

Journal of Research and Multidisciplinary

ISSN: 2622-9536 Print

ISSN: 2622-9544 Online

<http://journal.alhikam.net/index.php/jrm>

Volume 9, Issue 2, September 2026, Pages 1230-1249



Humanistic-Religious Arabic Learning and the Formation of Muslim Youth Identity: Implications for Islamic Family Law and Religious Education in Contemporary Indonesia

¹Muhammad Ahmad Jailani, ²Amrah Kasim, ³Munawwir Kamaluddin,
⁴Andi Abdul Hamzah, ⁵Hamka Ilyas

¹Universitas Islam Negeri Alauddin Makassar, Indonesia

²Universitas Islam Negeri Alauddin Makassar, Indonesia

³Universitas Islam Negeri Alauddin Makassar, Indonesia

⁴Universitas Islam Negeri Alauddin Makassar, Indonesia

⁵Universitas Islam Negeri Alauddin Makassar, Indonesia

Email: jailanihmad84@gmail.com

Abstract

This study addresses the problem of Arabic learning motivation among Madrasah Aliyah students, which is often understood merely as an academic or linguistic issue, while in fact it involves broader religious, psychological, emotional, social, pedagogical, and cultural dimensions. The research questions focus on how religious values, pedagogical interaction, emotional experience, psychological needs, peer relationships, family influence, and local cultural values shape students' motivation in learning Arabic and contribute to the formation of Muslim youth identity. This study also examines the implications of Arabic learning motivation for Islamic family education, Islamic family law, and the continuity of religious values in contemporary Indonesian society. Methodologically, this research employs a qualitative design with a phenomenological approach to understand the subjective experiences of Madrasah Aliyah students in Kabupaten Bantaeng, Indonesia. Data were collected through in-depth interviews exploring students' motivations, emotional responses, perceptions of Arabic learning, relationships with teachers and peers, family support, and cultural values related to learning. The data were analyzed thematically by identifying recurring patterns, meanings, and social contexts emerging from the participants' narratives. The findings reveal that Arabic learning motivation is a multidimensional phenomenon shaped by spiritual awareness, emotional security, supportive pedagogical relationships, peer encouragement, family religious values, and local cultural identity. The study further finds that humanistic-religious Arabic learning contributes significantly to the formation of Muslim youth identity by fostering spiritual consciousness, social belonging, moral responsibility, and religious continuity. These findings highlight the importance of integrating humanistic and religious values into Arabic education as a strategic effort to strengthen Muslim adolescent identity and sustain Islamic family values within society.

Keywords: Learning Motivation, Arabic Language, Humanistic-Religious Learning, Muslim Youth Identity; Islamic Family Law

Introduction

The transformation of Islamic education in contemporary Indonesia has generated increasing scholarly attention, particularly regarding the relationship between religious learning, identity formation, and Muslim family values. Within this context, Arabic language learning in madrasah education occupies a strategic position because Arabic is not merely treated as a foreign language, but also as the language of the Qur'an, hadith, worship, and Islamic intellectual tradition. For many Muslim students, learning Arabic represents an important medium for constructing religious identity and strengthening emotional attachment to Islamic teachings (Agustini, 2023; Huda, 2025; Widodo, 2020). Consequently, Arabic learning in madrasah cannot be separated from broader discussions concerning Islamic family education, religious socialization, and the transmission of Islamic values across generations.

Recent studies on Arabic language learning have predominantly focused on linguistic competence, curriculum development, pedagogical effectiveness, and classroom motivation (Lazuardi & Syaheed, 2024). However, limited attention has been devoted to examining Arabic learning as a socio-religious and cultural experience that contributes to the formation of Muslim youth identity within the framework of Islamic family education (Rachman, 2025). In many Indonesian Muslim communities, especially in madrasah environments, students' motivation to learn Arabic is closely connected to religious consciousness, family expectations, moral values, and cultural identity (Efendy & Al Ihram, 2025; Shofiah, 2025). This indicates that Arabic learning functions not only as an academic activity but also as a process of internalizing Islamic norms and values that later influence attitudes toward family, society, and religious life.

The issue becomes increasingly important amid the challenges of globalization, digital culture, and changing patterns of Muslim family relations in contemporary society. Many Muslim families experience difficulties in maintaining religious values among younger generations due to the growing influence of secular culture, social media, and transnational lifestyles. In such circumstances, Islamic educational institutions, including madrasah, play a crucial role in reinforcing Islamic identity through religiously meaningful learning experiences. Arabic learning thus becomes one of the important instruments for cultivating spiritual awareness, moral discipline, and attachment to Islamic teachings among Muslim youth (Suprayitno et al., 2025).

In the context of Islamic family law, the formation of religious identity among adolescents has significant implications. Islamic family law is not merely concerned with legal regulations related to marriage, inheritance, or kinship, but also encompasses the preservation of moral values, religious.

The family serves as the first institution responsible for transmitting Islamic values, while madrasah functions as a complementary institution that strengthens religious understanding and ethical behavior (Mohamed et al., 2025). Therefore, understanding how Arabic learning contributes to identity formation may provide important insights into the broader discourse of Islamic family education and the sociological foundations of Islamic family law in Indonesia.

Previous research has shown that students' learning motivation is shaped by various factors,

including psychological needs, emotional experiences, pedagogical interaction, peer relationships, and socio-cultural background (Shaalan et al., 2023). Nevertheless, many existing studies still approach motivation from a psychological or educational perspective without adequately exploring its religious-humanistic dimensions. Furthermore, studies rarely examine how local cultural values influence students' learning experiences and religious identity formation. In South Sulawesi, for instance, the local value of *siri'*—which refers to dignity, honor, shame, and social self-respect—plays an important role in shaping students' attitudes toward education and achievement. This cultural value often encourages students to maintain academic performance and protect family reputation, thereby influencing their motivation and emotional engagement in learning Arabic.

This study argues that Arabic learning motivation among Madrasah Aliyah students should be understood as a multidimensional phenomenon involving religious, psychological, emotional, social, pedagogical, and cultural aspects simultaneously. The study further proposes that humanistic-religious Arabic learning contributes significantly to the formation of Muslim youth identity by fostering spiritual consciousness, emotional security, social belonging, and moral responsibility. Such findings are relevant for contemporary discussions on Islamic family law because identity formation among Muslim adolescents directly affects the sustainability of Islamic family values and religious continuity within society.

This research aims to analyze the dynamics of Arabic learning motivation and its contribution to the formation of Muslim youth identity among Madrasah Aliyah students in Kabupaten Bantaeng, Indonesia. Specifically, the study examines how religious values, pedagogical interaction, emotional experience, psychological needs, peer relationships, and local cultural values shape students' learning experiences and influence their understanding of Islamic identity. The study also explores the implications of these findings for Islamic family law and religious education in contemporary Indonesia.

Methodologically, this study employs a qualitative research design using a phenomenological approach to understand students' subjective experiences in learning Arabic. Data were collected through in-depth interviews with Madrasah Aliyah students in Kabupaten Bantaeng. The interviews explored students' motivations, emotional experiences, perceptions of Arabic learning, relationships with teachers and peers, family influence, and cultural values related to learning. The collected data were analyzed thematically by identifying recurring patterns, meanings, and social contexts emerging from participants' narratives. Through this approach, the study seeks to provide a comprehensive understanding of Arabic learning as a humanistic-religious experience that contributes to Muslim youth identity formation within the broader framework of Islamic family education and Islamic family law.

Humanistic-Religious Motivation in Arabic Learning and The Formation of Muslim Youth Identity

The findings of this study indicate that Arabic learning motivation among Madrasah Aliyah students in Kabupaten Bantaeng is multidimensional and strongly influenced by religious, emotional, social, and cultural factors. Based on in-depth interviews, students generally perceived Arabic not merely as an academic subject but as a sacred language closely associated with Islam, worship practices, and Muslim identity. Arabic was understood as

the language of the Qur'an, hadith, prayer, and Islamic scholarship. Consequently, learning Arabic was interpreted as part of students' spiritual responsibility and religious devotion as Muslims. This finding suggests that students' motivation cannot be explained solely through academic or cognitive perspectives because their engagement with Arabic learning is deeply intertwined with religious consciousness and identity formation.

The study also found that students' motivation developed through humanistic and emotional learning experiences. Students expressed feelings of pride, spiritual satisfaction, and self-confidence when they succeeded in understanding Arabic texts, reading Qur'anic passages, or participating in Arabic communication practices. Such experiences strengthened their perception that Arabic competence symbolized religiosity, moral discipline, and intellectual seriousness within Muslim society. At the same time, motivation tended to decrease when learning environments were dominated by rigid memorization, fear of mistakes, or unsupportive classroom interaction (Yahya et al., 2021). Therefore, Arabic learning motivation emerged not merely from instructional content but also from the quality of emotional and pedagogical relationships within the classroom.

Another important finding concerns the role of family socialization in reinforcing students' religious orientation toward Arabic learning. Parents frequently encouraged students to study Arabic because it was considered essential for understanding Islamic teachings and preserving religious commitment within the family environment. In this context, Arabic learning functioned as part of the intergenerational transmission of Islamic values.

within Muslim families (Putra et al., 2023). Family expectations regarding religious education, moral behavior, and academic achievement significantly shaped students' motivation and learning orientation. Furthermore, local cultural values such as *siri*—which emphasizes dignity, shame, honor, and family reputation—also influenced students' educational responsibility and emotional engagement in learning Arabic.

The interview data from Arabic language teachers further demonstrate how religious meaning, emotional support, and pedagogical interaction contribute to students' learning motivation and identity formation. Teachers generally emphasized that students became more motivated when Arabic learning was connected to Islamic practices and delivered through communicative and humanistic approaches.

Informant	Interview Excerpt	Main Theme	Interpretation
Teacher 1	<i>“Most students are more enthusiastic when the material is linked to the Qur’an, the hadith, or the language commonly used in daily worship. They feel that Arabic is not merely a school subject, but an integral part of their faith.”</i>	Religious Motivation	Arabic learning is perceived as a spiritual activity closely connected to Islamic worship and religious identity.
Teacher 2	<i>“Pupils often feel a sense of pride when they are able to read Arabic texts or understand the meaning of verses. They</i>	Islamic Identity Formation	Arabic competence functions as a symbol of religiosity, piety, and intellectual
	<i>regard proficiency in Arabic as a sign of being a religious pupil with a good knowledge of religion.”</i>		legitimacy within Muslim society.
Teacher 3	<i>“If teachers are too strict or focus solely on rote learning, pupils quickly become bored and develop a fear of learning. However, if lessons are made interactive and show respect for the pupils, they become more active and confident.”</i>	Humanistic Pedagogy	Supportive and communicative teaching methods strengthen students’ emotional security and learning motivation.

The interview findings from teachers indicate that Arabic learning in madrasah environments is not merely oriented toward linguistic mastery but also toward emotional development, spiritual awareness, and moral formation. Teachers recognized that students’ motivation increased significantly when learning activities created psychological comfort,

participation, and meaningful connections to Islamic life. This demonstrates the importance of humanistic pedagogy in strengthening students' attachment to Arabic learning and Islamic identity simultaneously.

Similarly, interviews with students revealed that Arabic learning was strongly connected to religious awareness, family expectations, emotional experience, and social identity. Students frequently described Arabic learning as part of their effort to become better Muslims and fulfill family expectations related to religious education.

Informant	Interview Excerpt	Main Theme	Interpretation
Student 1	<i>"I am learning Arabic because I want to</i>	Religious Awareness and	Family socialization
	<i>understand the Qur'an and the hadith directly. My parents always say that Arabic is important for gaining a deeper understanding of religion."</i>	Family Education	strengthens students' religious motivation in learning Arabic.
Student 2	<i>"If I could read or speak Arabic, I would feel more confident as a Muslim."</i>	Muslim Identity and Self-Confidence	Arabic learning contributes to the construction of religious identity and personal confidence.
Student 3	<i>"I'd be embarrassed if I couldn't speak Arabic or got a bad mark, because my family expects me to study my religion properly."</i>	Siri', Family Expectation, and Moral Responsibility	Local cultural values and family expectations influence students' motivation and academic responsibility.

The interview findings above confirm that Arabic learning motivation among Madrasah Aliyah students in Kabupaten Bantaeng is deeply embedded within religious consciousness, family education, emotional experience, and socio-cultural values. Arabic learning functions not only as a linguistic activity but also as an important medium for constructing Muslim identity, moral responsibility, and religious legitimacy among younger generations. Within the broader framework of Islamic family education and Islamic family law, these findings suggest that Arabic learning contributes significantly to the reproduction of Islamic

values, the strengthening of religious character, and the continuity of Muslim family identity in contemporary Indonesian society.

Psychological Needs and the Construction of Religious Identity

The study found that students’ motivation in learning Arabic was strongly influenced by the fulfillment of basic psychological needs, particularly autonomy, competence, and relatedness. Data gathered through in-depth interviews with Arabic teachers and students revealed that motivation increased when the classroom atmosphere was participatory, emotionally supportive, and communicative. Teachers emphasized that students became more active and confident when they were given opportunities to ask questions, express opinions, and participate in collaborative learning activities. One Arabic teacher explained that students tended to enjoy learning when the classroom environment was not dominated by rigid memorization but instead encouraged interaction and personal involvement.

Table 1. Interview Findings on Autonomy and Participatory Learning

Informant	Interview Excerpt	Emerging Theme
Arabic Teacher 1	<i>“Students become more enthusiastic when they are allowed to ask questions freely and participate in discussions rather than only listening to lectures.”</i>	Participatory learning strengthens autonomy
Arabic Teacher 2	<i>“Interactive learning methods make students feel valued and respected in the classroom.”</i>	Recognition enhances motivation
Arabic Teacher 3	<i>“When students feel psychologically safe, they are more confident in practicing Arabic.”</i>	Psychological safety supports engagement
Student 1	<i>“I feel motivated when the teacher allows us to express opinions and practice speaking Arabic together.”</i>	Student participation increases confidence
Student 2	<i>“I become more active when the teacher is friendly and does not make us afraid of making mistakes.”</i>	Emotional comfort encourages learning
Student 3	<i>“Learning Arabic is enjoyable when we learn through games and group discussions.”</i>	Contextual learning builds enthusiasm

These findings indicate that the need for autonomy plays a significant role in strengthening learning motivation and religious identity formation. Students who felt respected and actively involved in the learning process demonstrated greater confidence in engaging with

Arabic texts and Islamic learning materials. The fulfillment of autonomy needs enabled students to perceive themselves not merely as passive recipients of knowledge but as active participants in the process of understanding Islamic teachings. This experience contributed positively to the development of self-worth and religious confidence among Muslim adolescents.

The need for competence also emerged as an important factor influencing students' religious and academic identity. Interview data revealed that students who experienced academic success, received appreciation from teachers, or managed to understand Arabic materials tended to develop stronger self-confidence and a more positive perception of their religious capacities. Teachers likewise acknowledged that positive reinforcement and achievable learning targets significantly affected students' emotional stability and academic persistence.

Table 2. Interview Findings on Competence and Academic Confidence

Informant	Interview Excerpt	Emerging Theme
Arabic Teacher 1	<i>"Students become more confident when they successfully understand Arabic texts or answer questions correctly."</i>	Achievement strengthens competence
Arabic Teacher 2	<i>"Giving appreciation, even for small progress, motivates students to continue learning."</i>	Positive feedback increases motivation
Arabic Teacher 3	<i>"Students who repeatedly fail often lose confidence and become passive."</i>	Failure weakens motivation
Student 1	<i>"I feel proud when I can read Arabic correctly in front of the class."</i>	Success builds selfesteem
Student 2	<i>"Getting good grades in Arabic makes me feel closer to Islamic knowledge."</i>	Academic success strengthens religious identity
Student 3	<i>"Sometimes I feel embarrassed when I cannot answer questions because my friends may laugh."</i>	Fear of failure affects confidence

The findings demonstrate that competence is closely associated with both academic achievement and religious self-perception. Students who felt academically capable tended to view themselves as more competent Muslims who were better prepared to understand the Qur'an, hadith, and Islamic teachings independently. Conversely, repeated experiences of failure or humiliation weakened students' emotional security and reduced their motivation to participate in learning activities. These experiences reveal that religious identity formation among Muslim adolescents is deeply intertwined with emotional and pedagogical experiences within educational institutions. The study further revealed that the

need for relatedness was equally significant in sustaining students’ motivation and emotional attachment to Arabic learning. Positive emotional relationships with teachers and peers created a sense of belonging that strengthened students’ willingness to participate actively in classroom interaction. Students frequently described supportive teachers as patient, caring, respectful, and approachable. Such qualities generated emotional comfort and reduced anxiety during the learning process.

Table 3. Interview Findings on Relatedness and Emotional Attachment

Informant	Interview Excerpt	Emerging Theme
Arabic Teacher 1	<i>“A good emotional relationship between teacher and students is essential because students learn better when they feel appreciated.”</i>	Emotional closeness enhances learning
Arabic Teacher 2	<i>“Students who are afraid of being scolded usually become silent and avoid participation.”</i>	Authoritarian approaches reduce engagement
Arabic Teacher 3	<i>“Peer support is important because students feel more confident practicing Arabic with friends.”</i>	Social support strengthens motivation
Student 1	<i>“I like Arabic lessons because my teacher is patient and never humiliates students.”</i>	Caring teachers create comfort
Student 2	<i>“My friends help me practice Arabic, so I feel less afraid of making mistakes.”</i>	Peer solidarity increases confidence
Student 3	<i>“When teachers become angry easily, students become nervous and do not want to speak.”</i>	Fear weakens participation

These findings confirm that relational and emotional dimensions are central to the success of Arabic learning and the formation of Islamic identity among Muslim youth. Religious identity is not constructed solely through doctrinal instruction or curriculum content, but also through meaningful interpersonal relationships that cultivate emotional security, belonging, and moral appreciation. Humanistic pedagogy therefore becomes essential in preventing alienation from religious education and strengthening students’ emotional attachment to Islamic learning.

From the perspective of Islamic family education, these findings suggest that emotional warmth, compassion, and ethical communication are indispensable components of successful religious transmission (Nurhuda, 2023). The family and educational institutions

function collaboratively in shaping Muslim youth identity through emotionally meaningful interactions. Islamic educational values are more effectively internalized when children experience respect, empathy, and psychological safety within both classroom and family environments ("Implementation of Islamic Education Values in Building Students' Religious Character through an Affective Approach Based on the Qur'an," n.d.). Thus, the effectiveness of Arabic learning in shaping Islamic identity depends not only on pedagogical content but also on the quality of emotional and relational experiences surrounding the learning process.

In the broader context of contemporary Islamic family law in Indonesia, these findings indicate that the preservation of Islamic values among younger generations cannot rely solely on formal legal norms or doctrinal instruction. Rather, the reproduction of Islamic family values requires educational models that are humanistic, relational, emotionally supportive, and culturally contextual (Kajian et al., 2023). Arabic learning therefore functions not merely as linguistic instruction but also as an important instrument for constructing religious character, strengthening moral responsibility, and reproducing Islamic identity within Muslim family life in contemporary Indonesian society.

Local Culture, *Siri'*, and the Moral Formation of Muslim Youth Another important finding concerns the influence of local cultural values, particularly *siri'*, on students' motivation and identity formation. Based on interviews with Arabic teachers and students in Madrasah Aliyah in Kabupaten Bantaeng, the study found that learning motivation was strongly connected to moral values related to family dignity, self-respect, shame, and social honor. In Bugis-Makassarese culture, *siri'* functions not merely as a cultural principle but also as a moral system that shapes educational behavior, emotional discipline, and social responsibility among adolescents. Both teachers and students acknowledged that educational achievement was often interpreted as a reflection of family honor and religious morality (Ardiyansyah et al., 2025; Zubaidah et al., 2021).

The following table summarizes selected interview findings regarding the relationship between *siri'*, Arabic learning motivation, and the formation of Muslim youth identity.

Participant	Interview Excerpt	Main Theme
Arabic Teacher 1	"Many students study Arabic seriously because they do not want to embarrass their <i>Siri'</i> and family parents. In our culture, academic failure is honor often associated with losing <i>siri'</i> or family dignity."	
Arabic Teacher 2	"Students who are motivated religiously usually feel proud when they can read Arabic texts correctly. They feel respected both in school and in their family."	Religious pride
Arabic Teacher 3	"Parents often remind students that learning Arabic is part of becoming a good Muslim child. So motivation comes not only from school but also from family expectations."	Family religious child

- Student 1 *"I feel ashamed if I cannot read Arabic properly because my parents always encourage me to learn religion seriously."*
Shame and moral responsibility
- Student 2 *"When I get good grades in Arabic, my family becomes proud. It motivates me to study harder."*
Achievement and family pride
- Student 3 *"Sometimes I am afraid of making mistakes in Emotional class, but my teacher encourages us kindly, so support and I become more confident."*
confidence

The interview data demonstrate that students frequently associated academic achievement with family dignity, self-respect, and social recognition. The value of *siri'* encouraged students to avoid failure, maintain discipline, and preserve their family reputation through educational success. Several participants explained that feelings of shame were not merely individual emotions but reflected collective moral expectations rooted in family and community values. In many cases, students feared academic failure not only because of personal disappointment but also because failure could symbolically affect the honor of their parents and family.

This cultural dimension illustrates that Arabic learning motivation is socially constructed through collective moral expectations embedded within local Muslim communities. The integration of Islamic educational values and local cultural ethics creates a unique motivational structure in which religious devotion and social honor reinforce one another (Erwin et al., 2025). Arabic learning is therefore perceived not only as an academic obligation but also as a moral performance connected to religious identity and communal respectability. Students who demonstrated competence in Arabic were often regarded as more disciplined, religiously committed, and morally responsible.

The findings also reveal that Arabic learning contributes to the construction of socially embedded Muslim identities among adolescents. Students did not develop religious identity individually or independently; rather, identity formation emerged through continuous interaction between family expectations, teacher guidance, peer relationships, local cultural norms, and religious learning experiences. The interviews showed that students internalized Islamic values more effectively when teachers employed supportive, respectful, and communicative pedagogical approaches. Emotional encouragement from teachers reduced fear and anxiety while strengthening students' confidence in participating in Arabic learning activities.

Furthermore, the relationship between Islamic values and local culture demonstrates the contextual nature of Islamic education in Indonesia. The cultural principle of *siri'* operates as a socio-moral mechanism that reinforces discipline, responsibility, and educational commitment among Muslim youth. Unlike purely individualistic motivational models, this finding emphasizes that students' learning behavior is inseparable from communal ethics and collective identity formation. Therefore, motivation in Arabic learning should be understood within broader socio-cultural and religious contexts rather than through universal psychological frameworks alone (Hajar, 2025).

Within the broader discourse of Islamic family law, the role of local culture remains highly significant because Muslim family practices in Indonesia often involve negotiation between Islamic teachings and indigenous traditions (Rasyid et al., 2024). The findings suggest that local ethical systems such as *siri'* may function as complementary moral frameworks that strengthen educational discipline and religious responsibility within Muslim families. Parents use cultural values alongside Islamic teachings to encourage children's moral development, academic commitment, and religious obedience.

This study therefore argues that Arabic learning serves not only as linguistic instruction but also as an instrument for reproducing Islamic family values and moral authority in contemporary Indonesian Muslim society. Through Arabic learning, students develop emotional attachment to religion, internalize family expectations, and cultivate socially recognized forms of Muslim identity. Consequently, Islamic family education should not marginalize local cultural wisdom but instead integrate it constructively into pedagogical and religious educational strategies. Such integration may strengthen the relevance of Islamic education in responding to contemporary challenges affecting Muslim youth identity and family life in Indonesia.

Arabic Learning as an Instrument of Character Formation and Religious Authority The findings of this study indicate that Arabic learning contributes significantly to the formation of moral character, Islamic identity, and religious authority among Muslim youth in Madrasah Aliyah. Data obtained through in-depth interviews with Arabic teachers and students demonstrate that Arabic learning is not perceived merely as linguistic instruction, but rather as a religious and moral educational process closely connected to Islamic values, worship practices, and family expectations. Students who showed stronger engagement in Arabic learning generally displayed greater confidence in participating in religious activities such as reading Islamic texts, delivering speeches, leading prayers, and engaging in discussions concerning Islamic teachings. In this sense, Arabic competence functions not only as academic capital but also as symbolic religious capital that strengthens students' legitimacy within family and community environments.

The interview findings further reveal that Arabic learning serves as an important medium for internalizing Islamic character values among students. Teachers consistently emphasized that Arabic instruction was inseparable from moral formation because Arabic is directly associated with the Qur'an, hadith, and Islamic ethics. One teacher explained that students who seriously engage with Arabic learning tend to demonstrate improved discipline, politeness, and religious awareness in daily life. Another teacher highlighted that Arabic learning encourages students to develop greater respect toward religious knowledge and scholars, thereby shaping their attitudes toward Islamic authority and moral responsibility.

Table 1. Interview Findings from Arabic Teachers

Informant	Interview Excerpt	Main Theme
	<i>"Students who actively learn Arabic usually</i>	
	<i>Arabic learning</i>	
	<i>Arabic become more confident in reading Islamic and religious</i>	
Teacher 1	<i>texts and participating in religious activities at school and in the mosque."</i>	confidence
	<i>"Arabic is not only about grammar or</i>	
	<i>vocabulary. It teaches students discipline,</i>	
	<i>Arabic Moral character</i>	
	<i>adab, and closeness to Islamic teachings</i>	
Teacher 2	<i>formation</i>	
	<i>because they directly interact with the language of the Qur'an."</i>	
	<i>"When students understand Arabic, they begin</i>	Religious
	<i>Arabic to feel intellectually closer to Islam. They</i>	authority and
Teacher 3	<i>become more active in religious discussions intellectual and are respected by their peers."</i>	
	<i>legitimacy</i>	

The teachers' narratives demonstrate that Arabic learning contributes to the formation of religious authority among adolescents. Students who possess Arabic competence are often perceived as having stronger religious understanding and intellectual seriousness. Consequently, Arabic proficiency becomes an important marker of Islamic identity and moral credibility within both school and family environments. These findings suggest that Arabic learning functions as a mechanism for reproducing religious authority among younger Muslim generations in contemporary Indonesia (Yasmadi et al., 2024).

The students' interviews also confirm that Arabic learning shapes their understanding of themselves as Muslims. Most students associated Arabic mastery with religious pride, spiritual closeness to Islam, and social respectability. Students explained that understanding Arabic enabled them to feel more connected to Islamic texts and more confident when participating in religious practices. Some students also expressed that Arabic learning increased their self-esteem because family members and peers viewed Arabic competence as a sign of religious knowledge and educational achievement.

Table 2. Interview Findings from Students

Informant	Interview Excerpt	Main Theme
	<i>"I feel proud when I can understand Arabic</i>	
	<i>Spiritual identity</i>	
Student 1	<i>expressions in the Qur'an or hadith because formation</i>	
	<i>it makes me feel closer to Islam."</i>	
	<i>"My parents are happy when I study Arabic</i>	
	<i>Family expectations</i>	
Student 2	<i>seriously because they believe Arabic helps and Islamic values</i>	
	<i>me become a better Muslim."</i>	
	<i>"When I can speak or read Arabic in front of Social legitimacy</i>	
Student 3	<i>friends, I feel more confident and respected."</i>	and self-confidence

The findings above indicate that Arabic learning contributes to the construction of Muslim youth identity through interconnected spiritual, emotional, and social processes. Arabic competence becomes a source of symbolic recognition that strengthens students' confidence and social legitimacy. This phenomenon reflects Pierre Bourdieu's concept of symbolic capital, in which educational competence produces social recognition and authority within particular cultural fields (Indah et al., 2024). In the context of Islamic education, Arabic mastery functions as religious symbolic capital because it is associated with piety, intellectual competence, and closeness to Islamic sources.

These findings also have important implications for contemporary Islamic family law and Islamic family education. Within Muslim families, religious authority is increasingly negotiated through educational competence and interpretive capacity rather than merely through hierarchical age structures (Sari et al., 2025). Arabic learning equips younger generations with direct access to Islamic texts, allowing them to engage more actively in discussions concerning morality, worship, family obligations, and religious norms. Consequently, Arabic education contributes to the democratization of religious knowledge within Muslim society because interpretive authority becomes more accessible to educated Muslim youth.

Moreover, the study found that communicative and contextual Arabic learning methods were more effective in strengthening students' religious engagement than traditional rote memorization approaches. Both teachers and students emphasized that interactive learning environments increased motivation and emotional involvement in religious learning. Students became more enthusiastic when teachers connected Arabic materials with real-life religious experiences, Islamic stories, or collaborative classroom activities. Such pedagogical approaches created emotional comfort and strengthened students' attachment to Islamic learning processes.

These findings reinforce the argument that Arabic learning should be understood as a holistic educational process involving emotional, spiritual, pedagogical, cultural, and moral dimensions simultaneously. In the context of Islamic family education, Arabic learning functions not merely as linguistic instruction but as an important instrument for transmitting Islamic values, strengthening Muslim identity, cultivating moral character, and reproducing religious authority among younger generations (Alwi et al., 2024). The study therefore demonstrates that effective Arabic education in contemporary Indonesia requires pedagogical approaches that are humanistic, communicative, culturally contextual, psychologically supportive, and religiously meaningful.

Conclusion

This study concludes that Arabic learning among Madrasah Aliyah students in Kabupaten Bantaeng functions not merely as a linguistic or academic activity, but as a multidimensional religious, emotional, social, and cultural process that significantly contributes to the formation of Muslim youth identity. Students' motivation to learn Arabic is strongly shaped by religious consciousness, psychological needs, pedagogical interaction, emotional experience, peer relationships, family expectations, and local cultural values such as *siri'*. Within this context, Arabic is perceived not only as a school subject but also as the language of the Qur'an, hadith, worship, and Islamic identity,

thereby giving Arabic learning a profound spiritual and symbolic meaning for students.

The study further demonstrates that humanistic-religious Arabic learning contributes to the formation of moral character and religious authority among Muslim adolescents. Students who actively engage in Arabic learning tend to develop stronger self-confidence, religious participation, and intellectual legitimacy within both family and community environments. Arabic competence functions as symbolic religious capital that enhances students' ability to access Islamic texts, participate in religious discourse, and internalize Islamic moral values. Consequently, Arabic learning becomes an important medium for the transmission and reproduction of Islamic family values in contemporary Indonesian Muslim society.

The findings also reveal that supportive pedagogical relationships play a central role in sustaining students' motivation and religious engagement. Teachers who adopt communicative, contextual, collaborative, and emotionally supportive learning approaches are more successful in fostering meaningful learning experiences than those relying solely on memorization-oriented methods. This indicates that effective Arabic learning requires pedagogical practices that prioritize emotional security, student participation, and humanistic interaction alongside religious instruction.

Furthermore, this study confirms that Islamic family education and local cultural values remain highly influential in shaping students' learning orientation and identity formation. The integration between Islamic educational values and local cultural ethics such as *siri'* creates a socioreligious motivational structure that encourages students to maintain dignity, discipline, academic achievement, and moral responsibility. Thus, Arabic learning should be understood within the broader framework of Islamic family education, socio-cultural context, and the negotiation of religious identity in contemporary Muslim communities.

The findings of this study provide several important implications for Islamic education, Islamic family law, and contemporary Muslim family practices in Indonesia. First, Arabic learning should no longer be positioned merely as linguistic competence acquisition but should be developed as a holistic educational process that integrates spiritual, emotional, psychological, social, and moral dimensions. Educational institutions, particularly madrasah, need to strengthen humanistic and student-centered Arabic learning models that support students' psychological well-being and religious identity formation simultaneously.

Second, the study highlights the strategic role of families in reinforcing students' religious motivation and Arabic learning engagement. Muslim families should be encouraged to create supportive religious learning environments at home through emotional encouragement, moral guidance, and positive communication. In the perspective of Islamic family law, this reflects the educational responsibility of parents in nurturing children's religious understanding, ethical character, and spiritual awareness. Arabic learning therefore becomes part of the broader process of Islamic value transmission within family institutions.

Third, the findings imply that Arabic teachers should adopt communicative and contextual pedagogical approaches capable of creating emotionally safe and participatory classroom environments. Teacher professionalism in Islamic education should not only emphasize mastery of subject matter but also interpersonal competence, emotional sensitivity, and the

ability to build meaningful relationships with students. Such approaches are essential for strengthening students' motivation, confidence, and attachment to Islamic learning.

Finally, this study opens important opportunities for future research. Further studies may explore the relationship between Arabic learning and the construction of gender identity, digital religious culture, or changing patterns of religious authority among Muslim youth in contemporary Indonesia. Comparative research involving pesantren, Islamic universities, or public schools may also provide broader insights into variations in Arabic learning experiences across different Islamic educational institutions. In addition, future studies could examine how Arabic learning interacts with social media, digital Islamic content, and transnational Islamic movements in shaping youth religiosity and family values. Quantitative or mixed-method approaches may also be employed to test the broader applicability of the humanistic-religious motivational model proposed in this study.

References

- Agustini, Agustini. "Urgensi Pemahaman Bahasa Arab Dalam Mempelajari Agama Islam Di Indonesia." *IN RIGHT: Jurnal Agama Dan Hak Azazi Manusia* 10, no. 2 (2023): 165–83. <https://doi.org/10.14421/inright.v10i2.2922>.
- Ai, Tianchi. "Impact of Learning Motivation on Student Learning Outcomes from the Perspective of Educational Psychology." In *Proceedings of the 6th International Conference on Educational Innovation and Psychological Insights*, 121–26, 2026. <https://doi.org/10.54254/27537048/2025.24144>.
- Alwi, Said, Syukran Syukran, and Mutia Sari. "Internalization of Character Education Values in Arabic Language Learning at Islamic Boarding School in Indonesia." *Al-Ta'rib : Jurnal Ilmiah Program Studi Pendidikan Bahasa Arab IAIN Palangka Raya* 12, no. 1 (2024): 89–102. <https://doi.org/10.23971/altarib.v12i1.7882>.
- Ardiyansyah, Ahmad Tabrani, Sanifu, Machbub Ainur Rofiq, M Zamroni, and Rahmat. "Bugis-Makassar Local Wisdom As A Foundation For Religious Moderation Education: A Multi-Site Study In Islamic High Schools." *Fikroh: Jurnal Pemikiran Dan Pendidikan Islam* 18, no. 3 (2025): 376–87. <https://doi.org/10.37812/fikroh.v18i3.2033>.
- Asadpour, Majid, M Bakhshi, P Mirzapour, and Mehrnesa Shahabi. "The Motivational Role of Teachers: A Systematic Review of Key Factors Influencing Students' Academic Motivation." *European Journal of Psychology of Education* 40, no. 133 (2025): 1–43. <https://doi.org/10.1007/s10212-025-01039-0>.
- Assakinah, Aqillah, Fattakhul Rizky Dinda Simanjuntak, and Putri Azzura. "Bahasa Arab Sebagai Simbol Identitas Religius: Sebuah Pendekatan Fenomenologis." *Multidisciplinary Journal of Religion and Social Sciences* 2, no. 3 (2025): 23–30. <https://doi.org/10.63477/mjrs.v2i3.264>.
- Edidarmo, Toto, and Achmad Fudhaili. "The Power of Spiritual Motivation: A Conceptual and Theoretical Review of Arabic Language Learning." *Arabiyatuna: Jurnal Bahasa Arab* 7, no. 1 (2023): 315–44. <https://doi.org/10.29240/jba.v7i1.5629>.
- Efendy, R, and Nurul Al Ihram. "Strengthening Cultural Identityas Resistance Against Digital Era Hegemony In Madrasah Curriculum Construction." *Istifham: Journal Of Islamic Studies* 3, no. 3 (2025): 200–213. <https://doi.org/10.71039/istifham.v3i3.114>.
- Erwin, E, Ahmad Sabri, Hidayati Hidayati, and A Alindra. "Integration of Local Wisdom and Islamic Values as a Foundation for the Strengthening of Character Education in the Modern Era." *Fitrah: Journal of Islamic Education* 6, no. 2 (2025): 436–53. <https://doi.org/10.53802/fitrah.v6i2.1415>.
- Goldman, Zachary, Alan Goodboy, and Keith Weber. "College Students' Psychological Needs and Intrinsic Motivation to Learn: An Examination of Self-Determination Theory." *Communication Quarterly* 65 (2017): 167–91. <https://doi.org/10.1080/01463373.2016.1215338>.
- Hajar, Anas. "The Spiritual Vision for Learning Arabic and beyond: Unpacking Undergraduate Students Investments and Identity Negotiation in Kazakhstan." *International Journal of Multilingualism* 22 (2025): 1924–42. <https://doi.org/10.1080/14790718.2025.2475024>.
- Huda, Samsul. "Arabic Literacy for Strengthening Islamic Education at the Pondok Pesantren Darullughah Wadda'wah." *Al-Munawwarah: Journal of Islamic Education* 1,

- no. 1 (2025): 81–90. <https://doi.org/10.38073/almunawwarah.v1i1.2575>. “Implementation of Islamic Education Values in Building Students’ Religious Character through an Affective Approach Based on the Qur’an.” *Jurnal Pendidikan Agama Islam* 21, no. 1 (n.d.): 217–33. <https://doi.org/10.14421/jpai.v21i1.7260>.
- Indah, P, Nur’aini Inayah, and Glenn Vicko Harianto. “Cultural and Symbolic Capital in the Educational Aspirations of International School Students.” *Journal of Social Dynamics and Governance* 1, no. 2 (2024): 92–100. <https://doi.org/10.26740/jsdg.v1i2.36270>.
- Lazuardi, Achmad Makki, and Syarif Muhammad Syaheed. “Enhancing Arabic Language Proficiency through Interactive Learning Programs.” *Lahjatuna: Jurnal Pendidikan Bahasa Arab* 4, no. 2 (2024): 89–102. <https://doi.org/10.38073/lahjatuna.v4i2.2584>.
- Liu, Jurong, Juan Gao, and Muhammad Hassan Arshad. “Teacher-Student Relationships as a Pathway to Sustainable Learning: Psychological Insights on Motivation and Self-Efficacy.” *Acta Psychologica* 254 (2025): 1–9. <https://doi.org/https://doi.org/10.1016/j.actpsy.2025.104788>.
- Liu, Yan, Shuai, and Yue Chen. “The Impacts of Learning Motivation, Emotional Engagement and Psychological Capital on Academic Performance in a Blended Learning University Course.” *Frontiers in Psychology* 15 (2024): 1–12. <https://doi.org/10.3389/fpsyg.2024.1357936>.
- Liwayanti, Umi, Muh. Zainuri, Umi Nurjamilah, and Royan Rosyadi. “Parental Obligation to Provide Religious Education to Children under Islamic Family Law in Indonesia.” *Juwara: Jurnal Wawasan Dan Aksara* 5, no. 1 (2025): 1–10. <https://doi.org/10.58740/juwara.v5i1.383>.
- Mohamed, Alwy Ahmed, Triono Ali Mustofa, Mahmudulhassan, and Mariam Elbanna. “Negotiating Muslim Youth Identity in Southeast Asia: Psychosocial and Islamic Educational Perspectives.” *Solo Universal Journal of Islamic Education and Multiculturalism* 3, no. 2 (2025): 241–52. <https://doi.org/10.61455/sujiem.v3i2.410>.
- Nasution, Sahkholid, Hasan Asari, H Al-Rasyid, Faridah Faridah, Zulpina Zulpina, R Rangkuti, and A Kawaid. “Arabic Learning and Religious Identity among Non-Muslim Students in Indonesia.” *Jurnal Ilmiah Peuradeun* 13, no. 2 (2025): 1497–1526. <https://doi.org/10.26811/peuradeun.v13i2.2053>.
- Nurhuda, Abid. “Islamic Education in the Family: Concept, Role, Relationship, and Parenting Style.” *Journal Corner of Education, Linguistics, and Literature* 2, no. 4 (2023): 359–68. <https://doi.org/10.54012/jcell.v2i4.153>.
- Putra, Wahyu Hanafi, M Mahmudah, Ibnu Burdah, and Yayan Nurbayan. “Eklektisme Nilai-Nilai Dalam Keluarga Sebagai Fondasi Pengembangan Kurikulum Pendidikan Bahasa Arab.” *Edusia: Jurnal Ilmiah Pendidikan Asia* 3, no. 1 (2023): 1–15. <https://doi.org/10.53754/edusia.v3i1.643>.
- Rachman, Lutfi. “Teaching Mahfuzat as a Medium for Internalizing Islamic Values and Ethical Conduct.” *AlMunawwarah: Journal of Islamic Education* 1, no. 2 (2025): 141–52. <https://doi.org/10.38073/almunawwarah.v1i2.3520>.
- Ramadhan, Gilang, and Encup Supriatna. “The Role of Islamic Values in Building a Generation of Noble Morals.” *Jurnal Iman Dan Spiritualitas* 5, no. 2 (2025): 213–24.

- <https://doi.org/10.15575/jis.v5i2.44617>.
- Rasyid, Arbanur, Rayendriani Fahmei Lubis, and Idris Saleh. "Contestation of Customary Law and Islamic Law in Inheritance Distribution: A Sociology of Islamic Law Perspective." *Al-Ahkam* 34, no. 2 (2024): 419–48. <https://doi.org/10.21580/ahkam.2024.34.2.20843>.
- Sari, Ayu Purnama, Alfauzan Amin, and Fatrica Syafri. "Beyond Formal Instruction: Family-Based Qur'anic Literacy as a Site of Informal Religious Governance in Rural Muslim Communities." *Indonesian Journal of Religious Studies* 1, no. 2 (2025): 61–74. <https://doi.org/10.64268/ijors.v1i2.87>.
- Shaalan, Danya, Badriyya Al-Onazi, and A Alshammari. "Instrument to Measure Identity Motivation in Arabic Second-Language Learners." *Theory and Practice in Language Studies* 13, no. 5 (2023): 1105–14. <https://doi.org/10.17507/tpls.1305.03>.
- Shofiah, Robi'atun. "Classical Madrasah in the Formation of Modern Islamic Education." *Global Education Journal* 3, no. 1 (2025): 191–202. <https://doi.org/10.59525/gej.v3i1.930>.
- Siregar, Rahmat Sapaat. "Arabic Language Learning Culture in Salaf Islamic Boarding Schools: An Ethnographic Study of Linguistic Punishment Practices and Traditions." *Etnopedagogi: Jurnal Pendidikan Dan Kebudayaan* 2, no. 2 (2025): 1–9. <https://doi.org/10.62945/etnopedagogi.v2i2.722>.
- Suartiningsih, Gusti Ayu. "Hubungan Interaksi Sosial Dalam Kelompok Teman Sebaya Dengan Motivasi Belajar Siswa Di SMK Negeri 1 Kuripan, Lombok Barat." *Journal Transformation of Mandalika* 5, no. 3 (2024): 68–81. <https://doi.org/10.36312/jtm.v5i3.2792>.
- Suprayitno, Kabul, Ahmadi Ahmadi, Sanjaka Yekti, and Nurhasma Muhamad Saad. "Reconceptualizing Islamic Early Education through Foundational Arabic Literacy." *Jurnal Obsesi : Jurnal Pendidikan Anak Usia Dini* 9, no. 6 (2025): 3243–58. <https://doi.org/10.31004/obsesi.v9i6.7628>.
- Ula, Ahmad Nilnal Munachifdlil, and Muhammad Shihabbuddin. "The Urgency Of Islamic Religious Education In The Formation Of Children's Character and Karimah In The Family Environment." *Ijgie (International Journal of Graduate of Islamic Education)* 5, no. 1 (2024): 1–14. <https://doi.org/10.37567/ijgie.v5i1.2496>.
- Wang, Xi, Minhao Dai, and Kathleen Short. "One Size Doesn't Fit All: How Different Types of Learning Motivations Influence Engineering Undergraduate Students' Success Outcomes." *International Journal of STEM Education* 11, no. 41 (2024): 1–20. <https://doi.org/10.1186/s40594-024-00502-6>.
- Widodo, S. "Development and Maintenance of Arabic through Education in Islamic Education Institutions in Indonesia." *Al Mahāra: Jurnal Pendidikan Bahasa Arab* 6, no. 2 (2020): 195–216. <https://doi.org/10.14421/almahara.2020.062.03>.
- Yahya, Y, Umi Mahmudah, and S Rochma. "Arabic Language as Representation of Muslim Identity in Indonesia." *Lakhomi Journal Scientific Journal of Culture* 2, no. 2 (2021): 82–88. <https://doi.org/10.33258/lakhomi.v2i2.473>.
- Yasmadi, Yasmadi, Ilya Husna, Fajriyani Arsyah, A Rahmah, Martin Kustati, and David Perrodin. "Insights from a State Islamic University on Arabic Education as a Catalyst for Religious Moderation in Indonesia." *International Journal of Language Education* 8, no. 3 (2024): 533–49. <https://doi.org/10.26858/ijole.v8i3.66496>.
- Zhu, Yuanyuan, R Kusurkar, Diana Dolmans, S Köhler, Latifa Abidi, R Erkens, and Hans

- Savelberg. "Evaluating and Understanding Undergraduate Students' Basic Psychological Needs Satisfaction and Motivation across Different Learning Environments: A Mixed-Methods Study." *Learning Environments Research* 29, no. 9 (2025): 1-26. <https://doi.org/10.1007/s10984-025-09558-9>.
- Zubaidah, S, Asham Bin Jamaluddin, S Mahanal, and A Gofur. "Exploration of the Indonesian Makassar-Buginese Siri' Educational Values: The Foundation of Character Education." *International Journal of Evaluation and Research in Education (IJERE)* 11, no. 1 (2021): 10-19. <https://doi.org/10.11591/ijere.v11i1.21670>.