

Empowering Islamic Studies through Arabic Language Education: An OBE and SDG-4 Approach towards Global Peace and Humanity

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Abstract: Arabic language learning has a strategic position in Islamic studies because it is the main means of understanding the Qur'an, Hadith, and Islamic scientific heritage. However, the degradation of academic ethics shows a separation between knowledge and morality, so that a learning paradigm that unites cognitive, affective, and spiritual aspects is needed. This study aims to develop a conceptual model of the integration of faith values in Arabic language learning to strengthen academic ethics and social sustainability. The method used is a conceptual approach (conceptual research) through a literature review of Islamic education theory, Outcome-Based Education (OBE), and Education for Sustainable Development (ESD). The results of this study are [1] Empowerment of Islamic studies through Arabic language education, [2] Integration of the OBE approach to ensure learning outcomes that include linguistic, spiritual, and social competencies, [3] Synchronization of OBE and SDG-4 to realize quality, character-based, and globally oriented Islamic education, [4] Implications for global peace and humanity through the development of moral awareness, empathy, and religious moderation. This research contributes to the development of an Arabic language curriculum model based on faith values that is relevant to the demands of the 21st century, supports the creation of civilized, sustainable Islamic education, and contributes to world peace.

Keywords: Islamic Studies, Arabic, OBE, SDG-4, Peace and Humanity

Introduction

Learning Arabic holds a strategic position in Islamic studies because it is the primary means of understanding the Qur'an, Hadith, and the treasures of Islamic knowledge. Arabic is not merely a linguistic instrument, but an epistemological key that opens access to authentic sources of Islamic teachings (Ghufron et al., 2025). In the modern era, the role of Arabic learning has expanded: not just mastering language structure, but also an instrument for character and moral development. Through value-oriented learning, Arabic can become a vehicle for internalizing Islamic teachings in the intellectual and social realms (Maulidiya & Mad Ali, 2022).

The values of faith (al-qiyam al-īmāniyyah) such as honesty (ṣidq), amanah (trustworthiness),

responsibility, and justice are very relevant in shaping the academic ethics and social responsibility of students (Alwi et al., 2024). The integration of these values in the Arabic curriculum will produce academic people who are both knowledgeable and moral. Within the framework of Outcome-Based Education (OBE) and SDG-4 (Quality Education), Arabic language learning needs to be directed towards achieving comprehensive competencies that include cognitive, affective, and spiritual dimensions (Amrina et al., 2022). Thus, Arabic language education has great potential to empower Islamic studies while contributing to the development of a peaceful, just, and global humanity-oriented civilization (Ritonga et al., 2025).

The phenomenon of the degradation of academic ethics in educational settings has become a serious

problem, with increasing cases of plagiarism, data manipulation, and weak scientific accountability. This indicates a separation between knowledge and morality. In many institutions, Arabic language learning still focuses on mastering structural aspects, while the dimensions of values, spirituality, and character have not been deeply integrated. As a result, the potential of Arabic as a means of fostering faith and morals has not been optimally utilized (Molyono & Murdani, 2024).

In a social context, the world of education faces the challenge of realizing social sustainability—namely, developing a generation that is faithful, knowledgeable, and committed to the values of justice and humanitarian responsibility. Therefore, an Arabic language learning paradigm is needed that not only transfers linguistic knowledge but also builds moral and spiritual awareness. This approach aligns with the spirit of SDG-4, which emphasizes the importance of quality education that supports peace, justice, and sustainable development (Hasan, 2020).

The Islamic educational paradigm emphasizes that knowledge is never value-neutral. According to Al-Attas, the entire process of seeking knowledge must be oriented toward devotion to God and the welfare of humanity. Faith-based education views knowledge as a means of perfecting the mind and soul, not merely intellectual skills. Therefore, integrating faith values into learning is an effort to unite the spiritual, intellectual, and moral aspects (Al-Attas, 1993).

The theory of character education (Lickona, 1996) and Education for Sustainable Development (UNESCO, 2017) both emphasize the importance of values-based learning to foster social responsibility and global ethics. When contextualized in Arabic language education, these two theories can be integrated through the Outcome-Based Education (OBE) framework, which demands measurable learning outcomes in the domains of knowledge, skills, and attitudes. Thus, the integration of faith values in Arabic language learning is not merely a methodological innovation, but rather an effort to build a holistic educational model that combines linguistic skills with character building and global ethics (Kamsir et al., 2025).

Numerous studies have been conducted on the integration of Islamic values into education, but most remain normative and general in nature. Research specifically linking faith values to Arabic language learning, academic ethics, and social sustainability remains very limited. There are few Arabic curriculum models or learning strategies that can operationalize faith values systematically and measurably in the learning process (Fauzi & Zakiyah, 2021).

Based on these conditions, this research aims to answer three main questions. First, how the concept and urgency of integrating faith values into Arabic language learning can strengthen academic ethics and social sustainability. Second, what faith values are most relevant and strategic to integrate in the context of Arabic language learning to foster moral and responsible character. Third, how can an Arabic language curriculum model or learning strategy be effectively designed to internalize these faith values in the teaching and learning process. Through these three focus questions, the research is expected to provide a theoretical foundation and practical model for the development of holistic, values-oriented Arabic language learning that supports the formation of ethical academics and a commitment to global humanity.

Theoretically, this research enriches the body of knowledge on faith-based Arabic language pedagogy and broadens the discourse on Islamic education toward strengthening academic and social ethics. Practically, the research findings are expected to yield an applicable Arabic language learning model for curriculum development, methods, and character assessment aligned with OBE and SDG-4. Philosophically, this research reaffirms the function of Islamic education as a process of fostering faithful, knowledgeable, and moral individuals who play an active role in realizing global peace and humanity.

Thus, Arabic language education can transform from mere linguistic instruction into a vehicle for civilization formation. Integrating faith values into Arabic language learning not only strengthens academic ethics but also fosters spiritual and social awareness, which lays the foundation for social sustainability and global peace. Within this framework, empowering Islamic studies through

Arabic language education can make a real contribution to the advancement of character-based, sustainable, and humanitarian-oriented Islamic education.

Materials and Methods

This research uses a conceptual research approach grounded in Islamic educational philosophy and value pedagogy, as its primary focus is not on empirical data collection but rather on developing a theoretical model of how faith values can be integrated into Arabic language learning to strengthen academic ethics and social sustainability (Arifin et al., 2024). Through this approach, the research seeks to construct a new framework by synthesizing classical Islamic educational theory, faith-based principles, and modern educational paradigms such as Outcome-Based Education (OBE) and Education for Sustainable Development (ESD) (Mubarok et al., 2024).

The research data sources are literary (textual data) which include primary sources in the form of the Qur'an and Hadith relevant to the values of faith and social responsibility, the works of Islamic education figures such as Al-Attas, Al-Ghazali, and Ibn Khaldun, as well as policy documents and Arabic language curriculum in Islamic educational institutions. Secondary sources include books, journal articles, and research results related to faith-based education, academic ethics, and continuous learning, as well as modern pedagogical theories such as Bloom's Revised Taxonomy and the UNESCO-ESD framework.

Data were collected through an in-depth literature review exploring key concepts such as faith values, academic ethics, Arabic language learning, and social sustainability. This process included identifying key concepts, exploring classical and contemporary literature, grouping faith values with pedagogical implications, and developing a theoretical synthesis to establish integrative principles between faith, language, and sustainability education (Muflihah et al., 2024).

The analysis was carried out with content analysis and thematic analysis conceptual-philosophical. The stages include clarifying key

concepts such as "faith values" and "academic ethics," critically evaluating the weaknesses of existing Arabic language learning approaches, synthesizing theories from various Islamic and modern educational paradigms, and formulating a conceptual model that explains the relationship between faith values, Arabic language learning strategies, and the formation of academic ethics and social responsibility (Arifin et al., 2024).

To take care of conceptual validity, literature triangulation was conducted between classical Islamic sources and contemporary educational theories, ensuring logical consistency between the philosophical basis and the model design, and verification through academic discussions with Islamic education experts and Arabic language learning experts. Through this method, the research is expected to produce a new theoretical framework on the integration of faith values in Arabic language learning, a conceptual model of faith-based learning that supports the formation of academic ethics and social sustainability, as well as a philosophical and practical foundation for the development of Arabic language curriculum in modern Islamic educational institutions (Mubarok et al., 2024).

Results and Discussion

1. Conceptualization of Empowerment of Islamic Studies through Arabic Language Education

The conceptualization of empowering Islamic studies through Arabic language education is an effort to reaffirm the strategic role of this language as an epistemological, spiritual, and cultural foundation for the development of Islamic sciences. In the Islamic intellectual tradition, Arabic serves not only as a means of communication but also as the primary medium for transmitting knowledge, values, and civilization (Alsubaie, 2022). It is a revealed language containing divine meaning structures and serves as the primary entry point for understanding primary Islamic sources such as the Qur'an, hadith, and classical literature (turāth), which form the basis of Islamic scholarship (Djody et al., 2024). Therefore, Arabic language education cannot be viewed merely as technical linguistic instruction, but must be positioned as an

epistemological process involving the dimensions of faith, reason, and good deeds as an integral whole (Haryanti et al., 2025).

In this context, empowering Islamic studies through Arabic language education means strengthening students' language skills while simultaneously raising their scientific and spiritual awareness (Muhammad et al., 2025). Arabic language mastery is not an end in itself, but a bridge to internalizing Islamic values and developing intellectual capacity based on faith (Bashiroh & Ammar, 2024). An Arabic learner is truly on a journey toward *ma'rifah*, knowledge that is not only informative but also transformative, as it leads humans to know God, understand His revelation, and practice it in life (Khairanis et al., 2025). Such empowerment implies liberation (*tahrīr*) from the limitations of secular views on knowledge, as it positions Arabic as an instrument for uniting the spiritual and rational dimensions in the formation of a perfect human being.

From the perspective of the grand theory of Islamic education, particularly within the framework of Islamic educational philosophy proposed by Syed Muhammad Naquib al-Attas and Isma'il Raji al-Faruqi, this conceptualization is rooted in the principle of integration between *al-'ilm*, *al-īmān*, and *al-'amal*. Al-Attas asserts that the ultimate goal of education is *ta'dīb*, namely the formation of civilized humans who possess a balance between knowledge and faith, between reason and heart, between rationality and spirituality. In al-Attas's view, knowledge cannot be separated from faith because both are rooted in the same source of truth, namely revelation (Al-Attas, 1993). Without faith, knowledge loses its moral orientation and becomes merely an instrument of power. In the context of learning Arabic, this principle means that the ability to understand Arabic texts whether the Qur'an, hadith, or classical literature must be accompanied by an ethical and spiritual awareness of their meanings.

Meanwhile, al-Faruqi through the idea Islamization of Knowledge emphasizes the need to restore all branches of knowledge to the unity of monotheism. Empowering Islamic studies through Arabic language education is part of this larger project, as language is the primary tool for instilling

an Islamic worldview (Rahman et al., 2025). Through Arabic, students not only understand Islamic concepts textually but also absorb the Islamic value system and way of thinking that reflect the principles of monotheism, balance, and justice. Thus, Arabic language education serves as a means of reconstructing Islamic epistemology, freeing knowledge from secularization and returning it to a divine orientation.

Empowering Islamic studies through Arabic language education also has profound philosophical implications for the relationship between knowledge and faith. In Islamic epistemology, knowledge is not acquired value-free, but is always linked to moral and spiritual goals. Arabic, as the language of revelation, serves as a medium connecting the cognitive and spiritual dimensions in the process of seeking knowledge. Through an understanding of the linguistic and semantic structure of the Quran, students are trained to develop analytical thinking skills as well as a sense of reverence for the divine majesty manifested in language (Muhammad et al., 2025). In other words, learning Arabic trains the mind to comprehend meaning and the heart to internalize values. This reflects al-Attas's view that true knowledge produces not only rational intelligence but also *adab al-'aql* (reasoning) that guides humans to the true truth.

Furthermore, empowering Islamic studies through Arabic language education has a strong axiological dimension. Language is not only a tool for thinking, but also a means of character formation. Through Arabic, students learn to emulate the manners of scholars, understand the ethics of polite and meaningful language, and internalize values such as honesty, responsibility (*amanah*), and sincerity (Khairanis et al., 2025). Thus, Arabic language education serves as a medium for developing a faithful, knowledgeable, and moral character. It transcends academic boundaries and becomes a space for the formation of morality and social awareness. In this context, the concept of empowerment not only means increasing linguistic competence but also strengthening one's integrity as a civilized individual who utilizes knowledge for the benefit of the community.

The integration of faith, knowledge, and good deeds, which is the foundation of empowering Islamic studies through Arabic language education, truly reflects the holistic vision of Islamic education. The learning process is not only intended to increase knowledge but also to foster spiritual awareness and social responsibility. Through mastery of Arabic, students gain direct access to authentic Islamic sources, understand the universal values contained in revealed texts, and actualize them in real life (Muttaqin, 2024). This is what is meant by true empowerment namely, self-transformation into a person who is both knowledgeable and faithful, who views knowledge not merely as a tool for seeking recognition, but as a means to draw closer to God and spread goodness.

From the perspective of the grand theory of Islamic education, this integration of faith and knowledge not only strengthens the theoretical dimension of education but also revitalizes the spiritual spirit that is the hallmark of Islamic civilization. Al-Attas asserted that the crisis of modernity stems from the loss of *adab* (traditional manners) in knowledge, namely when humans separate knowledge from faith and morality. Therefore, empowering Islamic studies through Arabic language education is a strategic step to restore this *adab* by making Arabic a bridge between reason and revelation, between text and values, between knowledge and practice (Bashiroh & Ammar, 2024). Through this approach, students not only understand Islam textually but also live it contextually in their actions and ethics.

Thus, the conceptualization of empowering Islamic studies through Arabic language education can be understood as an integrative effort that restores the epistemological unity between faith, knowledge, and practice, as emphasized by the grand theory of Islamic education. Arabic is the primary instrument for accessing and understanding revelation, while faith serves as a spiritual force that guides the learning process to be meaningful and worship-oriented. The knowledge gained from understanding this language is then manifested in practices that benefit humanity and the environment. Herein lies the value of true empowerment forming individuals who are aware of their God, understand the truth with their reason,

and uphold divine values through their practices. Arabic language education, within this framework, serves not only as a foundation for Islamic scholarship but also as a driving force for the intellectual and spiritual renewal of the community amidst the increasingly complex challenges of modernity.

2. Integration of Outcome-Based Education (OBE) Approach in Arabic Language Education

The integration of the Outcome-Based Education (OBE) approach in Arabic language education is a strategic step to reformulate learning so that it not only emphasizes mastery of linguistic aspects, but also fosters spiritual, moral, and social awareness in accordance with the goals of Islamic education (Chotimah et al., 2025). OBE is essentially a modern educational paradigm that is oriented towards learning outcomes that can be measured and applied in real-life contexts. This paradigm shifts the focus from merely the teaching process to the outcomes achieved by students, namely their ability to integrate knowledge, skills, and values in facing diverse situations (Harisca et al., 2023). In the context of Arabic language education, OBE can be interpreted as an effort to ensure that each student is not only able to understand and use the language effectively, but also able to internalize the values of faith, manners, and morals contained in the language as a manifestation of the unity between *al-'ilm*, *al-īmān*, and *al-'amal* in Islamic educational philosophy.

Epistemologically, the integration of OBE in Arabic language education aligns with the grand theory of Bloom's Revised Taxonomy and Constructivism Theory (Vygotsky and Bruner), which both emphasize active, reflective, and outcome-oriented learning (Hasnah et al., 2024). Anderson and Krathwohl's (2001) updated Bloom's Taxonomy views the learning process as a multi-stage journey, starting from knowledge (remembering), understanding, implementation (applying), analysis, evaluation, until the creation (Ismail, 2023). In the context of Arabic language learning, these stages not only mean mastering linguistic structures, but also developing the ability to think critically about texts, linking them to Islamic values, and producing new works or

thoughts rooted in Islamic scientific sources. For example, a student studying the rules of grammar and logic is not only asked to memorize or apply them in sentences, but also to analyze the meaning of Quranic verses contextually and create thematic interpretations relevant to contemporary challenges.

On the other hand, the Constructivism theory developed by Lev Vygotsky and Jerome Bruner emphasizes that knowledge is actively constructed by students through social interaction, reflection, and meaningful experiences (Hasnah et al., 2024). Vygotsky introduced the concept of the Zone of Proximal Development (ZPD), which is the range of abilities that students can achieve with the help of others (teachers, peers, or the learning environment). In the context of Arabic language learning, this constructivist approach can be applied by making learning student-centered, where the teacher acts as a guiding facilitator, not as a sole source of knowledge (Maulana et al., 2024). Learners are encouraged to explore the language through collaborative activities such as discussions, analysis of religious texts, scientific debates, and research-based projects relevant to their social and spiritual contexts. Through this approach, Arabic is no longer taught as a rigid grammatical system, but as a living medium for thinking, interacting, and building values.

The integration of OBE in Arabic language education also includes the development of a Learning Outcomes Program (PLO) based on linguistic, spiritual, and social competencies. PLO is a concrete formulation of the desired learning outcomes, encompassing cognitive, affective, and psychomotor dimensions as described in Bloom's Revised Taxonomy (Ismail, 2023). In the context of Islamic education, this dimension is expanded to include aspects of faith and morality as indicators of learning success. Thus, Arabic language learning outcomes are measured not only by the ability to translate texts or construct sentences, but also by the extent to which students demonstrate moral integrity, spiritual awareness, and social responsibility in using the language (Sobri et al., 2024). For example, the ability to understand religious texts is measured along with the ability to interpret their meaning ethically and apply it in real

life, so that learning outcomes reflect the unity between knowledge, attitude, and behavior.

The OBE approach is also in line with the spirit of Islam, which emphasizes the meaningfulness of deeds and measurable results in every human activity. In the Islamic perspective, the value of a deed is determined by the intention, process, and results, all three of which reflect the unity of faith, knowledge, and good deeds (Chotimah et al., 2025). Therefore, the application of OBE in Arabic language education is in line with al-Attas's vision of *ta'dīb*, namely the formation of civilized humans who understand the nature of knowledge and place it in its proper place according to divine values. In this context, the expected learning outcomes are not only linguistic competence, but also speech etiquette namely, the ability to use Arabic with ethics, wisdom, and spiritual awareness. In other words, OBE serves as a methodological framework for realizing the goals of Islamic education that are value-laden, not value-free.

Furthermore, the OBE approach, which emphasizes active, collaborative, and reflective learning, can be integrated with Islamic pedagogical principles derived from the concepts of *ta'lim*, *tarbiyah*, and *ta'dīb*. In the *ta'lim* concept, students acquire knowledge gradually through teacher guidance, according to their potential and intellectual readiness. In *tarbiyah*, the learning process is understood as the development of all human potential, including intellectual, emotional, and spiritual. Meanwhile, *ta'dīb* emphasizes the ethical and ethical dimensions of seeking knowledge. When these principles are combined with OBE, the Arabic language learning process becomes more comprehensive: oriented toward measurable results while remaining grounded in faith and moral values. Teachers no longer only assess linguistic aspects but also observe the transformation of students' attitudes and behaviors as indicators of learning success (Chotimah et al., 2025).

Furthermore, the integration of OBE with constructivism also enables the creation of a dynamic and contextual learning environment. In Arabic language learning, this can be realized through project-based learning (PjBL) and problem-based learning (PBL) approaches that challenge

students to solve real-life problems by utilizing Arabic-language resources (Sobri et al., 2024). Through activities such as creating digital Islamic da'wah content in Arabic, writing scientific articles in student journals, or thematic presentations on Arab-Islamic culture, students learn to apply language skills while internalizing the Islamic values contained in the learning themes. This process encourages the emergence of critical thinking skills, collaborative, and creative, the three main components of 21st Century Skills which in Islamic education are in line with the concepts of *ijtihad* and *tadabbur*.

Philosophically, the integration of OBE in Arabic language education serves to bridge two poles: the orientation of modern learning outcomes that emphasizes measurable competencies with the vision of Islamic education that emphasizes character and faith formation. Both can be combined within a framework integrative pedagogy, where students' academic achievements are not only measured based on cognitive skills, but also spiritual and moral transformation. This confirms that the success of Arabic language education is not merely the achievement of learning outcomes quantitatively, but rather the realization of humans who are able to use knowledge and language as a means of devotion to God and service to fellow human beings (Harisca et al., 2023).

Thus, the integration of the OBE approach in Arabic language education presents a new paradigm that unites modern pedagogical effectiveness with the philosophical principles of Islamic education. Outcome-Based Education provides a measurable methodological framework, while the grand theory of Bloom's Revised Taxonomy and Constructivism provides the psychological and pedagogical foundation for developing active and reflective learning. All three are then enriched by the grand theory of Islamic education that emphasizes the integration of *al-'ilm*, *al-'imān*, and *al-'amal*. The end result is Arabic language learning that not only produces individuals who are linguistically competent, but also civilized, devout, and oriented towards social welfare.

3. Synchronization of OBE and SDG-4 Values in the Global Islamic Education Framework

Synchronizing the values of Outcome-Based Education (OBE) and Sustainable Development Goal 4 (SDG-4) within the framework of global Islamic education is a conceptual endeavor aimed at bringing together two major currents of modern education and values education. SDG-4, as part of the UN's sustainable development agenda, emphasizes the importance of "quality education", education that is high-quality, inclusive, equitable, and capable of developing human potential as a whole (Setiabudi & Ismi, 2025). Such education is not merely oriented towards knowledge transfer, but also character formation, equality, and social contribution to global peace. In the context of Islamic education, the principles of SDG-4 align with the vision of Islamic education, which emphasizes the balanced development of human potential between spiritual, intellectual, moral, and social aspects (Chotimah et al., 2025). Islam views education as a process purification of the soul at the same time *tanmiyyah al-insān* (comprehensive human development) (Efendi, 2025).

Meanwhile, OBE offers a pedagogical framework oriented toward achieving learning outcomes that are tangible, measurable, and relevant to societal needs (Novrizal & Muhammad, 2025). OBE's focus on observable outcomes provides clear direction for educational institutions in designing curricula, learning methods, and evaluations that assess not only cognitive aspects but also affective values and social competencies of students. With this approach, Islamic education can reaffirm that learning success is measured not only by mastery of texts and theories, but also by the extent to which students are able to display behaviors that reflect the values of faith, justice, responsibility, and universal humanity. Herein lies the profound synergy between OBE and SDG-4 namely, the effort to shape knowledgeable, faithful, and empowered individuals who can benefit others (Chairy et al., 2024).

The integration of these two approaches creates the foundation for global Islamic education that is contextual, progressive, and oriented toward social transformation. Islamic education is no longer understood as the exclusive domain of a particular

community, but rather as a value system that contributes to global human civilization (Khoiriyah, 2024). Within this framework, Arabic language learning occupies a strategic position. Arabic functions not merely as a linguistic medium of communication, but also as an epistemological and cultural instrument that connects humans with the universal values contained in Islamic teachings. Through Arabic language learning based on OBE and aligned with SDG-4, students are not only taught to understand the structure of the language but are also invited to interpret the moral, ethical, and humanitarian messages inherent in the treasures of Islamic knowledge. Thus, Arabic serves as a bridge for global cross-cultural and moral communication that connects Islamic spirituality with the universal humanitarian mission (Chairy et al., 2024).

From a grand theory perspective, this synchronization can be explained through two main theories: Humanistic Education Theory (Carl Rogers and Abraham Maslow) and Global Citizenship Education (GCE). Humanistic theory views education as a process of holistic human development, which is learner-centered, oriented toward meaningful experiences, and directed toward self-actualization (GCE) (Setiabudi & Ismi, 2025). From this perspective, every individual is considered to have inner potential that can grow through free, reflective, and spiritually meaningful learning experiences. This theory aligns with Islamic principles that prioritize the development of human nature as the foundation for the birth of faithful and knowledgeable humans. Meanwhile, Global Citizenship Education focuses on developing global citizens who have global awareness, social responsibility, and a commitment to justice, peace, and environmental sustainability. Islamic education, based on monotheism and the principles of *rahmatan lil 'ālamīn*, in reality also aims to produce humans who function as *khalīfah fi al-arḍ* leader and guardian of the earth's balance who is in line with the GCE vision.

By combining these two theories, Islamic education based on OBE and SDG-4 not only produces individuals who are academically competent, but also have a humanistic spirit and a global perspective. The learning process becomes an

arena for self-development and humanitarian awareness, where students understand that personal success must always be linked to social benefits and the sustainability of life on earth. In this context, Arabic language learning oriented towards global values and real achievements becomes an effective means to shape knowledgeable and moral individuals, who are able to dialogue with the world without losing their spiritual roots (Khoiriyah, 2024).

Finally, the synchronization of OBE and SDG-4 values in global Islamic education presents a new paradigm of humanistic-transformative education. This paradigm positions students as active subjects of learning and agents of change, bringing the spirit of Islamic spirituality into the context of global humanity (Setiabudi & Ismi, 2025). Arabic language education serves not only to foster linguistic skills but also as a path to universal awareness that knowledge, faith, and good deeds are the three main pillars of civilizational progress. With this approach, Islamic education not only develops superior individuals but also contributes to the creation of sustainable global peace, justice, and humanity in line with the ideals of SDG-4 and the vision of Humanistic Global Education.

4. Implications of Arabic Language Education for Global Peace and Humanity

Arabic language education plays a fundamental role in fostering a sense of peace and universal humanitarian values in a diverse global society (Maulana et al., 2024). As the language of revelation and Islamic civilization, Arabic is not only a means of communication but also a means of internalizing ethical values rooted in Islamic teachings on justice (*al-'adl*), compassion (*ar-rahmah*), and tolerance (*as-samāḥah*) (El-Sheikh & Elsheikh, 2024). Through values-based Arabic language instruction, students learn not only linguistic structures but also the spiritual and moral messages behind Islamic texts. This awareness fosters global empathy and an understanding that the core teachings of Islam are peace, respect for differences, and cross-cultural humanitarian responsibility (Alzitari, 2022).

In the context of educational theory, this approach aligns with Peace Education Theory (Johan Galtung, John Paul Lederach), which

emphasizes the importance of education as a means of building critical awareness, empathy, and reconciliation skills. Peace education not only means the absence of conflict, but also the realization of social justice, harmony, and respect for human dignity. This principle is integrated with the Islamic Ethics of Peace, which is based on the value of *rahmatanlil-‘alamīn*, that true peace must be built through compassion, justice, and cooperation across differences (Dhiauddin, 2025). Arabic language education, within this framework, becomes a medium for value transformation, shaping students into faithful individuals with social awareness and a commitment to humanity.

Through studying Islamic texts on justice and compassion, students are trained to interpret religious teachings contextually and reflectively, understanding their relevance to global issues such as inequality, poverty, and humanitarian conflict (Gunawan et al., 2024). Thus, the process of learning Arabic not only fosters academic skills but also hones moral sensitivity and the ability to engage in dialogue with diverse cultures. Arabic learners have the potential to become peace agents—agents of peace with a perspective of *rahmatanlil-‘alamīn*, capable of spreading the spirit of moderation, tolerance, and social solidarity.

Furthermore, Arabic language education plays a significant role in preventing radicalism. Misunderstandings of Islamic texts often arise from a lack of understanding of the linguistic and historical context of Arabic. Through reflective learning based on authentic meaning, students are equipped with the ability to interpret texts critically and ethically, thus avoiding extreme interpretations (Gunawan et al., 2024). Thus, Arabic language education serves as an intellectual and moral bulwark in building a peaceful mindset.

The integration of Peace Education Theory and Islamic Ethics of Peace orients Arabic language education toward social harmony and cross-cultural peace. The principle of "peace by peaceful means" finds its relevance in the Islamic spirit of *islāh* (reconciliation) and *ta‘āwun ‘alā al-birra-wal-taqwā* (cooperation in goodness) (Dhiauddin, 2025). Through this paradigm, Arabic language learning not only prepares students for academic competence but also shapes a faithful,

knowledgeable personality that contributes to global humanity.

Thus, the implications of Arabic language education extend beyond the classroom. It serves as a strategic tool for building world peace, strengthening dialogue between civilizations, and fostering a generation of Muslims who are open, inclusive, and oriented toward universal humanitarian values. Arabic language education, grounded in the ethics of peace and compassion, is truly the embodiment of Islam's vision as *rahmatanlil-‘alamīn*—education that guides humanity to live side by side in a just, peaceful, and civilized manner within the global order.

Conclusions

The integration of faith values into Arabic language learning is fundamentally urgent in strengthening academic ethics and social sustainability. Learning Arabic based on faith values not only emphasizes linguistic abilities but also fosters students' spiritual, moral, and social awareness. This concept strengthens academic ethics by cultivating honesty, discipline, and scientific responsibility, while simultaneously encouraging the formation of a civilized academic community that cares about the common good. Relevant and strategic faith values to be integrated include honesty (*ṣidq*), trustworthiness (*amanah*), justice (*‘adl*), sincerity (*ikhlas*), compassion (*rahmah*), and social responsibility (*mas‘ūliyyah*), all of which serve as the foundation for developing noble and humanitarian-oriented characters. To effectively internalize these values, the Arabic language curriculum and learning strategies need to be designed based on an Outcome-Based Education (OBE) approach integrated with constructivist and spiritual principles. Learning is directed toward concrete outcomes that reflect a balance between linguistic, spiritual, and social competencies, through reflective, collaborative, and contextual activities such as Islamic text analysis and thematic projects. Thus, Arabic language education becomes a vehicle for developing faithful, knowledgeable, and moral individuals capable of applying divine values in

both academic and social life in a sustainable manner.

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