The Philosophy of Arabic Language Education: Between Language Learning and Character Building

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Abstract: This study aims to explore the philosophical foundations of Arabic language education through a study of the ontological, epistemological, and axiological dimensions within the framework of Islamic educational philosophy. The main objective of this study is to analyze how Arabic language learning functions not only as a means of linguistic mastery but also as a medium for character formation in students. This study uses a qualitative descriptive method with a library research approach that focuses on the analysis and synthesis of philosophical ideas sourced from books and scientific articles relevant to Islamic philosophy, the philosophy of language, and Arabic language education. Data collection techniques are carried out through documentation studies, namely by reading, classifying, and analyzing various related literature. Data analysis is carried out using content analysis to identify philosophical concepts, themes, and applications in the context of Arabic language education. The research results show that the philosophy of Arabic language education encompasses the integration of cognitive, moral, and spiritual dimensions, as well as character formation. Ontologically, Arabic is understood as both a language and an identity within the Islamic intellectual tradition. Epistemologically, Arabic language learning emphasizes the importance of critical, interpretive, and reflective thinking in acquiring knowledge. Axiologically, Arabic language learning encompasses universal values that can shape students' language ethics and behavior. This research contributes to the development of a philosophical model of Arabic language education that integrates language acquisition and character formation.

Keywords*: Philosophy, Arabic Language Education, Character Building, Students*

الملخص: تهدف هذه الدراسة إلى استكشاف الأسس الفلسفية لتعليم اللغة العربية من خلال دراسة الأبعاد الأنطولوجية والإبستمولوجية والقيمية ضمن إطار فلسفة التربية الإسلامية. يتمثل

الهدف الرئيسي للدراسة في تحليل كيفية عمل تعلم اللغة العربية ليس فقط كوسيلة لإتقان اللغة، بل أيضاً كوسيلة لبناء شخصية الطلاب. تستخدم هذه الدراسة المنهج الوصفي النوعي مع منهج دراسة الأدبيات، حيث تركز على تحليل وتوليف الأفكار الفلسفية المستقاة من الكتب والمقالات العلمية ذات الصلة بالفلسفة الإسلامية وفلسفة اللغة وتعليم اللغة العربية. تُجمع البيانات من خلال دراسات الوثائق، وتحديداً عبر قراءة وتصنيف وتحليل مختلف الأدبيات ذات الصلة. يُجرى تحليل البيانات باستخدام تحليل المحتوى لتحديد المفاهيم والمواضيع والتطبيقات الفلسفية في سياق تعليم اللغة العربية. تشير نتائج الدراسة إلى أن فلسفة تعليم اللغة العربية تتضمن تكامل الأبعاد المعرفية والأخلاقية والروحية، فضلاً عن بناء الشخصية. أنطولوجياً، تُفهم اللغة العربية كلغة وهوية في التراث الفكري الإسلامي. من الناحية المعرفية، يؤكد تعلم اللغة العربية على أهمية عمليات التفكير النقدي والتفسيري والتأملي في اكتساب المعرفة. في الوقت نفسه، من الناحية القيمية، يتضمن تعلم اللغة العربية قيماً عالمية قادرة على تشكيل أخلاقيات اللغة وسلوك الطلاب. ويسهم هذا البحث في تطوير نموذج فلسفي لتعليم اللغة العربية يدمج بين إتقان اللغة وتنمية الشخصية.

الكلمات المفتاحية: *الفلسفة، تعليم اللغة العربية، بناء الشخصية، الطلاب*

INTRODUCTION

The encounter between philosophy and Arabic began during the Umayyad dynasty, preceded by a period of territorial expansion when the Arabs occupied areas previously under Roman rule, such as Egypt and Syria in the 7th century AD. Intellectual interaction between Greek thought and Arabic scientific traditions intensified during the reign of Caliph 'Abd al-Malik ibn Marwān through his Arabization reform policy. In the following period, during the Abbasid dynasty, the translation of Greek philosophical and scientific works into Arabic developed rapidly and systematically. This translation activity received significant support from the caliphs, one of which was through the establishment of a scientific institution known as the *Bayt al-Hikmah* (House of Wisdom). This institution became an intellectual

center for scholars and translators to convey philosophical, scientific, and logical ideas within the context of Islamic civilization. The translation movement that took place at that time subsequently created intellectuals who encouraged the reemergence of philosophical studies in the Islamic world, while simultaneously strengthening Arabic as a language of knowledge and rational thought.[1]

From this historical background, it can be understood that Arabic served not only as a means of communication but also as a medium for the dissemination of knowledge and philosophical reflection in Islamic civilization. When Greek philosophy was translated into Arabic, the language underwent an epistemological transformation, becoming no longer merely a language of religion but also a language of knowledge and rationality.[2] This transformation then became the initial foundation for the emergence of ideas about the philosophy of Arabic language education, namely the view that places Arabic as a means of forming human reason, morals and character.

The philosophy of Arabic language education is inherently intertwined with the philosophical and ethical values of Islam. Its ultimate goal extends beyond the mere mastery of linguistic structures or communicative skills; it aspires to cultivate both intellectual and spiritual growth through language. Moreover, Arabic holds a sacred position as the language of divine revelation within Islamic religious texts. In the

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[1] Asni Furoidah, 'Peran Bahasa Arab Dalam Pengembangan Ilmu Dan Peradaban Islam Di Masa Daulah Abbasiyah (Studi Literatur)', *Al-Fusha : Arabic Language Education Journal* 2, no. 1 (2020): 43–59, https://doi.org/10.36835/alfusha.v2i1.352; Lailia Nuril Ilma and Muhammad Numan, 'Sejarah Transmisi Keilmuan Ke Dalam Bahasa Arab', *An-Nidzam : Jurnal Manajemen Pendidikan Dan Studi Islam* 10, no. 2 (2023): 202–10, https://doi.org/10.33507/an-nidzam.v10i2.1788; Teguh Hadi Wibowo, 'Persinggungan Filsafat Dengan Bahasa Arab', *Kilmatuna: Journal Of Arabic Education* 1, no. 2 (2021): 105–14, https://doi.org/10.55352/pba.v1i2.64.
[2] Muhammad Abed Al-Jabiri, *Formasi Nalar Arab: Kritik Tradisi Dan Wacana Agama* (IRCiSoD, 2014).; Mohammad Ridwan, 'Membuka Wawasan Keislaman: Kebermaknaan Bahasa Arab Dalam Pemahaman Islam', *Jazirah: Jurnal Peradaban Dan Kebudayaan* 4, no. 2 (2023): 102–15, https://doi.org/10.51190/jazirah.v4i2.100.

educational context, the process of learning Arabic encompasses the dimensions of *ta'dib* (moral and ethical formation) and *tazkiyah* (spiritual purification), reflecting the core principles of the Islamic philosophy of education.[3] The philosophy of Arabic language education also emphasizes the balance between linguistic and humanistic dimensions. The linguistic aspect concerns the mastery of grammar, knowledge, and communicative competence, whereas the humanistic aspect involves the cultivation of moral values, the aesthetics of language use, and its connection to Islamic culture. Therefore, the Arabic language teacher serves not merely as an instructor of linguistic structures but also as a moral and intellectual guide who helps learners understand the deeper meanings embedded within the language. The philosophy of Arabic language education thus situates the process of language learning as a process of character formation that integrates the intellect (*'aql*), the heart (*qalb*), and behavior (*'amal*).[4]

In the contemporary context, the philosophy of Arabic language education faces significant challenges in line with the rapid development of globalization and technology. Arabic is no longer studied solely within religious contexts but also as a medium for international and academic communication. This reality demands a philosophical approach capable of integrating modern rationality with Islamic values. Arabic language education, grounded in the philosophy of Islamic education, must therefore be able to respond to the needs of the modern era without losing its spiritual essence. Thus, the philosophy of Arabic language education functions as a normative and methodological basis for building a holistic learning system that includes

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[3] Sahri Sahri, 'The Role of Tharîqat in Strengthening Nationalism in Indonesia', *Cogent Social Sciences* 10, no. 1 (2024): 2347010, https://doi.org/10.1080/23311886.2024.2347010.

[4] Andi Musthafa Husain et al., 'The Function of Language in Understanding Islamic Psychology in Islamic Educational Institutions: A Critical Literature Review', *Unisia* 42, no. 1 (2024): 191–218, https://doi.org/10.20885/unisia.vol42.iss1.art8.; Sahri Sahri, 'The Tradition of Larung Laut From the Perspectives of Sufi and Mutakallimin', *Al-Qalam* 28, no. 1 (2022): 44, https://doi.org/10.31969/alq.v28i1.1019.

intellectual, ethical and transcendental dimensions. Arabic language education is not merely understood as a process of acquiring linguistic competence, but also as an effort to shape personality and character in accordance with Islamic values. In this context, the philosophy of Arabic language education emerges to elucidate the ontological, epistemological, and axiological foundations of Arabic language teaching and learning. The Arabic language holds a position not only as a medium of communication but also as the language of divine revelation (*lughah al-Qur'an*), serving as a primary vehicle for conveying moral and spiritual values.[5] Therefore, Arabic language education possesses a distinctive philosophical dimension compared to the teaching of other foreign languages, as it embodies an aspect of character formation aimed at cultivating the *insan kamil* (the complete or ideal human being).

Another challenge in modern educational practice is that Arabic language learning is often reduced to a learning activity focused on grammatical structures and technical communicative skills. This overly linguistic orientation, lacking a foundation in philosophical values, leads to a loss of the substantial meaning of Arabic language education. Consequently, many students are unable to read and speak Arabic, but they do not necessarily understand the moral, spiritual, and ethical values inherent in the philosophical meaning of Arabic.[6] This phenomenon demonstrates the gap between language transfer and character formation in contemporary Arabic language education.

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[5] Khabibi Muhammad Luthfi, *Epistemologi Naḥwu [Pedagogis] Modern* (Zahir Publishing, 2020).; Ruslan Ruslan and Musbaing Musbaing, 'Pembelajaran Bahasa Arab Dengan Pendekatan Tafsir Al-Qur'an', *Didaktika: Jurnal Kependidikan* 12, no. 3 (2023): 215–30.

[6] Ahmad Muradi, *Pembelajaran Menulis Bahasa Arab: Dalam Perspektif Komunikatif* (Prenada Media, 2016); Isop Syafei, *Buku Kurikulum Bahasa Arab* (Penerbit Widina, 2025); Nurul Hanani and Limas Dodi, *Pembelajaran Bahasa Arab Kontemporer: Konstruksi Metodologis Pembelajaran Bahasa Arab Berbasis Komunikatif-Sosiolinguistik* (CV Cendekia Press, 2020).

The philosophy of Arabic language education integrates this perception that language teaching should be directed toward developing faithful, knowledgeable, and civilized individuals.[7] Language is understood not only as a means of communication but also as a reflection of the values and culture inherent in its speakers.

Thus, Arabic language learning based on Islamic educational philosophy can serve as a means of internalizing the values of monotheism, honesty, responsibility, and social empathy. From this perspective, language learning becomes a process of moral and spiritual cultivation through the interpretation of texts, discourses, and language interactions. A philosophical approach to Arabic language education also demands a new epistemological awareness among educators and students. Arabic language teachers no longer act as memorizers of rules, but as facilitators of values and interpretation of texts. Meanwhile, participants are encouraged to view Arabic as a medium for self-awareness and understanding of Islamic values. The urgency of Arabic language education philosophy is to create a balance between the intellectual and spiritual dimensions in learning. By integrating language transfer and character building, Arabic language education is expected to produce a generation that is not only fluent in Arabic but also possesses Islamic character.[8]

This paper aims to deeply examine the essence of Arabic language education

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[7] Sahri Sahri, *Mengkaji Falsafah Ilmu Kalam: Reformulasi Kualitas Iman Di Era Digital* (Bildung, 2023).

[8] Damien Janos, 'Philosophical and Scientific Learning in Baghdād', in *Baghdād: From Its Beginnings to the 14th Century* (BRILL, 2022), https://doi.org/10.1163/9789004513372; Muhammad Amin Khalil et al., 'Curriculum Analysis of the Undergraduate Program in Arabic Language Education at IAIN Pontianak: Relevance, Objectives, and Implementation', *International Journal of Islamic Thought and Humanities* 4, no. 2 (2025): 244–57, https://doi.org/10.54298/ijith.v4i2.517; Maria Mavroudi, 'Translations from Greek into Latin and Ar abic during the Middle Ages: Searching for the Classical Tradition', *Speculum* 90, no. 1 (2015): 28–59, https://doi.org/10.1017/S0038713414002450; Muh Sabilar Rosyad et al., 'Bahasa Arab Dalam Tinjauan Filsafat Pengetahuan (Studi Korelasi Filsafat Sebagai Sentrum Kajian Bahasa Arab)', *AL-AF'IDAH: Jurnal Pendidikan Bahasa Arab Dan Pengajarannya* 7, no. 1 (2023): 166–84, https://doi.org/10.52166/alf.v1i2.2049.

philosophy as a theoretical and practical foundation for the learning process. This article will analyze how Islamic educational philosophy contributes to Arabic language teaching, both in terms of its objectives, methods, and Islamic values. Through this philosophical approach, it is hoped that Arabic language learning will not only focus on linguistic skills but also on developing students' character, enabling them to use language as a means of thinking, acting ethically, and interacting in an Islamic manner. This study of Arabic language education philosophy is expected to contribute to the development of an integrative and transformative learning paradigm. Integrative because it connects the intellectual and spiritual dimensions, and transformative because it encourages changes in the attitudes and character of students, directed toward individuals with Islamic values.

RESEARCH METHODS

This article uses a descriptive qualitative research method with a library research approach. The author chose this approach because it focuses on analyzing and interpreting philosophical ideas related to the philosophy of Arabic language education. A qualitative approach allows the author to understand the meaning and values contained in various literature sources, while a descriptive approach serves to describe in depth the relationship between philosophy, education, and Arabic language learning. The data sources in this study are books and articles published in journals discussing the philosophy of Islamic education, philosophy of language, and Arabic language education. Data collection techniques were collected through documentation methods, namely the author searching, reading, recording, and classifying various literature sources related to the research topic. In this case, the author carried out the data collection process systematically based on the validity of the sources and their

relevance to the research topic. Meanwhile, data analysis was carried out using content analysis, namely identifying concepts, themes, and their relevance to the research topic.[9] The research stages were carried out in four steps, namely, collecting various literature sources relevant to the philosophy of education and Arabic language; grouping literature based on the focus of study such as ontology, epistemology, and axiology of Arabic language education; reviewing the content of the sources to find the main ideas, philosophical values, and their relevance to character formation; and presenting the research findings in the form of a conceptual synthesis of the philosophy of Arabic language education as an integration between language transfer and character formation.

RESULTS AND DISCUSSION

The Essence of the Philosophy of Arabic Language Education

Islamic educational philosophy provides a comprehensive conceptual foundation for the development of an Arabic language curriculum. It positions Arabic not only as linguistic learning but also as a process of personality development rooted in the values of monotheism and noble morals. Through Islamic educational philosophy, the Arabic language curriculum is directed toward achieving a balance between the intellectual, spiritual, and cultural dimensions.[10] Thus, mastery of Arabic

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[9] Sahri Sahri and Pipit Widiatmaka, 'Problems of Tolerance in Students; an Alternative Through the Teachings of Qadiriyah Wa Naqsabandiyah Order', *Scaffolding: Jurnal Pendidikan Islam Dan Multikulturalisme* 6, no. 3 (2025): 279–92, https://doi.org/10.37680/scaffolding.v6i3.6407.; Sahri Sahri, 'The Concept Of Education Management In The Post-Conflict Regions Of West Kalimantan: A Study Of Ibn Khaldun's Thought', *At-Ta'dib* 18, no. 2 (2024): 1–26, https://doi.org/10.21111/attadib.v18i2.11179.

[10] Muhammad Yusuf Salam et al., 'Tradisi Keilmuan Pesantren Melalui Integrasi Sorogan Dan Bandongan Dalam Pembelajaran Kitab Kuning Di Sumatera Barat', *At-Tasyrih: Jurnal Pendidikan Dan Hukum Islam* 11, no. 2 (2025): 27–46, https://doi.org/10.55849/attasyrih.v11i2.336.; Isop Syafei, *Desain Kurikulum Bahasa Arab* (Penerbit Widina, 2025).; Childa Malika and M Yunus Abu Bakar, 'Pendidikan Bahasa Arab Dalam Perspektif Filsafat Ilmu', *Al-Tadris: Jurnal Pendidikan Bahasa Arab* 13, no. 1 (2025): 441–65.

not only develops communicative skills but also fosters profound moral and religious awareness. The goal of Arabic language education in Islamic educational philosophy is to develop individuals with Islamic character and the ability to integrate knowledge with Islamic values in everyday life. Therefore, Arabic language learning based on philosophy not only produces students fluent in Arabic but also fosters individuals with faith, ethics, and social awareness. A curriculum developed with a philosophical approach is expected to produce a generation of Muslims with moral integrity, broad insight, and spiritual sensitivity to human and divine values.[11]

Arabic language education extends beyond grammar and vocabulary to encompass the intellectual and spiritual heritage of Muslims. Understanding Arabic is essential for Muslims to maintain their identity, understand religious teachings, and engage in global society. The historical development of Arabic grammar instruction informs current practices and research in Arabic language teaching. Learning Arabic is not limited to grammatical rules but rather involves using the language in social situations. Contextual learning models, which connect learning materials to everyday life, can enhance Arabic learning. Arabic plays a crucial role in Islamic education, as it is the language of Islam and is taught in Islamic educational institutions. Arabic learning strategies in schools or madrasahs focus on strengthening vocabulary, singing songs in Arabic, and integrating learning within the *madrasah* or school.[12]

In the context of philosophy, Arabic language education encompasses a value dimension, encompassing religious values, communication ethics, and an appreciation

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[11] Isop Syafei, *Desain Kurikulum Bahasa Arab* (Bandung: Penerbit Widina, 2025).,31.

[12] Ahmadi, *Revolusi Pendidikan Bahasa Arab: Membangun Fondasi Kuat Bagi Pendidikan Islam* (Ponorogo: Wade Group, 2024).,15.

for Islamic intellectual and cultural heritage. In the digital era, there is the potential for value degradation due to the rapid flow of information, which tends to encourage shallow and fast-paced learning patterns.[13] To anticipate this, Islamic educational philosophy serves as a moral guide that ensures the direction and objectives of learning remain oriented toward strengthening character, developing personality, and developing language ethics.[14]

Although learning Arabic involves both rational and empirical aspects, mastering Arabic requires prior (empirical) study of the language. Furthermore, Arabic is a complex language encompassing several components, including syntax, morphology, phonology, semantics, and so on. Therefore, to master Arabic, a basic knowledge of the language is essential.[15] However, Arabic language education in many educational institutions today often focuses on linguistic aspects and language skills, without providing enough space for the application of ethical and philosophical values that can enrich students' learning experiences.[16]

Learning Arabic is not only interpreted as a religious tool, but also as an instrument for developing knowledge and cross-cultural communication. Arabic serves as a link between classical Islamic scholarly traditions and the dynamics of modern knowledge, making it an integral part of the formation of Islamic civilization. From the

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[13] Syamsul Kurniawan et al., 'Making Peace with Change: The Effect of GPT Chat Utilization on the Performance of Islamic Religion Teachers in Creating Teaching Modules', *Jurnal Pendidikan Agama Islam* 21, no. 2 (2024): 492–509, https://doi.org/10.14421/jpai.v21i2.9767.

[14] Nauwal Aufa, 'Kontribusi Filsafat Ilmu Dalam Menentukan Tujuan Pembelajaran Bahasa Arab Pada Era Digital', *Jurnal Aktual Pendidikan Indonesia* 4, no. 1 (2025): 8–12, https://doi.org/10.58477/api.v4i1.322.

[15] Anisul Imamah et al., 'Integrasi Filsafat Dan Bahasa Arab Dalam Pembelajaran Bahasa Arab', *Maharaat Lughawiyyat: Jurnal Pendidikan Bahasa Arab* 1, no. 4 (2023): 285–92, https://doi.org/10.18860/jpba.v1i4.2574.

[16] Zuliyah Safitri and Kamal Yusuf, 'Filsafat Pendidikan Bahasa Arab Dalam Perspektif Islam Klasik: Studi Integratif Gagasan Ibnu Miskawaih Dan Al-Kindi', *Qolamuna: Jurnal Studi Islam* 11, no. 01 (2025): 109–20.

perspective of educational philosophy, Arabic language learning in Indonesia must be understood as part of an effort to develop human potential holistically, encompassing rational, spiritual, and moral aspects. Arabic is not only taught for pragmatic purposes, but also as a medium for philosophical reflection on universal Islamic values, such as justice, wisdom, and humanity. Moreover, Arabic's status as one of the world's official languages affirms its position as a language of civilization and thought. This strengthens the relevance of Arabic language education philosophy in fostering cosmopolitan awareness among students, emphasizing that mastery of Arabic is not only a means of understanding religious texts but also a medium for inter-civilizational dialogue and the integration of knowledge based on Islamic values.[17]

Thus, Arabic language learning holds a strategic position in building an educational paradigm oriented toward the formation of intellectually, spiritually, and morally complete human beings.[18] Within the framework of Islamic educational philosophy, Arabic language teaching focuses not only on the instructional dimension but also on its transformative role, namely how language becomes a medium for internalizing human and divine values. Through the learning process, students are expected to develop a critical awareness of social realities and understand language as a means of building a just and ethical civilization.

The philosophy of Arabic language education demands an integration of theory,

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[17] Nelly Mujahidah and Baidhillah Riyadhi, 'Model Pembelajaran Bahasa Arab Di Pondok Pesantren', *JURNAL PENDIDIKAN ISLAM AL-ILMI* 6, no. 1 (2023): 22, https://doi.org/10.32529/al-ilmi.v6i1.2031.

[18] Muhammad Khotibul Umam and Dailatus Syamsiyah, 'Konsep Pendidikan Humanistik Ki Hadjar Dewantara Dan Relevansinya Terhadap Desain Pembelajaran Bahasa Arab', *EDULAB: Majalah Ilmiah Laboratorium Pendidikan* 4, no. 2 (2020), https://doi.org/10.14421/edulab.2019.42-04.

practice, and values. Arabic language teachers serve not only as language instructors but also as educators who instill values and guide students' development.[19] This emphasizes that the ultimate goal of Arabic language learning is not merely developing linguistic skills, but also developing a personality that is devout, knowledgeable, and moral.

Arabic curriculum design and learning strategies should be based on the principles of *ta'dib* (moral and ethical formation) and *tazkiyah* (spiritual purification). This approach positions language as a means to foster respect for knowledge and foster spiritual awareness in students.[20] Therefore, educational philosophy serves as a normative and epistemological foundation for Arabic language teaching, ensuring it remains grounded in Islamic values while also being responsive to changing times.

The Dimensions of the Philosophy of Arabic Language Education

The philosophy of Arabic language education plays a crucial role in providing a conceptual foundation for the direction, goals, and practices of Arabic language learning. As a branch of Islamic educational philosophy, this dimension serves to explain the nature of Arabic not only as a means of communication but also as a means of developing intellectual, spiritual, and moral awareness. Arabic, the language of religious texts and Islamic civilization, contains philosophical values that reflect the

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[19] Athiyah Laila Hijriyah et al., 'Pendekatan Humanistik Dalam Pembelajaran Bahasa Arab Perspektif K.H. Ahmad Dahlan', *Tarbiyatuna: Jurnal Pendidikan Ilmiah* 9, no. 1 (2024): 115–30, https://doi.org/10.55187/tarjpi.v9i1.5628.; Nur Hamzah et al., 'Linguistic Habitus: The Use of Arabic To Early Childhood In Parenting (Millennial Muslim Parents)', *AWLADY : Jurnal Pendidikan Anak* 9, no. 2 (2023), https://doi.org/10.24235/awlady.v9i2.11137.

[20] Syafei, *Desain Kurikulum Bahasa Arab*.; Diaz Ataya Larsen Wijaya et al., 'Strategi Pengembangan Bilingual Pada Santri Pondok Pesantren Tahfidzul Qur'an Syifaul Qulub', *Community Development Journal: Jurnal Pengabdian Masyarakat* 5, no. 1 (2024): 2537–43.; Sahri Sahri and Ali Usman Hali, 'Building Character in Sufism-Based Students in Madrasah West Kalimantan', *Nazhruna: Jurnal Pendidikan Islam* 6, no. 2 (2023): 240–52, https://doi.org/10.31538/nzh.v6i2.2974.

relationship between humans and God (*hablum minallah*) and between humans (*hablum minannas*).[21] Therefore, a philosophical approach to education helps guide Arabic language learning so that it does not become trapped in technical aspects, but rather focuses on the formation of civilized human beings. There are at least three dimensions of the philosophy of Arabic language education:

1. Ontology

Ontology comes from Greek, consisting of two words, *ta onta*, meaning "that which exists" or "that which is," and *logos*, meaning "science", "theory", or "study". Terminologically, ontology can be defined as a branch of philosophy that studies the nature of existence and reality. Ontology focuses on the analysis of the material objects of science, namely everything that is the target of human inquiry. This study highlights what humans want to know and the nature of the objects studied by a science. In the context of education, the ontological basis is related to the material objects of education, namely all aspects that regulate and influence the process of organizing educational activities. Thus, the relationship between ontology and education occupies a very fundamental position, because ontology functions as a philosophical foundation that explains the existence, nature, and purpose of all educational activities. Ontology is the basic foundation for educational science, where the principles of science.[22]

Ontologically, the philosophical dimension of Arabic language education seeks to understand the nature of language itself. Arabic is not simply a system of signs and symbols, but rather a representation of Islamic values that guide humans to an

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[21] Sahri, *Mutiara Akhlak Tasawuf-Kajian Spiritual Tasawuf Kebangsaan* (PT. RajaGrafindo Persada, 2021).

[22] Ahmad Sulthon, *Filsafat Pendidikan Islam: Teori Dan Metodologi* (Qahar Publisher, 2020).,45-46.

understanding of the essence of truth. In the context of education, Arabic is seen as an instrument for understanding spiritual and social realities, as it is through Arabic that revelations are revealed and Islamic knowledge develops.[23] Thus, Arabic ontology translates into the view that language is a manifestation of the human mind and soul, directed toward achieving the meaning of truth and monotheism.

2. Epistemology

Epistemology is the next stage of study after ontology in the realm of philosophy. Etymologically, the term epistemology comes from the Greek words *episteme*, meaning "knowledge" and *logos*, meaning "theory" Epistemology can be defined as the science that discusses the nature of knowledge. The study of epistemology focuses on understanding how knowledge is acquired, the characteristics of scientific knowledge, and how the criteria for its truth and validity can be determined. More specifically, epistemology also examines how humans analyze, test, and validate their knowledge. Therefore, epistemology discusses not only knowledge but also the methods and thought processes that underlie the formation of knowledge. In the context of education, epistemology plays a crucial role because it serves as the basis for formulating learning methods and strategies for knowledge transfer. In other words, epistemology can be understood as the science of methods for discovering, developing, and transmitting knowledge, which is the core of the educational process.[24]

From an epistemological perspective, the philosophical dimension of Arabic language education examines how language knowledge is acquired, developed, and taught. The Arabic language learning process emphasizes not only mastery of grammar

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[23] Rusdi Rusdi, 'Filsafat Pembelajaran Bahasa Arab Dan Realitas Sosial Pespektif Al-Quran', *POTENSIA: Jurnal Kependidikan Islam* 1, no. 1 (2015): 19–49.; Hanani and Dodi, *Pembelajaran Bahasa Arab Kontemporer: Konstruksi Metodologis Pembelajaran Bahasa Arab Berbasis Komunikatif-Sosiolinguistik*.

[24] A. Marjuni, *Filsafat Pendidikan Islam* (Alauddin University Press, 2021).,53-54.;

and vocabulary, but also understanding meaning and context. This epistemological approach requires students to actively think, interpret, and make sense of texts as part of the process of seeking knowledge.[25] Within this framework, teachers act as facilitators, helping students construct knowledge through critical reflection on Arabic religious, literary, and cultural texts.

The epistemological approach to Arabic language learning emphasizes the importance of the process of constructing knowledge, not simply transferring information from teacher to student. Learning Arabic is an intellectual activity that demands active student involvement in discovering meaning through interaction with texts and contexts. The learning process is aimed at fostering critical, analytical, and reflective thinking skills, enabling students to understand Arabic functionally and conceptually.[26] Thus, epistemology in Arabic language education focuses not only on learning outcomes but also on the process of developing scientific and spiritual thinking.

3. Axiology

Axiology is etymologically derived from the Greek words *axios*, meaning "value", and *logos*, meaning "science", "thought" or "study". Literally, axiology can be defined as the theory or science that discusses values. Thus, axiology is a branch of philosophy that examines the nature of values in depth, particularly in relation to their meaning, function, and purpose in human life. The study of axiology seeks to understand what is considered valuable, why something has value, and how these values should be applied in human actions and behavior. In the context of philosophy, axiology is a branch of

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[25] Muradi, *Pembelajaran Menulis Bahasa Arab: Dalam Perspektif Komunikatif*; Ahmad Rifa'i, 'Kajian Filosofi Pendekatan Komunikatif Dalam Pembelajaran Bahasa Arab', *Revorma: Jurnal Pendidikan Dan Pemikiran* 1, no. 1 (2021): 60–74, https://doi.org/10.62825/revorma.v1i1.1.

[26] Ahmad Fikri Amrullah, *Manajemen Kurikulum Pembelajaran Bahasa Arab* (Prenada Media, 2021).;

knowledge that investigates the nature of values from a philosophical perspective. Axiology plays a crucial role in providing normative direction for the use and application of science to align with moral and humanitarian principles. Various other branches of philosophy are also closely related to the study of values, such as epistemology, which deals with the value of truth, ethics, which discusses the value of goodness, and aesthetics, which highlights the value of beauty. Together, these three domains form a comprehensive philosophical foundation for understanding the purpose and responsibility of humans towards knowledge, morality, and beauty in life.[27]

Meanwhile, from an axiological perspective, the philosophy of Arabic language education emphasizes the values inherent in the learning process. Arabic language education must reflect religious values, ethical communication, and respect for the heritage of Islamic civilization. Through language learning, students are expected not only to communicate but also to behave politely, honestly, and responsibly in accordance with the principles of *akhlakul karimah* (noble character).[28] This axiology also emphasizes that Arabic serves as a means of character and morality formation, not simply a value-neutral linguistic instrument.

Thus, the philosophical dimension of Arabic language education serves as an important foundation for designing comprehensive and contextual learning for students. These three dimensions, ontological, epistemological, and axiological, complement each other in forming a philosophical framework for Arabic language education in Indonesia. This approach directs Arabic language learning toward the

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[27] Asrori and Rusman, *Filsafat Pendidikan Islam: Sebuah Pendekatan Filsafat Islam Klasik* (CV. Pustaka Learning Center, 2020).,49-50.

[28] Syafei, *Desain Kurikulum Bahasa Arab*.; Annisa Ayunda et al., 'Implementasi Pendidikan Multikultural Dalam Pembelajaran Bahasa Arab', *Journal of Creative Student Research* 3, no. 1 (2025): 64–76, https://doi.org/10.55606/jcsr-politama.v3i1.4726.;

development of the whole person, namely intellectual, moral, and spiritual development. Through the integration of educational philosophy, Arabic is taught not only to master words and sentences, but also to instill values and shape students with Islamic character.

The Integration of Arabic Language in Language Learning and Character Building of Students

The integration of Arabic into learning is not only interpreted as an effort to improve students' linguistic abilities, but also as a means of character development based on Islamic values. Arabic holds a unique position because, in addition to functioning as a means of communication, it is also the language of religious texts containing spiritual, moral, and intellectual values. Through Arabic instruction, students not only learn the structure of the language but also understand the meaning behind sacred texts, prayers, hadiths, and Islamic literature. Thus, learning Arabic becomes an effective medium for building religious awareness and social ethics.[29]

From an educational philosophy perspective, the integration of language learning and character development demonstrates a balance between the cognitive, affective, and psychomotor aspects of education. The process of learning Arabic not only aims to produce students who can speak and write, but also individuals who possess morality, honesty, responsibility, and social empathy. In this context, Arabic language learning becomes a medium for developing characters who think logically, behave ethically, and are spiritually minded.

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[29] Rita Zahara Kamsir et al., 'Integration of Islamic Values in Arabic Language Learning Based on the Independent Curriculum at MAN 4 Tanah Datar', *Qaul'Arabiy* 1, no. 2 (2025): 56–65.; A Samsul Ma'arif and Fahrur Rosikh, 'Integrating Arabic Language Learning And Islamic Religious Education For Religious Character Formation', *Ummul Qura: Jurnal Institut Pesantren Sunan Drajat (INSUD) Lamongan* 9, no. 2 (2025): 264–70.

Integration can be realized through the selection of teaching materials containing Islamic values, such as verses from the Quran, the Prophet's hadith, exemplary stories of the Companions, and classical Arabic literary works that possess moral values and teachings. Teachers play a crucial role in understanding linguistic meanings along with the ethical and spiritual values contained within the learning materials. For example, when teaching sentence structure (*nahwu* and *sharf*), teachers can instill the values of discipline, while in understanding narrative texts, teachers can foster empathy and respect for cultural differences and humanity.[30]

Furthermore, a contextual and reflective learning approach can strengthen the relationship between language acquisition and character development. Learning connected to social life enables students to understand language not only as a means of communication but also as a means of expressing values and identity. In Islamic educational settings, such as madrasas or Islamic boarding schools (*pesantren*), this integration can be seen in students' daily use of Arabic in communication and prayer. This fosters a language culture that carries religious values and strengthens character development in social life. Therefore, integrating Arabic into language learning and character development is a strategic step in developing a generation of Muslims with character. Learning Arabic, grounded in the values of Islamic educational philosophy, is expected to produce students who are not only linguistically competent but also

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[30] Syafei, *Desain Kurikulum Bahasa Arab*.; Nasywa Aulia, 'Pola Interaksi Edukatif Guru Dan Siswa Dalam Proses Pembelajaran Bahasa Arab Di SMK Islamic Centre Baiturrahman', *AT-TAKLIM: Jurnal Pendidikan Multidisiplin* 2, no. 6 (2025): 637–51.

possess spiritual awareness and social responsibility. This integration makes Arabic not only a medium of communication but also a means of character development.[31]

This is relevant to Nelly Mujahidah's view, which states that Arabic has two primary functions: as a means of communication between people and as the language of Islam. This second function demands a balance in the selection of materials, encompassing both everyday life themes and religious texts derived from the Quran and Hadith. Scientifically, Arabic has complex characteristics, encompassing elements of phonology (sounds), morphology (word formation), syntax (sentence structure), and semantics (word meaning and structure). This complexity demonstrates that learning Arabic is not merely mechanical but also demands an understanding of meaning and social and spiritual contexts. In a pedagogical context, the development of Arabic language learning materials should be structured in stages based on the learner's environment. The initial stage focuses on self-awareness, family, school, and the surrounding environment before expanding to social and cultural contexts. This approach enables students to understand language as part of their own lives, not as something foreign or separate from social life. Selecting learning themes relevant to students' life experiences plays a crucial role in fostering social and spiritual sensitivity. When students learn Arabic through the context of worship, ethics, or positive social interactions, they indirectly develop Islamic character values. This

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[31] Siti Nurjannah and Siti Fatonah, 'Pendekatan Interkoneksi Dalam Pengajaran Bahasa Dan Nilai Islam', *Al-Qalam: Jurnal Kajian Islam Dan Pendidikan* 16, no. 2 (2024): 415–24, https://doi.org/10.47435/al-qalam.v16i2.3464.; Rini Utari and Sofyan Sauri, 'Internalisasi Nilai Kesantunan Sebagai Dimensi Utama Pengajaran Bahasa Dalam Tinjauan Filsafat Ilmu', *Jurnal Filsafat Indonesia* 8, no. 1 (2025): 120–32, https://doi.org/10.23887/jfi.v8i1.90340.

process strengthens the function of Arabic language education not only as a transfer of linguistic knowledge but also as a means of character formation for students.[32]

CONCLUSION

The philosophy of Arabic language education provides an important contribution to understanding the nature of language learning, which focuses not only on linguistic aspects but also on the dimensions of values, meaning, and character formation. The results of this study indicate that Arabic has a dual function, as a means of communication and as a religious language containing spiritual, moral, and cultural values. Through an ontological, epistemological, and axiological approach, Arabic language learning is directed at developing students who are knowledgeable, faithful, and have character. The key findings of this study confirm that the integration of Arabic language in education has the potential to build student character, especially in terms of religiosity, communication ethics, and social responsibility. The role of teachers is not only as language instructors but also as value educators who facilitate the process of reflection on Arabic religious, literary, and cultural texts. The main contribution of this research lies in strengthening the paradigm of Arabic language education based on Islamic educational philosophy, which emphasizes the integration of language mastery and character formation. This approach provides a new direction for the development of a more integrative and contextual Arabic language curriculum, in accordance with contemporary learning needs. Furthermore, this study broadens understanding of the role of Arabic in strengthening students' spiritual and cultural identities amidst

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[32] Nelly Mujahidah, *Psikolinguistik: Sebuah Pendekatan Dalam Pembelajaran Bahasa Arab* (STAIN Pontianak Press, 2016).,57-59. See also. Mahmud Arif, 'Dialektika Madrasah Dan Pesantren Di Yogyakarta: Penguatan Peran Pendidikan Berbasis Pesantren An-Nur Bantul Dan Ibnul Qoyyim Sleman', in *Antologi Pendidikan Anak Usia Dini Dan Pendidikan Dasar Islam* (Pascasarjana UIN Sunan Kalijaga, 2013).; Irhamudin Abdullah et al., 'Pembentukan Lingkungan Bahasa Arab Untuk Mengembangkan Keterampilan Berbicara', *Taqdir* 6, no. 2 (2021): 71–83, https://doi.org/10.19109/taqdir.v6i2.6283.;

globalization and digitalization. However, this study has limitations in its research methods, requiring further research to test the effectiveness of a philosophical approach to education in Arabic language learning practices at various levels of education. Future research is recommended to develop a values-based learning model involving digital technology and explore the role of teachers as agents of transformation in character formation in the context of Arabic language learning.

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