger number of participants to measure product validity, reliability and effectiveness. The last stage is evaluation, where feedback from users is used to improve and refine the product. By following this model, it is expected that Learning Apps-based learning media can effectively improve the mastery of Arabic vocabulary of seventh grade students of Tsurayya Junior High School.

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[28] Sugiyono, *Metode Penelitian Pendidikan (Pendekatan Kuantitatif, Kualitatid, R&D)* (Bandung: ALFABETA, 2021).

Fig 1: ADDIE Model
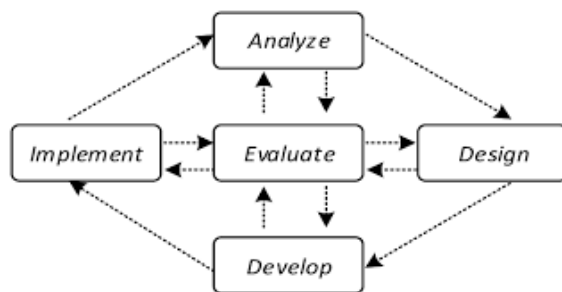
The data collection instruments in this study consisted of three types, namely structured interviews, observations, and questionnaires. Interviews were conducted with seventh grade students Arabic subjects, to obtain information about the problems faced in learning Arabic. Observation was used to assess how the Learning Apps-based Arabic vocabulary learning media was implemented at Tsurayya Junior High School, while the questionnaire was used to measure students' responses to the use of the media after the trial was conducted.

After the data was collected, researchers used quantitative and qualitative data analysis techniques. Quantitative data was obtained through the results of student responses to a questionnaire using a Likert Scale to measure the effectiveness of the learning media developed. From this data, which is used as a percentage to determine the level of product feasibility. The following is the analysis formula using the Likert scale.

$$P = \frac{\sum xi}{\sum x} \times 100\%$$

Notes:

P = Percentage value

$\sum x$ = Total score obtained from the validator (actual score)

$\sum xi$ = Maximum expected score

100 = Constant value

Table 1: Media Feasibility Category

Percentage Range	Feasibility Category
76% - 100%	Highly Feasible
51% - 75%	Feasible
26% - 50 %	Moderately Feasible
1% - 25 %	Not Feasible

Source: (Sugiyono, 2017)

Qualitative data was obtained through interviews with school officials and analyzed descriptively to provide deeper insight into suggestions and criticisms that can be used for product improvement. The product test targets were 12 Tsurayya Junior High School seventh grade students who were selected based on the results of initial observations regarding the relevance of this learning media product.

Result and Discussion

The results of the research on the development of Arabic vocabulary learning media conducted by researchers at Tsurayya Dau Junior High School, Malang are producing vocabulary learning media through Learning Apps media that have been validated by expert validators, educational practitioners and have been tested on students. The development of this vocabulary learning material is carried out using the ADDIE development model which consists of five stages, namely the Analysis, Design, Development, Implementation, and Evaluation stages. In this development transferring Arabic language media from the book *Arabiyah Linnasyi'in*. The researcher did not develop the Arabic material but the researcher made Arabic learning vocabulary media by the online application using the learning apps application. For more details, the following describes the process of developing this online Arabic teaching material application

according to the ADDIE model. The vocabulary learning media developed through the Learning Apps application has gone through the following stages.

Analysis Stage

At this stage the researchers identifies the learning problems that exist in the research site and the learning objectives to be achieved [29]. Based on the results of observations and interviews with Arabic language teacher at Tsurayya Junior High School in Dau, Malang, researchers found several problems from the school, especially in seventh grade students regarding the media used, it was found that the Arabic vocabulary learning carried out had not achieved the learning objectives, namely not using technological media assistance in the learning process. Teacher only use textbooks, lecture methods, and discussions, so that the media used is considered ineffective in learning Arabic vocabulary.

The difference in students ability levels in Arabic is also a challenge for teachers in choosing learning media that suits the needs of all students. The problem shows the importance of innovation in the use of learning media that is more varied, interactive, and in accordance with the needs of students to improve the quality of Arabic language learning in seventh grade students of Tsurayya Junior High School.

Implicitly say that learning media include tools that are physically used to convey the content of learning materials, which consist of books, tape recorders, cassettes, video cameras, video

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[29] Sahya Husein, Muhamad Abdul Hamid, and M. Sayid Umar, "Pengembangan Bahan Ajar Bahasa Arab On-Line Berbasis Website Wakelet Pada Program Intensif Pusat Pengembangan Bahasa UIN Maulana Malik Ibrahim Malang," *Lisanan Arabiya: Jurnal Pendidikan Bahasa Arab* 4, no. 2 (2020): 175–209, https://doi.org/10.32699/liar.v4i2.1592.

recorders, films, slides, photos, graphic images, radio, television, computers and others[30]. In other words, media is a learning resource component that contains instructional material and can stimulate students to learn[31]. In fact, media assistance is very helpful for students in understanding vocabulary learning. Learners will more easily understand and be able to master many vocabulary by using media that are certainly interesting and innovative. There are many vocabulary that must be mastered in learning Arabic because this material is key in language, so it requires media in the learning process[32].

Media analysis is used to determine the material to be used in research. This media analysis, which relates to facts, concepts, principles, and procedures, is a form of identifying relevant material for the development of teaching media in the learning process. The material used is taken from the *Arabiyah Linnasyi'in* grade 7th textbook in the vocabulary learning section[33]. However, these grade seventh students are not yet very proficient in vocabulary. Therefore, the learning objectives in the development of this media are to support and facilitate vocabulary mastery in students, make learning less monotonous and more enjoyable, and enable students to learn together through discussion and collaboration using Learning Apps learning media.

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[30] Andi Bangsawan and Mohammad Yusuf, "Strategi Pemanfaatan Media Dalam Pembelajaran Bahasa Arab Di" 1, no. 1 (2023): 36–45.

[31] Umi Hanifah, *Media Pembelajaran Bahasa Arab* (Surabya: CV. Putra Media Nusantara, 2011).

[32] Siti Mahmudah, "Media Pembelajaran Bahasa Arab," *An Nabighoh Jurnal Pendidikan Dan Pembelajaran Bahasa Arab* 20, no. 01 (2018): 129, https://doi.org/10.32332/an-nabighoh.v20i01.1131.

[33] Rahmat Arofah Hari Cahyadi, "Pengembangan Bahan Ajar Berbasis Addie Model," *Halaqa: Islamic Education Journal* 3, no. 1 (2019): 35–42, https://doi.org/10.21070/halaqa.v3i1.2124.

Design Stage

After the analysis stage, proceed to the next stage, which is the design stage, namely designing vocabulary learning media through the Learning Apps application. The media content to be developed is material taken from the book used in schools, namely the *Arabiyah Linnasyi'in* book. In this design stage, vocabulary material based on the themes in the learning book is prepared, along with images that correspond to the vocabulary. The purpose of this design is to provide an overview or concept prior to the development of the learning media[34].

The results of this learning media design are used as illustrations for the development of the learning media as a whole, taking into account the systematic sequence of its preparation. The initial design of the learning media begins with setting learning objectives, designing learning activities, designing learning tools using the Learning Application, designing learning materials, namely determining the vocabulary themes to be developed, collecting vocabulary according to the themes in the book, and preparing images that correspond to the vocabulary[35]. This design forms the basis for the process of developing vocabulary learning materials through the Learning Application.

The selection of Learning Apps as the platform for developing learning media is based on its characteristics as a web based, interactive, and flexible tool that can be accessed without installing additional applications[36]. Learning Apps provides a variety of learning activity

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[34] Mukhtar Miolo, "Inovasi Pembelajaran Bahasa Arab Bagi Mahasiswa Pemula: Pengembangan Bahan Ajar Berbasis ADDIE," 2024, 36–53, https://doi.org/http://dx.doi.org/10.31314/ajamiy.13.2.636-656.2024.

[35] AK Bhakti, F Solihin, and F Damayanti, "Pengembangan M-Learning Bahasa Arab Berbasis LTSA Dengan Pendekatan Addie," *Infestasi.Trunojoyo.Ac.Id* 6, no. 2 (2017): 73–84.

[36] Abdul Gafur Marzuki and Abdul Gafur Marzuki, "Revolutionizing English Vocabulary Learning through Augmented Reality : Innovative Strategies for Indonesian Classrooms Revolutionizing English Vocabulary Learning through Augmented Reality : Innovative Strategies for Indonesian Classrooms," 2025, 0–10, https://doi.org/10.20944/preprints202508.1027.v1.

templates, such as matching pairs, fill in the blank exercises, grouping activities, and word games, which are highly suitable for foreign language vocabulary learning. The platform allows the integration of text, images, and gamification elements that can enhance students' active participation in the learning process[37]. Furthermore, Learning Apps supports both independent and collaborative learning, making it consistent with the principles of 21st century learning. The use of Learning Apps in vocabulary learning has a positive impact on students' vocabulary mastery, learning motivation, and engagement[38]. Research findings suggest that Learning Apps based learning media significantly improve students' vocabulary acquisition compared to conventional teaching methods. Therefore, at the design stage, Learning Apps is considered a relevant and potential platform to support the development of innovative and effective Arabic vocabulary learning media.

Development Stage

After the design stage, the development stage continues, namely all components that have been previously designed will be developed in accordance with the concept or description that has been prepared previously. This development stage will explain how the process and results of the development of vocabulary learning media through the Learning Apps application[39]. The following is the process of making and developing vocabulary learning media.

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[37] Mahjabin Chowdhury et al., "Digital Game-Based Language Learning for Vocabulary Development," *Computers and Education Open* 6, no. January (2024): 100160, https://doi.org/10.1016/j.caeo.2024.100160.

[38] Umi Hijriyah and Muhammad Aridan, "Arabic Learning Media Based on Smart Apps Creator for Students of Islamic Junior High School Arabiyât" 9, no. 2 (2022): 217–30.

[39] Bhakti, Solihin, and Damayanti, "Pengembangan M-Learning Bahasa Arab Berbasis LTSA Dengan Pendekatan Addie."

Fig 2 : Learning Apps Main Page Display
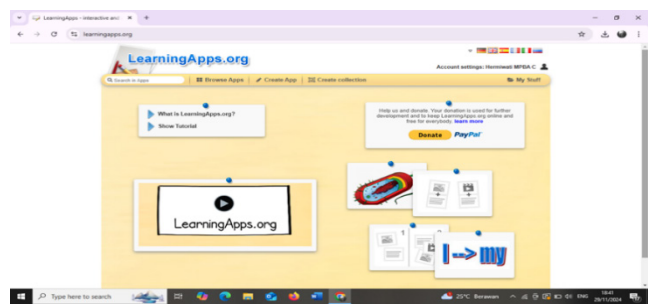
On the appearance of this main page is obtained through the application link, namely https://learningapps.org/ so that the main page appears or the outer page of the application, before entering or logging in the application is required to create an account first. After creating an account, log in using the email and password on the learning apps account. Then enter the Learning Apps account and to make it easier to read the instructions, first set the language, for example using English which is located in the upper left corner or on the flag image.

Fig 3: Learning Apps Menu Page Display

This page appears after entering the learning apps application, then clicking the Create App menu, this page will appear, which will display various menu options such as Matching Pairs, Group

Assignment, Number line, Simple order, Crossword and many others. In making this learning application, researchers chose one of the menus, namely Matching Pairs, in which there are already 3 examples of display models that can be used for learning media according to your wishes and needs.

Fig 4 : Learning Apps Media Menu
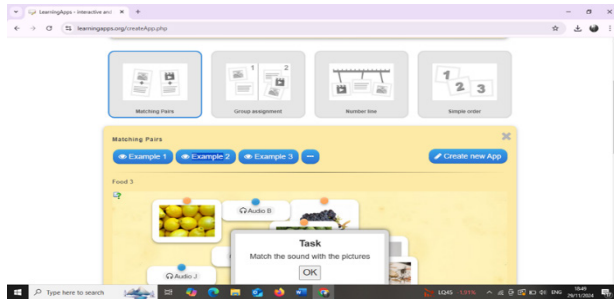
In this Matching Pairs menu, researchers chose the second example display model (Example 2), which can fill in material in the form of Arabic vocabulary and images that match the vocabulary.

Fig 5 : Vocabulary Material Development Page
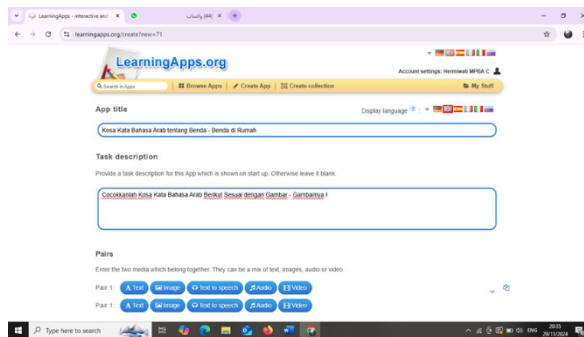
After selecting the Matching Pairs display menu, then click start making learning media, which starts by filling in the title of the learning media, filling in the description or instructions before entering the learning media, then entering Arabic vocabulary and pictures that match the vocabulary that will be matched by the use

of this learning media as much as we want. At this stage of entering vocabulary and images, the researchers only enter 10 Arabic vocabulary about objects at home and their corresponding images.

Fig 6 : Media Development Results Page
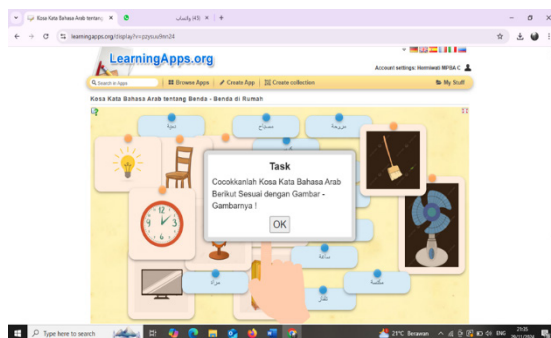
On this page after finishing entering the material, click finish and save. Then the results will appear like a wall magazine display, namely Arabic vocabulary and embedded images that will be matched or paired by the user. After everything is done, a link https://learningapps.org/watch?v=pzysuu9nn24 or barcode will appear that can be shared with users or students.

After completing the media development process, in this development stage there is a feasibility test by the validator. Researchers conducted media content and media display. The purpose of the feasibility test was to find out the shortcomings of the development results from criticism, suggestions and input from the validators. Validation by experts is carried out with the aim of knowing the quality of the product and knowing the feasibility of media for use in schools [40]. The validation process of Learning Apps media was carried out by 2 validators. The first validator is a media display expert who

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[40] Ahmad Iqbal Hs and Wuni Mei Suriningsih, "Pengembangan Media Pembelajaran Berbasis Permainan Roda Putar Pada Pembelajaran Kosakata Bahasa Arab Di Taman Kanak - Kanak," *Al-Athfaal: Jurnal Ilmiah Pendidikan Anak Usia Dini* 4, no. 2 (2021): 291–303, https://doi.org/10.24042/ajipaud.v4i2.11381.

conducts assessment of media aspects such as display quality and media programs and the second validator is a media content expert who assesses the material aspects in the media.

Media display expert validation was carried out by an expert. The feasibility test or assessment by this media display expert validator is to find out the shortcomings of media development. Learning Apps media assessment is carried out using a validation questionnaire that uses a Likert scale. The answer categories of the scale are Very Worthy, Worthy, Quite Worthy, and Not Worthy. There are 27 indicators in the validation questionnaire. The acquisition of the media validation value is a percentage of 76, 8% with very feasible criteria.

Media content expert validation was carried out by an expert. The feasibility test or assessment by the content expert validator is to find out the shortcomings of the development of vocabulary material. The assessment of vocabulary material is carried out using a validation questionnaire that uses a Likert scale. The answer categories of the scale are Very Worthy, Worthy, Quite Worthy, and Not Worthy. And there are 10 indicators in the validation questionnaire. The acquisition of the media validation value is a percentage of 87.5% with very feasible criteria. The following are the results of Learning Apps media validation and mufrodat learning materials, presented in the table below.

Table 2: Feasibility Level Validation Results

Validator	Average Score (%)	Feasibility Level
Media Display Validator	76,8%	Highly Feasible
Media Content Validator	87,5%	Highly Feasible
Overall Average Score (%)	**82,1%**	**Highly Feasible**

Table 2 presents the results of the feasibility validation of the Learning Apps based Arabic vocabulary learning media conducted by expert validators. The validation results indicate that the media display aspect achieved an average score of 76.8%, which falls into the "Highly Feasible" category. This suggests that the visual design, layout, and overall appearance of the media are considered appropriate and supportive of the learning process.

Meanwhile, the media content aspect obtained a higher average score of 87.5%, also categorized as "Highly Feasible." This result reflects that the vocabulary materials, accuracy of content, and alignment with learning objectives are of high quality and suitable for instructional use. Overall, the combined average feasibility score reached 82.1%, which confirms that the developed Learning Apps based learning media is highly feasible for implementation in Arabic vocabulary learning. These findings indicate that the media meets both technical and pedagogical standards and is appropriate to be applied in classroom learning to support students' mastery of Arabic vocabulary.

Implementation Stage

After the development stage and having obtained validation results from media and content experts, along with revisions based on their suggestions and critiques, the next stage was the implementation of the developed Arabic vocabulary learning media using the Learning Apps application. This stage involved introducing the interactive vocabulary learning media to 12 seventh grade students at Tsurayya Junior High School. The implementation stage functioned as an initial application phase to observe how the media operated in real classroom conditions and how students interacted with the Learning Apps based learning environment.

The implementation was carried out collaboratively by the researchers and the Arabic language teacher at Tsurayya Junior High School. During this stage, the teacher acted as the main facilitator of the learning process, while the researchers provided technical assistance and guidance. Prior to the learning activities, students were given clear instructions regarding how to access and use the Learning Apps platform, including navigating the interface, completing vocabulary exercises, and responding to interactive tasks. The learning media could be accessed through the Learning Apps link provided at, allowing students to engage directly with the vocabulary materials in a digital and interactive format https://learningapps.org/watch?v=pzysuu9nn24.

Evaluation Stage

After the implementation stage is carried out, the last stage carried out in this research is the evaluation stage. The evaluation stage is a stage carried out to evaluate product development in accordance with the learning model used. In formative evaluation development research, it is carried out to improve the products produced through student responses to interactive learning media questionnaires and suggestions given by media experts and interactive learning material experts [41]. At this stage, researchers gave a questionnaire to Tsurayya Junior High School students in seventh grade students to see their responses after doing Learning Apps media based learning. The following table shows the results of student responses through questionnaires that have been summed up and obtained the average response in the table below.

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[41] Alvi Aliyanti Dwi Anggraini, Iskandar Wiryokusumo, and Ibut Priono Leksono, "Pengembangan Multimedia Pembelajaran Interaktif Mengenal Huruf Dan Angka Dengan Model ADDIE," *Education and Development* 9, no. 4 (2021): 426–32.

Table 3: Student Responses to Learning Media

Statement	Very Good (%)	Good (%)	Fair (%)	Poor (%)
Interactive learning media	60%	30%	10%	0%
Learning media increase learning motivation	25%	60%	15%	0%
Learning media support independent learning	30%	45%	25%	0%
Learning media are easy to access	70%	30%	0%	0%
Learning materials are easy to understand	25%	65%	10%	0%
Program reliability (error rate)	30%	60%	0%	10%
Learning media are easy to operate	25%	65%	10%	0%
Learning media can be operated on various devices	60%	30%	10%	0%
Media display is attractive	25%	65%	10%	0%
Colour composition is appropriate	25%	65%	10%	0%
Display size is clear	40%	60%	0%	0%
User guidelines are easy to understand	60%	30%	10%	0%
Learning media are simple to use	35%	65%	0%	0%
Learning media help in learning Arabic	50%	20%	25%	5%
Language used is easy to understand	15%	75%	10%	0%
Overall average (%)	**38%**	**51%**	**10%**	**1%**

The data presented in Table 3 indicate that students responded very positively to the use of Learning Apps based interactive learning media in Arabic vocabulary instruction. Overall, 89% of student responses fell within the "Very Good" and "Good" categories, demonstrating a high level of acceptance and perceived usefulness of the developed media.

In terms of usability and accessibility, the media received particularly strong evaluations. A total of 70% of students rated the media as very easy to access, and 60% stated that it could be operated on various devices, indicating that the web-based nature of Learning Apps effectively supports flexible learning environments. Additionally, 65% of students reported that the media were easy to operate, and 60% found the user guidelines easy to understand, suggesting that the interface and navigation were user friendly and appropriate for seventh grade learners.

Regarding learning effectiveness, the results show that the media contributed positively to students' motivation and comprehension. 85% of students agreed that the media increased their learning motivation, while 90% indicated that the learning materials were easy to understand. Furthermore, 70% of students stated that the media supported independent learning, highlighting the potential of Learning Apps to encourage self-directed learning outside the classroom.

From an aesthetic and technical perspective, the media design was also well received. Most students rated the visual appearance, colour composition, and display clarity as good or very good, confirming that the visual elements contributed positively to learning engagement. Although a small proportion of students (10%) reported issues related to program reliability, the majority still evaluated the system as stable and functional. Overall, these findings suggest that the developed Learning Apps based learning media are effective, user friendly, and motivating, and they successfully support Arabic vocabulary mastery among seventh grade students. The positive student responses strengthen the feasibility of implementing this media in Arabic language learning and indicate its potential for broader application in similar educational contexts.

Conclusion

This study concludes that the development of Learning Apps based Arabic vocabulary learning media makes a meaningful contribution to addressing the limited availability of interactive instructional media in Arabic language learning at the junior high school level. The findings indicate that the developed media is feasible and appropriate for classroom implementation, as reflected by an average expert validation score of 82.1%, which falls into the Very Feasible category. This result confirms that the media meets the required standards in terms of content accuracy, visual presentation, and instructional design. Student responses further demonstrate that the Learning Apps based media is positively received, with 89% of learners rating it as Good and Very Good. These findings suggest that the media effectively supports Arabic vocabulary mastery by providing engaging, accessible, and learner activities. The interactive features and visual support help reduce learning monotony and encourage more independent learning practices among students.

This research establishes that Learning Apps based vocabulary learning media represents an effective and relevant instructional innovation in Arabic language education at the junior high school level. The study contributes to existing scholarship by demonstrating how web based interactive media can enhance the quality of vocabulary learning in a practical and accessible manner, particularly within digital era learning environments. For future research, it is recommended that subsequent studies involve larger sample sizes and more diverse educational settings to examine the generalizability of the findings. Further research may also explore the integration of Learning Apps in developing other Arabic language skills, such as reading, writing, listening, and speaking, as well as its combination with other instructional models to enrich learning outcomes.

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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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المسؤول لمراسلة البحث*

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¸¥wÄl SiyÄgh Fiâ€TMli Al-Amr Wa Maâ€TMÄnihÄ FÄ« DirÄsah â€˜UlÅ«m Al-Lughah Al-â€TMArabiyyah', *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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Navigating the Labyrinth of Motivation: Students' Subjective Experiences in Arabic Language Learning

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Abstract

This phenomenological study explores the subjective experiences and motivational labyrinth of students learning Arabic language at SMP Muhammadiyah 6 Ngawi. Through in-depth interviews with 12 participants and classroom observations, this research investigates how students navigate their motivational journey in Arabic language learning, uncovering the complex interplay between intrinsic and extrinsic factors, challenges, and coping strategies. Using Braun and Clarke's thematic analysis, four main themes emerged: (1) Religious and Cultural Connectivity (students' deep connection to Islamic identity and desire to understand religious texts), (2) Academic and Social Pressures (external demands from family, school expectations, and peer influences), (3) Linguistic Complexity and Learning Barriers (challenges in Arabic grammar, pronunciation, and limited practice opportunities), and (4) Adaptive Resilience and Support Systems (strategies students develop to overcome obstacles and maintain motivation). The findings reveal that Arabic language learning motivation is a dynamic, multifaceted phenomenon influenced by students' religious identity, social environment, and individual learning experiences. These insights contribute to understanding motivation in second language acquisition within Islamic educational contexts and provide implications for pedagogical approaches in Arabic language teaching.

Keywords: Arabic language learning, phenomenological study, secondary education, Islamic education, student experiences.

التنقل في متاهة الدافعية: الخبرات الذاتية للطلاب في تعلم اللغة العربية

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الملخص

تستكشف هذه الدراسة الظاهراتية الخبرات الذاتية ومتاهة الدافعية لدى الطلاب الذين يدرسون اللغة العربية في مدرسة محمّدية الإعدادية السادسة بنجاوي. من خلال مقابلات متعمقة مع اثني عشر مشاركاً وملاحظات صفية، تحقق البحث في كيفية تنقل الطلاب عبر رحلتهم الدافعية في تعلم العربية كاشفاً عن التفاعل المعقد بين العوامل الداخلية والخارجية والتحديات والاستراتيجيات المواجهة. وبالاعتماد على التحليل الموضوعي لبراون وكلارك خرجت أربع نتائج رئيسية: أولاً الترابط الديني والثقافي الذي يعكس ارتباط الطلاب العميق بهويتهم الإسلامية ورغبتهم في فهم النصوص الدينية، ثانياً الضغوط الأكاديمية والاجتماعية الناتجة عن متطلبات الأسرة وتوقعات المدرسة وتأثير الأقران، ثالثاً تعقيد اللغة وعوائق التعلم المتمثل في صعوبات قواعد العربية والنطق وفرص الممارسة المحدودة، ورابعاً المرونة التكيفية وأنظمة الدعم التي يطورها الطلاب لتخطي العقبات والحفاظ على حماسهم. تكشف النتائج أن دافعية تعلم اللغة العربية ظاهرة ديناميكية ومتعددة الأبعاد تتأثر بهوية الطالب الدينية وبيئته الاجتماعية وتجربته الفردية. تسهم هذه المعطيات في فهم الدافعية في اكتساب اللغة الثانية ضمن السياقات التعليمية الإسلامية وتقدم دلالات مهمة للممارسات التربوية في تدريس العربية.

الكلمات المفتاحية: تعلم اللغة العربية، الدراسة الظاهراتية، التعليم الثانوي، التعليم الإسلامي، تجارب الطلاب..

Introduction

Motivation stands as a fundamental force in second language acquisition, influencing not only learners' pace of progress but also their depth of engagement and capacity to persevere through challenges[1]. When the target language is Arabic, a language intrinsically connected to Islamic practice and cultural heritage, motivation becomes uniquely complex for Muslim learners in Indonesia[2]. For students in Islamic secondary schools, Arabic serves as far more than a communication tool; it opens pathways to understanding sacred texts, deepening religious knowledge, and establishing connection with a faith community that transcends geographical boundaries[3]. This multidimensional quality of motivation in Arabic learning contexts makes understanding students' lived experiences essential for educators seeking to foster genuine engagement and sustained progress.

Within Indonesia's diverse educational landscape, where cultural identity and religious values are woven into school curricula, the study of Arabic language reflects students' desire to deepen both academic competence and spiritual understanding[4]. Indonesian students in Islamic schools like SMP Muhammadiyah 6 Ngawi often navigate competing motivations: the pull of religious devotion that draws them toward sacred texts, the influence of family and

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[1] Robert. C Gardner, *Social Phsycology and Second Language Learning : The Role of Attitudes and Motivation* (London: Edward Arnold, 1985).

[2] Nurul Hanani, Nur Ahid, and Sufirmansyah, "An Eclectic Approach To Arabic Language Education: Implementing Kitab Al-Amtsilah At-Tashrifiyah in Modern Indonesian Pesantrens," *Jurnal Pendidikan Islam* 10, no. 2 (2024): 29–42, https://doi.org/10.15575/jpi.v10i2.38651.

[3] Toto Edidarmo, Achmad Fudhaili, and Muhammad Rizal Mahfuzo, "The Power of Spiritual Motivation: A Conceptual and Theoretical Review of Arabic Language Learning," *Arabiyatuna: Jurnal Bahasa Arab* 7, no. 1 May (2023): 315, https://doi.org/10.29240/jba.v7i1.5629.

[4] Asep Sopian et al., "Arabic Language Learning in a Multicultural Context at Pesantren," *Jurnal Pendidikan Islam* 11, no. 1 (2025): 77–89, https://doi.org/10.15575/jpi.v11i1.44104.

institutional expectations, and the very real challenges of mastering a linguistically complex language. Understanding how young learners make sense of these influences requires moving beyond surface-level surveys to explore the rich texture of individual experiences[5]. This phenomenological approach allows researchers to hear directly from students about what truly drives them, the obstacles they face, and the strategies they develop to maintain commitment despite difficulty.

Research into second language motivation has long identified both intrinsic and extrinsic factors as influential forces[6]. Gardner's socio-educational model highlights how learners may pursue a language for integrative reasons to connect with the target language community and culture or for instrumental reasons, such as advancing career prospects. Self-determination theory adds depth by emphasizing that learners' psychological needs for autonomy, competence, and relatedness must be satisfied for sustained motivation[7]. In Islamic educational contexts specifically, spiritual motivation emerges as a distinctive force, where language learning becomes inseparable from religious practice and identity formation[8]. Yet much existing research relies on quantitative measures that may obscure the emotional, relational, and spiritual dimensions of motivation as experienced by individual learners.

The linguistic landscape of Arabic itself presents particular challenges that shape motivational experiences. Arabic exists in

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[5]   Julie Frechette et al., "Capturing Lived Experience: Methodological Considerations for Interpretive Phenomenological Inquiry," *International Journal of Qualitative Methods* 19 (2020): 1–12, https://doi.org/10.1177/1609406920907254.

[6]   Kimberly A. Noels et al., "Motivation and the Support of Significant Others across Language Learning Contexts," *Journal for the Psychology of Language Learning* 1, no. 1 (2019): 106–41, https://doi.org/10.52598/jpll/1/1/7.

[7]   Jo Mynard and Scott J. Shelton-Strong, "Self-Determination Theory: A Proposed Framework for Self-Access Language Learning," *Journal for the Psychology of Language Learning* 4, no. 1 (2022): 1–14, https://doi.org/10.52598/jpll/4/1/5.

[8]   Elok Rufaiqoh et al., "An Analysis of Arabic Language Curriculum Development in Indonesia," *Jurnal Al-Maqayis* 11, no. 1 (2024): 1–16, https://doi.org/10.18592/jams.v11i1.9843.

multiple forms Classical Arabic, Modern Standard Arabic, and regional dialects creating what linguists term diglossia. Students must navigate not only the inherent complexity of Arabic morphology and grammar but also the decision of which register to prioritize. Pronunciation presents another significant hurdle, as many Arabic sounds lack direct equivalents in Indonesian, requiring dedicated practice and confidence to master[9]. Limited opportunities for authentic communication outside the classroom compound these challenges, leaving students without adequate venues to practice and apply their growing skills[10]. These objective linguistic difficulties interact with subjective psychological experiences, creating moments where anxiety and frustration can undermine motivation[11].

Understanding how students at SMP Muhammadiyah 6 Ngawi actually experience Arabic language learning requires listening carefully to their own accounts rather than relying solely on predetermined categories of motivation. A phenomenological approach, rooted in the philosophical tradition of bracketing prior assumptions to focus on lived experience, offers a pathway to deeper understanding. By gathering in-depth interviews, classroom observations, and reflective journals from twelve students across grades seven through nine, this research reveals the complex interplay of religious identity, social pressures, linguistic challenges, and personal resilience that characterizes their motivational journeys. Such detailed attention to learners' perspectives illuminates not just which factors matter, but

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[9]   Mahmudul Hasan and Syed Mahbubul Alam Al-Hasani, "Anxiety in Learning Arabic Language for the Students: A Study of Selected Two Language Centers in Dhaka, Bangladesh," *Journal of Literature, Languages and Linguistics* 55 (2019): 35–38, https://doi.org/10.7176/jlll/55-06.

[10] Farzeen Tanwir, Sarah Moideen, and Raiya Habib, "Interviews in Healthcare: A Phenomenological Approach A Qualitative Research Methodology," *Jphi* 3, no. 4 (2021): 14, https://doi.org/10.14302/issn.2641.

[11] Hanis Najwa Shaharuddin et al., "The Level of Student Anxiety in Arabic Speaking Skills," *International Journal of Research and Innovation in Social Science (IJRISS)* VIII, no. VIII (2024): 1175–89, https://doi.org/10.47772/IJRISS.

how these factors evolve and interact in real time within the daily realities of classroom life.

This phenomenological study contributes to both theoretical and practical understanding of motivation in second language acquisition by demonstrating how spiritual identity, cultural values, social relationships, and individual agency collectively shape students' engagement with Arabic[12]. The findings offer educators concrete insights into how learning environments can be designed to honor students' religious aspirations while simultaneously addressing linguistic challenges and fostering supportive peer relationships. By presenting these discoveries through students' own words and experiences, this research provides a nuanced foundation for developing more culturally responsive and effective approaches to Arabic language teaching in Islamic secondary education[13].

Method

Research Design

This study employed a descriptive phenomenological research design grounded in Husserl's philosophical framework to explore the lived experiences of students learning Arabic[14]. The phenomenological approach was selected because it prioritizes understanding how participants construct meaning from their educational experiences[15],

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[12] Zurqoni et al., "Has Arabic Language Learning Been Successfully Implemented?," *International Journal of Instruction* 13, no. 4 (2020): 715–30, https://doi.org/10.29333/iji.2020.13444a.

[13] Salma Nazhimah and Faqihulhikam Mohammad, "Implementation of the Contextual Teaching and Learning Model in the Al-Liqo Al-Usbuiyyah Program: Case Study in Higher Education in Indonesia," *Journal of Arabic Language Learning and Teaching (JALLT)* 1, no. 1 (2023): 35–46, https://doi.org/10.23971/jallt.v1i1.131.

[14] Ahmed Ali Alhazmi and Angelica Kaufmann, "Phenomenological Qualitative Methods Applied to the Analysis of Cross-Cultural Experience in Novel Educational Social Contexts," *Frontiers in Psychology* 13, no. April (2022), https://doi.org/10.3389/fpsyg.2022.785134.

[15] Neubauer, Witkop, and Varpio, "How Phenomenology Can Help Us Learn from the Experiences of Others."

making it particularly suited to investigating the subjective, emotional, and relational dimensions of motivation. By practicing epoché—deliberately bracketing the researchers' preconceptions, the study maintained openness to themes emerging directly from participant accounts rather than imposing predetermined theoretical categories.

Participants and Data Collection

The study involved 12 purposively selected students from SMP Muhammadiyah 6 Ngawi (7 male, 5 female) representing grades 7-9 with varying Arabic proficiency levels and motivational profiles. Data collection occurred over four weeks through three complementary methods: (1) semi-structured interviews (45-60 minutes each) using open-ended questions to explore participants' motivational experiences; (2) non-participatory classroom observations (2 hours weekly) documenting learner-teacher interactions and classroom dynamics; and (3) reflective journals (two-week period) capturing participants' daily feelings, challenges, and progress. This multi-method approach provided triangulation, enabling the researchers to verify findings across different data sources.

Data Analysis and Trustworthiness

Data were analyzed using Braun and Clarke's thematic analysis, with codes and themes iteratively developed and refined through systematic review of transcripts, field notes, and journals. To ensure credibility, participants reviewed their transcripts and provided feedback on preliminary interpretations. Peer debriefing with supervisors, rich contextual description in reporting, an audit trail documenting analytical decisions, and reflexive journaling by researchers all contributed to trustworthiness (credibility, transferability, dependability, confirmability).

Result

The following is a description of the research results presented in table form :

Table 1. Participant Profile

Category	n	%
Total participants	12	100
Male	7	58.3
Female	5	41.7
Grade 7	4	33.3
Grade 8	4	33.3
Grade 9	4	33.3
High-motivation cluster	5	41.7
Moderate	5	41.7
Low	2	16,7

The sample size (n = 12) achieved data saturation; cross checks with field notes and journals ensured credibility

The analysis of interview transcripts, observation notes, and reflective journals revealed four major themes that capture the essence of students' motivational experiences in Arabic language learning at SMP Muhammadiyah 6 Ngawi.
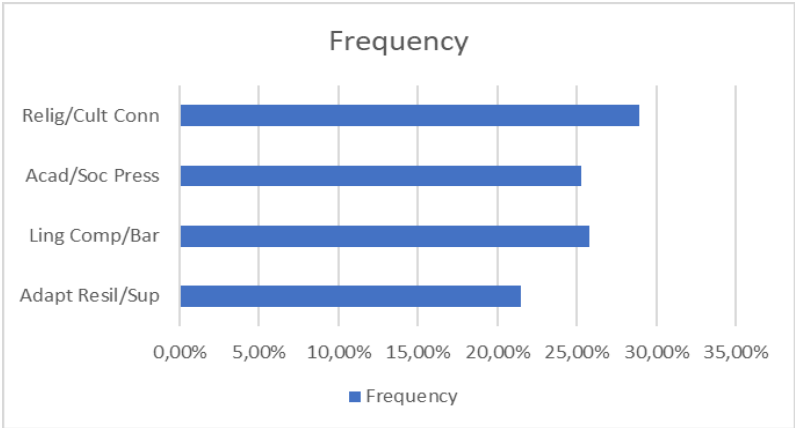

Figure 1 Frequency Distribution of Main Themes in a Phenomenological

Analysis of Motivation in Arabic Language Learning

Religious & Cultural Connectivity dominated (28.9%), confirming earlier Arabic-motivation surveys among Muslim learners.

Theme 1: Religious and Cultural Connectivity

The most prominent theme emerging from the data was students' deep connection between Arabic language learning and their Islamic identity. This theme encompasses three sub-themes: **spiritual motivation, Quranic understanding,** and **cultural belonging.**

a. Spiritual Motivation

Participants consistently expressed that their primary motivation for learning Arabic stemmed from their desire to strengthen their relationship with Allah and deepen their understanding of Islam. As one participant (S7) shared:

> *"When I learn Arabic, I feel closer to Allah. It's not just about getting good grades... it's about understanding my religion better. Every word I learn helps me connect with my faith."-Gita*

This spiritual dimension of motivation aligns with previous research on Arabic learning in Islamic contexts, where students view language acquisition as a form of worship and spiritual development.

b. Quranic Understanding

Students frequently mentioned their desire to understand the Quran without relying on translations. Participant S3 explained:

> *"My biggest dream is to read the Quran and understand every word directly. When I pray, I want to know what I'm saying to Allah. That's what keeps me going even when Arabic grammar is difficult."-Citra*

This motivation reflects the integrative orientation described in Gardner's motivation theory, where learners seek to connect with the target language community. In this case, the global Muslim community.

c. Cultural Belonging

Students expressed a sense of cultural pride and belonging when learning Arabic. Participant S11 noted:

> *"Arabic is not just any foreign language for us. It's part of who we are as Muslims. Learning it makes me feel connected to Muslims around the world and to our Islamic heritage."-Kiki*

Theme 2: Academic and Social Pressures

The second major theme revealed the complex web of external pressures influencing students' motivation. This theme includes family expectations, school requirements, and peer influences.

a. Family Expectation

Many participants described significant pressure from family members to excel in Arabic studies. Participant S5 shared:

> *"My parents always ask about my Arabic grades. They say it's important for my future and for being a good Muslim. Sometimes I feel stressed because I don't want to disappoint them."-Eko*

This reflects the extrinsic motivation factors identified in self-determination theory, where external rewards and avoiding punishment drive behavior.

b. School Requirements

Students acknowledged that mandatory Arabic classes created both motivation and resistance. Participant S9 explained:

> *"We have to study Arabic—it's required. But I realized that even though I didn't choose it at first, now I see why it's important. The school pressure actually helped me start, but now I have my own reasons."-Intan*

c. Peer Influences

Social dynamics within the classroom significantly impacted motivation. Participant S2 described:

"When my friends do well in Arabic, I want to do well too. But sometimes when someone struggles, we all feel less confident. The class atmosphere really affects how motivated we feel."-Budi

Theme 3: Linguistic Complexity and Learning Barriers

The third theme captured students' experiences with the inherent challenges of Arabic language learning. This theme encompasses grammatical complexity, pronunciation difficulties, and limited practice opportunities.

a. Grammatical Complexity

Students consistently identified Arabic grammar as a major obstacle. Participant S8 expressed:

"Arabic grammar is like a puzzle with so many rules. Sometimes I feel lost with all the verb changes and sentence patterns. It makes me question if I can really learn this language."-Hadi

This finding supports previous research on Arabic language learning challenges, where students struggle with the complex morphological and syntactic features of the language.

b. Pronunciation Difficulties

Many participants reported anxiety about speaking Arabic correctly. Participant S4 shared:

"I'm afraid to speak Arabic in class because I might pronounce words wrong. The sounds are so different from Indonesian. I worry my classmates will laugh at me."-Dewi

This aligns with research on language anxiety in Arabic learning contexts, where speaking anxiety significantly impacts student motivation and participation.

c. Limited Practice Opportunities

Students expressed frustration with limited opportunities to use Arabic outside the classroom. Participant S10 noted:

> *"We only use Arabic during class time. At home and with friends, we speak Indonesian. How can we improve if we don't practice? I wish there were more chances to use Arabic in real situations."-Joko*

Theme 4: Adaptive Resilience and Support Systems

The fourth theme revealed how students develop coping strategies and seek support to maintain motivation despite challenges. This theme includes peer support networks, teacher relationships, and personal learning strategies.

a. Peer Support Networks

Students described forming study groups and supporting each other through difficult periods. Participant S1 explained:

> *"My friends and I study Arabic together. When one of us feels like giving up, the others encourage them. We help each other with difficult lessons and celebrate small victories together."-Ahmad*

b. Teacher Relationship

The quality of teacher-student relationships significantly influenced motivation. Participant S6 shared:

> *"Our Arabic teacher really cares about us. She doesn't just teach grammar, she helps us understand why Arabic is beautiful and important. When she believes in us, we believe in ourselves."-Fajar*

This finding emphasizes the importance of **autonomy-supportive teaching** identified in self-determination theory, where teachers foster students' intrinsic motivation through supportive relationships.

c. Personal Learning Strategies

Students developed various strategies to maintain motivation and overcome challenges. Participant S12 described:

> *"I listen to Arabic songs and watch Islamic videos with Arabic subtitles. I also set small goals for myself, like learning five new words each day. These little things help me stay motivated."-Lina*

Table 2. Motivational Factor Matrix

Theme Category	Key Factor (impact 1-5)	Mention (n)
Religious connectivity	Understanding Qur'an (4.8)	*11*
	Spiritual connection (4.7)	*10*
	Cultural identity (4.3)	*9*
Social pressures	Academic requirement (4.2)	*12*
	Family expectation (3.9)	*8*
	Peer influence (3.5)	*7*
Learning barriers	Grammar difficulty (3.8)	*10*
	Pronunciation challenge (3.6)	*9*
	Limited practice (3.4)	*8*
Support systems	Teacher relationship (4.5)	*11*
	Peer support (4.1)	*9*
	Personal strategies (3.9)	*8*

Discussion

The results of this phenomenological study reveal that student motivation in Arabic language learning at SMP Muhammadiyah 6 Ngawi is far more intricate than a simple split between internal drives

and external incentives. Instead, motivation emerges as a living, dynamic force that grows, shifts, and takes shape through learners' personal histories, social contexts, and everyday experiences with the language. By listening to students' own words in interviews, classroom observations, and reflective journals, we identified four interconnected themes that together map out how young learners confront the challenges and seize the opportunities of Arabic study.

The prominence of **Religious and Cultural Connectivity** as the primary theme underscores the unique position of Arabic language learning within Islamic educational contexts. Unlike other foreign languages, Arabic carries profound spiritual significance for Muslim learners, serving as a bridge between linguistic competence and religious identity. This finding extends Gardner's concept of integrative motivation by revealing how religious identity creates a particularly powerful form of integration that transcends cultural boundaries to encompass spiritual belonging. The spiritual dimension of motivation observed in this study aligns with recent research on Arabic learning motivation[16], where students' Islamic identity serves as a fundamental driver of language acquisition. However, this study provides deeper insights into how students experience this spiritual connection on a daily basis, revealing the emotional and psychological processes underlying religious motivation.

The Academic and Social Pressures theme illuminates the complex interplay between external motivational factors and students' developing autonomy. While family expectations and school requirements initially appear to represent purely extrinsic motivation, participants' narratives suggest a more nuanced relationship where

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[16] Alya Alshammari, Danya Shaalan, and Badriyya Al-onazi, "Instruments Measuring Motivation to Learn Arabic as a Second Language: Evidence of Validity and Reliability," *Humanities and Social Sciences Communications* 11, no. 1 (2024): 1–11, https://doi.org/10.1057/s41599-024-03381-y.

external pressures can eventually foster internalized motivation. This finding supports self-determination theory's concept of motivation regulation, where externally motivated behaviors can become more autonomous through identification and integration processes. Students who initially studied Arabic due to family or school pressure gradually developed personal reasons for continuing their studies, demonstrating the dynamic nature of motivational development.

The Linguistic Complexity and Learning Barriers theme reveals how objective language difficulties interact with subjective motivational experiences. Arabic's complex grammatical system and pronunciation challenges create what participants described as "motivational crises" moments when students question their ability to succeed. These findings contribute to understanding the relationship between language anxiety and motivation in Arabic learning contexts[17]. Rather than simply viewing anxiety as a barrier to motivation, this study reveals how students' responses to linguistic challenges can either strengthen or weaken their motivational commitment, depending on available support systems and personal coping strategies.

The Adaptive Resilience and Support Systems theme demonstrates students' capacity for motivational self-regulation and the importance of social support in maintaining engagement. Students' development of peer support networks and personal learning strategies reflects their agency in constructing motivational environments that sustain their learning efforts. This finding emphasizes the importance of autonomy-supportive environments in Arabic language education. Teachers and educational institutions can foster motivation not only through instructional methods but also by creating conditions that support students' natural tendency toward peer collaboration and personal strategy development.

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[17] Wan Muhammad Shaker Wan Adnan, Azlan Shaiful Baharum, and Mohd Nizwan Musling, "Student Perspectives on Arabic Language Anxiety : A Review Study," *Al-Qanatir* 33, no. 5 (2024).

A. Theoretical Implications

The findings of this study offer fresh perspectives for theoretical frameworks in second language motivation research by demonstrating how deeply cultural and spiritual factors can shape learners' drive to study a language. In particular, examining Arabic learning in an Islamic school context highlights how traditional concepts of motivation must be reconsidered and expanded to account for the powerful role of faith and community. By drawing on rich, descriptive accounts of students' lived experiences, this research challenges us to move beyond neat classifications of motivation and to embrace its fluid, dynamic character as it unfolds in real world settings.

Expanding Gardner's socio educational model, this study shows that integrative motivation in Arabic learning extends far beyond the desire to belong to another culture. For Muslim students at SMP Muhammadiyah 6 Ngawi, language acquisition is also a form of personal worship and spiritual growth. They do not simply wish to speak Arabic to connect with Arab communities or to appreciate cultural artifacts, they see learning as a pathway to deeper engagement with sacred texts and as a way to strengthen their bond with the global Muslim community. This spiritual integration enriches Gardner's original model by revealing a dimension of belonging that is rooted in faith and that can shape learners' attitudes and persistence in uniquely powerful ways.

When it comes to self-determination theory, the current study confirms the importance of autonomy, competence, and relatedness while also showing how these needs are expressed through religious and cultural lenses. Autonomy emerges when students choose to engage with verses that resonate with their beliefs, competence grows as they master recitation and

understanding of religious passages, and relatedness is strengthened by shared devotional practices in the classroom. These findings suggest that basic psychological needs do not operate in a vacuum but are shaped by the values and practices of the learning environment. In Islamic educational settings, autonomy may mean selecting passages for reflection, competence may be measured by the ability to lead group recitation, and relatedness may be experienced through communal rituals. All of which point to the need for culturally sensitive adaptations of self-determination theory.

Finally, this research highlights the unique contributions of phenomenological approaches in motivation studies by showing how meaning making and personal narratives reveal aspects of motivation that might be missed by quantitative methods. By bracketing out preconceived theories and listening closely to students' own words, the study uncovers how motivation evolves through moments of insight, doubt, and renewal. It demonstrates that motivation is not a static trait, but a process that unfolds through lived experience and that can be influenced by shifts in learners' perspectives, relationships, and contexts. This emphasis on the processual nature of motivation underscores the value of qualitative methods for capturing the complexity of language learning and for informing theories that truly reflect learners' realities.

B. Pedagogical Implications

The study's insights point to a need for teaching approaches that bring students' faith and language goals into harmony rather than treating them as separate tracks. In practice this means that teachers should weave Quranic passages into lessons not only as linguistic exercises, but as windows into spiritual reflection.

By inviting students to consider how mastering key vocabulary can deepen their understanding of religious texts or enrich their personal worship, teachers help learners see each grammar rule or new phrase as a building block in their own religious journey. Classroom discussions might include conversations about the spiritual benefits of reading the Quran in its original language, and reflection activities could ask students to connect new language structures with passages that hold personal meaning.

Recognizing the weight of linguistic barriers in the Arabic classroom means adopting a step by step strategy for tackling complexity. Teachers can break down challenging grammatical systems by using examples drawn from everyday speech before moving to formal rules, and by providing guided pronunciation practice that focuses on one sound at a time. Creating a low anxiety speaking environment is equally important[18]. Simple techniques such as allowing students to prepare short oral presentations in pairs before sharing with the wider class, or using audio recordings for practice can build confidence. When students experience success with manageable tasks their willingness to engage with more difficult material grows.

The power of peer support emerged clearly in students' stories and suggests that collaborative learning should be a cornerstone of Arabic classes. Teachers can encourage study partnerships or small groups where students take turns leading recitation sessions and explaining new concepts to each other. Peer tutoring arrangements allow more advanced learners to assist their classmates while reinforcing their own skills[19]. Group

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[18] Hanani, Ahid, and Sufirmansyah, "An Eclectic Approach To Arabic Language Education: Implementing Kitab Al-Amtsilah At-Tashrifiyah in Modern Indonesian Pesantrens."
[19] Nazhimah and Mohammad, "Implementation of the Contextual Teaching and Learning Model in the Al-Liqo Al-Usbuiyyah Program: Case Study in Higher Education in Indonesia."

projects such as creating a class newsletter in Arabic or staging a short play can foster social bonds, and make language practice feel less like a solo challenge and more like a shared adventure.

Finally, the findings call for a culturally responsive pedagogy that honors students' backgrounds and experiences. This means going beyond standard curricula to include texts, examples, and activities that reflect the local context of Indonesian Islamic education. Teachers might draw on stories from local pesantren traditions or explore how Arabic features in regional ceremonies and community life. By showing students that their own cultural heritage is not separate from, but rather intertwined. With the Arabic language, teachers affirm learners' identities and tap into motivations that extend beyond academic achievement[20]. In this way, instruction becomes not just a transmission of rules and vocabulary, but a bridge between languages, cultures, and communities.

C. Limitations and Future Research

Several limitations of this study warrant careful consideration when interpreting its findings and planning subsequent investigations. First, the study's focus on a single Islamic secondary school in Indonesia means that the insights generated are shaped by that specific cultural, institutional, and curricular context. While the rich phenomenological data illuminate how students at SMP Muhammadiyah 6 Ngawi experience motivation, they may not fully reflect the dynamics at work in secular schools, university settings, or adult learning programs. Future research would benefit from comparing motivational processes across a wider range of Arabic learning environments to see which themes hold true universally and which emerge as context specific.

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[20] Zurqoni et al., "Has Arabic Language Learning Been Successfully Implemented?"

Second, the phenomenological approach captured students' motivational experiences at a particular stage of their language journey. Motivation is by its nature a dynamic process that can shift as learners progress through different levels of proficiency or encounter new challenges and opportunities. Long term or longitudinal studies that follow the same learners over months or years could reveal how motivational patterns evolve, whether moments of high enthusiasm give way to plateaus, and how critical life events or educational transitions influence commitment to Arabic learning. Such work would add a temporal dimension to our understanding and help educators design interventions that support motivation at every phase of the journey.

Third, although descriptive phenomenology offers deep insights into subjective experience it does not quantify the prevalence or strength of motivational factors. By combining qualitative narratives with carefully chosen quantitative measures, such as validated motivation questionnaires or scales assessing anxiety and self-efficacy, future studies could provide a more comprehensive picture. Mixed methods research could link themes uncovered in interviews and journals to statistical trends, revealing how common certain experiences are and highlighting which motivational elements have the greatest impact on learning outcomes.

Finally, expanding the methodological toolkit to include classroom experiments or action research projects could test the practical implications of these findings. For example educators might pilot interventions designed to strengthen spiritual engagement or peer support networks and then measure changes in student persistence and performance. By linking phenomenological discoveries to concrete pedagogical strategies and measurable

outcomes, future research can move from understanding "what is" to exploring "what might be" in the service of more effective Arabic language education.

D.   Recommendations for Future Research

Several promising avenues for future research arise from the insights gained in this study, pointing toward a richer and more nuanced understanding of Arabic language learning motivation. First, cross cultural phenomenological studies could compare the lived experiences of learners in different regions and educational settings. By exploring how students in Arabic speaking countries, secular institutions, and non Islamic communities experience motivation, researchers can identify which aspects of motivation are universal and which are shaped by local beliefs, practices, and values. Such comparative work would help distinguish the core elements of motivational experience from those that depend on cultural context.

Second, investigating teacher perspectives on student motivation could offer a valuable complement to the student narratives captured here. Interviews and focus groups with Arabic instructors could reveal how educators perceive motivational challenges, which strategies they find most effective, and how their own beliefs about language learning influence classroom dynamics. By bringing teacher voices into the conversation, research can build a fuller picture of the interactions between learner agency, instructional design, and community support that drive motivational processes.

Third, intervention studies designed to test pedagogical innovations based on this research could move theory into practice. For example, educators might implement lesson plans that integrate sacred texts more explicitly, create structured peer

mentoring programs, or introduce reflective journaling routines, and then measure changes in student engagement, self-efficacy, and achievement. Carefully designed experiments or action research projects would provide evidence on which strategies most effectively foster sustained motivation in real classrooms, guiding teachers and curriculum developers toward data driven best practices.

Finally, the rapid growth of digital technologies invites exploration of how online resources and tools shape motivational experiences in Arabic learning. Future studies could examine the impact of language learning apps, virtual study groups, interactive video platforms, and social media exchanges with native speakers on students' sense of connection, competence, and autonomy. By understanding how technology can expand authentic communication opportunities and support personalized learning paths, researchers can help integrate digital innovations into pedagogies that address the very challenges of limited practice and linguistic anxiety highlighted in this study. Together these research directions promise to deepen our understanding of motivation and to inform more effective, context sensitive approaches to Arabic language education.

Conclusion

This phenomenological study revealed that student motivation in Arabic language learning at SMP Muhammadiyah 6 Ngawi emerges as a dynamic, multifaceted phenomenon far more complex than simple categorizations of intrinsic or extrinsic factors, demonstrating through careful attention to twelve students' personal narratives, classroom observations, and reflective accounts that motivation is not a static trait but an evolving process shaped by the intricate interplay of

spiritual aspirations rooted in Islamic faith, cultural pride connecting learners to global Muslim heritage, social pressures from family and peers that can transform into internalized commitment, individual resilience in response to linguistic challenges, and personal agency in developing adaptive learning strategies. By extending Gardner's concept of integrative motivation to illuminate how spiritual integration rooted in faith powerfully sustains learner commitment, confirming self-determination theory's emphasis on autonomy, competence, and relatedness while revealing their culturally-shaped expression in Islamic educational contexts, and illustrating students' remarkable capacity to develop coping mechanisms despite linguistic complexity and limited practice opportunities, this research contributes essential insights for developing culturally responsive and effective approaches to Arabic language teaching by demonstrating that when educators honor the spiritual dimensions of language learning alongside communicative competence, create classroom environments that acknowledge religious aspirations and cultural identity, foster peer collaboration and supportive relationships, provide systematic linguistic scaffolding, and cultivate student agency and voice, they guide learners toward genuine mastery while affirming the deeper purposes and identities that give their learning profound personal significance. Future investigations exploring how faith-centered pedagogy, emerging digital technologies, and cross-cultural comparative studies can further illuminate and support student motivation in second language acquisition promise to expand understanding and enhance practice in Arabic language education globally

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Analysis Of The White Lily Metaphor As A Representation Of Inner Conflict In جندي يحلم بالزنابق البيضاء Mahmoud Darwish's Poem

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Abstract

This article analyzes Mahmoud Darwish's poem جندي يحلم بالزنابق البيضا through Viktor Shklovsky's concept of defamiliarization within the framework of Russian Formalist theory. The poem reveals the inner conflict of a weary soldier who dreams of peace symbolized by the white lily. Using a qualitative descriptive approach, this study explores how Darwish's poetic language—rich in metaphors, paradoxes, and imagery—transforms conventional meanings of purity and heroism into reflections on trauma, loss, and existential struggle.The white lily, which traditionally represents innocence and peace, becomes a contradictory symbol bridging beauty and suffering, life and death. The findings indicate that Darwish employs defamiliarization techniques to challenge familiar discourses of nationalism and war, compelling readers to reinterpret universal concepts such as *"homeland"* and *"victory"* in more personal and human terms. Ultimately, Darwish's aesthetic strategy not only deepens the reader's emotional engagement but also encourages critical reflection on the human condition amid conflict.

Keywords: *Mahmoud Darwish, defamiliarization, metaphor, Arabic poetry, inner conflict*

تحليل الاستعارة لزهرة الزنبق البيضاء بوصفها تمثيلاً

للصراع الداخلي في قصيدة جندي يحلم بالزنابق البيضاء للشاعر محمود درويش

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الملخص

يهدف هذا البحث إلى تحليل قصيدة محمود درويش جندي يحلم بالزنابق البيضاء في ضوء نظرية التغريب (التغريب الفني) لفيكتور شكلوفسكي ضمن المدرسة الشكلانية الروسية. تكشف القصيدة عن الصراع الداخلي لجندي أنهكه الحرب ويحلم بالسلام الذي ترمز إليه الزنبقة البيضاء. اعتمد الباحث المنهج الوصفي التحليلي لاستكشاف كيفية توظيف درويش للغة الشعرية الغنية بالاستعارات والمفارقات والصور الفنية التي تحول المعاني التقليدية للنقاء والبطولة إلى تأملات في الألم والفقد والمعاناة الوجودية. فالزنبقة البيضاء التي ترمز عادة إلى البراءة والسلام تتحول في القصيدة إلى رمز متناقض يجمع بين الجمال والألم، والحياة والموت. وتبين نتائج البحث أن درويش يستخدم تقنية التغريب لتحدي الخطاب الوطني والحربي المألوف، مما يدفع القارئ إلى إعادة النظر في المفاهيم المعتادة مثل «الوطن» و«النصر» بطريقة إنسانية وشخصية. إن الاستراتيجية الجمالية التي يوظفها درويش تعمّق ارتباط القارئ العاطفي وتدعوه إلى التأمل النقدي في الحالة الإنسانية وسط الصراع.

الكلمات المفتاحية: محمود درويش، التغريب، الاستعارة، الشعر العربي، الصراع الداخلي

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Introduction

Poetry is one of the richest modes of expression used to convey inner emotions, critique social conditions, and express existential reflections[1]. In the realm of Arabic poetry, Mahmoud Darwish—a modern Arab poet—is regarded as one of the most renowned figures in contemporary Arabic literature, particularly for how his personal and collective experiences of the Palestinian struggle are embedded and immortalized in his poems. One of his emotionally charged works,

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[1] Salsabilah, H. (2024). Analisis Teori Semiotika Riffatere p ada Puisi " Ma Huwa Illa في فدهي اذه ثحبلا لنا ليلتح ةديصق " ام وه لاإ هل ببس " بيلأ ساون مادختسا بيلاسلأا ةيفصولا ةيفيكلا Lahu *KNM*. جهنب ةيرظنلا ةيئايميسلا يرتافيلر . تُ مدختسا هذه ةقيرطلا فصول زومرلا لكشب يجهنم *BSA (Konferensi Nasional Mahasiswa Bahasa Dan Sastra Ara*, 228–241. http://ejournal. unwmataram.ac.id/trendi/article/view/208

A Soldier Dreams of White Lilies, employs the image of the white lily, laden with symbolic meaning and existential irony, to portray the internal conflict of a soldier exhausted by war[2].

The white lily has often been associated with peace, purity, and innocence[3]. However, in Darwish's poem, it transforms into a reminder of trauma, despair, and loss. The tension or contestation between conventional and renewed meanings deepens the reader's sense of alienation. This forces readers to reconsider the symbolic meanings they once thought familiar. In literary theory, this effect is known as defamiliarization, a poetic technique that makes something ordinary or familiar seem strange or unfamiliar, thereby encouraging readers to reflect anew on its meaning.

Viktor Shklovsky, a central figure of Russian Formalism, conceptualizes literature as an autonomous aesthetic system governed by artistic devices (*priyom*). His theory of *defamiliarization* (*ostranenie*) emphasizes that the primary function of literary art is not representation or ornamentation, but the disruption of perceptual automatism. By rendering ordinary objects, actions, or experiences strange, literature prolongs perception and forces readers to re-experience reality in a heightened, reflective manner. This perspective foregrounds form over content, focusing on how narrative techniques, syntactic deviations, and stylistic estrangement function to slow down comprehension and resist habitual modes of reading. The defining characteristics of Shklovsky's theory lie in its emphasis on process rather than meaning, perception rather than symbolism, and technique rather than rhetorical classification. Defamiliarization operates as a dynamic mechanism that restructures the reader's cognitive engagement with the text,

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[2] Langer, S. K. K. (1953). *Feeling and Form: A Theory of Art Developed from Philosophy in a New Key*. Routledge \& Kegan Paul. https://books.google.co.id/books?id=tRsqAAAAYAAJ

[3] Widiastuti, S. (2024). *"Makna Perdamaian di Balik Keindahan Bunga Lili."* Radio Republik Indonesia. https://www.rri.co.id/bukittinggi/lain-lain/1137049/makna-perdamaian-di-balik-keindahan-bunga-lili

making literary interpretation an analysis of how formal strategies generate aesthetic effect. Consequently, literary value is measured by the degree to which a text successfully disrupts automatic perception and renews the act of seeing[4].

By reading poetry from such an unfamiliar perspective, we see that Darwish not only crafts beautiful language but also creates an aesthetic experience capable of shaking the reader's emotional core. The image of the white lily embodies contradictions—between purity and destruction, hope and death. These symbols effectively create a sense of estrangement that departs from ordinary language and perception.

Despite the fact that several previous studies have examined Darwish's poetry, none of them have specifically focused on the technique of defamiliarization used in his works. For example, Emphasized the social themes and stylistic devices in Darwish's poems, such as hyperbole, paradox, and personification, to express profound meanings, but without discussing the alienation effect[5]. The present study identifies numerous symbols and metaphors that reflect Darwish's life experiences and explores how social and cultural contexts shape their meanings. This article employs hermeneutic and heuristic reading techniques. Meanwhile, Discussed the importance of defamiliarization in reading poetry but did not specifically apply it to Darwish's works[6]. Similarly, examined the use of metaphor in *Tarjuman al-Ashwaq* by Ibn 'Arabi, showing how metaphor plays a

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4   Kupchyshyna, Y., & Davydyuk, Y. (2017). From defamiliarization to foregrounding and defeated expectancy: Linguo-stylistic and cognitive sketch. *Lege Artis*, *2*(2), 149–184. https://doi.org/10.1515/lart-2017-0015

5   Alandira, P. (2025). Analisis semiotika Riffatere pada Syi'ir كبحأ وأ ال كبحأ karya Mahmoud Darwish. *Ajamiy: Jurnal Bahasa Dan Sastra Arab*, *January*. https://doi.org/10.31314/ajamiy.13.2.482-500.2024

6   Anderson, B. M., & Iversen, S. (2018). *This is the accepted version of the following article: Anderson, M., & Iversen, S. (2018). Immersion and defamiliarization: experiencing literature and world. 39*, 1–22

crucial role in shaping readers' spiritual and emotional experiences[7]. Symbols and metaphors in Abdullah Wong's poem *Penyatuan* through Paul Ricoeur's hermeneutic approach, revealing the religious and existential dimensions of human experience through poetic language[8]. These studies demonstrate diverse approaches to symbolism and metaphor, yet none have explored defamiliarization as the main aesthetic strategy found in Darwish's poetry.

Hence, this study fills the existing gap by examining Darwish's poem جندي يحلم بالزنابق البيضاء (*A Soldier Dreams of White Lilies*), focusing on the image of the white lily that shapes the emotions and inner struggles of the lyrical character. This study differs from previous ones by concentrating on a single poetic image the white lily and analyzing it through the lens of defamiliarization, a theory rarely applied to Darwish's works. Through this method, the research aims not only to enhance understanding of contemporary Arabic literature but also to demonstrate how poetic techniques like defamiliarization can create new, complex, and thought-provoking layers of meaning.

The literary criticism method known as Formalism centers on the internal aspects of a literary work its style, form, language, and structure of expression. It disregards the author's biography, political issues, or social context. This approach focuses on how these elements interact to create meaning and aesthetic experience[9]. Formalism posits that the meaning of a literary work can be discovered by examining its structure and techniques.

Within the Formalist framework, elements such as rhythm,

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[7] Akastangga, M. D. B. (2020). Metafora Dalam Tarjuman Al-Ashwaq Karya Ibnu 'Arabi (Kajian Semiotik-Pragmatik). *Jurnalistrendi : Jurnal Linguistik, Sastra, Dan Pendidikan*, *5*(1), 27–46. http://ejournal.unwmataram.ac.id/trendi/article/view/208

[8] Prasetyo, E. Y., & Hermansah, T. (2023). Religiusitas Puisi Penyatuan Karya Abdullah Wong. *Komunika*, *10*(1), 60–71. https://doi.org/10.22236/komunika.v10i1.10079

[9] Eagleton, T. (1996). *Literary Theory: An Introduction*. University of Minnesota Press. https://books.google.co.id/books?id=QNmFm4M_RXkC

rhyme, imagery, and metaphor are seen as the core components that shape meaning. This approach believes that analyzing these elements can reveal the beauty and complexity of a literary work. For instance, the use of metaphor in poetry produces deeper layers of meaning that cannot be grasped solely through external context[10]. Thus, every linguistic element in a poem plays a crucial role in shaping the reader's experience of the work.

One of the central concepts in Formalism is defamiliarization, introduced by Viktor Shklovsky. Its primary goal is to alter readers' perceptions of ordinary objects, making them seem fresh and new through literary techniques. In poetry, this technique is used to surprise readers and compel them to reflect on hidden meanings. Art must disrupt everyday linguistic experience so that readers can appreciate the uniqueness and beauty of the objects described[11].

In the poem جندي يحلم بالزنابق البيضاء, the use of the white lily metaphor, commonly associated with peace and hope, produces a powerful defamiliarization effect. Readers are forced to reconsider the meaning of the flower in the context of war—where flowers often represent violence and emptiness. The white lily becomes a poetic image that, through defamiliarization, transforms from a symbol of purity and innocence into one of trauma and internal conflict caused by war. This shift in meaning aligns with Shklovsky's idea that art makes the familiar strange so readers may reexamine reality.

The aesthetic function of language emphasizes the beauty and surprise inherent in the message itself. In Darwish's poem, the use of the white lily metaphor generates a defamiliarizing effect that compels readers to perceive the soldier's internal conflict more profoundly

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[10] Culler, J. (2011). *Literary Theory: A Very Short Introduction*. OUP Oxford. https://books.google.co.id/books?id=2lk7LH1_bjgC

[11] Shklovsky, V. (1998). *Theory of Prose*. Dalkey Archive Press. https://books.google.co.id/books?id=CI31iJEmuYoC

and differently from conventional portrayals of soldiers. The poetic language serves as a medium to elevate ordinary inner experiences into something extraordinary through distinctive poetic structure[12]

The objectives of this study are as follows:

1. To investigate the linguistic and stylistic structures that shape the meaning of the soldier's internal conflict, emphasizing the poetic elements that create a profound aesthetic experience.

2. To apply the concept of defamiliarization to show how Darwish uses this technique to transform readers' perspectives on war and peace.

Who explored the psychological dynamics of the character Haia in Berliana Kimberly's novel *Laut Tengah* through Sigmund Freud's psychoanalytic approach. Their study revealed Haia's complex inner conflict resulting from past trauma, involving tension among the id, ego, and superego, and how she resolved it through defense mechanisms like rationalization and sublimation[13].

The religiosity in Abdullah Wong's poem *Penyatuan* through Paul Ricoeur's hermeneutic perspective, finding that metaphors and symbols such as "clouds," "time," "night," and "promise" reflect human spirituality and the soul's journey toward fulfilling its divine covenant[14].

Analysed *Tarjuman al-Ashwaq* by Ibn 'Arabi using a semiotic-pragmatic framework, discovering two main types of metaphors: those based on linguistic codes and those on literary codes. The study emphasized the importance of understanding semiotic and

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[12] Jakobson, R. (1960). Linguistics and Poetry. *English Journal*, *59*(7), 947–953. https://doi.org/10.58680/ej197019826

[13] Ramadhani, L., Hikam, A. I., & Husnawiyah, I. (2025). *Representasi Konflik Batin dan Identitas Diri dalam Tokoh Haia Novel Laut Tengah Melalui Pendekatan Psikologi Sastra Sigmund Freund*

[14] Prasetyo, E. Y., & Hermansah, T. (2023). Religiusitas Puisi Penyatuan Karya Abdullah Wong. *Komunika*, *10*(1), 60–71. https://doi.org/10.22236/komunika.v10i1.10079

pragmatic aspects in poetry, showing how metaphor enriches readers' interpretive and emotional experiences[15].

Lastly, in *"Stylistic Devices in Mahmoud Darwish's Poem Aḥinnu ilá Khubzi Ummī"* examined how Darwish used personification, hyperbole, and paradox to express deep emotional longing for his mother and homeland. Using a stylistic approach, her study illustrated how Darwish's language enhances emotional and aesthetic engagement, capturing profound feelings of love and nostalgia within the Palestinian struggle[16].

Method

This study employs a descriptive qualitative approach to analyze Mahmoud Darwish's poem *Jundi Yaḥlam bi al-Zanābiq al-Bayḍā'*. The analysis focuses on the white lily metaphor as a representation of the lyrical subject's inner conflict, using Viktor Shklovsky's concept of defamiliarization as the main analytical framework. This theory is applied to examine how linguistic structure, imagery, and stylistic deviation create aesthetic estrangement and deepen readers' perception of meaning.

The primary data consist of the original Arabic poem and its Indonesian and English translations, while secondary data are drawn from relevant literary theories, journal articles, and previous studies. Data were collected through literature review and close reading, followed by coding of poetic excerpts based on metaphorical elements and defamiliarization techniques. Data analysis involved examining formal estrangement strategies and interpreting their meanings within the poet's social and psychological context. Data

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[15] Akastangga, M. D. B. (2020). Metafora Dalam Tarjuman Al-Ashwaq Karya Ibnu ' Arabi (Kajian Semiotik-Pragmatik). *Jurnalistrendi : Jurnal Linguistik, Sastra, Dan Pendidikan*, *5*(1), 27–46. http://ejournal.unwmataram.ac.id/trendi/article/view/208

[16] Salbiah, R. (2022). Gaya Bahasa dalam Puisi Aḥinnu ilá Khubzi Ummī Karya Mahmoud Darwish. *Al-Ma'Rifah*, *19*(1), 83–94. https://doi.org/10.21009/almakrifah.19.01.07

validity was ensured through source triangulation and comparative reading of the original text and its translations.

Result and Discussion

The findings of this study indicate that Mahmoud Darwish constructs the inner conflict of the lyrical character primarily through formal and aesthetic mechanisms embedded within the poem's internal structure. Rather than explicitly narrating psychological turmoil, the poem allows inner conflict to emerge through linguistic choices, symbolic imagery, and paradoxical expressions that operate at the level of form. This confirms the formalist assumption that meaning in poetry is generated not through external references but through the interaction of signs within the text itself.

One of the most significant formal strategies identified in the poem is the deliberate absence of a specific personal identity. The lyrical subject is referred to only as جندي(a soldier), without a personal name or biographical background. This narrative choice produces a universalizing effect, allowing the figure of the soldier to transcend individuality and function as a collective symbol of human suffering caused by war. The soldier, therefore, is not presented as a heroic subject or a nationalist icon but as a representative of all individuals whose humanity is fractured by violence. This supports view of literary characters as signifying elements within a system of meaning rather than realistic individuals[17].

The soldier's inner conflict becomes more explicit in the line "أنا لستُ محارباً حين أحلم"("I am not a warrior when I dream"). Textually, this line establishes a clear division between social identity and personal identity. The term محارب(warrior) reflects an externally

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[17] Wellek, R., & Warren, A. (1949). *Theory of Literature*. Cape. https://books.google.co.id/books?id=DuVYAAAAMAAJ

imposed role rooted in military ideology, whereas the act of dreaming (أحلم)signifies an internal, subjective space free from institutional control. The findings suggest that dreaming functions as a symbolic refuge in which the soldier temporarily escapes the brutal reality of war and reclaims his suppressed humanity.

From a formalist perspective, the verb أحلمdoes not merely describe an action but performs a poetic function. It creates an atmosphere of estrangement by suspending the logic of war and introducing an alternative mode of existence. The soldier's identity thus becomes fragmented: physically bound to violence, yet psychologically oriented toward peace. This fragmentation reflects an existential conflict in which the subject is torn between obligation and desire, survival and humanity.

The image of the white lily (الزنابق البيضاء) emerges as the most significant structural metaphor articulating this conflict. The findings reveal that the white lily carries layered and evolving meanings that shift throughout the poem. At the beginning, as seen in ''جندي يحلم بالزنابق البيضاء'', the white lily appears within the dream space and symbolizes peace, purity, and escape. Its whiteness signifies moral clarity and emotional tranquility—qualities entirely absent from the soldier's lived reality. In this initial context, the flower functions as an imagined sanctuary, a symbolic counterworld opposed to violence.

As the poem progresses, the metaphor undergoes semantic expansion. In the line ''أحمل زهرة كأنها طفل'', the white lily becomes associated with a child, thereby acquiring connotations of vulnerability, tenderness, and emotional attachment. This metaphor intensifies the soldier's longing for intimacy and care, suggesting a desire to protect rather than destroy. Formally, this shift creates tension between fragility and aggression, as the delicate image of a child-flower stands in stark contrast to the destructive environment of war.

The soldier's inner conflict deepens as love and gentleness emerge within a space dominated by death.

Toward the end of the poem, the white lily appears in the context of death, as expressed in "مشى في جنازته البيضاء". Here, the metaphor transforms into a symbol of mourning and mortality. The flower that once symbolized hope now accompanies a funeral procession, indicating the collapse of the dream world into tragic reality. From a formalist standpoint, this transformation illustrates the structural movement of the poem—from hope to disillusionment, from imagined peace to existential loss. The white lily thus functions as a narrative framework that traces the psychological trajectory of the soldier's inner conflict.

In addition to metaphor, Darwish employs paradox as a central defamiliarization strategy. The line "سيفه فوق وردة" presents a striking juxtaposition between the sword and the flower—symbols conventionally associated with violence and peace. This paradox disrupts habitual perception by placing contradictory images within a single poetic frame. The reader is forced to confront the coexistence of destruction and gentleness, raising questions about whether violence inevitably crushes humanity or whether humanity persists within violence. This ambiguity reflects the soldier's internal struggle between duty and conscience.

According to Shklovsky's concept of defamiliarization, such paradoxical imagery functions to make the familiar strange, compelling readers to perceive reality in a renewed way. In this poem, war is no longer normalized as heroic action but is rendered morally unsettling through aesthetic contradiction. The paradox of the sword and the flower becomes a visual and semantic manifestation of the soldier's fractured psyche.

The poem further constructs estrangement through layered imagery, including funerals adorned with white flowers, hands lifting fragile objects, and bodies enveloped in silence. These images generate a flexible semantic field in which meaning is not fixed but continuously negotiated. Depending on the reader's interpretive position, the same image may signify hope, grief, resistance, or resignation. Such ambiguity enriches the poetic texture while maintaining internal coherence[18].

Repetition also plays a crucial role in reinforcing the poem's emotional intensity. The repeated use of expressions related to dreaming and longing emphasizes the soldier's persistent desire to escape the oppressive reality of war. From a formalist perspective, repetition foregrounds the poetic function of language, drawing attention to the emotional core of the message rather than its referential content[19]. Each repetition intensifies the sense of alienation and reinforces the psychological distance between the soldier's inner world and external reality.

Overall, the extended analysis confirms that Darwish's poem constructs inner conflict through a complex interplay of metaphor, paradox, and repetition, all functioning within a formalist framework of defamiliarization. The poem destabilizes conventional representations of war, homeland, and heroism by reconfiguring them through aesthetic estrangement. In doing so, it presents war not as a site of glory but as an existential condition that fragments identity and suppresses humanity.

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[18] Wimsatt, W. K., & Beardsley. (1954). *The Verbal Icon: Studies in the Meaning of Poetry*. Noonday Press. https://books.google.co.id/books?id=KmrUKcU2JUoC

[19] Jakobson, R. (1960). Linguistics and Poetry. *English Journal*, *59*(7), 947–953. https://doi.org/10.58680/ej197019826

Conclusion

Based on the analysis conducted, this study reflects that Mahmoud Darwish's poem جندي يحلم بالزنابق البيضاء articulates the inner conflict of the lyrical persona through a carefully constructed formal system rather than through explicit ideological narration. The evolving metaphor of the white lily from an image of peace and imagined escape to a symbol of loss, mourning, and existential acceptance demonstrates how poetic meaning is generated through internal structural transformation. This study confirms that Darwish employs defamiliarization as a dominant aesthetic strategy, particularly through paradoxical imagery, repetition, and semantic tension, which collectively estrange familiar representations of war, love, and homeland. Methodologically, the application of Russian Formalist theory proves effective in uncovering how meaning emerges from the interaction of linguistic elements within the text, emphasizing form as a primary site of interpretation. At the same time, this research acknowledges its analytical limitation in focusing solely on internal textual mechanisms; therefore, future studies are recommended to triangulate formalist analysis with complementary approaches such as trauma theory, postcolonial criticism, or reader-response studies to further examine how poetic form interacts with historical memory, collective identity, and lived experience. Such interdisciplinary exploration may offer a more comprehensive understanding of how literary aesthetics not only reflect inner conflict but also participate in shaping ethical and humanistic reflections on war.

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Analysis on the Interference of Indonesian Morphology in the Translation of Classical Arabic Texts

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Abstract

This study analyzes the phenomenon of morphological interference from Indonesian in the translation of Classical Arabic texts. It examines how Indonesian morphological structures, such as affixation, compounding, and reduplication, affect meaning transfer and grammatical equivalence in Arabic-Indonesian translation. Using a descriptive-analytical approach, the study synthesizes findings from previous research on morphological transfer, interference, and translation strategies in second-language contexts. The results show that learners often unconsciously apply Indonesian morphological patterns during translation, causing mistranslation, redundancy, or distortion of Arabic word forms. These findings indicate that interference arises not only from linguistic differences between Arabic and Indonesian but also from cognitive and cultural factors influencing the translation process. The study concludes that integrating contrastive and contextual approaches in Arabic morphology and translation pedagogy can reduce interference and enhance students' linguistic awareness and translation accuracy.

.***Keywords:*** *Morphological interference, Classic Arabic Text, Translation*

تحليل التداخل الصرفي للغة الإندونيسية في ترجمة النصوص العربية الكلاسيكية

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الملخص

تهدف هذه الدراسة إلى تحليل ظاهرة التداخل الصرفي للغة الإندونيسية في ترجمة النصوص العربية الكلاسيكية. وتتناول أثر البنية الصرفية الإندونيسية مثل الاشتقاق، والتركيب، والتكرار في نقل المعنى وتحقيق التكافؤ النحوي في الترجمة من العربية إلى الإندونيسية. تستخدم هذه الدراسة المنهج التحليلي الوصفي من خلال تحليل نتائج الدراسات السابقة المتعلقة بالتحويل الصرفي والتداخل واستراتيجية الترجمة في سياق تعلم اللغة العربية كلغة ثانية. ومن أهم النتائج هي أن المتعلمين غالبًا ما يطبقون أنماطًا صرفية إندونيسية دون وعي أثناء الترجمة، مما يؤدي إلى أخطاء في المعنى أو التكرار أو تشويه الصيغ الصرفية العربية. وتشير النتائج إلى أن التداخل لا ينشأ فقط من الفروق اللغوية بين العربية والإندونيسية، بل يتأثر أيضًا بعوامل معرفية وثقافية. وتخلص الدراسة إلى أن دمج المنهج المقارن والساق في تدريس الصرف والترجمة العربية يسهم في الحد من التداخل وتحسين الوعي اللغوي ودقة الترجمة لدى الطلاب.

كلمات أساسية: التداخل الصرفي، العربية الكلاسيكية، الترجمة، تعليم الترجمة

Introduction

The translation of classical Arabic texts (*Turāth*) into Indonesian presents a unique linguistic and cognitive challenge due to the fundamental structural differences between the two languages. Arabic, wits its root and patterns morphological system, contrast sharply with the agglutinative nature of Indonesian morphology, which relies heavily on affixation and reduplication. This disparity often results in morphological interference, where Indonesian learners unintentionally apply native morphological logic during the

comprehension or translation of Arabic texts. Such interference can distort meaning, alter grammatical relations, and reduce translation accuracy. Understanding this phenomenon is crucial for advancing Arabic translation pedagogy and for improving learners' awareness of linguistic contrasts between the two languages.

Several studies have examined linguistic interference and morphological transfer in Arabic contexts. Yuslizar and Arifa found that structural similarities between Indonesian and Arabic nouns lead frequent overgeneralization in derivational usage.[1] Almurashi discussed the influence of learners' first-language morphology on Arabic syntactic processing,[2] while Muassomah analyzed the impact of bilingualism on Arabic text interpretation.[3] In a related context, Akmalul Mubarok and Solehudin & Arisandi explored translation errors arising from morphological mismatches between Arabic and Indonesian. Additionally,[4][5] Muid highlighted how derivational misunderstanding hinders semantic precision in translation.[6] Collectively, these studies provide valuable insights into interference phenomena in language learning and translation, yet most focus primarily on grammar or syntax rather than morphology itself.

In addition to studies focusing on linguistic interference,

1   Firsa Afra Yuslizar and Zakiyah Arifa, 'Interferensi Morfologi Dan Sintaksis Bahasa Indonesia Dalam Berbicara Bahasa Arab Komunitas Al-Kindy Uin Malang', *Lisanul Arab: Journal of Arabic Learning and Teaching*, 10.2 (2021), pp. 1–11, doi:10.15294/la.v10i2.51931.

2   Wael Almurashi, 'Exploring the Lexical Influence of Arabic on Bahasa Indonesia: Phonetically Transcribed', 8.4 (2024), pp. 20–30.

3   Muassomah Muassomah B, Arief Rahman Hakim, and Eva Laily Salsabila, *Arabic Learning Challenges Student Experiences in Islamic Higher Education* (Atlantis Press SARL, 2023), doi:10.2991/978-2-38476-002-2.

4   Akmalul Mubarok, *Tadakkhul Annahwi Al Indunisiyy Fi Al Muhadatsah Al Arabiyyah Al Yaumiyyah Li Thullab Al Ma'had Al Asrii Dar Al Hikmah Tulung Agung*, 2024.

5   Muhamad Solehudin and Yusuf Arisandi, 'Al- Ta ' Rib Language Interference in Arabic Learning : A Case Study of Islamic Boarding Schools in Indonesia', 2.2 (2024), pp. 423–38.

6   Abdul Muid, Salman Jufri, and Salman Hasani, 'The Impact of Jambi Malay Interference on Arabic Language Students in Indonesia', 2023.

previous translation research in Arabic-Indonesian contexts has explored various approaches to improving translation accuracy and comprehension. for example, Madjid highlighted the complexity of transferring stylistic and semantic nuances between Arabic and Indonesian.[7] This study emphasized that beyond grammatical equivalence, cultural and contextual meaning plays a critical role in maintaining translation accuracy. Similarly, Samsul Bahri and Madjid demonstrated a pedagogical approach that integrates grammatical awareness with contextual understanding.[8] These studies collectively indicate that translation challenges are multifaced, involving both linguistic and pedagogical dimensions, yet few have examined interference phenomena from a morphological perspective.

Despite the growing body of research on linguistic interference, relatively few studies have addressed morphological interference specifically within the context of classical Arabic text translation. Most previous works have explored interference in spoken or written production, rather than its cognitive and interpretative manifestations during the translation process. Therefore, there remains a significant gap in understanding how Indonesian morphological patterns influence students' translation of Arabic morphological structures, particularly when dealing with root-based word formation and derivational meaning in classical texts. While prior research such as Madjid and Bahri has provided valuable insights into translation accuracy and pedagogical strategies, these studies primarily address semantic and instructional dimensions of translation rather than the structural or

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[7]   Muh. Naim Madjid, 'Translation Analysis of Figurative Language in the Novel of Khān Al- Khalīlī By Naguib Mahfouz', *Global Journal Al-Thaqafah*, 11.2 (2021), doi:10.7187/gjat122021-2.

[8]   Muh. Syifa Amin Widigdo Samsul Bahri, Muh. Naim Madjid, 'Strategi Pembelajaran Terjemahan Al-Quran Dengan Pendekatan Metode Tamyiz Pada Santri MBS Pleret', *G-COUNS: Jurnal Bimbingan Dan Konseling*, 7.3 (2023), pp. 730–38.

morphological mechanisms underlying interference.[910] Therefore, this study contributes by focusing specifically on morphological interference within the translation of classical Arabic texts, bridging the gap between linguistic theory and pedagogical practice in Arabic-Indonesian translation

The present study aims to analyze the phenomenon of morphological interference from the Indonesian language in the translation of classical Arabic texts. It investigates how morphological forms such as affixation, compounding, and reduplication influence the accuracy of meaning transfer and grammatical equivalence during translation. The study employs a descriptive-analytical approach through synthesis of prior research findings related to morphological transfer, interference, and translation strategies. This research contributes both theoretically and pedagogically by (1) reinforcing Selinker's 1972 Interlanguage theory through the context of Arabic-Indonesian translation, and (2) offering a contrastive, context-based framework for teaching Arabic morphology and translation, which can enhance learners' linguistic awareness and minimize interference.

Concept and Theoretical Framework

Language interference is a natural phenomenon is second language acquisition, occurring when elements of a learners' first language (L1) are unconsciously transferred into the target language (L2). According to Kim & Clariana, such interference reflects bilingual cognitive processing, in which the structural patterns of L1 influence L2 usage.[11] Within the context of Arabic learning among Indonesian

9   Muh Naim Madjid, 'Translation Analysis of Figurative Language in the Novel of Khān Al - Khalīlī By Naguib Mahfouz', no. May (2025), doi:10.7187/GJAT122021-2.
10 Muh. Syifa Amin Widigdo Samsul Bahri, Muh. Naim Madjid, 'Strategi Pembelajaran Terjemahan Al-Quran Dengan Pendekatan Metode Tamyiz Pada Santri MBS Pleret', *G-COUNS: Jurnal Bimbingan Dan Konseling*, 7.3 (2023), pp. 730–38.
11 Everlyne Nyambura Kimani, 'Automated Interventions for Public Speaking Anxiety' (Northeastern University, 2021), doi:10.17760/D20439207.

students, morphological interference becomes particularly evident due to the fundamental typological differences between the two languages. Indonesian is an agglutinative language that constructs grammatical meaning through affixation, prefixes, infixes, and suffixes while Arabic is derivational, relying on root (*jidhr*) and pattern (*wazan*) systems to generate lexical and grammatical meaning. This disparity often leads learners to apply Indonesian morphological logic when interpreting Arabic word structures, resulting in misanalysis of forms such as *ism fa'il* (active participle) or *ism maf'ul* (passive participle).

In the field of translation, morphological interference manifests as one of the main causes of error in rendering Arabic texts into Indonesian. As Catford defines translation as the replacement of textual material in one language with its equivalent in another, successful translation requires both structural and semantic equivalence.[12] However, Arabic's dense and layered morphology poses challenges for achieving such equivalence, especially in classical texts (Turāth), where a single root pattern can generate multiple semantic nuances. Indonesian learners frequently produce translation errors such as redundancy or meaning distortion by imposing affixation or reduplication patterns typical of Indonesian on Arabic word forms. Newmark emphasizes that such errors are rooted in L1 interference during the cognitive process of translation.[13]

Theoretically, this study is grounded is Selinker's interlanguage Theory, which posits that second language learners operate within an intermediate linguistic system influenced by their native language.[14] It also draws on the contrastive Analysis Hypothesis Lalu Muhammad & Muihsinin, which highlights that understanding structural differences

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[12] J. Catford, 'A Linguistic Theory of Translation: An Essay in Applied Linguistics. London: Oxford University Press.', 1965, p. 1.

[13] Peter Newmark, *A TextNewmark, P. (1988). A Textbook of Translation. In Text.Book of Translation*, *Text*, 1988.
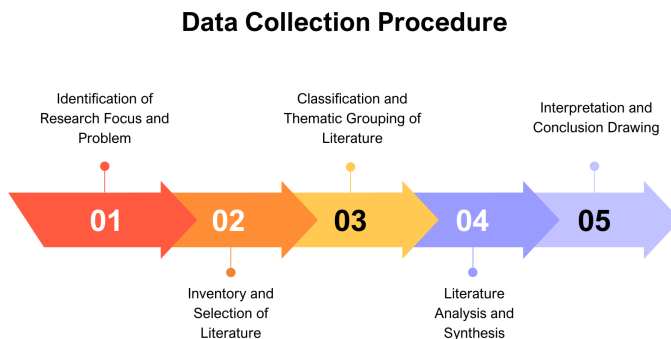
[14] Larry Selinker, 'Interlanguage', *Selinker's Interlanguage Theory*, 1 (1972), p. 4.

between languages can help predict and minimize interference.[15] Together, these frameworks provide the foundation for analyzing how Indonesian morphological patterns affect translation accuracy and for developing pedagogical strategies that foster morphological awareness and linguistic autonomy in translating classical Arabic texts.

Method

This study adopted a descriptive qualitative design employing a literature review method. This approach was selected because the research data were derived entirely from documentary and conceptual sources, including books, including scholarly journals, books, and academic articles that discuss morphological interference and the translation of classical Arabic texts. The selection of this qualitative-descriptive design was appropriate since it enabled an in-depth conceptual exploration of morphological interference without relying on empirical observation.

Fig 1. Data collection and analysis procedure of the study

Data Collection Procedure

01 Identification of Research Focus and Problem
02 Inventory and Selection of Literature
03 Classification and Thematic Grouping of Literature
04 Literature Analysis and Synthesis
05 Interpretation and Conclusion Drawing

The data corpus in this study consisted academic literature closely related to the research topic, encompassing (1) theories of language and morphological interference, (2) previous studies on the translation of classical Arabic texts, and (3) linguistic analyses of Arabic and Indonesian morphological structures. The literature selected was published between 2015-2025 and indexed in reputable academic databases. This criterion ensured the credibility and scientific relevance of the analyzed materials. The process of data collection and analysis followed five systematic stages:

1. Identification of the research focus and problem: defining the core linguistic issues based on a preliminary literature screening and identifying research gaps.

2. Inventory and selection of literature: Collecting relevant and credible academic sources in line with the study's objectives.

3. Classification and categorization: organizing selected works into major thematic clusters, including interference, morphology, and translation.

4. Analysis and synthesis: conducting a critical content analysis to identify conceptual interrelationships and theoretical convergence.

5. Interpretation and conceptual integration: interpreting synthesized findings to construct a coherent theoretical understanding of morphological interference.

This methodological framework ensured analytical rigor and allowed for replicability, enabling other researchers to follow identical stages of literature selection, thematic categorization, and conceptual synthesis. Through this method, the study systematically examined how Indonesian morphological structures influence the process of translating and interpreting classical Arabic texts.

Result and Discussion

Morphological Interference in Arabic Indonesian Translation

Previous studies have consistently revealed that morphological interference is a recurring phenomenon in the process of acquiring, translating, and comprehending Arabic among Indonesian speakers. This interference primarily arises from the fundamental differences between the derivational morphological system of Arabic and the agglutinative system of Indonesian. Several studies, including those conducted by researchers from UIN Malang and UNJ, showed that Arabic learners tend to transfer word formation patterns and morphemic structures from their native language into Arabic translation.[16][17]

These findings indicate that interference is not purely linguistic but also cognitive and pedagogical, emerging from learners' compensatory strategies when facing limitations in vocabulary or insufficient mastery of Arabic morphology. Consequently, investigating morphological interference is essential for understanding the specific challenges students encounter in accurately interpreting classical Arabic texts. This study aimed to substantiate this phenomenon through a comprehensive literature analysis, focusing specifically on text comprehension within the translation process rather than on productive skills such as speaking or writing, which have been the main focus of previous studies.

Types of Morphological Interference Identified

The literature analysis identified three main categories of morphological interference: (1) Word formation that does not conform

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[16] Firsa Afra Yuslizar and Zakiyah Arifa, 'Interferensi Morfologi Dan Sintaksis Bahasa Indonesia Dalam Berbicara Bahasa Arab Komunitas Al-Kindy Uin Malang', *Lisanul Arab: Journal of Arabic Learning and Teaching*, 10.2 (2021), pp. 1–11, doi:10.15294/la.v10i2.51931.

[17] Puti Zulharby, Zainal Rafli, and Samsi Setiadi, 'Interferensi Morfologi Bahasa Pertama Terhadap Keterampilan Berbicara Bahasa Arab', *Diglosia: Jurnal Kajian Bahasa, Sastra, Dan Pengajarannya*, 5.4 (2022), pp. 749–62, doi:10.30872/diglosia.v5i4.510.

to Arabic morphological rules, (2) compounding or word combinations that follow Indonesian structural patterns, and (3) reduplication, a morphological process characteristic of Indonesian but absent in the Arabic.

A study conducted at UIN Malang reported that 43% of interference cases involved reduplication, 32% involved the formation of new words, and 22% resulted from variations in word pattern construction.[18] Similarly, UNJ found that students frequently exhibited morphological interference when forming verbs and nouns, primarily due to differences in derivational morphology between the two languages.[19]

Furthermore, research analyzing machine translation outputs, specifically ChatGPT and Google Translate, revealed a comparable pattern of morphological errors.[20][21] These systems often failed to identify accurate morphemic structures, resulting in errors such as translating verbs as nouns or adding morphemes nonexistent in the source language. The evidence demonstrates that morphological interference is not limited to human language learners but also represents a systematic linguistic challenge arising from the incompatibility between grammatical systems of Arabic and Indonesian.

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[18] Firsa Afra Yuslizar and Zakiyah Arifa, 'Interferensi Morfologi Dan Sintaksis Bahasa Indonesia Dalam Berbicara Bahasa Arab Komunitas Al-Kindy Uin Malang', *Lisanul Arab: Journal of Arabic Learning and Teaching*, 10.2 (2021), pp. 1–11, doi:10.15294/la.v10i2.51931.

[19] Puti Zulharby, Zainal Rafli, and Samsi Setiadi, 'Interferensi Morfologi Bahasa Pertama Terhadap Keterampilan Berbicara Bahasa Arab', *Diglosia: Jurnal Kajian Bahasa, Sastra, Dan Pengajarannya*, 5.4 (2022), pp. 749–62, doi:10.30872/diglosia.v5i4.510.

[20] Abdul Ruhmadi and Mohamad Zaka Al Farisi, 'Analisis Kesalahan Morfologi Penerjemahan Arab–Indonesia Pada ChatGPT', *Aphorisme: Journal of Arabic Language, Literature, and Education*, 4.1 (2023), pp. 55–75, doi:10.37680/aphorisme.v4i1.3148.

[21] Aulia Marhamah and others, 'ANALISIS KESALAHAN LINGUISTIK DALAM PENERJEMAHAN TEKS BAHASA ARAB PADA GOOGLE TRANSLATE', 07.01 (2025), pp. 122–36.

Factors Influencing Morphological Interference

The causes of morphological interference can be examined from both linguistic and non-linguistic perspectives. Linguistically, interference arises primarily from the differences in word formation systems between Arabic and Indonesian. Arabic employs a derivational root and pattern system, whereas Indonesian constructs words through affixation and reduplication. These fundamental differences often lead students to interpret Arabic word forms through the lens of Indonesian morphological logic.

Other contributing factors include bilingualism and limited lexical mastery. Studies conducted at UIN Malang and UNJ confirmed that students who continue to rely on their first language structures are more susceptible to interference when comprehending or translating Arabic texts.[22][23] Additionally, motivational and psychological factors play an important role, as learners tend to retain linguistic patterns that are cognitively easier to process.

Supporting evidence from machine translation research, such as ChatGPT and Google Translate, further reinforces this view.[24][25] Morphological errors detected in these automated systems illustrate that interference can also stem from limitations in semantic and syntactic mapping between languages. Consequently, both human

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[22] Firsa Afra Yuslizar and Zakiyah Arifa, 'Interferensi Morfologi Dan Sintaksis Bahasa Indonesia Dalam Berbicara Bahasa Arab Komunitas Al-Kindy Uin Malang', *Lisanul Arab: Journal of Arabic Learning and Teaching*, 10.2 (2021), pp. 1–11, doi:10.15294/la.v10i2.51931.

[23] Puti Zulharby, Zainal Rafli, and Samsi Setiadi, 'Interferensi Morfologi Bahasa Pertama Terhadap Keterampilan Berbicara Bahasa Arab', *Diglosia: Jurnal Kajian Bahasa, Sastra, Dan Pengajarannya*, 5.4 (2022), pp. 749–62, doi:10.30872/diglosia.v5i4.510.

[24] Abdul Ruhmadi and Mohamad Zaka Al Farisi, 'Analisis Kesalahan Morfologi Penerjemahan Arab–Indonesia Pada ChatGPT', *Aphorisme: Journal of Arabic Language, Literature, and Education*, 4.1 (2023), pp. 55–75, doi:10.37680/aphorisme.v4i1.3148.

[25] Aulia Marhamah and others, 'ANALISIS KESALAHAN LINGUISTIK DALAM PENERJEMAHAN TEKS BAHASA ARAB PADA GOOGLE TRANSLATE', 07.01 (2025), pp. 122–36.

learners and artificial translation systems face a similar challenge, the inherent complexity of Arabic morphology, which resists direct equivalence with Indonesian grammatical structures.

Table 1. Types of Morphological Interference Found in Previous Studies

Category Interference	UIN Malang26	UNJ27	ChatGPT28	Google Translate29
Word formation that does not conform to Arabic morphological rules	Students created incorrect derivations (e.g., forming nouns from verbs without proper *wazan*); confusion between *ism fa'il* and *ism maf'ul* forms	Common errors in derivational morphology, particularly verb–noun conversion	Incorrect root selection and derivation, producing non-existent Arabic words or distorted meanings	Machine generated invalid derivations (e.g., "فهمتُ" rendered as nominal form "الفهم" in wrong context)

26 Firsa Afra Yuslizar and Zakiyah Arifa, 'Interferensi Morfologi Dan Sintaksis Bahasa Indonesia Dalam Berbicara Bahasa Arab Komunitas Al-Kindy Uin Malang', *Lisanul Arab: Journal of Arabic Learning and Teaching*, 10.2 (2021), pp. 1–11, doi:10.15294/la.v10i2.51931.

27 Puti Zulharby, Zainal Rafli, and Samsi Setiadi, 'Interferensi Morfologi Bahasa Pertama Terhadap Keterampilan Berbicara Bahasa Arab', *Diglosia: Jurnal Kajian Bahasa, Sastra, Dan Pengajarannya*, 5.4 (2022), pp. 749–62, doi:10.30872/diglosia.v5i4.510.

28 Abdul Ruhmadi and Mohamad Zaka Al Farisi, 'Analisis Kesalahan Morfologi Penerjemahan Arab–Indonesia Pada ChatGPT', *Aphorisme: Journal of Arabic Language, Literature, and Education*, 4.1 (2023), pp. 55–75, doi:10.37680/aphorisme.v4i1.3148.

29 Aulia Marhamah and others, 'ANALISIS KESALAHAN LINGUISTIK DALAM PENERJEMAHAN TEKS BAHASA ARAB PADA GOOGLE TRANSLATE', 07.01 (2025), pp. 122–36.

Compounding or word combinations following Indonesian structure	Students combined two Arabic words to imitate Indonesian nominal compounds	Word compounding using Indonesian syntax patterns (e.g., "بيت كبير" translated as "rumah besar" but misused in reverse)	Phrase order follows Indonesian word logic, resulting in unnatural Arabic phrasing	Phrase-level compounds follow Indonesian linear order, losing Arabic syntactic agreement
Reduplication (not recognized in Arabic system)	Some learners applied Indonesian reduplication logic to emphasize meaning (e.g., "كثير كثير")	Reduplication used to intensify meaning as in Indonesian morphology	Morphological repetition detected (e.g., repeating same morpheme for plural emphasis)	Reduplicated forms generated (e.g., "جدا جدا" for emphasis)
Translation level impacts	Inaccurate grammatical function recognition in Arabic sentences	Similar semantic distortion due to morphological	Wrong morphological mapping caused mistranslation (verb→noun,	

Implications for Translation Accuracy

Morphological interference has a direct impact on the accuracy of understanding and translating Arabic texts into Indonesian. Studies by Alluhaybi and Kusuma & Yulia showed that morphological errors often result in semantic distortion, particularly in verbs and plural forms, which possess distinct syntactic functions in Arabic.[30][31] In the

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[30] Maram Alluhaybi, 'Lost in Translation : Error Analysis of Texts Translated from Arabic into English by Saudi Translators', 2024.November (2024), pp. 1–8, doi:10.3389/feduc.2024.1428690.

[31] Eka Dian Kusuma and Fatma Yulia, 'ANALYSIS OF ARABIC - INDONESIAN TRANSLATION ERRORS ON GOOGLE TRANSLATE', 5.2 (2023), pp. 1–13, doi:10.37680/scaffolding.v5i1.2722.

context of translating religious texts such as the Qur'an, inaccurate morphological rendering can significantly alter the spiritual and theological meanings conveyed in the verses.

Research on the application of machine translation system also supports these findings. For instance, Megarezky & Zhang found that both language and non-language students expressed positive perceptions toward machine translation tools.[32][33]However, persistent errors were observed at the morphological and syntactic levels. This suggests that interference continues to impede text comprehension even when technological aids are utilized.

Within the context of Arabic language learning, morphological interference also influences overall language proficiency. Students who rely on Indonesian morphological logic in interpreting Arabic texts tend to experience difficulties in naturally internalizing Arabic word formation rules. Nevertheless, this phenomenon may also serve as a constructive challenge, prompting learners to reassess their learning strategies and enhance their metalinguistic awareness of Arabic morphological structures.

Theoretical and Pedagogical Implication

Theoretically, findings from various studies confirm that morphological interference is a universal phenomenon in second language acquisition. Empirical evidence highlighting morphological errors in spoken, written, and machine translation contexts reinforces Selinker's interlanguage theory, which posits that a learner's linguistic system operates within an intermediate stage between the first and target languages.[34]

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[32] Universitas Megarezky, 'Students ' Perception s of Using Machine Translation Tools In the EFL Classroom', 5 (2020), pp. 230–41.

[33] Jia Zhang, 'Exploring Undergraduate Translation Students ' Perceptions towards Machine Translation : A Qualitative Questionnaire Survey', 2 (2023), pp. 1–10.

[34] Larry Selinker, 'Interlanguage', *Selinker's Interlanguage Theory*, 1 (1972), p. 4.

From a pedagogical perspective, the synthesis of these findings underscores the need for contextual and contrastive approaches in teaching Arabic morphology. effective strategies include: (1) direct comparison between Arabic derivational patterns and the Indonesian affixation system, (2) analytical training in word formation through classical Arabic texts to foster morphological awareness, and (3) the integration of contextual translation practices that emphasize meaning comprehension rather than mere grammatical accuracy.

By implementing these strategies, instructors can help learners minimize first-language interference and enhance their ability to interpret classical Arabic texts more accurately and deeply. Overall, these findings highlight that morphological interference not only constrains linguistic accuracy but also reflects deeper cognitive and pedagogical processes in second language learning. Addressing these issues is therefore essential for improving Arabic translation pedagogy and fostering higher linguistic awareness among Indonesian learners.

Study Limitation

This study is limited by its reliance on a qualitative, literature-based design that does not incorporate empirical classroom data or direct analysis of students' translation output. As a result, the conclusions remain conceptual and have not been experimentally validated. Within its methodological scope, this study does not present primary data derived from classical Arabic texts in the title refers to the domain of translation as the contextual framework in which morphological interference occurs, rather than serving as a direct data source. Consequently, the conclusions remain conceptual in nature and should be interpreted within the boundaries of the study's theoretical and methodological scope.

Conclusion

This study underscores that Indonesian morphological interference in the translation of classical Arabic texts reflects a cognitive dimension of interlanguage development rather than a purely structural linguistic issue. The findings highlight the necessity of contrastive and text-based pedagogical approaches that enable learners to process Arabic derivational morphology independently from Indonesian morphological logic. By integrating reflective morphological awareness and contextual translation practice into Arabic translation instruction, educators may enhance learners' interpretative accuracy and linguistic autonomy, thereby contributing to the advancement of Arabic to Indonesian translation pedagogy.

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The Cognitive Approach in Learning to Read Arabic Texts: A Philosophical and Pedagogical Analysis

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Abstract

Reading Arabic texts is a fundamental skill in mastering the Arabic language, requiring not only linguistic knowledge but also meaningful comprehension and contextual understanding. This study examines the cognitive approach to learning Arabic reading from philosophical and pedagogical perspectives. Philosophically, the analysis is grounded in classical cognitivist theories, particularly Piaget's constructivism, Ausubel's theory of meaningful learning, and Vygotsky's sociocultural perspective, which emphasize active meaning construction, the role of prior knowledge, and guided learning through social interaction. Pedagogically, the study highlights the application of cognitive and metacognitive strategies such as schema activation, scaffolding, meaning elaboration, and reflective thinking within a structured reading model consisting of pre-reading, during-reading, and post-reading stages. This study employs a qualitative approach using critical literature analysis of primary and secondary sources in educational psychology and language pedagogy. The findings indicate that a cognitive-based approach supports deeper comprehension of Arabic texts, encourages reflective understanding, and facilitates meaningful learning. Moreover, the integration of cognitive strategies with Islamic educational values underscores the relevance of this approach in fostering intellectual, ethical, and reflective engagement with Arabic texts. Overall, the cognitive approach positions Arabic reading as an active and reflective learning process that bridges theoretical foundations and pedagogical practice.

Keywords: *Arabic reading learning, cognitivism, metacognitive strategies, text comprehension, reflective understanding*

النهج المعرفي في تعلم قراءة النصوص العربية: تحليل فلسفي وتربوي

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الملخص

تشكل قراءة النصوص العربية مهارة أساسية في تعلم اللغة العربية، إذ لا تقتصر على الجوانب اللغوية فحسب، بل تتطلب فهمًا عميقًا واستيعابًا سياقيًا للنص. تهدف هذه الدراسة إلى تحليل النهج المعرفي في تعلم قراءة النصوص العربية من منظور فلسفي وبيداغوجي. فلسفيًا، تستند الدراسة إلى نظريات التعلم المعرفي الكلاسيكية، ولا سيما البنائية المعرفية لبياجيه، ونظرية التعلم ذي المعنى لأوزوبيل، والنظرية السوسيوثقافية لفيغوتسكي، التي تؤكد على البناء النشط للمعنى، ودور المعرفة السابقة، والتعلم الموجَّه من خلال التفاعل الاجتماعي. ومن الناحية البيداغوجية، تبرز الدراسة تطبيق الاستراتيجيات المعرفية وما وراء المعرفية، مثل تفعيل المخططات الذهنية، والتدعيم التدريجي، وتوسيع المعنى، والتفكير التأملي، ضمن نموذج منظم لعملية القراءة يشمل مراحل ما قبل القراءة، وأثناءها، وما بعدها. تعتمد الدراسة المنهج النوعي من خلال التحليل النقدي للأدبيات من المصادر الأولية والثانوية في مجالي علم النفس التربوي وبيداغوجيا اللغة. وتشير النتائج إلى أن النهج القائم على المعرفة يسهم في تعميق فهم النصوص العربية، وتنمية الفهم التأملي، وتحقيق التعلم ذي المعنى. كما يبرز تكامل الاستراتيجيات المعرفية مع القيم التربوية الإسلامية أهمية هذا النهج في تنمية التفاعل الفكري والأخلاقي مع النصوص العربية. وبذلك، تقدم الدراسة تصورًا يجعل قراءة النصوص العربية عملية تعلم نشطة وتأملية تربط بين الأسس النظرية والتطبيق البيداغوجي.

الكلمات المفتاحية: تعلم قراءة النصوص العربية، النهج المعرفي، الاستراتيجيات ما وراء المعرفية، فهم النصوص، الفهم التأملي

Introduction

Learning Arabic as a foreign language has a strategic position in the development of language skills, especially in reading comprehension. Reading is not merely a phonetic process, but a complex activity that involves understanding, analyzing, and evaluating the meaning contained in a text. In the context of Islamic education, mastery of this skill is very important because it is directly related to understanding the main sources of Islamic teachings, namely the Qur'an and Hadith.[1]

However, various studies show that most students still face significant challenges in reading Arabic texts deeply. These challenges include limited vocabulary (*mufradāt*), weak understanding of contextual meaning, and a lack of critical reading strategies.[2] This situation highlights the need for a learning approach that not only focuses on mechanical skills but also promotes the development of students' cognitive abilities.

In this framework, the cognitivism approach presents a significant conceptual offer. According to this perspective, learning is an active process that involves mental activities in processing, storing, and connecting new information with existing knowledge ada.[3] Thus, reading is viewed as a constructive activity in which students play an active role in constructing understanding and meaning through interaction with the text.

Philosophically, this approach is based on cognitive constructivism pioneered by Jean Piaget and David Ausubel. Piaget emphasized the development of cognitive structures according to

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[1] H. A. Izzan, *Metodologi Pembelajaran Bahasa Arab*, cetakan ke (Bandung: Humaniora Utama Press, 2011), p. 15.

[2] Izzan, *Metodologi Pembelajaran Bahasa Arab,* p. 72.

[3] David P Ausubel, *Educational Psychology: A Cognitive View* (New York: Holt, Rinehart and Winston, 1968), p. 108.

individual developmental stages, while Ausubel highlighted the role of advance organizers in helping learners integrate new information with their existing schemata.[4] This shows that learning to read is not merely the transmission of linguistic information, but also a process of internalizing meaning through cognitive reconstruction.

From a pedagogical perspective, the cognitivist approach encourages the use of strategies that focus on the active involvement of learners. Some strategies that are often used include initial schema activation, scaffolding, meaning elaboration, and metacognitive reflection.[5] These strategies have been proven effective in helping learners understand texts at the literal, inferential, and evaluative levels. Thus, the role of the teacher in this approach is more as a facilitator who directs the learning process, not merely as a conveyor of information. This view is in line with the idea of progressivism, which views learning as an activity based on experience and active student participation.[6] In this context, the role of the teacher is to guide students to think, explore, and construct meaning through interaction with the learning environment.

Furthermore, the cognitivist approach is in line with the 21st-century education paradigm that emphasizes the development of higher-order thinking skills (HOTS). Critical, analytical, and reflective thinking skills are essential so that students are not only proficient in reading Arabic texts, but also able to relate that understanding to contemporary intellectual and scientific developments.[7] In this way,

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[4]   Jean Piaget, *The Psychology of Intelligence*, ed. by Translated by Malcolm Piercy & D.E Berlyne, *The Psychology Of Intelligence*, First Engl (London & New York: Routledge, 2001), p. 8.

[5]   Jeremy Harmer, *The Practice of English Language Teaching*, 4th ed. (Harlow: Longman, 2007), pp. 70–71.

[6]   عند الفلسفة التقدمية **"** Merdeka, **,**'تعلم اللغة العربية في المنهج **"**and others رضي الأنصرى , *Lisanudhad : Jurnal Bahasa, Pembelajaran Dan Sastra Arab*, 11.1 (2024), 32–51 (p. 38) <https://ejournal.unida.gontor.ac.id/index.php/lisanu/index.**<**

[7]   Lorin W Anderson, *A Taxonomy for Learning, Teaching, and Assessing: A Revision of Bloom's Taxonomy of Educational Objectives*, ed. by David R Krathwoh (Newyork: Longman, 2001), pp. 63–64.

Arabic language learning not only fosters linguistic abilities, but also hones higher-order thinking skills.

The relationship between the cognitivism approach and Arabic language learning is increasingly important when linked to the needs of Muslims. The ability to understand Arabic texts, both classical and modern, is a key means of maintaining the authenticity of Islamic teachings. Without the right learning strategies, students have the potential to get stuck in a shallow literal understanding. The application of the cognitivism approach can provide a balance between pedagogical demands and the strengthening of the religious and intellectual dimensions of learners.

Therefore, this study seeks to analyze the cognitivism approach in learning to read Arabic texts from a philosophical and pedagogical perspective. This analysis is expected to produce a conceptual model of learning that is more effective, adaptive, and in line with the needs of learners. The contribution of this research is not only theoretical for the development of language education studies, but also applicable in supporting curriculum design, teacher training, and Arabic language learning practices in various educational institutions

Method

This study employs a qualitative research approach using critical literature analysis as the primary method. A qualitative approach is selected because the purpose of this study is not to test hypotheses or measure variables statistically, but to explore, interpret, and critically examine theoretical perspectives related to the cognitivist approach in reading instruction. Qualitative research is particularly appropriate for studies that focus on conceptual understanding, philosophical inquiry, and pedagogical interpretation within educational contexts.[8]

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[8]   J W Creswell and C N Poth, *Qualitative Inquiry and Research Design: Choosing Among Five Approaches* (SAGE Publications, 2017).

Critical literature analysis is adopted to move beyond a descriptive review of existing studies. Through this approach, the researcher critically evaluates theoretical arguments, examines underlying assumptions, and synthesizes key ideas from cognitivist learning theories. This method enables the identification of conceptual relationships between cognitive theory and instructional practices, which is essential for developing a theoretically grounded and pedagogically relevant framework.[9]

The data sources in this study consist of primary and secondary literature. Primary sources include seminal works of major figures in cognitivism, particularly The Psychology of Intelligence by Jean Piaget and Educational Psychology: A Cognitive View by David P. Ausubel. These works are treated as primary data because they present original theoretical formulations that form the foundation of cognitivist learning theory.

Secondary sources comprise scholarly books and academic publications related to cognitive learning theory, reading comprehension, and language pedagogy. These include works by Jerome S. Bruner, Frank Smith, Jeremy Harmer, Robert E. Slavin, and Lorin W. Anderson and David R. Krathwohl. In addition, literature on Arabic language education is used to contextualize cognitive theory within the field of Arabic language learning. Methodological references are also consulted to ensure the rigor and appropriateness of the research design. All sources are selected based on their relevance to the research focus, academic credibility, and contribution to theoretical development.[10]

Data collection is conducted through library research, which involves a systematic process of identifying, selecting, and reviewing

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[9] Maria J. Grant and Andrew Booth, 'A Typology of Reviews: An Analysis of 14 Review Types and Associated Methodologies', *Health Information and Libraries Journal*, 26.2 (2009), 91–108 <https://doi.org/10.1111/J.1471-1842.2009.00848.X>.

[10] Mestika Zed, *Metode Penelitian Kepustakaan* (Yayasan Pustaka Obor Indonesia, 2008).

relevant academic literature. This process includes careful reading of authoritative sources, recording key concepts and arguments, and organizing the collected data according to thematic relevance. Library research is widely used in conceptual and theoretical studies because it allows researchers to engage deeply with established theories and scholarly discourse.[11]

The collected literature is then categorized into major thematic groups, such as cognitivist learning theory, reading processes, instructional strategies, and pedagogical applications. This thematic organization facilitates a focused and structured analysis aligned with the objectives of the study.

Data analysis is carried out using qualitative content analysis with a critical perspective. The analytical procedure consists of several systematic stages. First, key concepts and principles related to cognitivism and reading instruction are identified within the selected literature. Second, these concepts are compared and contrasted to examine similarities, differences, and theoretical emphases among major cognitivist perspectives, particularly Piaget's constructivism, Ausubel's theory of meaningful learning, and Bruner's scaffolding concept.

Third, the identified theories are critically interpreted in relation to their relevance and applicability to Arabic text reading instruction. This critical interpretation focuses on how cognitive processes such as schema activation, meaningful learning, and guided support can inform instructional strategies. To enhance analytical rigor and validity, source triangulation is applied by comparing classical theoretical works, empirical research findings, and contemporary pedagogical practices.[12]

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[11] Sugiyono., *Metode Penelitian Pendidikan: Kuantitatif, Kualitatif, Dan R&D* (Bandung: Alfabeta, 2017).

[12] Klaus Krippendorff, 'Content Analysis: An Introduction to Its Methodology' (Thousand Oaks, California: SAGE Publications, Inc., 2019) <https://doi.org/10.4135/9781071878781>.

The final stage of analysis involves theoretical synthesis, in which the results of the critical analysis are integrated to develop a conceptual model of Arabic text reading instruction grounded in cognitivist principles. This synthesis process aims to connect cognitive learning theory with instructional practice in a coherent and systematic manner.

The resulting conceptual model emphasizes the stages of pre-reading, during-reading, and post-reading, while highlighting the role of cognitive and metacognitive strategies in enhancing reading comprehension. The synthesis of theories into a structured pedagogical model represents the main contribution of this study, as it offers both theoretical insight and practical implications for the development of Arabic language learning. Theoretical synthesis is a central characteristic of critical literature-based research and serves as a bridge between theory and educational practice.[13]

Result and Discussion

Before discussing the application of cognitive strategies in Arabic text reading learning, it is necessary to first understand the nature of cognitive theory as the conceptual basis for this approach.

1. The Nature of Cognitive Theory

Cognitive theory is one of the most influential psychological foundations in language education, including the learning of Arabic text reading. This theory views learning as a complex and active mental process, rather than merely a response to stimuli as proposed by behaviorist theory. Learning involves internal cognitive processes such as perception, comprehension, memory, and the ability to organize and integrate new information into

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[13] Hannah Snyder, 'Literature Review as a Research Methodology: An Overview and Guidelines', *Journal of Business Research*, 104 (2019), 333–39 <https://doi.org/10.1016/J.JBUSRES.2019.07.039>.

existing knowledge structures. In the context of Arabic language learning, cognitive theory positions learners as active subjects who construct meaning from texts through thinking and interpretation, not merely through memorization or imitation. When reading Arabic texts, learners do not only process linguistic symbols but also interpret implicit meanings, a process that requires the integration of linguistic competence and higher-order thinking skills. Therefore, cognitive theory provides a conceptual foundation for understanding Arabic reading as a meaning-making process grounded in cognitive information processing.[14]

This view is consistent with general discussions on cognitivist learning theory, which emphasize that learning prioritizes internal cognitive processes over observable outcomes, particularly through meaningful learning and structured instructional events.[15]

2. Jean Piaget's Perspective on Learning to Read Arabic Texts

Jean Piaget (1896–1980) was a leading figure in cognitivism who introduced the theory of genetic epistemology, which views knowledge as being acquired through a gradual process of intellectual development. Piaget argued that learners actively construct knowledge through interaction with their environment, particularly through the processes of assimilation and accommodation, which enable learners to integrate new information into existing cognitive structures. In the context of learning to read Arabic texts, Piaget's theory emphasizes that comprehension cannot be achieved merely through memorization, but must be constructed through active thinking. Learners interpret

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[14] David Paul. Ausubel, *Psychology: A Cognitive View*, *New York: Holt, Rinehart and Winston*, 1968.

[15] Muhammad Syaikhul Basyir, Aqimi Dinana, and Aulia Devi, 'Basyir', *Jurnal Pendidikan Madrasah*, 7.1 (2023), 89–100.

Arabic texts by relating meaning to linguistic structure, context, and prior experience, allowing new information to be meaningfully integrated into their cognitive framework.[16]

3. Lev. S. Vygotsky's Perspective on Learning to Read Arabic Texts

In learning to read Arabic texts, Vygotsky's sociocultural theory emphasizes the crucial role of social interaction and guided assistance in developing comprehension. Learners tend to understand texts more effectively when they engage in collaborative discussions or receive structured guidance from teachers or more proficient peers. Through this interaction, learners operate within the Zone of Proximal Development (ZPD), a condition in which comprehension that cannot yet be achieved independently becomes possible with appropriate support. In this context, scaffolding enables learners to gradually internalize reading strategies and construct meaning beyond literal translation.[17]

However, the application of Vygotsky's theory in Arabic language learning also faces contextual challenges, particularly in environments with limited opportunities for authentic language interaction. Factors such as cultural differences between home and school, restricted exposure to Arabic outside the classroom, and insufficient instructional support may hinder effective scaffolding. To address these challenges, researchers suggest creating a supportive Arabic language environment, increasing structured social interaction through group discussions, and adapting instructional strategies to learners' cultural and educational contexts. Such conditions allow learners to relate textual meaning to personal experience and develop deeper comprehension.

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[16] Piaget, *The psychology of intelligence*.
[17] L. S. Vygotsky, 'Mind in Society - Chapter 4 Internalization of Higher Psychological Functions', *Mind in Society*, Mind in So (1978), 159.

Overall, Vygotsky's theory complements other cognitivist perspectives by highlighting dimensions that are less emphasized in individual cognitive development theories. While Piaget's constructivism focuses on internal cognitive construction and Ausubel's theory emphasizes meaningful learning through prior knowledge, Vygotsky underscores the importance of instructional mediation and social interaction. Within Arabic reading instruction, this sociocultural emphasis is particularly valuable for guiding learners through complex grammatical and semantic structures. Consequently, Vygotsky's perspective strengthens an integrative cognitive framework in which comprehension emerges through the interplay of individual cognition, prior knowledge, and socially mediated learning.

Philosophical Review: The Epistemological Basis of the Cognitivism Approach

Within the framework of the cognitivism approach, the main philosophical starting point is how humans acquire and organize knowledge. This approach views knowledge as an active process, not merely the reception of stimuli and responses, but rather the formation of mental structures through interaction with the environment and internal reflection. From an epistemological perspective, the cognitive approach assumes that scientific truth can be approached through systematic empirical investigation and logical reasoning linked to individual cognitive structures. Thus, the epistemological basis of cognitivism opens up space for learning that is not only mechanistic in nature but also encompasses aspects of understanding, representation, and reconstruction of knowledge in the learner's mind.

Based on a philosophical perspective, the cognitive approach asserts that learning is an active process that requires mental engagement to construct meaning. Piaget states that knowledge is acquired through

an adaptive process between new experiences and existing cognitive structures, namely through the mechanisms of assimilation and accommodation that lead to a balance of knowledge (equilibration). In the context of reading Arabic texts, this is evident when students associate new mufradāt with their linguistic experience to understand the meaning of the text contextually.[18]

Ausubel, as cited by Slavin (2009), introduced the concept of advance organizers to help learners connect new concepts with existing schemata. For example, when teachers provide concept maps before reading texts on the theme of al-'Ilm, students can understand the meaning of the text more efficiently. This process makes reading a reflective cognitive activity, not merely a mechanical one.[19]

In Islamic epistemology, reason *('aql)* is seen as an important means of understanding revelation and empirical reality, but its use must remain within the corridor of divine guidance.[20] Therefore, cognitivism is not only theoretical, but also reflects spiritual and ethical values in Arabic language learning.

Pedagogical Review: Implementation of Cognitive and Metacognitive Strategies

From a pedagogical perspective, the cognitivism approach views students as active subjects who are involved in the process of constructing meaning through information processing and self-reflection. The learning process is not merely the passive reception of information, but rather a mental activity that requires the full

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[18] Dian Masrura, Agung Setiyawan, and Khairuddin Bangun, '*Pengkajian Pengembangan Bahasa Anak Dengan Pendekatan Teori Vygotsky Dan Implikasinya Dalam Pembelajaran Bahasa Arab*', Raudhah Proud To Be Professionals : Jurnal Tarbiyah Islamiyah, 9.2 (2024), 313–24 <https://doi.org/10.48094/RAUDHAH.V9I2.674>.

[19] Robert Edward Slavin, *Educational Psychology: Theory and Practice*, 12th ed. (Boston: Pearson, 2018).

[20] Enden Siti Nur Fathonah and others, 'Epistemologi Islam Dan Rekonstruksi Paradigma Ilmu Di Era Modern', *Pendas : Jurnal Ilmiah Pendidikan Dasar*, 10.03 (2025), 267–82 <https://journal.unpas.ac.id/index.php/pendas/article/view/30435>.

involvement of students in organizing, connecting, and interpreting new learning experiences. As explained by Fahrina Rahmasari et al. (2025), cognitive learning theory emphasizes the importance of active mental engagement and metacognitive awareness in improving the effectiveness of Arabic language learning. Through thinking strategies such as scaffolding, schema activation, and metacognitive reflection, students are able to understand texts more deeply and contextually.[21]

In the context of learning to read Arabic texts, initial schema activation plays an important role as a pre-reading stage that helps students relate the reading theme to their prior knowledge. Anderson (2001) explains that schema activation accelerates the comprehension process because new information is processed within an existing cognitive framework. Research by Hidayatullah et al. (2022) also found that the systematic application of schema activation strategies can increase students' interest and reading comprehension in foreign language learning.[22]

Furthermore, scaffolding and meaning elaboration strategies are important steps in supporting independent learning. Fahrina Rahmasari et al. emphasize that cognitive scaffolding helps students develop thinking skills through gradual support provided by teachers, such as guidance, examples, and prompting questions.[23] This approach is in line with the view of Wong and Abdul Aziz (2022) that scaffolding effectively improves reading comprehension by gradually shifting the responsibility for learning from the teacher to the students, thereby developing their independent thinking skills.

[21] Fahrina Rahmasari, Abdul Hafidz Zaid, and Rahmat Hidayat Lubis, 'Teori Belajar Kognitif: Urgensi Dan Manfaatnya Dalam Meningkatkan Pembelajaran Bahasa Arab', *Didaktika: Jurnal Kependidikan*, 14.1 (2025), 92.

[22] Rizky Hidayatullah, Andika Ari Saputra, and others, 'Schema Activation Strategy in Reading Comprehension to Improve Student's Interest', *Jurnal Penelitian Ilmu Pendidikan*, 12.2 (2019), 147–54 <https://doi.org/10.21831/JPIPFIP.V12I2.21843>.

[23] Rahmasari, Zaid, and Lubis, '*Teori Belajar Kognitif: Urgensi Dan Manfaatnya Dalam Meningkatkan Pembelajaran Bahasa Arab*', p. 4995.

Metacognitive and self-reflection strategies are important aspects of the cognitivism approach. Rahmasari et al. emphasized that the ability to plan, monitor, and evaluate thinking processes is a form of metacognitive awareness that greatly contributes to improving text comprehension and retention.[24] Similar results were reported by Channa et al., who found that students trained in metacognitive strategies such as self-monitoring and self-evaluation showed significant improvements in reading comprehension and inferential skills.[25]

Thus, the integration of cognitive and metacognitive strategies in Arabic language learning requires teachers to act as facilitators who are able to design learning activities based on reflection and exploration of meaning. These strategies cannot be taught separately from the context of the text, but must be an integral part of the reading process so that understanding becomes meaningful and sustainable.[26]

Practical Application: Cognitive-Based Arabic Text Learning Model

In learning to read Arabic texts, the cognitivism-based approach emphasizes that students are not merely recipients of information, but active individuals who organize, monitor, and evaluate the meaning of the texts they read. This process positions students as thinking learners, not merely memorizers. In practice, this model can be applied through the following three stages:

١. Pre-Reading Stage (Schema Activation or Prior Knowledge)

In the pre-reading stage, the learning process focuses on activating students' prior knowledge (schemata) before they

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[24] Rahmasari, Zaid, and Lubis, '*Teori Belajar Kognitif: Urgensi Dan Manfaatnya Dalam Meningkatkan Pembelajaran Bahasa Arab*', 4994–4996.

[25] Mansoor Ahmed Channa and others, 'Developing Reading Comprehension through Metacognitive Strategies: A Review of Previous Studies', *English Language Teaching*, 8.8 (2014), 181–86 <https://doi.org/10.5539/elt.v8n8p181>.

[26] Rahmasari, Zaid, and Lubis., *Teori Belajar Kognitif: Urgensi Dan Manfaatnya Dalam Meningkatkan Pembelajaran Bahasa Arab*.

interact directly with the text. According to Hidayatullah et al., teachers need to help students connect their existing experiences and knowledge with the reading topic to be studied.[27] This can be done through various activities such as guessing the content of the text based on the title and pictures, light question-and-answer sessions, and brief discussions about the reading topic.

This approach to reading is based on the concept of schema activation, which emphasizes the importance of activating prior knowledge or experience before reading a new text. According to research by Umi Hijriyah (2015), schemata the mental structures that store prior knowledge and experience play a significant role in helping students understand Arabic reading material. By activating schemata, students can build bridges between new information and old experiences, making text comprehension easier and more meaningful. This process allows students not only to read word by word, but also to link the meaning of the reading to a broader context, deepening their understanding of the text.[28]

Hidayatullah et al. explain that prediction and visual association activities through images have been proven effective in attracting students' attention and increasing their motivation to read. Through these activities, students can predict the content of the text, guess the plot, and build expectations for the reading. In addition, questioning strategies also play an important role in fostering curiosity and encouraging active student engagement before reading.[29]

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[27] Hidayatullah, Ari Saputra, and others, *Schema Activation Strategy in Reading Comprehension to Improve Student's Interest*, pp. 149–51.

[28] Umi Hijriyah, 'Pengaruh Strategi Pembelajaran Membaca Dan Tingkat Skemata Terhadap Pemahaman Bacaan Bahasa Arab', *Jurnal Al Bayan: Jurnal Jurusan Pendidikan Bahasa Arab*, 7.1 (2015) <https://doi.org/10.24042/ALBAYAN.V7I1.402>.

[29] Hidayatullah, Ari Saputra, and others, Schema Activation Strategy in Reading Comprehension to Improve Student's Interest, pp. 152–53.

Overall, the pre-reading stage serves as a cognitive and affective foundation in reading learning. Schema activation not only strengthens students' mental readiness but also fosters interest and attention to the text to be read. Thus, students enter the reading process with a more prepared and focused mindset, resulting in a deeper and more meaningful understanding of the text.[30]

2. Reading Stage (Scaffolding and Monitoring)

In this stage, teachers provide gradual guidance (scaffolding) so that students can understand the text independently. Support can take the form of guiding questions, vocabulary clues, or thinking models through think-aloud strategies. This approach helps students exceed their actual abilities because teachers provide examples of analytical thinking that students can then imitate.[31]

Based on Huiling Zhang and Charanjit, effective reading instruction often involves scaffolding strategies, which are temporary aids that are gradually withdrawn, and monitoring mechanisms that allow students to evaluate their own understanding.[32] For example, the teacher can read the first paragraph and think aloud, "This word seems to mean … but I need to see the next sentence to be sure." After that, students are asked to do the same in pairs so that they learn to observe and confirm their understanding reflectively.

3. Post-Reading Stage (Metacognitive Evaluation and Reflection)

The post-reading stage is a very important phase in the

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[30] Rizky Hidayatullah, Andika Ari Saputra, and others, 'Schema Activation Strategy in Reading Comprehension', *Jurnal Penelitian Ilmu Pendidikan*, 12.2 (2019), 147–54 (p. 153) <https://journal.uny.ac.id/index.php/jpip/article/view/21843>.

[31] Vygotsky, p. 86.

[32] Huiling Zhang and Charanjit Kaur Swaran Singh, 'Scaffolding and Reading Comprehension: A Literature Review', *International Journal of Modern Languages and Applied Linguistics*, 9.2 (2025), 89–109 <https://doi.org/10.24191/ijmal.v9i2.4671>.

reading learning process, because this is when students not only finish reading, but also review, assess, and reflect on what they have understood. This stage requires readers to use metacognitive strategies, that is, the ability to think about their own thinking processes. In the context of reading, metacognition includes three main steps: planning (planning reading strategies), monitoring (monitoring comprehension while reading), and evaluating (evaluating comprehension after reading).[33]

In the final stage, evaluation, students are asked to assess the extent to which they truly understand the content of the text, both literally (surface meaning) and inferentially (implied meaning). Hendaryan and Noviadi found that the evaluation aspect has the greatest influence on the ability to understand texts deeply, even more than the other two aspects, namely planning and monitoring. This is because evaluation involves a reflective process in which readers review what they have understood, identify parts that are still unclear, and then correct them through activities such as summarizing the content of the text, creating concept maps, or rewriting the main ideas in their own words.[34]

This kind of reflection acts as a bridge between reading and critical thinking. By reflecting, students not only understand the text superficially, but also learn to assess the accuracy of their understanding, a process called metacomprehension. Students with high inferential abilities can usually see the connections between ideas in the reading and evaluate whether their interpretations match the actual meaning. Conversely, students who are still

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[33] Hendaryan and Andri Noviadi, 'The Role of Metacognition Strategies (Metacomprehension) and Inferential Ability in Improving Reading Comprehension Ability', *KEMBARA Journal of Scientific Language Literature and Teaching*, 9.2 (2023), 363–75 (pp. 369–71) <https://doi.org/10.22219/kembara.v9i2.26097>.

[34] Hendaryan and Noviadi, '*The Role of Metacognition Strategies (Metacomprehension) and Inferential Ability in Improving Reading Comprehension Ability*'.

at the literal level of understanding tend to stop at the surface meaning of words, making it difficult to recognize and correct any misunderstandings that arise.[35]

In other words, the post-reading stage is a moment when students "learn from the learning process itself." They not only understand the text, but also understand how they understand it. This is the essence of cognitive-based learning: shaping learners who are aware of their thoughts, able to evaluate themselves, and continuously improve their learning methods to be more effective and meaningful.[36]

Thus, the post-reading stage is not only the conclusion of the reading activity, but also an opportunity for students to think reflectively and assess their own understanding. Through metacognitive evaluation, students can correct misunderstandings, connect ideas in the text with prior knowledge, and see the relationships between ideas more clearly. This process makes reading more meaningful, trains critical thinking, and equips students with the skills to understand texts deeply, both literally and inferentially. In this way, reading develops into an activity that not only absorbs information but also trains students to think independently and reflectively.

Value Implications: The Relevance of the Cognitivism Approach in Arabic Language Learning

When applied to Arabic language learning, the cognitivism approach significantly contributes to developing thinking skills, forming reflective learning traits, and enhancing students' spiritual values. Learning to read Arabic texts is seen not only as a linguistic

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[35] Hendaryan and Noviadi, '*The Role of Metacognition Strategies (Metacomprehension) and Inferential Ability in Improving Reading Comprehension Ability*'.

[36] Hendaryan and Noviadi. '*The Role of Metacognition Strategies (Metacomprehension) and Inferential Ability in Improving Reading Comprehension Ability*'.

process focused on word structure and meaning, but also as a mental and moral activity that promotes intellectual and ethical awareness. In this context, cognitivism helps students build deep, meaningful understanding by connecting new knowledge to existing cognitive structures.

Philosophically, the cognitive approach is based on the view that knowledge is constructed through active interaction between individuals and their environment. This is in line with the principles of Islamic education, which emphasize the use of reason ('aql) and reflection (tafakkur) as a way to understand reality and the verses of God. The process of thinking and understanding texts, from this perspective, is not merely a mental activity, but also a form of intellectual worship that leads students to an awareness of meaning and wisdom.[37]

From a pedagogical point of view, the application of cognitive and metacognitive strategies in Arabic language learning requires teachers to act as facilitators who are able to foster reflective thinking. Teachers need to create a learning environment that encourages students to plan, monitor, and evaluate their understanding of Arabic texts. This approach is in line with the views of Rahmasari et al., who emphasize that metacognitive skills such as self-monitoring and self-evaluation play an important role in strengthening students' reading comprehension retention and inferential abilities.[38]

In addition, cognitively oriented Arabic language learning needs to be directed toward developing critical and creative thinking skills. Students are not only encouraged to understand the literal meaning

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[37] 'View of Pemikiran Pendidikan Syed M. Naquib Al-Attas Dalam Buku "The Concept of Education in Islam"' <https://ejournal.uika-bogor.ac.id/index.php/TAWAZUN/article/view/17535/5986> [accessed 20 October 2025].

[38] Rahmasari, Zaid, and Lubis., *Teori Belajar Kognitif: Urgensi Dan Manfaatnya Dalam Meningkatkan Pembelajaran Bahasa Arab.*

of the text, but also to interpret it and relate it to social, cultural, and Islamic values. For example, when students read texts on the themes of *al-'ilm* (knowledge) or *al-'amal* (deeds), teachers can facilitate discussions that relate the content of the text to the philosophical meaning of knowledge as a moral obligation and responsibility. This approach makes reading not only an academic tool, but also a vehicle for character building and spiritual learning.[39]

The value implication of applying cognitivism in Arabic language learning lies in the formation of students who have a balance between rational abilities and spiritual awareness. Cognitive activities such as analysis, inference, and reflection not only strengthen the intellectual dimension but also foster self-awareness and moral responsibility in learning. In Abdullah's (2020) view, Arabic language education based on a cognitive approach needs to be directed at forming learners who think, remember, and do good deeds—namely individuals who integrate reason, heart, and action in understanding and practicing knowledge.[40]

Therefore, the cognitive approach in learning to read Arabic texts is not only a methodological strategy but also a philosophical foundation and educational value that connects thinking activities with moral and spiritual development. This makes the reading process a means of shaping learners who are civilized, reflective, and oriented toward the search for true meaning.

The novelty of this study lies in its integrative conceptual framework that systematically synthesizes classical cognitivist theories particularly Piaget's constructivism, Ausubel's meaningful learning, and Vygotsky's sociocultural perspective into a coherent model of

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[39] Aziza M. Ali and Abu Bakar Razali, 'A Review of Studies on Cognitive and Metacognitive Reading Strategies in Teaching Reading Comprehension for ESL/EFL Learners', *English Language Teaching*, 12.6 (2019), 94 <https://doi.org/10.5539/elt.v12n6p94>.

[40] Umar Abdullah, *Metodologi Pembelajaran Bahasa Arab* (Jakarta: Rajawali Pers, 2020).

Arabic text reading instruction. Unlike previous studies that tend to discuss cognitive theory or reading strategies in isolation, this article explicitly bridges philosophical foundations, pedagogical principles, and practical instructional stages (pre-reading, during-reading, and post-reading) within a single analytical framework. Furthermore, by contextualizing cognitive and metacognitive strategies within Islamic educational values, this study offers a distinctive contribution that enriches both theoretical discourse and pedagogical practice in Arabic language learning, especially in Islamic educational institutions.

Conclusion

This study demonstrates that the cognitive approach offers a comprehensive and integrative foundation for Arabic reading instruction by synthesizing Piaget's constructivism, Ausubel's meaningful learning, and Vygotsky's sociocultural theory into a systematic model of pre-reading, during-reading, and post-reading stages. Within this framework, reading is understood as an active process of meaning construction that engages prior knowledge, cognitive strategies, and guided social interaction, moving beyond mechanical decoding toward reflective comprehension. Pedagogically, the model highlights how cognitive and metacognitive strategies can enhance learner autonomy, critical engagement, and deeper understanding. Moreover, the approach aligns with Islamic educational principles of reason ('aql), reflection (tafakkur), and meaningful engagement with texts, thereby positioning Arabic reading not only as an academic skill but also as a reflective practice that nurtures intellectual growth and ethical development. By bridging classical cognitive theory, pedagogical practice, and value-based education, this study enriches the discourse on Arabic language learning with a holistic conceptual framework.

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