Revitalizing Arabic Learning in Madrasah: A Deep Learning-Based Holistic Framework Integrating Islamic Pedagogy

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Abstract: This study aims to formulate the "Arabic Language Learning as a Holistic Experience" conceptual framework to revitalize pedagogy in madrasahs, aligning with the national Deep Learning campaign. Using a conceptual framework development method, this research conducts a thematic synthesis and argumentative analysis of literature from educational psychology and Islamic pedagogy. The main results are three synthesized propositions: (1) Meaningful Learning is enriched by tadabbur (contemplation) to achieve spiritual meaningfulness; (2) Mindful Learning is integrated with khusyū' (reverent presence) to create full presence; and (3) Joyful Learning is reinterpreted through ladzdzah al-'ilm (the pleasure of knowledge) to cultivate intellectual-spiritual delight. These propositions are constructed into a holistic model that views the Arabic language as an integrated experience rather than merely a school subject. Its practical implications include shifting the teacher's role to that of a facilitator-murabbī (spiritual guide) and reorienting assessment, while theoretically, the model bridges the discourse of modern psychology with Islamic wisdom. As a conceptual study, its primary limitation is the lack of empirical validation; therefore, future research is recommended to test the framework's effectiveness through classroom-based intervention studies.

Abstrak: Penelitian ini bertujuan merumuskan kerangka kerja konseptual "Pembelajaran Bahasa Arab sebagai Pengalaman Holistik" untuk merevitalisasi pedagogi di madrasah, sejalan dengan kampanye Deep Learning nasional. Menggunakan metode pengembangan kerangka kerja konseptual, penelitian ini melakukan sintesis tematik dan analisis argumentatif terhadap literatur psikologi pendidikan dan pedagogi Islam. Hasil utama adalah tiga proposisi sintesis: (1) Meaningful Learning diperkaya oleh tadabbur menjadi kebermaknaan spiritual; (2) Mindful Learning diintegrasikan dengan khusyū' untuk menciptakan kehadiran penuh; dan (3) Joyful Learning dimaknai ulang melalui ladzdzah al-'ilm untuk menumbuhkan kenikmatan intelektual-spiritual. Proposisi-proposisi ini dikonstruksi menjadi sebuah model holistik yang memandang bahasa Arab sebagai pengalaman terpadu, bukan sekadar mata pelajaran. Implikasi praktisnya mencakup pergeseran peran guru menjadi fasilitator-murabbī dan reorientasi penilaian, sementara secara teoretis model ini menjembatani diskursus psikologi modern dengan kearifan Islam. Sebagai penelitian konseptual, keterbatasan utamanya adalah ketiadaan validasi empiris, sehingga penelitian selanjutnya direkomendasikan untuk menguji efektivitas kerangka kerja ini melalui studi intervensi di kelas.

1. Introduction

Arabic language learning in Indonesia, particularly within the madrasah context, occupies a central position that is not merely linguistic but also spiritual and cultural. As the language of the Qur'an and classical Islamic literature, mastery of Arabic serves as a critical foundation for character education and profound religious understanding. However, instructional practices often remain trapped in conventional methods that tend

to be mechanistic and fail to stimulate active student participation.[1] In alignment with the educational reform campaign initiated by the Indonesian Ministry of Primary and Secondary Education (Kemendikdasmen), there is an urgent need to transform this approach through a deep learning framework.[2] Failure to adopt a more holistic approach risks creating a disconnect between students' linguistic abilities and their capacity to internalize the values embedded within the language itself.

Numerous studies have explored the effectiveness of various pedagogical approaches in language learning. Research on Task-Based Language Teaching (TBLT), for instance, has consistently demonstrated positive results in enhancing students' fluency and grammatical competence across diverse contexts.[3] This approach has proven effective not only in improving speaking skills but also in boosting intrinsic motivation and the use of the target language outside the formal classroom environment.[4] Conversely, evaluations of integrated performance assessments indicate that instructor feedback has varying impacts; it is effective for interpretative and presentational tasks but may hinder performance in interactional tasks.[5] These findings underscore the importance of selecting pedagogical strategies aligned with specific learning objectives, including the necessity of revising curricula to match the real-world needs of learners.[6]

Specifically within the context of Arabic language learning, the literature highlights existing complexities, particularly for heritage language learners. Research indicates a diversity of theoretical and methodological approaches, signaling that a unified and widely accepted conceptual framework has not yet been established.[7] Efforts to preserve and teach Arabic in non-native settings face unique challenges requiring a deep understanding of contemporary practices.[8] At the higher education level, the implementation of deep learning frameworks has begun to show potential in fostering holistic learning and cross-cultural competence among students.[9] Nevertheless, the application of similar concepts at the madrasah level still faces significant hurdles

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[1] Ahmad Syagif HM, "Implementation and Challenges Faced by Madrasah Teachers Through the Deep Learning Approach in Arabic Language Learning," *FITRAH: Jurnal Studi Pendidikan* 16, no. 1 (2025): 88–101, https://doi.org/10.47625/fitrah.v16i1.1061.

[2] Lutfi Rachman, "Pelatihan Pembelajaran Berbasis Deep Learning Pada Guru PAI Di MTs Darullughah Wadda'wah Pasuruan," *Filantropis: Jurnal Pengabdian Kepada Masyarakat* 1, no. 1 (June 30, 2025): 9–16, https://doi.org/10.38073/filantropis.v1i1.3159.

[3] Aisha Majeed and Natasha Memon, "Task-Based Language Teaching: An Efficacious and Innovative Approach To Develop Speaking Skills and Fluency of Esl Students," *Pakistan Journal of Educational Research* 5, no. 2 (2022): 150–65, https://doi.org/10.52337/pjer.v5i2.524.

[4] Khansa Nabila, Alif Cahya Setiyadi, and Alifka Humayra, "The Impact of Task-Based Learning on the Development of Arabic Verbal Communication," *Lisanan Arabiya: Jurnal Pendidikan Bahasa Arab* 9, no. 1 (2025): 107–19, https://doi.org/10.32699/liar.v9i1.9157.

[5] Nicole Sedor, "Integrated Performance Assessment (IPA): Implementation, Task Types, and Feedback," *Foreign Language Annals* 56, no. 1 (March 1, 2023): 170–90, https://doi.org/https://doi.org/10.1111/flan.12661.

[6] Suwandi Suwandi, "English Language Skills for Islamic Economic Students: Expectation versus Reality," *New Horizons in English Studies* 8 (2023): 73–90, https://doi.org/10.17951/nh.2023.73-90.

[7] Mark Winston Visonà and Luke Plonsky, "Arabic as a Heritage Language: A Scoping Review," *International Journal of Bilingualism* 24, no. 4 (May 16, 2019): 599–615, https://doi.org/10.1177/1367006919849110.

[8] Jeffrey Bale, "Arabic as a Heritage Language in the United States," *International Multilingual Research Journal* 4, no. 2 (August 13, 2010): 125–51, https://doi.org/10.1080/19313152.2010.499041.

[9] Azkia Muharom Albantani, Ade Arip Ardiansyah, and Muhammad Sabri Sahrir, "Deep Learning Framework for Arabic Course in Higher Education," *Al-Ta'rib: Jurnal Ilmiah Program Studi Pendidikan Bahasa Arab IAIN Palangka Raya* 13, no. 1 (2025): 1–18, https://doi.org/10.23971/altarib.v13i1.10022.

regarding teacher readiness and facilities, while affective factors such as language anxiety have also been proven to significantly influence the learning process.[10]

As digital technology evolves, the language learning landscape is undergoing a fundamental transformation. The integration of technologies such as voice-based chatbots and 3D virtual learning environments demonstrates great potential in increasing student engagement and providing more contextualized learning.[11,12] Various studies have found that the utilization of chatbots generally yields a positive impact on learning outcomes, although effectiveness is highly dependent on interface design and the users' educational level.[13] Similarly, Mobile Assisted Language Learning (MALL) technology offers unprecedented flexibility of access, though it is accompanied by risks of distraction and addiction.[14] Lessons learned from four decades of Computer-Assisted Language Learning (CALL) research remain relevant in facing the challenges of new technological innovations, which demand the integration of diverse tools yet still require further empirical validation.[15,16]

The theoretical foundations supporting modern instructional innovations continue to evolve, emphasizing cognitive and affective aspects. Cognitive Load Theory, for example, has revolutionized instructional design by focusing on human cognitive architecture, specifically the limitations of working memory and the role of long-term memory.[17] On the other hand, Self-Determination Theory posits that the fulfillment of basic psychological needs—competence, autonomy, and relatedness—is key to enhancing intrinsic motivation and individual well-being.[18] These principles serve as the basis for developing a deep learning approach that integrates meaningful, mindful, and joyful learning to enhance students' conceptual understanding, creativity, and motivation holistically.[19] Its success also depends on supporting strategies such as personalized and

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[10] Ibrahim Naser Oteir and Abdullah Nijr Al-Otaibi, "Foreign Language Anxiety: A Systematic Review," *AWEJ: Arab World English Journal* 10, no. 3 (2019): 309–17, https://doi.org/10.24093/awej/vol10no3.21.

[11] Fatma Şeyma Koç and Perihan Savaş, "The Use of Artificially Intelligent Chatbots in English Language Learning: A Systematic Meta-Synthesis Study of Articles Published between 2010 and 2024," *ReCALL* 37, no. 1 (2025): 4–21, https://doi.org/10.1017/S0958344024000168.

[12] Barney Dalgarno and Mark J W Lee, "What Are the Learning Affordances of 3-D Virtual Environments?," *British Journal of Educational Technology* 41, no. 1 (January 1, 2010): 10–32, https://doi.org/10.1111/j.1467-8535.2009.01038.x.

[13] Feifei Wang et al., "Does Chatting with Chatbots Improve Language Learning Performance? A Meta-Analysis of Chatbot-Assisted Language Learning," *Review of Educational Research* 95, no. 4 (June 14, 2024): 623–60, https://doi.org/10.3102/00346543241255621.

[14] Nur Sürüç, "A Critical Review on the Mobile Assisted Language Learning with a Focus on Empirical Studies," *Journal of Learning and Teaching in Digital Age* 6, no. 2 (2021): 117–26, https://dergipark.org.tr/en/pub/joltida.

[15] Philip Hubbard, "Emerging Technologies and Language Learning: Mining the Past to Transform the Future," *Journal of China Computer-Assisted Language Learning* 3, no. 2 (2023): 239–57, https://doi.org/10.1515/jccall-2023-0003.

[16] Rustam Shadiev et al., "Future Language Learning with Emerging Technologies," *Journal of Computers in Education* 10, no. 3 (2023): 463–67, https://doi.org/10.1007/s40692-023-00285-9.

[17] John Sweller, Jeroen J G van Merriënboer, and Fred Paas, "Cognitive Architecture and Instructional Design: 20 Years Later," *Educational Psychology Review* 31, no. 2 (2019): 261–92, https://doi.org/10.1007/s10648-019-09465-5.

[18] Richard M Ryan and Edward L Deci, "Self-Determination Theory and the Facilitation of Intrinsic Motivation, Social Development, and Well-Being," *American Psychologist* 55, no. 1 (2000): 66–78, https://doi.org/10.1037/0003-066X.55.1.68.

[19] F Feriyanto and Deka Anjariyah, "Deep Learning Approach Through Meaningful, Mindful, and Joyful Learning: A Library Research," *Electronic Journal of Education, Social Economics and Technology* 5, no. 2 (2024): 208–12, https://doi.org/10.33122/ejeset.v5i2.321.

project-based learning, which effectively cultivate 21st-century functional competencies.[20,21]

Although the deep learning campaign promoted by Kemendikdasmen—with its three main pillars of meaningful, mindful, and joyful learning—has been adopted, its implementation in Arabic instruction at madrasahs still leaves a conceptual void. Several preliminary studies have confirmed that the application of this framework can improve *mufradāt* (vocabulary) mastery and teacher competence, yet it is often applied partially.[22,23] here is a lack of a framework that explicitly "grounds" these modern educational psychology principles into Islamic pedagogical wisdom, although some research has begun to pioneer this direction. [24,25,26] Without this conceptual bridge, the application of deep learning risks becoming merely a technical adaptation. This could lead to a failure to touch upon the spiritual essence and holistic experience that are the primary goals of Arabic language learning itself.

Therefore, this study aims to formulate and construct a new conceptual framework termed "Arabic Language Learning as a Holistic Experience" (*Arabic as Experience*) for the madrasah context in Indonesia. Through a thematic synthesis, this research specifically aims to: (1) integrate the concept of Meaningful Learning with *tadabbur* (contemplation) to extend cognitive meaning into the spiritual realm; (2) synthesize Mindful Learning with *khusyū'* (reverent presence) to achieve learning with full presence; and (3) combine Joyful Learning with *ladzdzah al-'ilm* (the pleasure of knowledge) to cultivate intrinsic motivation rooted in intellectual-spiritual delight. The primary contribution of this study is the provision of a learning model that is comprehensive, coherent, and operational. Ultimately, this framework is expected to serve as a theoretical and practical guide for educators to design and facilitate Arabic learning that is not only linguistically effective but also profound, meaningful, and transformative for students.

2. Method

This study fundamentally adopts a qualitative research design with a specific focus on Conceptual Framework Development. This approach was selected as it aligns with the study's primary objective: not to test empirical hypotheses, but to construct and propose a new theoretical model that is logical, coherent, and comprehensive. The primary focus is to conduct an intellectual synthesis of concepts from various disciplines—notably educational psychology, second language acquisition theory, and Islamic pedagogy—to

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[20] Lukie Masayu Andayanie et al., "Implementation of Deep Learning in Education: Towards Mindful, Meaningful, and Joyful Learning Experiences," *Journal of Deep Learning* 1, no. 1 (2025): 47–56.

[21] Gulbahar H. Beckett, "Project-Based Learning For 21st-Century Skills: The Five C'S For L2 Student," *Docens Series in Education* 5 (November 6, 2023): 40–57.

[22] Rachman, "Pelatihan Pembelajaran Berbasis Deep Learning Pada Guru PAI Di MTs Darullughah Wadda'wah Pasuruan."

[23] Salma Nur Istiqomah and Asep Sopian, "Deep Learning Approach for Arabic Vocabulary Mastery in the Digital Era," *Journal of Arabic Language, Literature, and Education* 6, no. 1 (2025): 97–115, https://doi.org/10.37680/aphorisme.v6i1.7183.

[24] HM, "Implementation and Challenges Faced by Madrasah Teachers Through the Deep Learning Approach in Arabic Language Learning."

[25] Husiin Husin, Abdul bin Abdul Aziz, and Mowafg Masuwd, "Integrating Al-Ghazali's Educational Philosophy: Advancing Transformative Learning in Islamic Schools in the Digital Era," *SYAMIL: Journal of Islamic Education* 13, no. 1 (April 28, 2025): 29–51, https://doi.org/10.21093/sy.v13i1.10263.

[26] Muh. Sabilar Rosyad and Saleh Muhammad Kabir, "Towards Deep Arabic Language Learning: Designing Materials That Are Mindful, Meaningful, and Joyful," *LUGHATI: Jurnal Pendidikan Bahasa Arab* 3, no. 1 (July 4, 2025): 63–75, https://doi.org/10.33754/lughati.v3i01.1613.

formulate a framework capable of "grounding" the principles of Meaningful, Mindful, and Joyful Learning within the practical context of Arabic instruction in madrasahs. Consequently, the nature of this inquiry is analytical, integrative, and argumentative, culminating in a comprehensive and theoretically defensible conceptual model.

To operationalize this design, the study follows a series of systematic procedures rooted in literature review. The first phase begins with the identification and mapping of foundational literature serving as the study's main pillars, including David Ausubel's Meaningful Learning theory, Ellen Langer's Mindful Learning, the concept of Joyful Learning from positive psychology, and pedagogical principles within the Islamic tradition (*Tarbiyah Islamiyah*), such as *tadabbur* (contemplation) and *tafakkur* (reflection). Subsequently, each key concept is critically deconstructed to understand its underlying assumptions, core components, and relevance within the context of Arabic language learning. Following deconstruction, the research proceeds to the cross-disciplinary synthesis and integration phase, where the researcher creatively "weaves" disparate ideas together to identify common ground and conceptual dialogue—for instance, by integrating the concept of mindfulness with *tadabbur*. This procedure culminates in the construction and elaboration of the framework, where a draft model—whether as a diagram, cycle, or set of guiding principles—is developed and narrated until it achieves a mature and logical form.

Given its nature as conceptual research, "data" in this study consists not of numbers or interview transcripts, but of texts sourced from scientific literature such as journals, books, dissertations, and relevant curriculum documents. Data collection is conducted through a purposive literature review, supported by reference management software such as Mendeley to ensure efficient and accurate source management. Data analysis occurs simultaneously with data collection, employing argumentative analysis and thematic synthesis approaches. Through this process, the researcher identifies conceptual themes, constructs new propositions, and formulates persuasive arguments to support the proposed framework. To visualize complex relationships between ideas during analysis and synthesis, the researcher also utilizes concept mapping software such as Miro or Coggle.

In conceptual research, quality assurance and intellectual rigor are not measured through statistical tests, but rather by ensuring the coherence and credibility of arguments. Coherence, serving as the equivalent of reliability, is maintained by ensuring that all parts of the framework possess internal logical consistency and a non-contradictory flow of argument. Meanwhile, credibility, serving as the equivalent of validity, is established through two primary strategies. First, theoretical triangulation involves constructing the framework from various theoretical perspectives (psychology, linguistics, and Islamic studies) to solidify its foundation. Second, peer debriefing entails presenting the draft framework periodically to experts or academic colleagues to solicit critical feedback regarding its logic, clarity, and plausibility. This process ensures that the resulting model is not merely a subjective reflection of the researcher but has undergone intellectual verification within the academic community.

3. Results

In accordance with the qualitative research design based on Conceptual Framework Development,[27] the primary result presented is not empirical data, but rather a comprehensive conceptual model. This model is the product of argumentative analysis

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[27] Matthew B Miles, A Michael Huberman, and Johnny Saldaña, *Qualitative Data Analysis: A Methods Sourcebook*, 3rd ed. (Sage Publications, 2014).

and thematic synthesis of foundational literature. The process aims to "ground" the principles of Meaningful, Mindful, and Joyful Learning into the unique context of Arabic language instruction in madrasahs by bridging modern psychological ideas with Islamic pedagogical wisdom.

The analysis is presented in two main stages. First, a thematic synthesis that dissects, integrates, and reinterprets the study's three main pillars: (1) Meaningful Learning, (2) Mindful Learning, and (3) Joyful Learning. Second, the construction of the "Arabic Language Learning as a Holistic Experience" conceptual framework as the theoretical proposition resulting from this synthesis.

3.1. Thematic Synthesis: Reweaving Meaning in Arabic Language Learning

This analytical process goes beyond merely juxtaposing theories side-by-side; rather, it synthesizes them to generate new propositions relevant to the Indonesian and Islamic contexts.

3.1.1. From Cognitive Meaningfulness to Spiritual Meaningfulness (Meaningful Learning & *Tadabbur*)

The analysis begins with a deconstruction of the Meaningful Learning concept popularized by David Ausubel. Ausubel argumentatively distinguishes between rote learning and meaningful learning. The primary emphasis is cognitive: learning becomes meaningful when new information can be substantively and non-arbitrarily related to the student's existing cognitive structure.[28] In the context of Arabic instruction in madrasahs, the critique of rote learning is highly relevant. The practice of memorizing vocabulary (*mufradāt*) and grammar rules (*nahwu-sharaf*) in isolation, without connecting them to authentic usage in sentences or texts, is a tangible manifestation of rote learning. Consequently, students may memorize dozens of vocabulary words but fail to comprehend a simple paragraph or construct a grammatically correct sentence.

It is here that the thematic synthesis is conducted. Ausubel's concept of cognitive meaningfulness is enriched and deepened by integrating it with central concepts in Islamic pedagogy: *tadabbur* (contemplation) and *tafakkur* (reflection). While Ausubel's meaningful learning focuses on logical-cognitive connections, *tadabbur*—as commanded in the Qur'an (QS. An-Nisa: 82)—adds spiritual and existential dimensions. *Tadabbur* is not merely understanding the literal meaning of a verse, but reflecting on its implications for the self, life, and one's relationship with the Creator.[29]

Synthesis Proposition 1, meaningful Arabic language learning in madrasahs must transcend mere cognitive connections. It must serve as a bridge to *tadabbur*. This means that every learned language element—vocabulary, sentence structure, rhetoric (*balāghah*)—should not stop as a linguistic object, but act as a means to access and contemplate deeper meanings from authentic Islamic sources, particularly the Qur'an and Hadith.

For example, when studying the past tense verb (*fi'l mādhī*), the teacher should not merely provide conjugation formulas (*taṣrīf*). The teacher can present it through a verse such as خَلَقَ ٱلْإِنسَٰنَ مِنْ عَلَقٍ (*khalaqa al-insāna min 'alaq*). Here, Ausubelian meaningfulness is achieved when the student understands the "verb + object" structure. However, meaningfulness synthesized with *tadabbur* is achieved when students are

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[28] D P Ausubel, *Educational Psychology: A Cognitive View*, *Educational Psychology: A Cognitive View*. (Holt, Rinehart and Winston: New York, 1968), p. 24.

[29] Andri Nirwana et al., "Exploration of Wasatiyah Diction to Realize Sustainable Tolerance Between Religious Communities: A Study of the Translation of the Quran of the Ministry of Religious Affairs of the Republic of Indonesia," *Revista de Gestão - RGSA* 18, no. 6 SE- (March 26, 2024): e05717, https://doi.org/10.24857/rgsa.v18n6-012.

invited to reflect: Who "created"? How does that creation process depict Allah's power? What is the significance of the word *'alaq*? Thus, grammatical rules become keys to unlocking spiritual understanding rather than burdens of memorization. This aligns with Al-Ghazali's view in *Ihya 'Ulumuddin*, emphasizing that knowledge (including linguistic knowledge) is a means to draw closer to Allah.[30,31]

3.1.2. From Critical Awareness to Spiritual Reverence (Mindful Learning & *Khusyū'*)

Subsequently, the analysis shifts to the concept of Mindful Learning proposed by Langer. Langer defines mindfulness as an active process of noticing new things, which fosters engagement and contextual awareness. This stands as the antithesis of mindlessness—a reliance on past categories and distinctions performed automatically and without thought.[32] In the context of Arabic language learning, mindlessness is a frequent occurrence. Students mechanically recite texts without awareness of the beauty of their sounds (*makhārijul huruf* and *tajwid*), or rigidly apply grammatical formulas without paying attention to nuances of meaning that may shift within different contexts.[33]

The synthesis is achieved by connecting this psychological-critical mindful learning with the concept of *khusyū'* (خُشُوْع) in the Islamic spiritual tradition. *Khusyū'* is often interpreted as solemnity in prayer, but its essence is the total presence of heart and mind within an activity. It is a combination of submission, tranquility, and full awareness of what is being done and before Whom the activity is performed.[34]

Synthesis Proposition 2, this proposition envisions mindful Arabic learning in madrasahs as a process of cultivating a *khusyū'* attitude while interacting with the language. This entails training students to be: *First,* Sensorially Present: Being fully aware of the sound of every articulated letter, the intonation of sentences, and the rhythm of a poetic Arabic text. This transforms the activity of reading from mere decoding into an aesthetic experience.[35] *Second,* Contextually Present: Being sensitive to the semantic shifts of a word based on its sentence context. For instance, understanding why the Qur'an uses the word *bait* (بَيْت) in one verse and *dār* (دَار) in another to refer to a "house," and realizing the nuanced differences between them.[36] *Third,* Introspectively Present: Posing new questions born from full attention. "Why is this sentence structure used? What emotional effect does it evoke?" This aligns with Langer's recommendation to remain alert to novelty.[37]

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[30] Faizatul Najihah Mohd Azaman and Faudzinaim Badaruddin, "Spiritual Values In Human Capital Development According To Al-Ghazali," *UMRAN: International Journal of Islamic and Civilizational Studies* 3, no. 1 (March 3, 2016), https://doi.org/10.11113/umran2016.3n1.54.

[31] Irfan Hania and Suteja Suteja, "Pendidikan Islam Perspektif Al-Ghazali Dan Ibn Rusyd Serta Relevansinya Di Abad 21," *Heutagogia: Journal of Islamic Education* 1, no. 2 (2021): 121–30, https://doi.org/10.14421/hjie.2021.12-10.

[32] Ellen J Langer, "The Power of Mindful Learning," *The Power of Mindful Learning.* (Reading, MA, US: Addison-Wesley/Addison Wesley Longman, 1997).

[33] Reima Al-Jarf, *The Grammar-Translation Method: Its Characteristics* (ERIC Institute of Education Sciences, 2011).

[34] William C. Chittick, *Science of the Cosmos, Science of the Soul: The Pertinence of Islamic Cosmology in the Modern World* (Oneworld Publications, 2007).

[35] CHIEH–FANG HU and C MELANIE SCHUELE, "When Language Experience Fails to Explain Word Reading Development: Early Cognitive and Linguistic Profiles of Young Foreign Language Learners," *The Modern Language Journal* 99, no. 4 (December 1, 2015): 754–70, https://doi.org/https://doi.org/10.1111/modl.12274.

[36] Siti Fahimah, "Al-Quran Dan Semantik Toshihiko Izutsu," *Jurnal Ilmu Al-Qur'an Dan Tafsir* 3, no. 2 (2020): 113–32, https://doi.org/doi.org/10.33511/alfanar.v3n2.113-132.

[37] Langer, "The Power of Mindful Learning."

By integrating mindfulness and *khusyū'*, learning Arabic ceases to be a merely cognitive activity; it becomes a spiritual exercise to make the heart present.[38] When a student reads a hadith with *mindful-khusyū'*, they do not merely process information but feel the vibration of its meaning, as if hearing the message directly.

3.1.3. From Psychological Joy to Intellectual-Spiritual Delight (Joyful Learning & *Ladzdzah al-'Ilm*)

The third pillar, Joyful Learning, is often superficially understood as "learning while playing." However, its roots in Positive Psychology[39] dan and Self-Determination Theory[40] run deeper than that. Genuine joy in learning (*joy*) emerges from the fulfillment of basic psychological needs: autonomy (a sense of control), competence (a sense of capability and success), and relatedness (a sense of belonging to a community). Joy is the fruit of full engagement, which often leads to a state of flow [41], where an individual becomes so immersed in an activity that they lose track of time.

In madrasahs, Arabic language instruction, which is often perceived as difficult and stressful[42] clearly requires an infusion of joy. However, the thematic synthesis demands that we move beyond mere games or songs. This concept of *joy* from positive psychology is juxtaposed with the Islamic concept of the pleasure of seeking knowledge, or what can be termed as *ladzdzah al-'ilm* (لذة العلم) or *halāwatul 'ilm* (حلاوة العلم).[43] Classical scholars frequently described the spiritual delight and sweetness felt when successfully grasping a field of knowledge, especially one that draws one closer to God.

Joyful Learning in the madrasah Arabic classroom must be interpreted as an effort to create an ecosystem that enables students to experience *ladzdzah al-'ilm*. This joy stems from three sources: *First,* Joy of Discovery: Arises when students, through their own effort (autonomy), successfully decipher the meaning of a complex sentence or grasp the beauty of *balāghah* (rhetoric) in a verse (competence). The teacher's role is primarily as a facilitator, not a provider of final answers.[44] *Second,* Joy of Expression: merges when students are able to use Arabic, however simple, to articulate their own ideas, feelings, or stories. This could be via short dramas, writing poetry, or engaging in dialogue (competence and autonomy).[45] *Third,* Joy of Community: Felt when students learn together in a mutually supportive atmosphere (relatedness), where mistakes are viewed as part of the learning process, not a source of shame.[46] This kind of learning

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[38] Arthur Zajonc, *Meditation as Contemplative Inquiry: When Knowing Becomes Love* (Lindisfarne Books, 2009).

[39] Martin E. P. Seligman, *Flourish: A Visionary New Understanding of Happiness and Well-Being* (Free Press, 2011).

[40] Ryan and Deci, "Self-Determination Theory and the Facilitation of Intrinsic Motivation, Social Development, and Well-Being."

[41] Mihaly Csikszentmihalyi, *Flow: The Psychology of Optimal Experience* (Harper & Row, 1990).

[42] Oteir and Al-Otaibi, "Foreign Language Anxiety: A Systematic Review."

[43] Yahya Saleh Hasan Dahami, "Home in the Poetry of Saudi Arabia Poets: Abdus-Salam Hafeth an Example of a Distinguished Arab (1)," *International Journal of Applied Research in Social Sciences* 4, no. 4 (2022): 147–57, https://doi.org/10.51594/ijarss.v4i4.337.

[44] Ryan and Deci, "Self-Determination Theory and the Facilitation of Intrinsic Motivation, Social Development, and Well-Being."

[45] Robert S Kaplan and David P Norton, "Strategic Learning & the Balanced Scorecard," *Strategy & Leadership* 24, no. 5 (January 1, 1996): 18–24, https://doi.org/10.1108/eb054566.

[46] Jason Baehr, "The Varieties of Character and Some Implications for Character Education," *Journal of Youth and Adolescence* 46, no. 6 (2017): 1153–61, https://doi.org/10.1007/s10964-017-0654-z.

environment, known in Islam as *suhbah shālihah* (good companionship), becomes a powerful source of intrinsic motivation.[47]

Thus, *joy* is no longer merely an external "fun" activity, but an internal experience of intellectual achievement and discovery framed within spiritual and communal values.

3.2. Framework Construction: "Arabic Language Learning as a Holistic Experience"

Based on the three thematic syntheses above, this study constructs a conceptual framework termed "Arabic Language Learning as a Holistic Experience." This name was chosen to emphasize that Arabic is not taught as a mere set of grammatical rules or a list of vocabulary, but rather as an experience that integrates students' cognition, emotion, spirituality, and social interaction. This framework is built upon three interconnected and mutually reinforcing pillars, as summarized in the table below:

Tabel 1. Framework Construction: Arabic Language Learning as a Holistic Experience

Principle	Meaningfulness	Mindfulness	Joyfulness
Psychological Foundation	Meaningful Learning (Ausubel) - Connecting new information to existing cognitive schemas.	Mindful Learning (Langer) - Openness to novelty, contextual awareness, and diverse perspectives.	Joyful Learning (Positive Psychology, SDT) - Fulfilling needs for autonomy, competence, and relatedness.
Islamic Pedagogy	*Tadabbur* & *Tafakkur* - Adding spiritual, ethical, and existential dimensions to meaning.	*Khusyū'* & *Murāqabah* - Adding the dimension of heart's presence, reverence, and awareness of the divine.	*Ladzdzah al-'Ilm* - Emphasizing the intellectual-spiritual delight derived from discovery and comprehension.
Main Learning Focus	Transforming linguistic information into deep understanding relevant to students' lives.	Transforming mechanical interaction with language into a conscious, aesthetic, and spiritual experience.	Creating an intrinsically motivating learning ecosystem through a sense of achievement, self-expression, and togetherness.
Practical Implications	(1) Using Qur'an/Hadith texts as core material; (2) - Teaching *nahwu-sharaf* contextually, not in isolation; and (3) Encouraging reflective questions: "What is this verse's message for me?".	(1) Pronunciation exercises (*tahsin al-qirā'ah*) focusing on sound beauty; (2) Text analysis sensitive to word choice (*balāghah*); and (3) Starting classes with a silent moment to set intention (*tazkiyatun nufūs*).	(1) Project-based learning (e.g., creating an Arabic-language wall magazine); (2) Use of communicative games, drama, and storytelling (*qishshah*); and (3) Building a safe and supportive classroom culture (*safe environment*).

The framework presented above is integrative and cyclical, not linear. An ideal learning activity can incorporate all three elements simultaneously. For example, when students collaboratively (Joyful) attempt to understand a hadith about the environment (Meaningful), they do so with careful attention to the specific word choices of the Prophet Muhammad SAW (Mindful).

The core argument of this framework is that approaches which separate the technical aspects of language (*nahwu*, *sharaf*) from their spiritual-aesthetic aspects (the beauty of the Qur'an, literary depth) have failed to foster both competence and love for the Arabic language among madrasah students. This failure occurs because instruction becomes meaningless, mindless, and joyless. By integrating Meaningful, Mindful, & Joyful Learning through the lens of *Tadabbur*, *Khusyū'*, and *Ladzdzah al-'Ilm*, this framework offers a paradigm shift:

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[47] Moh Asror Yusuf and Ahmad Taufiq, "The Dynamic Views of Kiais in Response to the Government Regulations for the Development of Pesantren," *Qudus International Journal of Islamic Studies* 8, no. 1 (2020): 1–32, https://doi.org/10.21043/QIJIS.V8I1.6716.

First, from Arabic as a "Subject" to Arabic as an "Experience." Students no longer merely "learn about" Arabic, but "experience" the Arabic language in its cognitive, affective, and spiritual dimensions. *Second*, from the Teacher as "Instructor" (*Mudarris*) to the Teacher as "Guide" (*Murabbī* and Facilitator). The teacher's role shifts from merely transferring technical knowledge to facilitating a holistic learning experience, guiding students to discover meaning, practicing reverence, and igniting joy in learning. *Third*, from "Memorization-Based" Assessment to "Understanding and Expression-Based" Assessment. The focus of evaluation is no longer solely on the student's ability to recall rules or vocabulary, but on their capacity to comprehend texts, contemplate their meaning, and use the language to express their own ideas.

As a product of conceptual research, this framework is a theoretical proposition ready for further testing and elaboration. It serves as a roadmap for educators, curriculum developers, and subsequent researchers to design pedagogical interventions that are more effective, culturally relevant, and spiritually rich in Arabic instruction in Indonesian madrasahs. Its main contribution is providing a robust theoretical bridge between the wisdom of modern educational psychology and the richness of Islamic intellectual and spiritual tradition.

4. Discussion

This study stems from a fundamental problem in Arabic language instruction in madrasahs: the gap between modern pedagogical approaches and the spiritual-cultural goals of Islamic education.[48] As identified in the literature, there is a pressing need for a more integrated conceptual framework in Arabic teaching, specifically one capable of contextualizing deep learning principles within the madrasah environment.[49] The primary objective of this research was to respond to this need by formulating the "Arabic Language Learning as a Holistic Experience" model. This framework is specifically designed to "ground" the three pillars of deep learning—meaningful, mindful, and joyful learning—by bridging them with Islamic pedagogical wisdom. Thus, this study sought to answer how principles of educational psychology can be synthesized with the Islamic intellectual tradition to create a comprehensive learning experience.

The main result of this study is not empirical data, but a theoretical construction in the form of a comprehensive conceptual framework. The "Arabic Language Learning as a Holistic Experience" framework is a proposition derived from the thematic synthesis of literature from educational psychology and Islamic pedagogy. The most significant finding is the articulation of three new syntheses: (1) the integration of Meaningful Learning with *tadabbur* to expand cognitive meaningfulness into the spiritual realm; (2) the merging of Mindful Learning with *khusyū'* to transform critical awareness into spiritual reverence; and (3) the synthesis of Joyful Learning with the concept of *ladzdzah al-'ilm* to shift external pleasure into intellectual-spiritual delight. This model argumentatively proposes a paradigm shift, moving from viewing Arabic as a subject of study to a holistic experience.

These conceptual findings significantly support and expand upon previous research. The resulting framework aligns with studies demonstrating that deep learning

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[48] HM, "Implementation and Challenges Faced by Madrasah Teachers Through the Deep Learning Approach in Arabic Language Learning."

[49] Visonà and Plonsky, "Arabic as a Heritage Language: A Scoping Review."

can foster holistic learning and conceptual understanding.[50],[51] Specifically, the integration of the meaningful, mindful, and joyful pillars affirms findings regarding the effectiveness of this approach in increasing student engagement and teacher competence Furthermore, by emphasizing autonomy and competence to achieve *ladzdzah al-'ilm*, the model provides an Islamic foundation for Self-Determination Theory (SDT), which is proven to enhance intrinsic motivation.[52] Unlike research that merely identifies the challenges of implementing deep learning in madrasahs,[53] this study offers a conceptual solution by directly addressing the call for the development of a unified theoretical framework.[54]

The significance of the first synthesis—between Meaningful Learning and *tadabbur*—lies in its ability to overcome the chronic problem of rote learning in Arabic language education. By connecting every linguistic element, such as *nahwu-sharaf* rules, to the context of sacred texts, instruction transcends the mere cognitive connection proposed by Ausubel. It becomes a bridge toward the contemplation of deeper meaning, which is the core goal of education in madrasahs. This approach transforms teaching material from a burden of memorization into a key for spiritual understanding. Consequently, the relevance of the subject matter increases, as students not only learn *about* the language but learn to draw closer to God *through* the language, in alignment with Al-Ghazali's educational principles.[55]

The explanation of the second synthesis—between Mindful Learning and *khusyū'*—is its potential to transform students' interaction with the language from a mechanical activity into an aesthetic and spiritual experience. Langer's concept of mindfulness, which focuses on awareness of novelty and context, is enriched by the dimension of heart's presence and submission from the concept of *khusyū'*. This means training students to be sensorily, contextually, and introspectively present when interacting with Arabic texts. This practice directly challenges the state of mindlessness prevalent in classrooms and potentially reduces language anxiety by shifting the focus from external evaluation to the quality of internal experience.[56] Through this approach, reading Arabic texts is no longer just a decoding process but an exercise in making the heart present.

Furthermore, the third synthesis—between Joyful Learning and *ladzdzah al-'ilm*—provides a crucial reinterpretation of the concept of joy in learning. Rather than relying on artificial activities, genuine joy is cultivated internally by fulfilling basic psychological needs.[57] It emerges from the intellectual and spiritual pleasure felt when students successfully solve problems (competence), express themselves (autonomy), and learn within a supportive community (relatedness). This approach is theoretically more

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[50] Albantani, Ardiansyah, and Sahrir, "Deep Learning Framework for Arabic Course in Higher Education."

[51] Feriyanto and Anjariyah, "Deep Learning Approach Through Meaningful, Mindful, and Joyful Learning: A Library Research."

[52] Ryan and Deci, "Self-Determination Theory and the Facilitation of Intrinsic Motivation, Social Development, and Well-Being."

[53] HM, "Implementation and Challenges Faced by Madrasah Teachers Through the Deep Learning Approach in Arabic Language Learning."

[54] Visonà and Plonsky, "Arabic as a Heritage Language: A Scoping Review."

[55] Husin, Aziz, and Masuwd, "Integrating Al-Ghazali's Educational Philosophy: Advancing Transformative Learning in Islamic Schools in the Digital Era."

[56] Oteir and Al-Otaibi, "Foreign Language Anxiety: A Systematic Review."

[57] Ryan and Deci, "Self-Determination Theory and the Facilitation of Intrinsic Motivation, Social Development, and Well-Being."

sustainable because it builds strong intrinsic motivation, born from achievement and discovery. By framing joy as *ladzdzah al-'ilm*, the framework elevates the dignity of the learning process itself as a source of noble happiness.

The implications of the "Arabic Language Learning as a Holistic Experience" framework are both theoretical and practical. Theoretically, this research contributes an integrative model that bridges modern educational psychology with Islamic pedagogical wisdom—a highly relevant contribution amid the growing discourse on the decolonization of educational knowledge. Practically, the model offers a clear roadmap for educators, curriculum developers, and policymakers to reform Arabic language instruction in madrasahs. This demands a shift in the teacher's role from a *mudarris* (instructor) to a *murabbī* (spiritual guide and facilitator) and a change in assessment focus from memorization to understanding and authentic expression. Future research must focus on the empirical validation of this framework through classroom intervention studies to measure its impact on student competence, motivation, and love for the Arabic language.

5. Conclusion

This research commenced with the objective of formulating a conceptual framework titled "Arabic Language Learning as a Holistic Experience," specifically designed to revitalize pedagogy in madrasahs in Indonesia. This objective was achieved by synthesizing three core pillars of modern educational psychology—namely Meaningful, Mindful, and Joyful Learning—with the wisdom contained within the Islamic intellectual-spiritual tradition. The main finding of this study is the successful construction of this conceptual model, which rests upon three new synthesis propositions: first, enriching Meaningful Learning with *tadabbur* to transcend cognitive meaningfulness toward spiritual meaningfulness; second, integrating Mindful Learning with *khusyū'* to transform instruction into an experience of full presence; and third, reinterpreting Joyful Learning through the lens of *ladzdzah al-'ilm* to foster intrinsic motivation born from intellectual-spiritual delight. The resulting framework argumentatively offers a paradigm shift from Arabic language instruction as an object of study to a holistic experience. The implications of these findings are both theoretical and practical. Theoretically, the study contributes an integrative model that bridges contemporary educational psychology discourse with Islamic pedagogical wisdom—a significant contribution amid the growing calls for the decolonization of knowledge. Practically, the "Arabic Language Learning as a Holistic Experience" framework serves as a conceptual roadmap for educators, curriculum developers, and policymakers to reform Arabic instruction. Its implementation demands a fundamental shift in the teacher's role, from a *mudarris* (technical instructor) to a *murabbī* (guide and experience facilitator), as well as the reorientation of assessment focus from the rote memorization of isolated rules toward contextual understanding and authentic self-expression. Nevertheless, as research based on conceptual framework development, this study has inherent limitations. First, the proposed model is theoretical and has not been empirically tested in real classroom settings. Its effectiveness, challenges, and necessary adaptations during implementation remain propositions. Second, the success of this framework's application heavily relies on specific contexts, including the teacher's pedagogical-spiritual competence, the madrasah's learning culture, and the availability of supporting resources, the variations of which cannot be mapped by this conceptual research. Therefore, future research is highly recommended to move into the empirical realm to validate and elaborate on this framework. The primary recommendation is to conduct intervention studies using quasi-experimental

designs or Classroom Action Research (CAR) to develop learning instruments based on this model and measure its impact both quantitatively and qualitatively on language competence, intrinsic motivation, and students' attitudes toward Arabic. Additionally, ethnographic research or case studies across various types of madrasahs are needed to understand how teachers translate, negotiate, and adapt this framework in their daily teaching practices, thus enriching the model with insights from the field.

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