Journal of Arabic Language and Learning in Focus
e-ISSN: 2987-3347
Volume 2, Issue. 2, 2025, pp. 117-130
https://jurnal.isimupacitan.ac.id/index.php/alif.

Humanistic Values in Arabic Language Learning: Developing Communicative Competence and Islamic Character

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ABSTRACT. This study examines how humanistic values can be integrated into Arabic language learning to develop students' communicative competence and Islamic character. Although humanistic pedagogy emphasizes learner-centered interaction, emotional engagement, and personal development, its integration with communicative Arabic instruction and Islamic character education remains insufficiently synthesized in the existing literature. This study employed a qualitative literature review of scholarly publications published between 2021 and 2025. Relevant studies were selected based on their relevance to humanistic pedagogy, Arabic language education, communicative competence, and Islamic character formation. The literature was analyzed thematically to identify recurring concepts, pedagogical practices, and connections between language learning and character development. The findings identify five interrelated dimensions of humanistic Arabic language learning: respect, empathy, learner autonomy, positive interaction, and meaningful learning experiences. These dimensions support a learning environment that encourages active participation, learner confidence, constructive feedback, and the view of mistakes as opportunities for improvement. Contextual dialogue, role-play, cooperative learning, and authentic communication emerge as pedagogical practices that connect linguistic development with interpersonal skills. Furthermore, Islamic character values, including honesty, responsibility, compassion, patience, humility, gratitude, and cooperation, can be incorporated into communicative tasks through ethical dialogue, collaborative activities, and reflective learning. The study proposes an integrated humanistic–communicative–Islamic pedagogical framework in which language proficiency, social sensitivity, learner autonomy, and ethical development are treated as interconnected educational goals. This framework provides a conceptual foundation for designing Arabic language instruction that promotes both communicative competence and Islamic character formation, particularly in Islamic educational contexts.

Keywords: *Humanistic Pedagogy; Learner Autonomy; Language Education; Thematic Analysis.*

https://doi.org/10.52640/alif.334

How to Cite Agusman, & Sholahuddin, M. R. (2025). Humanistic values in Arabic language learning: Developing communicative competence and Islamic character. *Journal of Arabic Language and Learning in Focus*, 2(2), 117–130.

INTRODUCTION

Arabic language learning in contemporary education is increasingly expected to move beyond the transmission of grammatical knowledge toward the development of learners' communicative, emotional, social, and ethical capacities. The growing emphasis on communicative competence reflects the understanding that language proficiency involves not

only linguistic accuracy but also the ability to use language appropriately, confidently, and meaningfully in diverse social contexts. In this perspective, language classrooms need to provide opportunities for interaction, negotiation of meaning, self-expression, and collaborative communication rather than relying predominantly on memorization and teacher-centered instruction. Research on willingness to communicate demonstrates that learners' readiness to participate actively in interaction is closely related to successful language use and the amount of learner talk generated during instruction (Aladini & Gheisari, 2025; Bernales, 2016; Salbaş & Ekmekçi, 2025). Consequently, Arabic language education requires pedagogical orientations that recognize learners as active human subjects whose linguistic development is inseparable from their emotional, social, and moral development.

The humanistic approach provides a relevant theoretical foundation for reconceptualizing Arabic language learning because it places learners' needs, experiences, emotions, potential, and personal growth at the center of educational processes. Humanistic education emphasizes meaningful learning, autonomy, empathy, interpersonal relationships, positive classroom environments, and respect for individual differences. Recent research in Arabic language education indicates that humanistic principles can be reflected through teachers' affection, encouragement, fairness, motivation, freedom of expression, and recognition of students' achievements. Such practices are important because language learning is strongly influenced by affective conditions, including enjoyment, anxiety, motivation, confidence, and learners' perceptions of teacher support. The development of the Foreign Language Enjoyment Scale, for example, demonstrates that teacher appreciation, personal enjoyment, and social enjoyment constitute important dimensions of learners' positive emotional experiences in language learning (Z. Li & Liu, 2023; Wu & Kabilan, 2025).

The integration of humanistic values is particularly important in Arabic language learning because linguistic competence cannot be separated from the interpersonal relationships established during classroom interaction. A learning environment characterized by empathy, respect, cooperation, and psychological safety can encourage students to take communicative risks and participate more actively in speaking activities. Conversely, anxiety, fear of making mistakes, and negative classroom experiences may discourage learners from expressing themselves even when they possess adequate linguistic knowledge. Research on the motivation–anxiety interface shows that affective and motivational variables have significant relationships with learners' language-learning behavior (Aydın & Tekin, 2023; C. Li et al., 2021; L. Zhang & Tsung, 2021). Similarly, research on foreign language enjoyment emphasizes the importance of positive classroom experiences for learners' academic performance and psychological well-being (Guo & Qiu, 2022). Therefore, humanistic values should not be considered merely supplementary elements but should constitute an integral pedagogical dimension of communicative Arabic instruction.

Communicative competence itself encompasses a broader capacity than mastery of vocabulary and grammatical structures because learners must understand how linguistic expressions function within particular interpersonal and cultural contexts. Contemporary language education increasingly recognizes the importance of pragmatic awareness, intercultural sensitivity, interactional competence, and willingness to communicate as components of effective language use. In this regard, learners need opportunities to practice authentic communication through dialogue, role play, collaborative tasks, problem solving, and contextualized interaction. Research on second-language willingness to communicate confirms that psychological and social factors influence whether learners actually engage in communicative behavior (Liu et al., 2024). Ducker similarly demonstrates that willingness to communicate needs to be connected with actual learner talk so that communicative potential can be transformed into observable classroom participation (Aubrey & Philpott, 2023; Giussani et al., 2024; S. Li et al., 2024).

For Arabic language education, this communicative orientation is particularly significant

because traditional practices may place greater emphasis on grammatical explanation, vocabulary memorization, and translation than on spontaneous interaction. Recent research on Communicative Language Teaching in Arabic confirms that communication-oriented activities can increase students' speaking participation and provide opportunities to use Arabic in meaningful contexts. Communicative learning therefore requires teachers to shift from being the sole source of knowledge toward becoming facilitators who design supportive interactional environments. Such a shift corresponds closely with humanistic education because both orientations recognize learner agency, participation, meaningful experience, and interpersonal interaction as essential components of learning. Integrating the two perspectives can consequently create Arabic language instruction that develops not only what learners know about Arabic but also how confidently, appropriately, and ethically they use Arabic to communicate.

Another important dimension of this integration is the development of positive emotional experiences during language learning. Learners who experience enjoyment, trust, recognition, and psychological safety are more likely to participate actively and sustain their engagement with the target language. The relationship between enjoyment and communication is supported by research showing that positive academic emotions and motivation can contribute to learners' willingness to communicate in a second language. Likewise, classroom trust has been identified as an important factor associated with willingness to communicate in group language-learning settings. These findings reinforce the argument that communicative competence cannot be developed optimally through linguistic instruction alone but requires an affectively supportive learning environment.

Humanistic Arabic language learning should also accommodate learners' linguistic and cultural identities rather than treating the target language as an isolated system. Contemporary multilingual education emphasizes the importance of recognizing learners' existing linguistic resources and using them constructively in the learning process (Benseng & Tam, 2024). Research on translanguaging argues that learners' previous linguistic knowledge and multiple meaning-making resources can become valuable pedagogical assets rather than obstacles to additional-language learning. In Arabic classrooms, this perspective can enable teachers to connect Arabic expressions with students' everyday experiences, local languages, cultural practices, and Islamic educational contexts. Such contextualization can make Arabic learning more meaningful while simultaneously strengthening students' communicative confidence and appreciation of linguistic and cultural diversity.

The cultural dimension is particularly relevant because language and culture are fundamentally interconnected in communication. Learners require more than grammatical competence to interpret social meanings, respond appropriately to different interlocutors, and negotiate cultural differences. Research on bilingual language programs demonstrates that language skills and intercultural competence develop in mutually related ways, reinforcing the importance of cultural dimensions in language education. Similarly, contemporary humanistic perspectives on language education emphasize that teaching languages for communication should also address human relationships, identity, intercultural understanding, and social responsibility. Accordingly, Arabic learning should provide students with communicative experiences that encourage openness, respect, empathy, cooperation, and appreciation of cultural differences.

In Islamic educational contexts, the integration of humanistic values has an additional dimension because educational objectives are not limited to intellectual and communicative achievement but also include the formation of akhlak and moral responsibility. Arabic occupies a distinctive position in Islamic education because it provides access to the Qur'an, Hadith, classical Islamic scholarship, and broader intellectual traditions. Therefore, Arabic language learning can function simultaneously as linguistic education and as a medium for developing values such as respect, honesty, responsibility, compassion, cooperation, humility, and ethical communication. Recent scholarship on value integration in Arabic education indicates the

importance of connecting linguistic instruction with Islamic values rather than treating language competence and religious character as separate educational domains. This perspective suggests that communicative competence in Arabic should ideally be accompanied by the ability to communicate in ways that reflect Islamic ethical principles.

The integration of humanistic values and Islamic character can therefore be operationalized through learning activities that combine communication, reflection, collaboration, and moral meaning. Teachers may employ dialogues, role plays, cooperative projects, storytelling, reflective activities, and contextual conversations that require students to practice Arabic while simultaneously applying values such as respect, empathy, honesty, responsibility, patience, and mutual assistance. Language activities can also incorporate Islamic contexts through conversations about daily worship, social responsibility, environmental stewardship, family relationships, and ethical behavior. Such an approach transforms Arabic from an object of linguistic memorization into a medium through which learners understand themselves, interact with others, and develop moral awareness. Evidence from value-oriented language education similarly indicates that language learning materials can connect linguistic development with moral, cultural, and character formation.

Despite the increasing literature on communicative language teaching, positive psychology, humanistic education, intercultural competence, and value-based education, studies that systematically integrate these dimensions into Arabic language learning remain relatively limited. Existing studies frequently examine communicative methods, emotional factors, Islamic values, or character development separately, creating a conceptual fragmentation between linguistic competence and holistic learner development. Recent research on Arabic humanistic learning has begun to address this gap by demonstrating the relevance of affection, freedom, motivation, fairness, and appreciation in Arabic classrooms. However, a comprehensive framework connecting humanistic values, communicative competence, and Islamic character within Arabic language learning remains insufficiently developed. This gap provides an important theoretical and pedagogical basis for examining how humanistic values can be systematically integrated into Arabic language instruction.

Therefore, this study focuses on the integration of humanistic values into Arabic language learning for developing communicative competence and Islamic character. The study conceptualizes humanistic values through respect for learners, empathy, freedom of expression, cooperation, positive emotional support, appreciation of individual differences, and meaningful learning experiences. These values are connected with communicative competence through active interaction, contextual language use, willingness to communicate, pragmatic awareness, and collaborative communication, while Islamic character is developed through the internalization of ethical values in language-learning activities. The integration is expected to position Arabic learning as a holistic educational process that simultaneously develops linguistic proficiency, interpersonal sensitivity, communicative confidence, and moral responsibility. In this way, the study contributes to the development of a more learner-centered, communicative, culturally responsive, and spiritually meaningful paradigm for contemporary Arabic language education.

METHOD

This study employed a qualitative literature review to examine the integration of humanistic values into Arabic language learning for developing communicative competence and Islamic character. The review focused on scholarly publications published between January 2021 and October 2025, particularly peer-reviewed articles indexed in Scopus, Web of Science, ERIC, and Google Scholar, subject to database access and relevance. Literature searches combined keywords using Boolean operators (AND and OR), including "humanistic pedagogy," "humanistic education," "Arabic language learning," "Arabic language teaching," "communicative

competence," "learner autonomy," "affective factors," and "Islamic character education." Representative search strings included ("humanistic pedagogy" OR "humanistic education") AND ("language learning" OR "Arabic language learning") and ("Arabic language teaching" OR "Arabic language pedagogy") AND ("communicative competence" OR "communicative approach"). The search process involved screening titles and abstracts, examining potentially relevant full-text publications, removing duplicates, and reviewing reference lists to identify additional studies. Publications were included if they fell within the specified period, were available in full text, and presented relevant theoretical arguments, empirical findings, or pedagogical implications concerning humanistic pedagogy, Arabic language education, communicative competence, learner-centered instruction, affective engagement, or Islamic character formation. Duplicate publications, non-scholarly materials, studies lacking sufficient academic information, and publications unrelated to the research objectives were excluded. Foundational theoretical works published before 2021 could be consulted separately to clarify established concepts but were not included in the main review corpus.

The selected literature was analyzed using thematic content analysis through five procedures: familiarization, initial coding, categorization, comparative analysis, and thematic synthesis. Relevant information, including authorship, publication year, research context, study design, principal concepts, findings, and pedagogical implications, was organized in a literature extraction matrix. Initial coding identified recurring concepts related to respect, empathy, learner autonomy, emotional support, teacher–student relationships, communicative interaction, and moral development. These codes were subsequently organized into five analytical themes: (1) humanistic teacher–student relationships; (2) learner-centered and communicative practices; (3) affective and psychological dimensions of language learning; (4) contextual and intercultural communication; and (5) integration of Islamic moral values. Findings across publications were compared to identify convergences, differences, complementary perspectives, and gaps in existing scholarship. The final synthesis connected humanistic values, communicative competence, and Islamic character formation to develop a conceptual framework for Arabic language education. Analytical credibility was strengthened by comparing interpretations across studies and distinguishing empirically supported findings from theoretical propositions and pedagogical recommendations. As this study relied on published literature rather than direct classroom investigation, the proposed framework represents a conceptual synthesis and requires further empirical validation across different educational levels and institutional contexts.

RESULT AND DISCUSSION

RESULT

The analysis identified that the integration of humanistic values into Arabic language learning can be organized around five interconnected dimensions: respect, empathy, learner autonomy, positive interaction, and meaningful learning experiences. These dimensions appeared consistently in the reviewed literature as practical elements that influence the quality of Arabic language instruction and student participation. Humanistic values were not positioned as additional material taught separately from Arabic but were embedded within classroom interactions, learning activities, teacher behavior, and assessment practices. The findings also indicate that the integration of these values creates a learning environment in which students feel more comfortable expressing ideas, asking questions, making mistakes, and interacting in Arabic. Thus, humanistic integration was identified as a pedagogical process that connects linguistic development with students' emotional, social, and personal development.

The first finding concerns the development of respectful teacher–student relationships. Arabic language learning became more supportive when teachers demonstrated respect for students' individual abilities, learning backgrounds, opinions, and different levels of Arabic

proficiency. Teachers who avoided excessive criticism and provided constructive responses created greater opportunities for students to participate in speaking, dialogue, reading, and other communicative activities. Respect was also reflected in the way teachers listened to students' responses and provided sufficient opportunities for students to complete their ideas without unnecessary interruption. Students were consequently encouraged to view mistakes as a normal part of the learning process rather than as evidence of failure. This finding indicates that respectful interaction functions as an important foundation for creating an Arabic classroom in which students are willing to communicate actively.

The second finding relates to the integration of empathy into Arabic language instruction. Empathy was demonstrated through teachers' sensitivity to students' emotional conditions, learning difficulties, confidence levels, and individual differences. Teachers adapted explanations, learning activities, and forms of assistance according to students' needs rather than applying identical treatment to all learners. In speaking activities, for example, students who experienced difficulty expressing themselves were provided with additional vocabulary, sentence patterns, peer assistance, or opportunities to practice before performing in front of the class. This approach reduced the pressure associated with speaking Arabic and encouraged students to gradually develop confidence in communicating. The findings therefore show that empathy can transform Arabic learning from a potentially intimidating experience into a supportive process that accommodates students' psychological and linguistic needs.

The third finding demonstrates the importance of learner autonomy and freedom of expression in developing communicative competence. Students were more actively involved when they were given opportunities to select topics, formulate responses, express personal experiences, and participate in communicative tasks without excessive dependence on predetermined teacher responses. Learning activities that allowed students to construct their own sentences and conversations encouraged greater use of Arabic in meaningful contexts. Autonomy was also reflected in opportunities for students to work individually, in pairs, and in groups according to the requirements of the learning activity. Such flexibility enabled students to assume greater responsibility for their learning and encouraged them to become active users rather than passive recipients of Arabic knowledge. The findings suggest that communicative competence develops more effectively when students are provided with meaningful space to make linguistic choices and express their own meanings.

Another important result concerns the strengthening of positive classroom interaction. The reviewed findings show that communicative Arabic learning was more effective when classroom activities provided regular opportunities for students to interact with teachers and peers. Dialogue, role-play, group discussion, question-and-answer activities, collaborative tasks, presentations, and contextual conversations were among the activities that encouraged students to use Arabic actively. Interaction was not limited to teacher–student communication but also involved student–student communication, thereby increasing the amount of language practice available to learners. Collaborative activities additionally encouraged students to help one another, listen to different perspectives, negotiate meaning, and solve communication problems together. Consequently, the Arabic classroom became a social environment in which language was practiced through authentic interaction rather than primarily through individual completion of written exercises.

The analysis further identified positive emotional experiences as an important component of humanistic Arabic language learning. Students tended to participate more confidently when the classroom atmosphere was enjoyable, supportive, and free from excessive fear of making mistakes. Teachers contributed to this atmosphere through encouragement, appreciation, humor used appropriately, varied activities, and recognition of students' progress. Positive feedback was particularly important because it helped students recognize improvement even when their Arabic production was not yet grammatically perfect. The findings also indicate that emotional support

should be continuous rather than limited to moments when students achieve high academic performance. In this context, emotional comfort becomes closely connected with students' willingness to participate and their persistence in practicing Arabic.

The findings also reveal that communicative competence is strengthened through contextualized Arabic learning. Students demonstrated greater engagement when language materials and activities were connected with situations that they could recognize from their daily lives. Topics concerning family, friendship, school activities, social relationships, religious practices, community life, and everyday communication provided accessible contexts for practicing Arabic. Contextual learning enabled students to understand that vocabulary and grammatical structures were not merely objects of memorization but resources for expressing intentions and communicating with other people. Students were also encouraged to adapt their language according to the situation, interlocutor, and purpose of communication. This finding indicates that humanistic values and communicative learning can be integrated effectively through activities that connect Arabic with learners' experiences and social realities.

A further finding concerns the integration of cooperation and mutual assistance into Arabic language activities. Cooperative learning encouraged students to practice Arabic while simultaneously developing responsibility toward their peers. Students with stronger language abilities could assist classmates who experienced difficulties, while group members collectively completed communicative tasks and projects. This interaction created opportunities for repeated language practice without placing the entire communicative burden on the teacher. Cooperation also contributed to the development of patience, respect for differences, responsibility, and willingness to listen to others. Therefore, cooperative Arabic learning simultaneously addressed linguistic objectives and interpersonal development.

The results additionally indicate that Islamic character can be integrated directly into communicative Arabic activities rather than being presented as a separate component. Values such as honesty, respect, responsibility, compassion, patience, cooperation, humility, and gratitude can be incorporated into dialogue topics, role-play situations, classroom rules, learning projects, and reflective activities. For example, students can practice Arabic conversations involving helping others, respecting parents and teachers, maintaining friendships, caring for the environment, and demonstrating responsible behavior. In this process, Arabic becomes a medium for communicating ideas that have ethical and spiritual significance. Students therefore practice vocabulary, sentence structures, pronunciation, and interaction while simultaneously learning to express and apply positive character values. The findings show that character formation becomes more meaningful when values are practiced through actual communicative situations rather than merely explained as abstract concepts.

The integration of Islamic character and communicative competence was also visible in students' patterns of interaction. Effective Arabic communication was associated not only with the ability to produce understandable linguistic expressions but also with appropriate interpersonal behavior, including listening respectfully, avoiding offensive expressions, responding politely, and acknowledging others' opinions. Students were encouraged to understand that communication involves both what is said and how it is delivered to another person. Classroom activities therefore provided opportunities to practice politeness, cooperation, empathy, and responsibility alongside Arabic linguistic forms. This combination contributed to a broader conception of communicative competence in which successful communication includes linguistic, social, emotional, and ethical dimensions. The result suggests that Arabic language learning can simultaneously become a space for language development and character cultivation.

Overall, the findings can be synthesized into an integrated humanistic–communicative–Islamic learning pattern. Humanistic values provide the interpersonal and emotional foundation through respect, empathy, autonomy, appreciation, and psychological support; communicative

activities provide the practical space for students to use Arabic through interaction, collaboration, contextual dialogue, and authentic expression; and Islamic character provides ethical direction for how communication is practiced. These three dimensions reinforce one another rather than functioning independently. A supportive classroom encourages students to communicate, communicative activities provide opportunities to practice values, and Islamic character gives meaningful ethical orientation to communication. The resulting learning process positions Arabic not merely as a subject for mastering linguistic structures but as a medium for developing communicative competence, interpersonal sensitivity, learner confidence, and Islamic character simultaneously.

Table 1. Summary of Findings on Humanistic Values in Arabic Language Learning

No.	Key Dimension	Main Findings	Pedagogical Implications
1	Respect	Respectful teacher–student relationships encourage participation and reduce fear of making mistakes.	Provide constructive feedback and respect students' individual abilities and opinions.
2	Empathy	Emotional support and sensitivity to learners' difficulties strengthen confidence in speaking Arabic.	Adapt learning activities, provide scaffolding, and accommodate individual learning needs.
3	Learner Autonomy	Freedom of expression and opportunities for independent decision-making encourage active language use.	Allow students to choose topics, formulate responses, and express personal experiences.
4	Positive Interaction	Dialogue, role-play, discussions, and cooperative tasks create opportunities for meaningful communication.	Prioritize interactive, collaborative, and student-centered learning activities.
5	Meaningful Learning Experiences	Supportive emotional conditions and contextualized activities increase engagement and willingness to communicate.	Connect Arabic materials with students' daily lives and provide continuous encouragement.
6	Islamic Character Integration	Honesty, responsibility, compassion, patience, humility, gratitude, and cooperation can be practiced through communicative tasks.	Embed Islamic values in dialogue, role-play, group projects, and reflective activities.
7	Integrated Pedagogical Framework	Humanistic values provide the interpersonal foundation, communicative activities facilitate language use, and Islamic character provides ethical direction.	Integrate linguistic, emotional, social, and moral objectives into Arabic language instruction.

Source: Author's thematic synthesis of the reviewed literature.

DISCUSSION

The findings demonstrate that humanistic values should be understood as an integral pedagogical orientation rather than as an additional component of Arabic language instruction. The five dimensions identified in this study respect, empathy, learner autonomy, positive interaction, and meaningful learning experiences collectively reposition learners as active participants in the construction of linguistic knowledge. This orientation is consistent with contemporary language education research that emphasizes learner agency, emotional experience, and social interaction as important conditions for effective language learning (Crosthwaite et al., 2022; Lim & Aryadoust, 2022; Phoocharoensil, 2022). The finding is particularly relevant to Arabic language education because conventional instruction may place substantial emphasis on vocabulary, grammar, translation, and accuracy, potentially reducing opportunities for spontaneous communication. Therefore, a humanistic orientation can bridge linguistic objectives

with the affective and interpersonal conditions required for students to participate actively in Arabic communication.

The first major implication concerns the role of respectful teacher–student relationships in reducing psychological barriers to language participation. The present findings indicate that students become more willing to communicate when teachers recognize differences in proficiency, listen carefully, provide constructive feedback, and treat mistakes as part of learning rather than as evidence of incompetence. This interpretation corresponds with research showing that teacher support can positively predict academic engagement by strengthening learners' motivational and psychological resources (Chen, 2025; Wang & Zhang, 2025). In language classrooms, such support is particularly important because speaking requires learners to expose incomplete linguistic knowledge in front of others. Research on foreign-language speaking anxiety similarly indicates that anxiety can persist as a specific dimension of language learning and that classroom experiences can influence learners' willingness to participate (Arsalan et al., 2025; Tania et al., 2025; Toyama & Yamazaki, 2021). Thus, respectful teacher behavior should be considered not merely an ethical practice but also a communicative strategy that creates conditions for more frequent Arabic language production.

Empathy constitutes a second mechanism through which humanistic values influence Arabic learning. The findings suggest that teachers who recognize students' emotional states, confidence levels, learning difficulties, and linguistic differences can provide more appropriate forms of scaffolding. Such practices are compatible with contemporary understandings of language education in which learners' emotional and social experiences are considered interconnected with their engagement and achievement. Research on empathy in language-related teacher education shows that experiencing linguistic and cultural "otherness" can encourage teachers to develop alternative perspectives and more empathetic responses toward learners (). In Arabic classrooms, empathy may therefore be operationalized through differentiated explanations, additional rehearsal, peer support, flexible response time, and gradual exposure to speaking tasks. Rather than lowering learning expectations, this approach provides students with the psychological security necessary to reach those expectations.

The finding concerning learner autonomy further strengthens the argument that communicative competence depends on students' opportunities to exercise agency. When learners can choose topics, construct responses, express personal experiences, and make linguistic choices, Arabic is transformed from an object of memorization into a resource for meaning-making. Dizon & Gayed, (2024); Inayati et al., (2025); Schettino & Capone, (2022) demonstrate through a scoping review of 61 empirical studies that learner autonomy is conceptualized in diverse ways but consistently highlights the learner as an active agent in the learning process. Their review also emphasizes the importance of extending autonomy beyond narrow classroom practices and examining how learners can assume greater responsibility for language use. The present findings extend this perspective to Arabic by showing that autonomy can be embedded directly within speaking, dialogue, pair work, group tasks, and contextual communication. Consequently, learner autonomy should not be interpreted as students learning independently without teachers, but as students receiving structured opportunities to make decisions and take responsibility for their language use.

Positive classroom interaction represents another central mechanism connecting humanistic values with communicative competence. The findings show that dialogue, role-play, group discussion, presentations, collaborative tasks, and question-and-answer activities provide repeated opportunities for learners to use Arabic for actual communicative purposes. This interpretation is consistent with research emphasizing the importance of situated interaction and shared communicative purposes in L2 learning (Kim et al., 2025). Interaction also creates opportunities for learners to negotiate meaning, respond to unexpected expressions, listen to peers, and adapt their language according to interlocutors. Research on willingness to

communicate further indicates that enjoyment, motivation, shyness, and boredom can interact in shaping learners' readiness to communicate in another language (Lan et al., 2023). Therefore, increasing the quantity and quality of Arabic interaction should be accompanied by efforts to create interpersonal conditions that make communication psychologically acceptable and socially meaningful.

The importance of positive emotional experiences is particularly evident in relation to students' willingness to communicate. The present findings indicate that encouragement, appreciation, appropriate humor, varied activities, and recognition of progress can contribute to a classroom atmosphere in which students are less afraid of making mistakes. This finding is strongly supported by recent research demonstrating that positive emotional experiences are associated with important dimensions of foreign-language learning, including enjoyment, motivation, and learning performance (C. Li et al., 2021; Tania et al., 2025; Toyama & Yamazaki, 2021). Experimental evidence also indicates that positive emotional stimuli can enhance foreign-language vocabulary learning while increasing learners' enjoyment (Qiu et al., 2022; C. Zhang et al., 2025). A systematic review of foreign-language enjoyment similarly concludes that enjoyment has become an important area of contemporary language-learning research and recommends greater attention to socio-emotional teacher–student and student–student interactions (Lim & Aryadoust, 2022). These findings suggest that emotional comfort should not be regarded as peripheral to Arabic instruction because it can influence students' willingness to engage with linguistic challenges.

The contextualization of Arabic learning provides an important connection between humanistic education and communicative competence. The present findings show that students can engage more meaningfully when vocabulary, expressions, and grammatical structures are connected with family, friendship, school, religious practices, community life, and everyday situations. Such contextualization changes the function of language from something to be memorized into something used to accomplish communicative intentions. Recent research on situated L2 learning emphasizes that learning can develop through embodied interaction, shared purposes, and socially meaningful contexts (Yan et al., 2024). Similarly, research on foreign-language enjoyment identifies interestingness, independent learning, and collaborative work as important dimensions of enjoyable language-learning experiences (Karakaya & Bozkurt, 2022). In Arabic language education, contextual learning can therefore simultaneously strengthen comprehension, motivation, interaction, and the learner's perception that Arabic is relevant to real life.

The findings concerning cooperation also indicate that humanistic Arabic learning requires a shift from predominantly individual performance toward socially distributed learning. Cooperative activities enable students to practice Arabic with peers, receive assistance, negotiate meaning, and share responsibility for completing communicative tasks. Research specifically addressing Arabic language learning has reported positive learner perceptions of cooperative learning for developing speaking skills and promoting interaction among learners from diverse backgrounds (Kernagaran & Abdullah, 2022). More recent work on cooperative Arabic-language environments likewise emphasizes the potential of collaborative learning to create greater opportunities for speaking practice (Alsalami, 2025; Sapawi & Yusoff, 2025a). Cooperation is consequently valuable not only because it increases language practice but also because it simultaneously cultivates patience, responsibility, respect, and mutual assistance. This convergence demonstrates that interpersonal development and linguistic development do not need to be treated as competing educational objectives.

An important contribution of the findings is the identification of Islamic character as an ethical dimension of communicative competence. Rather than positioning Islamic character as separate religious content, the findings indicate that values such as honesty, compassion, respect, responsibility, patience, humility, gratitude, and cooperation can be practiced through Arabic

communicative activities. Recent research on Arabic language learning in Islamic educational settings similarly demonstrates that character education can be internalized through the language-learning process rather than taught exclusively through separate subjects (Adlani et al., 2025). Research on the insertion of character values into Arabic learning also emphasizes the possibility of integrating divine, humanistic, and environmental values across language content and skills (Solong, 2023). This suggests that Arabic learning can become a pedagogical space in which students simultaneously learn how to communicate and how to communicate ethically. Such integration is particularly significant in Islamic educational contexts because linguistic competence is expected to contribute to the formation of morally responsible learners.

The relationship between Islamic character and communicative competence can therefore be interpreted through the concept of ethical communication. A learner may possess adequate vocabulary and grammatical knowledge but still demonstrate limited communicative competence if communication is disrespectful, insensitive, or socially inappropriate. The present findings suggest that Arabic instruction should consequently include opportunities for students to practice listening, politeness, empathy, turn-taking, respectful disagreement, and responsible expression alongside linguistic forms. This broader conception is supported by studies emphasizing the role of Islamic values and character education in shaping students' interpersonal and moral development (Almelhes, 2024; Fitrianto, 2024; Sapawi & Yusoff, 2025b). Evidence from Indonesian Islamic education also indicates that character values can be embedded systematically within classroom learning rather than restricted to extracurricular activities (Siregar et al., 2025; Taja et al., 2021). The implication is that communicative competence in Arabic should be conceptualized as involving linguistic accuracy, communicative appropriateness, interpersonal sensitivity, and ethical responsibility.

Taken together, the findings support a humanistic–communicative–Islamic model in which the three dimensions operate reciprocally. Humanistic values create psychological and interpersonal conditions that encourage students to participate; communicative activities provide the practical arena in which linguistic and interpersonal competencies are developed; and Islamic values provide ethical direction for the use of language. This relationship is consistent with recent research showing that learner autonomy, teacher support, emotional experience, interaction, and willingness to communicate are interconnected rather than isolated variables (C. Zhang et al., 2025). The model therefore moves beyond the traditional separation between language proficiency and character formation. In this framework, learning Arabic becomes a multidimensional process involving cognitive, linguistic, emotional, social, and ethical development. Such an approach offers a particularly relevant pedagogical direction for Islamic schools and madrasahs seeking to develop students who are not only proficient Arabic users but also confident, empathetic, collaborative, and ethically responsible communicators.

CONCLUSION

This study concludes that integrating humanistic values into Arabic language learning offers a pedagogical approach to developing communicative competence and Islamic character simultaneously. The findings identify respect, empathy, learner autonomy, cooperation, and emotional support as key dimensions that foster active participation, learner confidence, and meaningful communication. Through dialogue, role-play, discussion, and collaborative tasks, students can develop Arabic communication skills while practicing honesty, responsibility, compassion, patience, and mutual respect. The study's theoretical contribution lies in conceptualizing humanistic values, communicative competence, and Islamic character as three interconnected dimensions of Arabic language education. Humanistic values establish a supportive interpersonal foundation, communicative activities facilitate language use in meaningful contexts, and Islamic character provides an ethical orientation for communication. This framework extends the understanding of Arabic learning beyond linguistic proficiency by

integrating emotional, social, and moral development into the learning process. Pedagogically, the study highlights the importance of learner-centered instruction, psychologically supportive classrooms, contextual communication, and teachers' roles as empathetic facilitators. Arabic language educators can incorporate Islamic values into communicative activities rather than teaching character education as a separate component. However, because this study is based on a qualitative literature review, the proposed framework requires empirical validation. Future research should examine its implementation across educational levels and institutional contexts, assessing its effects on language proficiency, willingness to communicate, emotional engagement, and character development. This approach offers a conceptual foundation for Arabic language education that is communicative, humanistic, and ethically grounded.

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