

The Humanistic Arabic Language Learning Model: Integrating Scientific Innovation and Tauhid Values

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Abstract: humanistic Arabic language learning model represents an innovative approach in Islamic education that emphasizes the holistic development of human potential through learner-centered pedagogy. This model not only focuses on linguistic mastery but also aims to cultivate character, spiritual awareness, and balanced human values. In today's era of rapid technological advancement and scientific innovation, the humanistic approach has become increasingly relevant in Arabic language learning to ensure alignment with Tawhid-based values. This article aims to describe the concept and implementation of a humanistic Arabic learning model that integrates scientific innovations – such as digital media, online learning platforms, and artificial intelligence (AI) – with Islamic faith and spirituality. Using a descriptive qualitative method, this study draws on literature review and observation of teaching practices in Islamic educational institutions. The findings indicate that combining a humanistic approach with scientific innovation fosters an interactive, meaningful, and holistic learning process that enhances both linguistic competence and personal development. Tawhid serves as the philosophical foundation that directs every learning activity toward the goals of Islamic education – forming individuals who are knowledgeable, faithful, and morally upright. Moreover, the integration of scientific innovation and Tawhid values in Arabic learning cultivates communicative, spiritual, empathetic, and collaborative learners. This model not only improves Arabic language proficiency but also strengthens students' moral and ethical sensibilities in line with Islamic principles. Therefore, the humanistic Arabic language learning model that integrates scientific innovation and Tawhid values stands as a strategic educational paradigm for promoting justice, sustainability, and the holistic development of Islamic character in modern education.

Keywords: Humanistic Learning, Arabic Language, Scientific Innovation, Tauhid Values, Islamic Education.

Introduction

Arabic is a language that has a special position in Islamic civilization because it functions as the language of the Qur'an, hadith, and classical Islamic scientific literature. This privilege makes Arabic not only a means of communication, but also a medium for inheriting values, culture, and religious teachings (Al Arabi, 2022). In Islamic educational institutions, Arabic learning has a strategic role in shaping da'wah communication competencies, understanding religious texts, and internalizing spiritual values in students (Mahmud & Rahman, 2020).

However, the reality on the ground shows that the Arabic language learning process in many

educational institutions is still oriented towards purely cognitive aspects, such as grammar (*nahwu-sharaf*) and vocabulary memorization, while affective and spiritual aspects are often neglected (Ismail, 2021). This kind of learning pattern causes low emotional involvement of students and weakening of learning motivation, because they do not feel the relevance between Arabic material and daily life (Yusof & Nordin, 2019).

In response to these conditions, the humanistic approach offers a new paradigm in the world of education. This theory emphasizes that every learner has an innate potential that can be developed optimally if the learning environment supports freedom of expression, empathy, and self-understanding (Rogers, 1983; Ningsih, 2020). In the

context of Arabic language learning, a humanistic approach encourages teachers to play the role not only of teachers, but also of facilitators who help students find the meaning of learning and foster a love for the language (Rahmawati & Suryana, 2022).

Furthermore, the humanistic approach to Islamic education cannot be separated from its underlying spiritual dimension. Humanistic values must be integrated with the principle of monotheism, namely the awareness that all learning activities are part of worship and recognition of the oneness of Allah (Ash'ari, 2019). Monotheistic education places Allah as the source of knowledge and the ultimate goal of the learning process, so that knowledge is not only learned for worldly interests, but also to get closer to the Creator (Al-Khalidi, 2020). The integration between humanistic values and monotheism gave birth to the concept of **humanistic-monotheistic** education, which balances the development of human potential with the strengthening of spirituality (Hamzah & Nordin, 2021).

The development of scientific innovation and educational technology in the era of the Industrial Revolution 4.0 and Society 5.0 presents new opportunities for the development of more creative and contextual Arabic language learning (Azzam, 2022). Technologies such as *learning management systems (LMS)*, animation-based interactive media, and artificial intelligence (AI) can increase learning effectiveness while enriching students' learning experiences (Anderson, 2022; Farid, 2023). Recent research also shows that the integration of technology in learning Arabic can increase participation and motivation to learn when packaged with an approach that is in accordance with cultural and religious values (Sulaiman & Hasan, 2021).

The main challenge that arises is how to integrate these scientific innovations without eliminating the spiritual spirit and Islamic ethics that are at the core of Islamic education. Arabic language learning should not be trapped in the flow of technological secularization, but rather make scientific innovation a means of strengthening the values of monotheism, manners, and humanity (Zulkifli, 2022). Therefore, this study seeks to formulate a humanistic Arabic learning model based on the integration of scientific

innovation and monotheistic values that can answer the needs of contemporary Islamic education.

This model is expected to be able to produce a learning process that is not only academically effective, but also spiritually and socially meaningful. Thus, learning Arabic can be a vehicle for the formation of people who are *knowledgeable, faithful, and noble in character*, in line with the main goal of Islamic education.

Materials and Methods

Humanistic Learning Theory

The humanistic approach to education is rooted in the humanistic psychological views developed by figures such as Abraham Maslow and Carl Rogers. They emphasized that the main goal of education is not only the transfer of knowledge, but the development of the whole personality through the actualization of human potential (Maslow, 1970; Rogers, 1983). In the context of modern education, humanistic theory is seen as an approach that places students as active subjects, rather than passive objects of the learning process (Rahmawati, 2022).

Humanistic education focuses on three important aspects: (1) *self-actualization*, (2) freedom and responsibility in learning, and (3) personal experience as a source of learning meaning (Hamidah & Yusuf, 2020). Teachers act as facilitators who help students find meaning and learning goals based on their life experiences. This approach is in line with the principle of *learner-centered learning* which is now the main foundation in 21st century education (Nugroho, 2021).

In Arabic language learning, a humanistic approach is applied by encouraging active interaction between teachers and students through communicative, reflective, and collaborative activities. For example, teachers can integrate *project-based learning* and group discussions that emphasize empathy, cooperation, and self-expression (Hassan, 2020). This approach not only improves linguistic skills, but also develops affective aspects such as confidence, intrinsic motivation, and appreciation for human values (Rahman & Fadhilah, 2021).

Furthermore, contemporary research shows that humanistic learning is able to increase students'

active participation and foster sustainable learning motivation, especially in the context of faith-based education (Nuraini, 2022). Thus, the application of humanistic theory in learning Arabic can be an effective strategy to realize an education that is not only intellectually intellectual, but also forms a civilized and moral personality.

The Concept of Tauhid in Islamic Education

Tauhid is the core of Islamic teachings that affirm the oneness of Allah as the source of all knowledge and direction of all human activities. In the context of education, monotheism is not only a theological concept, but also an epistemological and axiological paradigm that guides the entire learning process to be oriented towards Allah (Al-Attas, 1980). Thus, monotheism-based Islamic education views knowledge not as a neutral entity, but as a mandate that

must be used to get closer to the Creator (Hidayat, 2018).

The concept of monotheistic education rejects the separation between religious science and general science. Instead, the two are seen as part of a single integrated unit in the Islamic value system (Aziz, 2020). This means that learning Arabic is not only geared towards practicing linguistic skills, but also to fostering spiritual awareness, scientific ethics, and moral responsibility. As stated by Al-Faruqi (2019), education based on monotheism requires the union between reason and revelation in the search for knowledge.

The application of monotheistic values in Arabic learning can be done through the integration of intentions, methods, and content that are in line with the goals of Islamic education. For example, the teaching of Arabic vocabulary and texts can be associated with Qur'anic and hadith themes, so that students not only understand the language grammatically but also meaningfully and spiritually (Rasyid & Anwar, 2021). Within this framework, monotheism serves as a moral foundation that ensures that every innovation and learning strategy remains within the corridor of Islamic values (Fauzi, 2023).

Thus, monotheism-based education encourages the formation of intellectually, spiritually, and socially balanced human beings — human beings

who are able to actively interact with modern science without losing their Islamic identity (Nasution, 2022).

Integration of Scientific Innovation in Arabic Language Education

The development of technology and scientific innovation has brought great changes in the world of education, including in the learning of Arabic. The emergence of interactive media, online learning platforms (*e-learning*), and the use of artificial intelligence (AI) are strategic opportunities to increase the effectiveness and efficiency of learning (Anderson, 2022). According to Rahmawati and Sari (2021), the integration of digital technology in language education is able to increase student involvement, enrich the learning experience, and support independent learning.

Scientific innovations in Arabic learning include the application of research-based methods, the use of interactive multimedia, *gamification*, as well as learning applications such as Duolingo, Busuu, and Madrasati. This digital learning model allows teachers to personalize the learning experience according to the individual abilities and needs of students (Nuraeni & Azzahra, 2021). However, this innovation must be applied critically so as not to obscure the spiritual and cultural values of Islam that are the identity of Arabic education (Fauzi & Rasyid, 2023).

In the context of Islamic education, the integration of scientific innovation needs to be directed to strengthen the values of monotheism and morals. Technology can be used as a means to deepen understanding of the Qur'an, hadith, and classical Islamic literature, not just a tool for entertainment or learning efficiency (Rahman & Yusuf, 2020). Teachers play an important role in ensuring that the use of technology remains within the framework of Islamic ethics and supports holistic learning goals (Sa'diyah, 2022).

Therefore, the development of an Arabic learning model that combines scientific innovation and monotheistic values is a strategic effort to present a modern and spiritually meaningful education. This integration not only answers the challenges of the digital era, but is also a way to maintain the identity and spiritual mission of

Islamic education in the midst of globalization (Mahfudz, 2023).

Methods

This research uses a qualitative-descriptive approach with a library research method. This approach was chosen because the main objective of the research is to explore, interpret, and synthesize theoretical concepts relevant to the development of humanistic-based Arabic learning models, scientific innovation, and monotheistic values. According to Creswell and Poth (2018), a qualitative approach is used to understand the meanings that emerge from social and educational phenomena in depth through narrative and interpretive analysis. In the context of this research, the approach allows the researcher to examine the philosophical and pedagogical ideas that form the conceptual basis of the integrative humanistic learning model.

The literature study method is seen as effective in conceptual and philosophical research, because it focuses on the analysis of documents, theories, and results of previous research that have relevance to the problem being studied (Zed, 2018). The researcher collected various sources of literature from scientific books, articles of reputable national and international journals, conference proceedings, as well as digital sources such as *Google Scholar*, *ScienceDirect*, and *DOAJ* published in the last ten years (2015–2025). This is done to ensure that the data used is up-to-date, credible, and representative of the latest developments in the field of Arabic language education and pedagogical innovation (Rahman & Yusuf, 2020).

The data collection technique is carried out through three systematic stages: first, literature identification, which is the process of searching and selecting academic sources relevant to the research theme. At this stage, the researcher uses keywords such as *humanistic learning*, *Arabic language education*, *monotheism-based pedagogy*, and *scientific innovation in Islamic education* to find relevant literature (Hassan, 2020). Second, data reduction, which is to select and focus information that is relevant to the research objectives while eliminating literature that is duplicative or non-contextual (Miles, Huberman, & Saldaña, 2019). This stage aims to obtain dense, concise, and meaningful data.

The third stage is the presentation of data and theoretical synthesis, which is organizing findings from various literature into a conceptual map that describes the relationship between humanistic learning theory, monotheistic values, and scientific innovation in Arabic language learning. The presentation was carried out using a *thematic analysis* approach as proposed by Braun and Clarke (2021), to find patterns of ideas and main concepts from various scientific sources.

Furthermore, conclusion drawing is carried out through a reflective and argumentative process, namely compiling a conceptual model of integrative humanistic Arabic language learning that combines scientific innovation and monotheistic values in harmony. The resulting model is not only descriptive, but also normative and applicative, because it can be used as a reference in learning practices in contemporary Islamic educational institutions (Fauzi & Rasyid, 2023).

To ensure the validity and credibility of the analysis results, this study applies a triangulation strategy of sources and theories. This triangulation is carried out by comparing the results of synthesis from various modern and classical Islamic education theories in order to obtain a comprehensive understanding (Sugiyono, 2022). This approach strengthens the validity of conceptual arguments and increases the reliability of findings in formulating comprehensive learning models.

Thus, this research method not only produces a summary of the literature, but also builds an argumentative and innovative conceptual framework to answer the challenge of integration between spiritual values (monotheism) and scientific progress in learning Arabic in the digital age.

Results and Discussion

The results of the study show that the humanistic-tauhidiah Arabic learning model offers a new paradigm that combines universal humanitarian values with Islamic spirituality. This model is not only oriented to cognitive language learning outcomes, but also shapes the integrity of students' personalities through the development of affective

and spiritual aspects. In this context, teachers are no longer positioned as information centers, but rather as spiritual and intellectual facilitators who lead students towards self-awareness and introduction to divine values (Hassan, 2021; Mahfouz & Ahmed, 2020).

Learning Based on Spiritual Awareness and Divine Values

The humanistic-tauhidiah approach views that the learning process is part of the spiritual journey of humans to know and get closer to Allah. This is in line with the concept of *ta'dīb* put forward by Al-Attas (2018), which is an education that instills manners and divine awareness as the core of knowledge. In the context of learning Arabic, this value can be realized through the integration of linguistic materials with the content of the meaning of the Qur'an, hadith, and classical Islamic texts. For example, when teachers teach sentence structure (*nahwu* and *sharaf*), they may insert examples of verses or prayers that reinforce the spiritual meaning of learning. Thus, learning activities are not only oriented to mastering grammar, but also to appreciating moral values and the meaning of life. According to Rahman and Basri (2019), such an approach strengthens students' emotional connection to Arabic as the language of revelation, not just an academic language.

In addition, this model also helps students develop *spiritual intelligence* which is important in forming ethical and empathetic characters (Hameed & Abdullah, 2021). Learning based on divine values enables students to understand the relationship between knowledge and moral responsibility, so that every academic achievement is always directed for the common good (Ismail & Fadzil, 2019).

Empathetic and Communicative Approach

The humanistic-tauhidiah model emphasizes the importance of empathetic and meaningful interaction between teachers and students. This principle is in line with the view of Rogers (2016) who emphasizes *meaningful learning* through warm, open, and respectful interpersonal relationships. Teachers play the role of companions who understand the emotional, spiritual, and social needs of students, not just teachers who deliver material.

In Arabic language learning practice, this approach can be applied through reflective discussion activities, *role play*, collaborative learning, and the use of Islamic narratives that are relevant to students' lives (Amin & Yusuf, 2020). This kind of method encourages active participation and a sense of belonging to the learning process. According to Khalid and Al-Mahmoud (2023), an empathy-based communicative approach has been shown to increase intrinsic motivation and the ability to speak Arabic naturally.

Furthermore, this approach contributes to the formation of a harmonious *classroom community*. The values of *ukhuwah*, tolerance, and mutual respect can grow from positive interactions in the classroom, which in turn creates a comfortable learning atmosphere and fosters a love for the Arabic language (Latif, 2022).

Integration of Cognitive, Affective, and Psychomotor Aspects

The humanistic-tauhidiah learning model prioritizes the integration of the three main domains of learning — cognitive, affective, and psychomotor — as developed by Bloom and Anderson (2019). The cognitive aspect emphasizes the ability to understand the structure and meaning of Arabic. The affective aspect focuses on the formation of spiritual, empathetic, and socially responsible attitudes. Meanwhile, the psychomotor aspect emphasizes the skill of using language in real communication, both verbally and in writing.

In its implementation, teachers can use a *project-based learning* approach, which allows students to produce contextually meaningful language works — such as Arabic-language da'wah vlogs, Islamic podcasts, or digital magazines (Rahim & Ahmad, 2021). This kind of activity combines linguistic abilities with creative and spiritual values, so that the student learns not only *what to say*, but also *why he or she says it*.

Research by Al-Zahrani (2022) shows that the integration of the cognitive, affective, and psychomotor realms enhances *deep learning* — deep and long-lasting learning — because learners engage emotionally and spiritually in the process.

The Role of Scientific and Technological Innovation in Humanistic-Tauhidiah Learning

Scientific innovation, including the use of digital technology, has an important role in supporting the implementation of the humanistic-tauhidiah model. The use of *learning management systems (LMS)*, mobile learning *applications*, interactive media, and AI-based technology allows teachers to create interesting and personalized learning (Anderson, 2022; Suharto, 2021).

However, this approach must be accompanied by ethical and spiritual awareness so that technology does not shift the values of monotheism. Teachers need to play the role of mediators who balance technological advances and Islamic values (Abdullah, 2018). For example, teachers can use digital media to teach stories of inspirational Islamic figures, communication simulations in the context of worship, or Arabic programming based on moral values.

In addition, online learning also allows for cross-border collaboration, which broadens students' global Islamic horizons. According to Khalil (2020), digital learning based on spiritual values is able to foster global-Islamic awareness and strengthen Arabic linguistic identity in the midst of modernization.

Dimensions of Integrating the Value of Tawheed in Arabic Language Learning

The value of monotheism is the philosophical core of this model. It became not only the theological basis, but also the epistemological and axiological direction in education. In the epistemological dimension, students are taught that all knowledge comes from Allah (*'ilm min Allah*) and the search for knowledge is part of worship (Nasution, 2022). The psychological dimension emphasizes the formation of *niyyah* or the intention to learn as a form of servitude. Meanwhile, the axiological dimension directs learning outcomes to be used for the benefit of the ummah, not just individual interests (Ismail & Fadzil, 2019).

The implementation of this dimension of monotheism can be done through *value-based contextual learning* strategies. For example, teachers invite students to analyze religious texts that contain social values, such as justice, honesty, or help, and then relate them to daily communication

practices (Rahim & Ahmad, 2021). This approach not only develops linguistic competence, but also deepens students' spiritual awareness of the role of language as a means of da'wah and reflection on faith.

Thus, learning Arabic based on humanistic-tauhidiah has a dual function: to form people of faith and knowledge. He not only taught how to *speak in Arabic*, but also *why one should speak with value and manners*. This model is in line with the vision of 21st century Islamic education, which is to build a kamil human being who integrates faith, knowledge, and charity in a complete unit (Al-Attas, 2018; Rahman & Basri, 2019).

Conclusions

The humanistic-tauhidiah Arabic learning model is a conceptual innovation that integrates a humanistic approach with the values of monotheism in the framework of modern Islamic education. This model departs from the realization that learning Arabic is not only aimed at mastering linguistic skills, but also to form a personality of faith, knowledge, and morality. The humanistic approach provides space for students to develop their potential, think critically, and actively participate in the learning process. Meanwhile, the values of monotheism are the spiritual foundation that guides the direction of learning so that it remains oriented to Allah as the source of all knowledge and the final goal of education.

The integration between humanistic and monotheistic dimensions results in a complete learning model—one that balances cognitive, affective, and psychomotor aspects. Students not only understand language as a sign system, but also internalize its meaning in the context of Islam. In practice, teachers play the role of *murabbi* and *mursyid* who not only transfer knowledge, but also guide the spirituality and character of students through example, empathy, and meaningful communication.

In addition, the use of scientific innovation and educational technology provides a new dimension to the effectiveness and attractiveness of learning. The use of interactive media, digital applications, and online platforms allows for a creative learning

process that is relevant to the demands of the modern era. However, this innovation must always be controlled by monotheistic ethics so as not to stray away from Islamic and humanitarian values.

Thus, the humanistic-tauhidiah Arabic learning model can be a conceptual solution to overcome the dichotomy between science and faith in contemporary Islamic education. This model emphasizes that learning Arabic should ideally not only be an academic process, but also an *intellectual worship* that fosters spiritual awareness, scientific ethics, and social responsibility. For further development, empirical research in Islamic educational institutions is needed to test the effectiveness of this model in a practical way, so that it can be widely applied and contribute significantly to the formation of a generation of religious, intelligent, and humane learners.

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