Learning *Istima'* Based on Ibnu Tufail's Humanism Approach at Applied Islamic School Prof. Muhajrin Palembang

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Abstract

This study aims to investigate the application of Ibn Tufail's humanistic approach in teaching listening (*istima'*) skills in Arabic language learning, focusing on its potential to enhance comprehension through active student engagement. Listening skills are fundamental to understanding Arabic; however, many teaching methods remain technical and mechanical, often overlooking critical thinking and reflection. Ibn Tufail, a 12th-century Muslim philosopher, emphasizes learning through direct experience and intellectual freedom, encouraging learners to relate auditory input to their personal experiences. This qualitative study explores students' and teachers' perspectives, experiences, and perceptions of *istima'* instruction and the humanistic approach at Prof. Muhajrin Applied Islamic School in Palembang. Data were collected through in-depth interviews, classroom observations, and focus group discussions. The findings reveal that applying Ibn Tufail's principles fosters active student participation and the development of teaching content that connects listening materials with learners' experiences, ultimately enhancing the quality of Arabic language education.

Keywords: *Istima'* skill, Arabic language learning, humanistic approach.

Introduction

In the context of Arabic language learning, the skill of *istima'* is one of the most essential foundational competencies. Istima is an Arabic language skill that plays an important role in one's language process. Before reaching the stage of speaking, someone will go through the stages of listening (istima) first.[1] It functions as the initial entry point for understanding the language, encompassing vocabulary development, grammatical structures, intonation, and communicative context. However, in many educational institutions, the teaching of *istima'* tends to be overly technical and mechanical, focusing primarily on literal comprehension and phonological accuracy, without nurturing students' critical thinking, reflection, or deeper engagement with meaning. As a result, students often perceive *istima'* learning as monotonous and disconnected from their personal experiences, as it typically requires them to listen passively without active engagement.

To address this, *istima'* learning should be reoriented toward a more humanistic and student-centered model. Drawing on the educational philosophy of Ibn Tufail, particularly in his narrative Hayy ibn Yaqzan, teachers can design listening activities that emphasize experiential learning, introspection, and intellectual exploration. This approach entails incorporating texts that provoke philosophical and spiritual reflection, prompting students to engage critically with what they hear and guiding them from sensory perception toward abstract reasoning. Practical classroom strategies may involve dialogic listening, reflective journaling, group discussions on narrative significance, and tasks that relate listening content to real-world contexts. In this approach, the teacher acts as a facilitator of inquiry rather than a transmitter of information, and assessment shifts from rote recall to evaluating interpretive understanding and personal engagement with the material. Through a humanistic approach such as the theory of a Muslim philosopher named Ibn Tufail, famous for his work Hayy ibn Yaqzan, *istima'* learning has the potential to have a significant impact in creating a more meaningful and relevant learning experience for students. Ibn Tufail's approach to listening activities is characterized by a humanistic emphasis on sensory experience, contemplation, and freedom of thought. Active listening, which involves engaging with narrative texts that explore philosophical and spiritual themes, is a key component of this approach. This method leads from concrete, observable phenomena to abstract, conceptual ideas, fostering a deeper

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[1] Noza Aflisia, Rini Rini, and Ahmad Fikri, "Integration of Local Wisdom in Arabic Learning," *Jurnal Al-Bayan: Jurnal Jurusan Pendidikan Bahasa Arab* 11, no. 2 (December 1, 2019): 356–73, https://doi.org/10.24042/albayan.v11i2.4719.

understanding of the world around us. Teachers facilitate intellectual freedom, and evaluation focuses on understanding meaning. [2]

Ibn Tufail, a Muslim philosopher from Andalusia in the 12th century, promoted a humanistic approach that can provide an alternative approach to learning. In his renowned work Hayy ibn Yaqzan, Ibn Tufail highlights the significance of learning through direct experience, independent reflection, and intellectual autonomy. He asserted that individuals possess the innate capacity to acquire knowledge through observation and contemplation. His philosophy emphasizes the value of intellectual freedom and personal growth as fundamental aspects of education, which makes it highly relevant to the teaching of *istima'* skills. A humanistic learning approach encourages active student participation, viewing learners not merely as recipients of information but as reflective individuals capable of interpreting, evaluating, and connecting what they learn to their personal experiences and broader understanding of life. In the context of *istima'* learning, this approach can be implemented by encouraging students not only to listen to a text or conversation, but also to reflect on its deeper meaning, relate it to the reality of their lives, and develop critical thinking and self-awareness[3]

Ibn Tufail's humanistic approach to teaching *istima'* has the potential to bring about significant changes in the Arabic language learning process. By giving students, the space to think reflectively, ask critical questions, and explore broader meanings, learning becomes more meaningful and personal. It can also help students develop more holistic listening skills, which include understanding the implied meanings, philosophical values, and social relevance of the material they hear. In practice, however, this approach is still rarely used in Arabic language learning, especially in the skill of *istima'*. Many educational institutions favor a traditional approach centered on memorization and repetition, which offers limited opportunities for students to engage in reflection and cultivate critical thinking skills. Therefore, research is needed to explore how the principles of humanism promoted by Ibn Tufail can be applied to the learning of *istima'* and how the development of *istima'* materials based on this approach can have a positive impact on the quality of Arabic language learning. With Ibn Tufail's humanistic approach, learning *istima'* can become more dynamic, meaningful, and relevant to students' lives. This approach not only focuses on linguistic understanding, but also enriches the learning process with reflective and philosophical elements, which in turn can improve the quality of Arabic language learning and create more critical, reflective, and independent students[4]

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[2] L. Ulinnuha, T. Waskito, and Y. Putri, "Analisis Pemikiran Pendidikan Kritis Perspektif Ibnu Thufail," Bustanul Ulum Journal of Islamic Education 2, no. 1 (2024): 83–98

[3] M. N. Dini, S. Bakri, and Y. Rohmadi, "Konsep Pendidikan Perspektif Ibnu Thufail," Hikmah: Jurnal Pendidikan Islam 12, no. 1 (2023): 129–139

[4] M. Junaidi, "Ibnu Thufail," Dar El-Ilmi: Jurnal Studi Keagamaan, Pendidikan dan Humaniora 7, no. 1 (2020): 52–65

As the results of the researcher's interview with the principal and the results of observations made by researchers at the school explained that Prof. Muhajirin Applied Islamic School in Palembang is an educational institution that integrates general and religious education while emphasizing the practical application of Islamic values in daily life. Its curriculum combines subjects such as mathematics and science with religious studies, including the Qur'an, Hadith, and moral education. The school also places strong emphasis on Islamic character development, aiming to equip students not only with academic knowledge but also with the ability to embody values such as honesty, discipline, and responsibility in their everyday behavior. In addition, the learning methods at this school are active and interactive, where students are directly involved in the teaching and learning process. The school also offers various Islamic extracurricular activities to support the development of students' interests and talents, such as tahfidz and the art of calligraphy. The comprehensive support facilities and emphasis on Islamic life skills make Prof. Muhajirin Applied Islamic School a place that educates students not only in academics, but also in character development based on Islamic values.

The teaching of *istima'* at this applied school encounters challenges such as limited instructional materials, inadequate technological resources, and minimal exposure to native speakers.[5] Monotonous methods and lack of practice and time make learning less effective. In addition, assessment is often not comprehensive, focusing only on memorization without assessing overall understanding of the context. Therefore, this study aims to examine how Ibn Tufail's humanistic principles can be applied to *istima'* instruction at this Applied Islamic School and to develop instructional materials grounded in this approach to enhance the overall effectiveness of *istima'* learning[6].

This article attempts to examine the other side of the approach to students in learning through freedom of thought, independence, and development of potential through personal observation and reflection. This approach also emphasizes the rational and spiritual aspects of learning and encourages students to understand the deep meaning of the material heard. At Prof. Muhajirin Applied Islamic School, this method will be contextually adapted to address local challenges. It is expected to enhance students' critical skills and deepen their understanding of Arabic in a more personal and meaningful manner. The findings from this implementation will serve as a key variable and contribute novel insights to the research discussion.

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[5] M. Jailani and H. Widodo, "Implementation of the Use of Neuroscience-Based Arabic Learning Media on Students: A Case Study at Vocational High School Muhammadiyah 3 Yogyakarta," Arabiyatuna: Jurnal Bahasa Arab 5, no. 2 (November 2021): 267–288, https://doi.org/10.29240/jba.v5i2.3136

[6] M. Junaidi, "Ibnu Thufail," *Dar El-Ilmi: Jurnal Studi Keagamaan, Pendidikan dan Humaniora* 7, no. 1 (2020): 52–65.

Review of literature from Titin Fatimah, Didin Faqihuddin, and Fajri Ardiansyah's research discusses the humanistic approach in Arabic language learning in general, using qualitative methods that show that this approach supports students' development by emphasizing individual freedom and potential and respecting religious values[7]. The research by Erni Wahyuningsih et al. focuses on the application of the humanistic approach through educational games in an integrated Islamic school, aiming to create a creative and fun learning atmosphere [8]. Meanwhile, Aam Amalia examines the application of Maslow's theory of needs in Arabic language learning through a humanistic approach that helps students develop their cognitive, affective, and psychomotor potentials[9]. The similarity with the present study lies in the use of a humanistic approach to foster student potential. However, this research specifically focuses on developing *istima'* (listening) skills, grounded in the philosophical framework of Ibn Tufail, and is implemented at the Prof. Muhajirin Palembang Applied Islamic School.

The previous research examined the use of Instagram as a medium to improve *istima'* skills, using a quantitative approach. The results showed that most students used the content on Instagram to support their Arabic language learning [10]. On the other hand, other research examined the application of the Talkhis Magza strategy to facilitate students' understanding in *istima'* learning at the Yogyakarta Mosque Islamic Religious College[11]. Both studies aim to enhance *istima'* (listening) skills, although they adopt different approaches: one makes use of social media, while the other employs specific learning strategies. Meanwhile, the research that the researchers will conduct focuses on Ibn Tufail's humanism approach in the context of *istima'* learning at Prof. Muhajirin Palembang Applied Islamic School, with the aim of developing students' potential based on philosophical thinking.

Research by R. Baroroh, Fauziyah Rahmawati highlights four main skills in Arabic language learning, especially receptive skills such as *istima'* and qira'ah[12]. Then, research by Lusi Sri Rahayu et al. used literature review and content analysis

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[7] Titin Fatimah, Didin Faqihuddin, and Fajri Ardiansyah, "Kajian Teoritis Pendekatan Humanistik (Al-Madkhal Al-Insan) dalam Pembelajaran Bahasa Arab," Albariq: Jurnal Pendidikan Bahasa Arab 3, no. 2 (2022): 1–19.

[8] Erni Wahyuningsih, *Pengembangan Media Pembelajaran Menggunakan E-Learning Berbasis Moodle dalam Pembelajaran Bahasa Arab Kelas X di MA Plus Manba'ul Adhim Jawa Timur* (PhD diss., UIN Sunan Kalijaga Yogyakarta, 2022)

[9] Aam Amalia, "Ice Breaking dalam Pembelajaran Bahasa Arab," Shaut Al Arabiyyah 8, no. 1 (2020): 75–85.

[10] A. Asifah and F. Hendra, "Penggunaan Instagram dalam Pembelajaran *Istima'* pada Mahasiswa Sastra Arab UIN Jakarta," *Berajah Journal* 3, no. 2 (2023): 285–294

[11] Mega Primaningtyas, "Penerapan Media Gambar dalam Pembelajaran Bahasa Arab," Jurnal Ihtimam 1, no. 1 (2018): 48

[12] R. Umi Baroroh and Fauziyah Nur Rahmawati, "Metode-metode dalam Pembelajaran Keterampilan Bahasa Arab Reseptif," Urwatul Wutsqo: Jurnal Studi Kependidikan dan Keislaman 9, no. 2 (2020): 179–196.

to review different Arabic learning methods, including direct methods, al-sam'iyah al-syafawiyah, qira'ah, and jigsaw[13]. This study highlights the importance of choosing appropriate methods that align with students' conditions to prevent boredom and learning challenges, particularly in listening skills. It underscores the value of developing cooperative learning methods such as the jigsaw technique to enhance students' sense of learning responsibility. There was also research in the era of Covid-19 pandemic, digital platforms such as Kahoot, movie are also used for learning listening skills, providing advantages such as interactivity, ease of repeating material, and increasing healthy competition among students[14]. Research on learning istima' based on Ibn Tufail's humanism approach at Applied Islamic School Prof. Muhajirin Palembang is the latest research that offers a different approach from previous research. If the research of Titin Fatimah et al., Erni Wahyuningsih et al., and Aam Amalia used a general humanistic approach in Arabic language learning, this research more specifically applies Ibn Tufail's humanism values in listening skills. Similarly, unlike the studies by Asifah and Faisal, which utilized Instagram, and Mega Prima Ningtyas, who implemented the Talkhis Magza strategy, this research adopts a philosophical approach rather than relying on social media or technical strategies. Meanwhile, the studies of R. Baroroh, Lusi Sri Rahayu et al. and Achmad Busiri focus more on methods and media such as jigsaw and Kahoot, while this study emphasizes the importance of intellectually and spiritually deep learning. With this approach, this research shows novelty because it combines classical Islamic education philosophy with contextual and applicable istima' learning.

This study employs a qualitative method to explore the implementation of Ibn Tufail's humanistic approach in *istima'* (listening) instruction at Prof. Muhajirin Applied Islamic School. It aims to gain an in-depth understanding of teachers' and students' experiences and perspectives on the use of the humanistic approach within the teaching and learning process. The qualitative approach was chosen because it allows researchers to get a holistic and contextual picture of the phenomenon under study, as well as to explore the meanings and experiences of subjects related to the learning process based on Ibn Tufail's humanism.

The research method used is a qualitative approach to explore students' and teachers' views, experiences and perceptions related to *istima'* learning and the humanistic approach. Data were collected through in-depth interviews, classroom observations, and focus group discussions. Semi-structured interviews were conducted to obtain detailed insights from teachers, students, and the principal regarding the implementation of the humanistic approach in *istima'* learning.

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[13] Lusi Sri Rahayu, Zukhaira Zukhaira, and Nafis Azmi Amrullah, "Pengembangan Metode Pembelajaran Keterampilan Menyimak Bahasa Arab Berbasis Kooperatif Tipe Jigsaw," Lisanul Arab: Journal of Arabic Learning and Teaching 10, no. 2 (2021): 96–108

[14] R. Rini and R. Yasmar, "Peningkatan Kompetensi *Istima'* wa Takallum Melalui Media Film," Arabiyatuna: Jurnal Bahasa Arab 4, no. 1 (May 2020): 155–178, https://doi.org/10.29240/jba.v4i1.1384.

Additionally, participatory observation enabled the researcher to directly observe teacher-student interactions during the learning process. Additional data was obtained through documentation in the form of curriculum documents, lesson plans, and teaching materials, which were analyzed to enrich the research findings.

The research procedure was carried out in several stages. In the preparatory stage, the researcher conducted a preliminary study to understand the learning context in the school and to identify the research subject. Data collection was conducted through interviews, observations, and documentation, where the researcher explored the views and experiences of the subjects regarding the application of the humanistic approach. Participatory observation was employed to directly observe the implementation of *istima'* learning, while documentation involved analyzing lesson plans and instructional materials used in the teaching process.

After data collection, thematic analysis was employed to interpret the findings. The key themes that emerged were then examined in relation to Ibn Tufail's concept of humanism and relevant educational theories. The validity of the data is ensured through triangulation and member checking, that is, comparing the results of different data sources and asking for feedback from the research subjects. The results of this study are expected to provide a comprehensive understanding of the contribution of Ibn Tufail's humanism approach to *istima'* learning and its impact on the development of students' critical thinking and listening skills.

Findings and Discussion

The Humanistic Principles of Ibn Tufail Can Be Applied In The Teaching Of Istima' At Prof. Muhajirin Applied Islamic School In Palembang

The istima' learning approach at Prof. Muhajirin Applied School connects the material to students' personal experiences, fostering genuine emotional engagement by making the learning process more dynamic and meaningful. This is achieved by relating the content directly to familiar daily situations, such as family interactions, friendships among students, mutual assistance during hardships, shared feelings of longing for distant family members, or other social experiences within the pesantren environment. As a result, students become more motivated to comprehend and retain the information. This approach differs notably from the traditional contextual learning method. The contextual teaching and learning (CTL) approach in Arabic language education focuses on connecting learning materials to real-life experiences, empowering students to make meaningful connections and apply new knowledge effectively. This approach reframes language as a dynamic tool for communication, making it more relatable and practical for learners. On the other hand, humanistic approaches, such as those influenced by Ibn Ṭufail's Hayy ibn Yaqẓan, prioritize freedom of thought, personal experience, and reflective processes in knowledge acquisition. In istima'

(listening) classes at Prof. Muhajirin's school, students are encouraged to connect course material with their own experiences, reflect on embedded values, and engage in personal meaning-making and self-awareness. This holistic approach involves students on emotional and cognitive levels, fostering deeper understanding and connection to the material. This emotional involvement not only increases students' absorption, but also strengthens their bond with the material being learned, creating a deep emotional connection so that learning feels more natural and relevant to their lives, so that material that may have previously seemed abstract becomes real and compelling, making students feel more involved and excited[15]

Ibn Tufail's humanistic approach in Hay bin Yaqzan is distinguished from Western approaches, such as those espoused by Carl Rogers, by placing significant emphasis on education as a journey to both psychological self-actualization and spiritual enlightenment. The protagonist of the story acquires knowledge through observation of nature, introspection, and direct experience, ultimately achieving a profound understanding of the divine truth. While Rogers prioritized empathy and a supportive environment for psychological growth, Ibn Ṭufail focused on metaphysical and divine aspects. The study utilized the 'istima' learning approach, which focuses on self-transformation through introspection, the reflection on Islamic values such as empathy and honesty, and the deeper understanding of the meaning behind actions. This approach goes beyond language proficiency, aiming to develop a holistic self-concept that harmoniously combines spiritual values with intellectual and physical aspects. When students hear material related to their everyday lives, such as challenges they face in school or values in social interactions, they can easily relax into the information presented. For example, when the teacher discusses friendship, students are asked to share their experiences of supporting friends who are having difficulties. This not only makes them feel more connected to the material, but also helps them understand broader concepts such as empathy and cooperation. This emotional engagement encourages students to participate more actively in discussions, allowing them to dig deeper into the meaning of the material they are learning. This approach makes learning more meaningful, helps students integrate knowledge with their experiences, and makes the learning process more enjoyable and relevant[16]

Teachers play a central role in connecting learning materials to students' personal experiences. In *istima'* learning, teachers design materials that are relevant to students' lives through stories, dialogues, and audio recordings that reflect their

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[15] S. Sultani, A. Alfitri, and N. Noorhaidi, "Teori Belajar Humanistik dan Penerapannya dalam Pembelajaran Pendidikan Agama Islam," ANSIRU PAI: Pengembangan Profesi Guru Pendidikan Agama Islam 7, no. 1 (2023): 177–193

[16] S. Maulia, "Peran Komunikasi Efektif Guru dalam Meningkatkan Motivasi Belajar Siswa Sekolah Dasar (SD)," Elementa: Jurnal Pendidikan Guru Sekolah Dasar 5, no. 1 (2023).

daily situations[17]. The materials center on narratives about pesantren life, family relationships, and social interactions within the classroom. Teachers employ an interactive discussion method, allowing students to share their personal experiences, thereby fostering an emotional connection between the content and the students' real-life contexts[18]. This strategy not only makes learning livelier, but also teaches students how to connect theory to practice[19]

Additionally, teachers utilize students' reflections to reinforce the connection between personal experience and language learning. By asking reflective questions such as how did you feel when you helped a friend or what did you learn from your experience at the boarding school, teachers encourage critical thinking and deeper engagement from students. This makes learning more meaningful as students not only listen to the material, but also explore the connections between their experiences and the values being taught. This kind of engagement helps students feel valued and heard, which in turn increases their motivation to learn

Linking istima' material to students' personal experiences enhances the effectiveness of the learning process in developing language skills. Students are better able to grasp Arabic vocabulary and sentence structures because the context is directly relevant to their own lives. For example, stories about daily life with simple dialogues can help them recognize sentence patterns and intonation. This accelerates language acquisition because they not only learn grammatical rules, but also see how the language is used in real life. This connection strengthens their language base more naturally[20]

This approach also has a positive effect on listening skills. By listening to and discussing experiences like their own, students can practice their speaking skills in a more familiar context. Experiential discussions, such as sharing stories about helping a friend in need, encourage students to speak Arabic with greater confidence. This experience enriches their overall language acquisition while building strong connections between listening and other skills[21]

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[17] Lily Hanefarezan Asbulah, Ashinida Aladdin, Maimun Aqsha Lubis, dan Mus'ab Sahrim, "Strategi Pembelajaran Kolokasi Bahasa Arab dalam Kalangan Pelajar Universiti Awam Malaysia," GEMA Online Journal of Language Studies 19, no. 2 (2019): 139-159.

[18] Halah Kamal Saeed, Norizan Abdul Razak, dan Ashinida Aladdin, "Digital Literacy and Communicative Competence among Academic Leaders: Post-COVID-19 Study," GEMA Online Journal of Language Studies 22, no. 4 (2022).

[19] Z. H. Rahmat, Y. T. Gustian, and G. Gusmaneli, "Pendekatan Desain Pembelajaran Humanistik dalam Meningkatkan Motivasi Belajar," IHSANIKA: Jurnal Pendidikan Agama Islam 2, no. 4 (2024): 363–377.

[20] N. M. R. Faiqoh and R. U. Baroroh, "Teori Belajar Humanistik dan Implikasinya pada Maharah *Istima'*," Urwatul Wutsqo: Jurnal Studi Kependidikan dan Keislaman 9, no. 2 (2020): 213–228.

[21] S. Hastuti and N. Neviyarni, "Teori Belajar Bahasa," Edukatif: Jurnal Ilmu Pendidikan 3, no. 1 (2021): 8–13.

The *istima'* approach to learning, which links the material to personal experience, also provides opportunities to internalize Islamic values. By including themes such as honesty, empathy, or helping in the learning material, students can relate these values to their own experiences. For example, a story about helping a sick friend can be used to emphasize the importance of solidarity and compassion in Islam. This helps students not only understand the Arabic material, but also apply the values in their daily lives[22].

Teachers also use this approach to build students' character in accordance with Islamic teachings. As students share their experiences, the teacher guides the discussion to emphasize how their actions can reflect religious values. In this way, *istima'* learning is not only a means to learn the language, but also a means to strengthen Islamic character. This integration fosters a holistic learning environment where students' cognitive, emotional, and spiritual dimensions are developed concurrently[23].

One of the main challenges of this approach is the diversity of student experiences. Not all students have the same backgrounds or experiences, making it difficult for teachers to design materials that are relevant to all students. This integration fosters a holistic learning environment where students' cognitive, emotional, and spiritual dimensions are developed concurrently.[24]

To overcome this challenge, teachers can use strategies such as grouping students based on similar themes of experience. For example, students with similar experiences of boarding school life can be grouped together to discuss related topics. In addition, teachers can provide materials with more universal and accessible themes, such as stories about friendship or family. With this approach, challenges can be minimized and all students still feel included in the learning process[25].

A personal experience-based approach can have a positive psychological impact on students by increasing their confidence in learning. When students encounter material that relates to their own lives, they feel more confident in understanding and mastering the content. Familiar topics also make students feel acknowledged and heard, contributing to a supportive and positive learning environment. This directly increases their motivation to actively engage in

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[22] A. N. Zamzami and D. T. Putri, "Relevansi Teori Belajar Humanistik Carl Rogers dalam Pendidikan Karakter Perspektif Islam: The Relevance of Carl Rogers' Humanistic Learning Theory in Islamic Perspective Character Education," Thawalib: Jurnal Kependidikan Islam 5, no. 2 (2024): 311–332.

[23] A. L. Hijriyah, A. H. Putri, S. Sovinaz, and R. L. Isnaini, "Pendekatan Humanistik dalam Pembelajaran Bahasa Arab Perspektif KH Ahmad Dahlan," Tarbiyatuna: Jurnal Pendidikan Ilmiah 9, no. 1 (2024): 115–130.

[24] I. Syafei, "Implikasi Teori Belajar Humanisme terhadap Pembelajaran Bahasa Arab/Implications of Humanistic Learning Theory on Arabic Language Learning," Loghat Arabi: Jurnal Bahasa Arab dan Pendidikan Bahasa Arab 4, no. 2 (2023): 331–360

[25] M. Jailani, "Pengembangan Media Pembelajaran Bahasa Arab di SMP Muhammadiyah Prambanan," Darul Ilmi: Jurnal Pendidikan Agama Islam 2, no. 1 (2024): 7–34.

learning. In addition, this approach creates a fun and meaningful learning experience. Students are more enthusiastic about the classroom because they feel that what they are learning is relevant to their lives. In such a supportive atmosphere, students absorb the material more easily, participate in discussions, and show significant progress in their language skills. This approach creates a strong emotional connection between the students, the material, and the learning process[26].

Technology is a very helpful tool in learning *istima'* based on personal experience. Teachers utilize voice recording applications to document students' experiences, which are later incorporated into teaching materials. Students record narratives about their lives in the pesantren, and these recordings are subsequently used as listening exercises in class. In addition, online platforms can be used to share audio recordings, videos, or short stories relevant to students' daily lives[27].

Technology enhances the flexibility and engagement of the learning process. It allows students to access materials at any time and from any location, supporting the development of independent learning skills. Technology also allows for variations in the presentation of materials, such as the use of animation or sound effects, to increase the appeal of learning. By integrating technology, the personal, experiential approach becomes not only more effective, but also more enjoyable for students[28].

The success of this learning approach can be measured through a variety of assessment methods, including listening comprehension tests, written reflections, and group discussions. Teachers can give tests that measure the extent to which students understand the material they have heard and how they relate it to their personal experiences. In addition, written reflections serve as a means to evaluate the depth of students' understanding of the values and concepts they have learned. Students' critiques and suggestions also provide valuable insights into the effectiveness of this learning approach. Teachers conduct surveys or interviews to determine the level of student engagement and satisfaction with the material being taught. The results of these evaluations are used to refine the learning approach to ensure that the material remains relevant and supports students' language and character development[29].

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[26] Titin Fatimah, Didin Faqihuddin, dan Fajri Ardiansyah, "Kajian Teoritis Pendekatan Humanistik (Al-Madkhal Al-Insan) dalam Pembelajaran Bahasa Arab," Albariq: Jurnal Pendidikan Bahasa Arab 3, no. 2 (2022): 1–19

[27] N. Nirmala, F. Fitriah, A. Rais, dan S. Hasfikin, "Pengembangan Materi *Istima'* terhadap Pembelajaran Bahasa Arab Berbasis Media Online pada Mahasiswa PBA Semester 1 IAIN Ambon," Lingue: Jurnal Bahasa, Budaya, dan Sastra 5, no. 2 (2023): 119–130.

[28] Vina Rohmatul Ummah, "Integrasi Teknologi Digital dalam Pembelajaran Komunikasi Bahasa Arab: Implikasi Psikolinguistik dan Sosiolinguistik," At-Turost: Journal of Islamic Studies (2024): 80-98..

[29] Muhammad Yusuf, "Pendekatan Humanis Dalam Tes Pengajaran Bahasa Arab," Alsina: Journal of Arabic Studies 1, no. 2 (2019): 229-50.

The implementation of this approach in *Istima'* Learning found by the researcher in this institution shows that students reflect on the material they have listened to through a recorded dialogue about the preparation of an inter-class competition to celebrate the Independence Day of the Republic of Indonesia. After listening to the dialogue, students are invited to share personal experiences related to the celebration and then engage in a discussion about the cultural meanings embedded in the conversation, such as the value of togetherness and the sense of pride in contributing to the success of competitions and activities. To deepen their understanding, the teacher asks them to share their experiences and feelings after listening to the material, helping them to relate *Istima'* learning to their personal context in a deeper and more meaningful way. This familiar material is related to activities and traditions they are familiar with, so students feel more emotionally connected and more interested in listening[30]

In another aspect, teachers encourage students to relate the information they hear to personal understanding or experience. When students can identify relevant elements in the material that relate to cultural values or social issues, they not only listen passively, but also integrate the concept into their critical thinking. This is an indicator of the extent to which students understand the material presented by the teacher. This process enhances the learning experience by enabling students not only to retain information, but also to grasp the broader context of the *istima'* material they have listened to. This in-depth experience encourages students to think more analytically and critically and to connect the material to personal experiences, making it easier for them to remember and apply the material in different contexts[31].

The reflection process in *istima'* learning not only helps students understand the material taught, but can also strengthen their character development, especially in the context of Islamic values. After listening to material related to togetherness, students are encouraged to construct how they can apply these values in their daily lives. This approach enables students to learn Arabic while also cultivating moral principles that can be applied in their social interactions and spiritual lives. Values such as cooperation, empathy, and mutual respect become essential components of the learning process, contributing to the development of students' character within both social and religious contexts[32].

In addition, through personal reflection on materials related to Islamic values, students can better understand the importance of their actions in the

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[30] Nurul Hanani and Limas Dodi, Pembelajaran Bahasa Arab Kontemporer: Konstruksi Metodologis Pembelajaran Bahasa Arab Berbasis Komunikatif-Sosiolinguistik (CV Cendekia Press, 2020).

[31] Nur Toifah, "Pengembangan Pendidikan Karakter dalam Pembelajaran Bahasa Arab Berbasis Keterampilan Abad 21," (2021): 322-330.

[32] Muhammad Zaidar, IAIN Pontianak, and Kalimantan Barat, "Pembelajaran Bahasa Arab dalam Pengembangan Karakter Anak di Era Modern: Kajian Konseptual," Islamic Insights Journal 5, no. 1 (2023): 42-55.

community and surrounding environment. After listening to materials on friendship and togetherness, students can construct how they can show empathy and cooperate with their friends who are facing difficulties. This reflective process transforms learning into more than just an academic pursuit; it becomes a means of shaping and reinforcing students' character in alignment with the values embedded in Islamic teachings. In this way, *istima'* learning becomes an effective tool to motivate students to act better in their daily lives[33]

Istima' learning, which connects instructional material to students' personal experiences, also plays a significant role in enhancing their language skills. When students are encouraged to reflect on what they have heard, they do more than recall vocabulary or sentence structures; they internalize the language by integrating it into a context that is personal and meaningful to them. For example, after listening to a dialogue about activities to celebrate Independence Day, students can be asked to share their experiences and use Arabic to describe their feelings during the celebration. This will allow them to use Arabic more actively in contextualized and real situations, rather than just in theory[34].

This process of reflection also helps students improve their speaking and writing skills in Arabic. When students engage in discussions or write about their experiences, they learn to express themselves more fluently and accurately in the language they are learning. Additionally, reflection enables students to grasp the contexts in which Arabic is used across various real-life situations, thereby deepening their understanding of the language's nuances and practical applications. This improves the quality of students' language skills, as they learn the language not only as academic material, but also as an effective means of communication in everyday life[35].

An important aspect of reflection is creating an emotional connection between students and the material being studied. When students are prompted to reflect on material connected to their own experiences, such as independence celebrations or social activities, they develop a stronger emotional connection to the content. When they reflect on their experiences of participating in interclass competitions or working together with their friends, they not only understand the concept of togetherness in theory, but also feel it directly. This emotional connection helps students become more motivated and interested in learning because the material feels more alive and relevant to their daily lives[36].

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[33] E. Kurniawan, A. I. Wildani, M. Zaki, and M. Dhiya'Syaifullah, "Strategi Pengintegrasian Pendidikan Agama Islam dan Bahasa Arab dalam Membangun Karakter Islami di MI Pesantren Anak Sholeh Baitul Qur'an Gontor," *Shibghoh: Prosiding Ilmu Kependidikan UNIDA Gontor* 2, no. 1 (2024): 761-773

[34]Muhammad Yusuf, "Kajian Teoritik Pengembangan Pembelajaran Bahasa Arab Berbasis Humanistik Di Madrasah Ibtida'iyah," Shaut Al Arabiyyah 7, no. 2 (2019): 132-146.

[35] Isop Syafei, "Implikasi Teori Belajar Humanisme terhadap Pembelajaran Bahasa Arab/Implications of Humanistic Learning Theory on Arabic Language Learning," Loghat Arabi: Jurnal Bahasa Arab dan Pendidikan Bahasa Arab 4, no. 2 (2023): 331-360.

[36] Asep Maulana, Strategi Pembelajaran Bahasa Arab (Jakarta: Bumi Aksara, 2023).

Emotional engagement also creates a deeper connection to the material, making it easier for students to remember and understand the concepts being taught. When students feel emotionally connected to a topic, they tend to be more active in the learning process, both in discussions and in their broader understanding of concepts. For example, when students share their experiences of helping a friend who was struggling, they not only learn the value of togetherness, but also feel how that value applies to their lives. In this way, *Istima'* learning addresses not only the cognitive aspect but also actively engages students' emotional dimension, resulting in a deeper and more meaningful learning experience[37].

The Active Participation of Students In Connecting Listening Materials With Their Personal Experiences.

This approach also reinforces the role of students as active learners, in line with the principle of humanism proposed by Ibn Tufail, which emphasizes learning that focuses on freedom of thought and personal reflection. In this manner, students recognize that the material they are learning directly relates to their own life experiences, motivating them to become more reflective and take greater responsibility for their learning process. The freedom of thought afforded by this approach allows students to interpret the material according to their personal understanding, without being bound to a fixed interpretation. In this way, students not only develop *istima'* skills, but also build critical thinking skills that are more independent and relevant in the context of Arabic language learning[38].

As a concrete example found by the researcher, the teacher can play a recording of an interview with a community leader discussing the importance of education for youth in the context of local education. After listening to the recording, students are asked to write reflections on how education affects their lives and the surrounding community. In class discussions, they share personal experiences about the challenges they have faced in education and how community support has played a role in their educational journey. For instance, a student from an underprivileged family shared her experience with a mentoring program for needy children in her community, which could be compared to similar initiatives in other students' neighborhoods. This opportunity to relate and explain the material fosters greater engagement and enables students to explore the broader significance of education. It also helps them develop critical and

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[37] Talqis Nurdianto, Kompetensi Dasar Pembelajaran Bahasa Arab (Yogyakarta: Zahir Publishing, 2020), 115.

[38] Neneng Nurjannah, "Efektivitas Media Pembelajaran Bahasa Arab Berbasis Video Dalam Meningkatkan Kemampuan Maharah Al *Istima'* Dan Maharah Al Kalam Siswa Kelas VIII MTs Daarul Mustaqiem Pamijahan Bogor," Shawtul 'Arab 3, no. 2 (2024): 109-123.

reflective thinking skills that will enhance their understanding of *istima'* learning and its application in everyday life[39].

Freedom of thought not only enables students to express the material in their own words but also promotes greater independence in their learning process. In the context of *istima'* learning, freedom of thought allows students to explore different perspectives on the material they are hearing. This opens opportunities for students to conduct personal research, read more about topics that interest them, and ask more critical questions of the teacher. This independence in learning is crucial for preparing students to become lifelong learners capable of continuously developing their skills without relying solely on the teacher's guidance[40].

The freedom of thought encouraged in *istima'* learning also plays a role in improving students' communication skills. When students are given the opportunity to express their personal understanding, they learn to communicate their ideas and feelings more effectively. During class discussions, students will be able to organize their thoughts clearly and communicate them confidently, both verbally and in writing. This provides a double benefit: in addition to improving their Arabic language skills, good communication skills are invaluable in their future social and professional lives[41].

By providing space for freedom of thought, students are also encouraged to self-reflect on their learning process. This provides an opportunity for introspection about how they learn and the extent of their understanding of the material being taught. Self-reflection is crucial as it enables students to assess their strengths and weaknesses in learning and become more aware of the strategies that best support their development. With freedom of thought, they can more readily identify a learning style that suits them, ultimately enhancing their academic performance[42].

Conclusion

The findings of this study demonstrate that the humanistic approach, inspired by Ibn Tufail's philosophy in Hayy ibn Yaqzan, significantly enhances the effectiveness of istima' (listening) instruction at Prof. Muhajirin Applied

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[39] Nailul Ulah Al Chumairoh Machfud, Ade Nur Isnaini, and Khoirul Bariyyah, "Strategi Penggunaan Media Pembelajaran Berbasis Multimedia Interaktif dalam Meningkatkan Berpikir Kritis Siswa," *ILJ: Islamic Learning Journal* 2, no. 3 (2024): 661–84, https://doi.org/10.54437/iljislamiclearningjournal.v2i3.1701.

[40] Sampiril Taurus Tamaji, "Analisis Teori Psikolinguistik Dalam Perkembangan Pembelajaran Bahasa Arab," Al-Fakkaar 1, no. 1 (2020): 57–77.

[41] Muhammad Yufi Alfani, Penerapan Metode Problem Based Learning Pada Keterampilan Menyimak Teks Cerita Hikayat Kelas X di SMAN 5 Pamekasan (Dissertation, Institut Agama Islam Negeri Madura, 2022).

[42] Ineu Nurtresnaningsih, "Problematika Siswa Dalam Pembelajaran Bahasa Arab Serta Upaya Dalam Menanggulanginya," Alsuniyat: Jurnal Penelitian Bahasa, Sastra, dan Budaya Arab 1, no. 1 (2018): 17-29.

Islamic School in Palembang. Integrating listening materials with students' personal experiences has been shown to enhance the learning process by making it more emotionally engaging and meaningful, while deeply supporting students' cognitive, emotional, and spiritual growth. Students are encouraged to engage in reflection, interpretation, and application of the content to their lives, fostering autonomy, empathy, and value-based learning. This pedagogical approach aims to cultivate not only Arabic language proficiency but also the development of moral awareness and spiritual grounding among students.

The Humanistic Approach, in contrast to the Contextual Teaching and Learning (CTL) approach, prioritizes introspective reflection, emotional resonance, spiritual values, and personal meaning-making. The CTL approach prioritizes the practical use of language in real-life situations, while the humanistic method promotes holistic development by engaging the learner cognitively, emotionally, and spiritually. As a result, the humanistic model goes beyond language acquisition to emphasize character formation and the cultivation of Islamic values such as honesty, empathy, solidarity, and cooperation.

In conclusion, the humanistic approach in Arabic listening education has been demonstrated to improve language proficiency while also strengthening the identity, character, and moral insight of students. This pedagogical approach has been found to be particularly effective in Islamic educational contexts, where it has been employed to integrate the linguistic, emotional, and spiritual dimensions into a unified and impactful learning experience.

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