The Power of Spiritual Motivation: A Conceptual and Theoretical Review of Arabic Language Learning

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Abstrak

This study aimed to explore the basic concept of Arabic learning based on spiritual motivation as a new approach to learning Arabic in Indonesia, where most of the population is Muslim. In Indonesia's learning context, Arabic has a dual role as a means of communication and a tool to explore various kinds of Islamic knowledge. This study used descriptive analysis and document analysis methods, by examining various kinds of Arabic scientific literature and learning methodologies and educational documents unique to Indonesia. This study's results indicated that students' motivation to learn Arabic pedagogically is to get closer to Allah SWT and love the Prophet. In the development of Arabic, spiritual motivation can be applied to three things, namely learning achievement indicators seen from the level of obedience to Allah and social interactions, the learning process which includes the visualization of Islamic sacred symbols, textbooks whose sources are adapted from the Al-Quran, Hadith, and the advice of Ulama'. Learning Arabic in a spiritual context can encourage a greater interest in learning it and promote its use as a medium of communication and expression as well as being a medium of getting closer to God.

Keywords: Theoretical concept; spiritual motivation; approach to learning Arabic

Introduction

The incorporation of spiritual motivation into the process of language acquisition represents a novel and burgeoning field of study.[1] Although several studies have investigated the efficacy of incorporating spiritual motivation in language acquisition, a significant void exists in the literature regarding the theoretical and conceptual foundations of Arabic language learning grounded in spiritual motivation. This gap in the literature is especially alarming, given the potential of this approach to transform conventional language learning approaches. By infusing cultural and religious materials and teachings, instructors can cultivate a more captivating and significant learning environment for their pupils, resulting in heightened motivation and retention rates.[2]

The importance of spiritual motivation in Arabic language learning cannot be overstated.[3] While traditional language learning approaches tend to focus on grammatical rules and vocabulary acquisition, incorporating spiritual motivation into the learning process can enhance learners' motivation, engagement, and deeper understanding of the language. As such, there is a growing interest among educators and researchers in exploring the theoretical and practical dimensions of this approach. However, despite this growing interest, there is a dearth of research that specifically examines the conceptual and theoretical underpinnings of Arabic language learning based on spiritual motivation. This gap in the literature highlights the need for a comprehensive review that addresses this issue.

In recent years, there has been a burgeoning of research regarding the integration of spiritual motivation into the learning of the Arabic language. Various studies have delved into the potential advantages of utilizing Quranic verses, Islamic literature, and other sacred texts as language learning resources, as well as cultivating an atmosphere that promotes exploration of the cultural and historical significance of the Arabic language.[4]

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[1] Yasid Assyauqi and Suarga Suarga, "Teacher Motivation And Student Learning Achievement," *Idaarah: Journal of Education Management* 2 (January 7, 2019): 168, https://doi.org/10.24252/idaarah.v2i2.7000.

[2] Muhammad Amin, "Religious Motivation Relationship With Increasing Students' Learning Achievement," *Inspirational Education* 9 (May 11, 2020): 31, https://doi.org/10.24252/ip.v9i1.13752.

[3] Siti Nurhasanah and A Sobandi, "Learning Interest As A Determinant Of Student Learning Outcomes," *Journal of Office Management Education* 1 (August 18, 2016): 128, https://doi.org/10.17509/jpm.v1i1.3264.

[4] Hasyim Asy'ari et al., "The Features of Arabic as the Language of the Qur'an" 01 (15 August 2018): 21–28, https://doi.org/10.31538/ndh.v1i1.5.

Several previous studies have explored incorporating spiritual motivation. Husseianali explored this topic and found that academicians' spiritual motivation is positively and significantly linked with tacit knowledge-sharing behavior.[5] Additionally, Mahmudah and Hartono discovered that COVID-induced occupational stress can moderate the association between spiritual motivation and tacit knowledge-sharing behavior.[6] In line with the results above, Farmawati emphasized the therapeutic benefits of making a pilgrimage to the tomb of Waliyullahs.[7] The author likened the experience to being in the presence of someone beloved by Allah, which can help pilgrims alleviate their pain and suffering. Another study by Muhammad SAW. investigated the impact of *da'i* personality and da'wah bil-hal on the spiritual motivation of *mad'u*.[8] The authors found that the variables with the strongest positive tendencies and significant influence on the spiritual motivation of *mad'u* were extraversion, openness to experience, agreeableness, religiousness, education, organization, and social factors. Additionally, according to Ghassan Husseianali, the motivation and eventual achievement of students in second language (L2) learning are enhanced when the L2 learning process is aligned with their language objectives.[9] As Arabic is a non-European language, it poses a greater challenge for American learners in comparison to other foreign languages that have their roots in the Indo-European language family.

The studies above tend to discuss the relationship between spiritual motivation and different aspects of learning and behavior, such as tacit knowledge sharing, pilgrimage, and personality factors. However, none of these studies specifically focused on Arabic language learning based on spiritual motivation.[10] This gap in research highlights the need for further investigation into the potential benefits of incorporating spiritual motivation into Arabic

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[5]Ghassan Husseianali. (2005). Why are you learning Arabic ? orientations, motivation and achievement. Learning.

[6]Mahmudah, A., & Hartono, D. (2022). The Effect of Pilgrimage to Waliyullah's Tomb on the Spiritual Motivation of Students of Jagad 'Alimussirry. Journal of Intellectual Sufism Research (JISR), 4(2), 104–113. https://doi.org/10.52032/jisr.v4i2.120

[7] Farmawati, C. (2017). the Influence of Da'I Personality and Da'Wah Bil Hal Towards Spiritual Motivation of Mad'U. Journal of MD, 3(2), 141–160. https://doi.org/10.14421/jmd.2017.32-02

[8] Marlina Muhamad et al., "The Motivation to Become A Seniorpreneur: Spiritual Motivation," *International Journal of Academic Research in Business and Social Sciences* 11, no. 5 (2021): 244–53, https://doi.org/10.6007/ijarbss/v11-i5/9921.

[9] Ghassan Husseianali. (2005). Why are you learning Arabic? orientations, motivation and achievement. Learning. Hanifah, Umi. "Application of the PAIKEM Model Using Language Game Media in Learning Arabic." Journal of Islamic Education and Thought At-Tajdid 5 (12 October 2020): 301–30.

[10] Hani Rubini, "Problematics Of Learning Arabic Language In Madrasah," *Ihtimam Journal* 3 (January 15, 2021), https://doi.org/10.36668/jih.v3i2.225.

language learning. A conceptual theoretical review can help develop a framework that explores the potential benefits of incorporating spiritual motivation into Arabic language learning. The review can draw upon existing theories of motivation, such as self-determination theory, which emphasizes the role of autonomy, competence, and relatedness in motivating behavior. The review can also explore the unique aspects of spiritual motivation, such as the sense of purpose and meaning that it provides, and how these aspects can enhance learners' motivation and engagement in the language learning process.

Moreover, the review can examine the cultural and social factors that may influence the incorporation of spiritual motivation in Arabic language learning. For instance, it can explore how cultural values and beliefs may affect learners' attitudes towards spiritual motivation and their willingness to incorporate it into their language learning process. Additionally, the review can examine how social support and community involvement may facilitate the integration of spiritual motivation into Arabic language learning. However, the absence of research that specifically investigates Arabic Language Learning based on spiritual motivation highlights the need for further exploration in this area. A conceptual theoretical review can provide a framework for understanding the potential benefits of incorporating spiritual motivation into Arabic language learning and can help guide future research in this field.

Therefore, this literature review aims to address this gap in the literature by providing a comprehensive review of the theoretical and conceptual foundations of Arabic language learning based on spiritual motivation. By exploring the psychological and cognitive mechanisms that underlie this approach as well as the cultural and social factors that influence its effectiveness, this review seeks to establish a strong theoretical foundation for the integration of spiritual motivation into language learning. Furthermore, this review will also identify the practical implications of this approach, exploring the various strategies and techniques that educators can use to incorporate spiritual motivation into their teaching practice.[11] This will provide valuable insights and guidance for educators who wish to implement this approach in their classrooms.

It is imperative to emphasize that the learning of Arabic language proficiency must be situated within a spiritual milieu, where an atmosphere of affection and sincerity prevails, and where the principles of morality, religiosity, and spirituality converge to promote the cultivation of *akhlaq karimah* (noble

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[11] Aziz Fahrurrozi, "Arabic Language Learning: Problems and Solutions," *ARABIYAT: Journal of Arabic and Arabic Language Education* 1 (December 28, 2014), https://doi.org/10.15408/a.v1i2.1137.

character) as the cornerstone of the curricular framework.[12] This approach to learning, characterized by the fusion of *mahabbah* (love) and *ta'allum* (seriousness of learning), is intended to be implemented through a pedagogical model that is imbued with a spiritual motivation, which seamlessly aligns with the religious inclination inherent in the study of the Arabic language.[13] This inner covenant of learning endeavors to unearth the religious values expounded in Al-Qur'an, the Hadith of the Prophet SAW, and the treasures of Islamic thought.

It is essential to recognize that the teaching and learning of Arabic should not be reduced to a mere linguistic exercise; instead, it must be viewed as a holistic enterprise that integrates spiritual, ethical, and moral dimensions. The incorporation of these values into the curriculum would enable learners to imbue themselves with noble traits and qualities that are essential to leading a virtuous life. Moreover, the spiritual component of learning Arabic is of utmost significance since it instills in learners a sense of purpose and direction, enabling them to internalize the teachings of the language more deeply. This approach emphasizes the development of a profound connection with the language, facilitating a more authentic and meaningful learning experience. So, the learning of Arabic language skills must be situated within a holistic framework that encompasses spiritual and moral dimensions.[14] The integration of these values into the curriculum would enable learners to cultivate noble character and lead a virtuous life, in line with the teachings of Islam.[15]

This article aimed to contribute to the existing literature by providing a comprehensive and detailed review of the role of spiritual motivation in Arabic language learning. By doing so, it sought to promote a deeper understanding of this approach and encourage further research in this area. This review paper also explored the theoretical foundations of spiritual motivation in language learning, and factors that contributed to the integration of spiritual motivation into the language learning process. The review also examined the practical implications of spiritual motivation in Arabic language learning, exploring the various

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[12] Hairuddin Cikka, "Teacher Communication Strategy For Student Motivation In Improving Learning Performance," *Al-Mishbah: Journal of Da'wah and Communication* 15 (6 February 2020): 359, https://doi.org/10.24239/al-mishbah.Vol15 .Iss2 .171.

[13] Fakhrurrazi Fakhrurrazi, "Study Participants In The Vision Of The Qur'an," *At-Ta'dib: Islamic Religious Education Program Scientific Journal* , August 20, 2020, https://doi.org/10.47498/tadib.v12i01. 329.

[14] Sigit Utomo and Achmad Sa'i, "The Impact Of Pornography On The Mental Development Of Adolescents In School," *ELEMENTARY: Islamic Teacher Journal* 6 (June 29, 2018): 170, https://doi.org/10.21043/elementary.v6i1.4221.

[15] The *Tazkiyatun Nafs* model is very effective in counteracting various mental and personality crises. See, Bisyri Karim, "Mental Revolution Through Islamic Education Based on the Tazkiyatun Nafs Method," *Education and Learning Journal* 2 (January 27, 2021): 10, https://doi.org/10.33096/eljour.v2i1.79.

strategies and approaches that educators could use to incorporate this approach into their teaching practice.

In order to discover and develop the basic concepts and paradigms of learning Arabic based on spiritual motivation, the researcher used a descriptive method, namely studying various Arabic scientific literature and learning methodologies. The researchers also analyzed Islamic Religious Education (PAI) and Arabic Language Curriculum documents based on the Decree of the Minister of Religion (KMA) No. 183 of 2019 which was a substitute for KMA No. 165 of 2014 concerning 2013. Islamic Religious Education and Arabic Language Curriculum Guidelines were analyzed by the researchers.

Results and Discussion

After searching and researching various sources of bibliographies, the researchers found dozens of articles that could be the references for formulating a vision to learn and teach Arabic oriented to spiritual motivation and the implications on learners' pedagogy alongside educational institutions. The research results are contained in the following.

A. Spiritual Motivation and Learning Arabic

In the study of psychology, learning motivation is divided into two, namely intrinsic and extrinsic. Intrinsic motivation is a mental impulse that comes from within the student himself, while extrinsic motivation is a mental urge that comes from outside the individual student.[16] Both forms of motivation have an impact on the caliber of the learning experience. In order to cultivate low-level learning motivation, it is imperative to construct a conducive and situationally relevant environment with clear learning objectives.[17] Learning motivation not only guides learning activities in the right direction but also reinforces positive attitudes and perceptions toward learning. Motivation instills eagerness in individuals to engage in learning activities and also provides guidance for appropriate behavior. According to Compri, teacher and student motivation in the learning process strongly supports the achievement of successful learning in accordance with the expected goals.[18]

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[16] Novie Suseno, "9) 2018. Gender, Internal and External Motivation" 4 (December 10, 2018): 75–98.

[17] Halimatus Sa'diyah and Maman Abdurahman, "Arabic Language Learning in Indonesia: Research on Foreign Language Learning Motivation," *Oral Arabiya: Journal of Arabic Language Education* 5 (July 17, 2021): 51–69, https://doi.org/ 10.32699/liar.v5i1.1665.

[18] Kompri, *Teacher and Student Perspective Learning Motivation, Bandung: PT Rosda Karya,* 2016.

Spiritual motivation as an approach in learning Arabic needs to be designed to create intellectual excitement and spiritual enjoyment in learning Arabic that is fun. [19]According to Oktavianti et al, utilizing videos to introduce spiritual values in learning models has proven to be significantly effective in addressing motivational issues in learning.[20] In Bobbi de Potter's language, both in Quantum Learning [21]and Quantum Teaching, [22]learning active stimulate the spirit of "AMBaK" (What Fortunately for Me?) and also boost intellectual and mental potential. This Spiritual Motivation is the culmination of the aspirations of every Arabic language educator, which arises from his deepest spiritual awareness, who longs to convey learning that is not only beneficial in the world but can bring students closer to the door of heavenly pleasures that are imagined in the world through learning processes. The following presents some spiritual motives in learning Arabic.[23]

1. Zoom in self to God

Cultivating spiritual motivation necessitates the establishment of an inner connection (shilah rûhiyyah) between teachers and students, within an atmosphere of intellectual stimulation and spiritual gratification. Through spiritual leadership within the school culture, teachers can inspire students to attain academic excellence.[24] In its implementation, Arabic language educators who employ this spiritual motivational approach enter the classroom with the intention of getting closer to the door of heaven. With utmost conviction, they address their students as the successors of the Prophet, while looking at them with compassion and endearment. They greet them with a peaceful smile (salâm) and imagine the presence of God and the Prophet in every lesson. The

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[19] Mochamad Hatip et al., "Competence, Professionalism, and Spiritual Intelligence of The Impact on Learning Motivation," January 1, 2019, 84–91, https://doi.org/10.9790/0837-2401108491.

[20] D Oktavianti, A Darmana, and A Sudrajat, "Development of Teaching Materials of Integrated Spiritual Values Assisted by Visual Studio Media with Problem Based Learning Models in terms of Learning Motivation," Journal of Physics: Conference Series 1462 (1 February 2020): 12023, https://doi.org/10.1088/1742-6596/1462/1/012023.

[21] Bobbi DePorter and Mike Hernacki, *Quantum Learning: Making Learning Comfortable and Fun* , Bandung: Kaifa Publishers, 2007. Print. 25th, and Bobbi DePorter, Mark Reardon, and Sarah Singer-Nourie, *Quantum Teaching: Practicing Quantum Learning in the Classroom*, (Bandung: Kaifa Publishers, 2007), Cet. the 3rd.

[22] Bobbi DePorter, Mark Reardon and Sarah Singer-Nourie Bobbi DePorter, Mark Reardon, *Quantum Teaching: Putting Quantum Learning into Practice in the Classroom* , 2007.

[23] Oktavianti, Darmana, and Sudrajat, "Development of Teaching Materials for Integrated Spiritual Values Assisted by Visual Studio Media with Problem Based Learning Models in terms of Learning Motivation."

[24] Mehmet Karadağ et al., "Effect Measures of Spiritual Leadership: In School Cultural Processes and Academic Success," *SAGE Open* 10 (1 March 2020): 215824402091463, https://doi.org/10.1177/2158244020914638.

foregoing also subsumes developing intellectual potential (directing the mind to find the truth), strengthening spiritual potential (sharpening the heart to recognize happiness), and fortifying the evil potential of lust and lust (diverting worldly pleasures to true afterlife pleasures). Like listening to the words of the Prophet Muhammad SAW., "*al-jannatu huffat bi al- makârih, wa al- nâru huffat bi al-syahawat*,"[25] means: door heaven blocked by things that are hated and the gates of hell are decorated with things that (seemingly) please.

Learning Arabic for Indonesians, according to Muhbib, has four orientations as follows:

a. Religious Orientation, which involves learning Arabic with the objective of comprehending and understanding Islamic teachings (*Fahm Al-Maqrû'*). This orientation can be manifested through acquiring passive skills (listening and reading) as well as active skills (speaking and writing).

b. Academic orientation involves learning Arabic with the objective of comprehending the knowledge and skills of Arabic (*Istimâ', Kalam, Qirâ'ah,* and *Kitabah*). This orientation places Arabic as a scientific discipline or subject of study that must be mastered academically. This orientation is commonly associated with studying Arabic in the Department of Arabic Language Education, Arabic Language, and Literature, or in postgraduate programs and other academic institutions.

c. Professional/Practical and Pragmatic orientation involves studying Arabic with the objective of attaining professional, practical, or pragmatic skills, such as being able to communicate orally (*Muhadatsah*) in Arabic for becoming migrant workers, diplomats, tourists, trade missions, or pursuing further education in a Middle Eastern country, and so on.

d. Ideology and Economic Orientation, namely learning Arabic to understand and use Arabic as a medium for the interests of orientalism, capitalism, imperialism, etc. This orientation can be seen from the opening of several Arabic language courses in Western countries.

2. Love the Messenger of Allah

Learning Arabic with a spiritually motivated approach involves implementing the prophetic mission. In an authentic hadith, the Prophet Muhammad (SAW) instructed his followers to love Arabic or teach it with a spiritually motivated approach. The Prophet (SAW) emphasized the importance of approaching Arabic education with a spiritual perspective:

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[25]See, Muslim, *Sahih Muslim*, IV/2174 no.2822, Al-Tirmidhi, *Sunan al-Tirmidhi*, IV/693 no.2559, and Ahmad bin Hanbal, *Musnad Ahmad*, III/284 no.14062.

أحبوا العرب لثلاث: لأني عربي، والقرآن عربي، وكلام أهل الجنة عربي

"*Love Arabic for three reasons: (1) because I speak Arabic, (2) because the Koran is in Arabic, and (3) because the language of the inhabitants of heaven is Arabic.*"[26]

Realizing that learning Arabic included carrying out a prophetic mission when appointed as caliph, Umar bin Khatthab Ra instructed Muslims to learn Arabic seriously. The rationale built by 'Umar ra is the integration of religiosity, that Arabic is the most important part of Islam. A very popular saying of 'Umar is:

تعلموا العربية لأنها جزء من دينكم

"*Learn Arabic (with sincerity) because it belongs to your religion (Islam)*". In another editorial, "*juz'un min dînikum*", is an (important) part of the Islamic religion.

The Hadith of the Prophet Muhammad (SAW) regarding "*ahibbû* (love)" and 'Umar's instruction of "*ta'allamû* (learn sincerely)" appear to converge into the concept of "spiritual learning" or "spiritual teaching". This affirms that Arabic learning must be cultivated within a spiritual setting that fosters love and sincerity. This should be enriched by integrating values of morality, religiosity, and spirituality so that it can radiate the noble character (*karimah*) which forms the basis of their curriculum. The format of love (*mahabbah*) and seriousness in learning (*ta'allum*) is intended to be designed in a learning model based on spiritual motivation—which also synergizes with the orientation of learning the Arabic religion,[27] which is an inner contract of learning that aims to explore religious values from the Al-Qur'an, the Hadith of the Prophet SAW,[28] and the treasures of Islamic thoughts.

B. Spiritual Values in Arabic Learning

1. Arabic Based Curriculum Motivation of spiritual

Designing a learning curriculum with a spiritual motivation approach is inseparable from the Arabic learning curriculum. According to Muhbib Abdul Wahab, the Arabic language learning curriculum should be made more dynamic and complex by considering various variables and factors related to the philosophy of language, socio-cultural aspects, students' psychology, the education system, social conditions, and political environment. Curriculum

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[26] This hadith was narrated by at-Tabarani in *al-Awsath* , al-Hakim in *al-Mustadrak* , and al-Baihaqi in *Syu'abul Iman* . In the Sanad, there is a narrator named al-Alla bin Amr, who is judged by ad-Dzahabi to be matruk (abandoned).

[27] Acep Hermawan, *Arabic Language Learning Methodology,* Bandung: PT. Rejama Rosdakarya *,* 2014.

[28] Acep Hermawan.

development and curriculum standardization are strategic steps to develop and improve the quality of education.[29]

According to Mustafa 'Abd al-Sami' Muhammad, the curriculum must pay attention to four things: perspectives, procedures, processes, and progress that will be realized. According to him, the strategy for developing an effective Arabic language curriculum in providing quality assurance is by emphasizing active communication competence, supported by the CALL (Computer Assisted Learning Language) program, and supported by the 4R (Re-education, Responsibility, Relevance, Rapport) technique in the learning process.[30] Therefore, the Arabic Language Education curriculum can ideally be developed based on science and learning so that the curriculum products can answer current problems. Furthermore, Yun Eun Kyeong argues that "the best Arabic learning curriculum is one that combines comprehensive learning methods, which integrates Arabic *fushhâ* and '*âmmiyyah,* while offering a variety of learning materials to meet the needs of students in optimizing the four language skills".[31]

According to Nurjannah, the fundamental weakness of the Arabic language teaching system at Madrasah Aliyah is the weakness of the curriculum, especially those related to the vision and teaching methodology. In her research, Nurjannah found that the orientation of the Arabic language teaching curriculum at MAN Curup was traditional to meet religious goals, even though learning challenges continued to change and Arabic had to compete as a language of knowledge and an international language of communication. In order for students to be able to master adequate Arabic language skills, the Arabic language curriculum needs to be developed through a need analysis.[32]

Based on the opinion of Wahab, Muhammad, and Kyeong, the authors consider that the needs analysis is very appropriate for reviewing the Arabic language learning curriculum, especially textbooks and spiritual motivation-based modules that will be developed. By analyzing the needs and reviewing the curriculum, it can be seen that the purpose of learning Arabic at Madrasah Aliyah is the need to develop modules based on spiritual motivation.

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[29] Muhbib Abdul Wahab, "Standardization Of Arabic Language Education Curriculum In National Islamic Colleges," *Arabiyat : Journal of Arabic and Arabic Language Education* 3 (28 June 2016), https://doi.org/10.15408/a.v3i1.3187.

[30] Musthafa 'Abd as-Sami' Muhammad, "Dhamanat Tathwir Manahij al-Lughah al-'Arabiyyah: Ru'yah Mustaqbaliyyah", in *Majallah al-Lisan al-Arabi* , Edition 3, 2010. See Muhbib Abdul Wahab.

[31] Yun Eun Kyeong, "Afdhal Manhaj Ta'lim Al-Lughah Al-'Arabiyyah Li Ghair an-Nathiqina Biha Min Wijhat Nazhar 'Ilm Al-Lughah Al-Ijtima'I," Majallah Al-Ustâdz 201 (2012).

[32] Nurjannah Nurjannah, "Needs Analysis as a Basic Concept in Arabic Curriculum Development at MAN Curup," *ARABIYATUNA: Journal of Arabic Language* 2 (June 30, 2018): 49, https://doi.org/10.29240/jba.v2i1.409.

a. Indicators of Learning with the Sufism Approach

The design of learning Arabic with a spiritual motivation approach should ideally be built from the treasures of thoughts of Sufism figures, such as al-Ghazali (*ma'rifatullâh*), Rabi'ah 'Adawiyah (*maḥabbah*), Ibnu Miskawaih (*al-akhlâq). al-fadhilah*), and al-Jili (*al-insân al-kâmil*) as well as various derivative concepts, such as achievement of hadhrah al-Ilâh, *'arafah ilâhiyyah-insâniyyah*, *ma'iyyah al-awliyâ'*, and *murâqabatullah*. Some of these concepts are then revealed to be the indicators of spiritual motivation that can be applied in learning Arabic in the classroom so that it can nourish the soul (personality) from various mental illnesses and various viruses that kill the heart. Besides,[33] such indicators of spiritual motivation is considered capable of delivering students to social happiness and business success,[34] as well as influence work performance.[35]

b.Symbols in Learning Materials Religious Embedding

In learning practice, educators will display visualizations of sacred loci that have spiritual magical powers, especially the two holy cities of Mecca and Medina, as well as various sacred loci in various Muslim countries, such as Egypt, Iraq, Iran, Palestine, Turkey, and Indonesia.[36] This visualization is made in the form of a short film which becomes a medium for producing spiritual nuances that are exciting and spiritually electrifying and are able to stimulate the frequency connection of the inner bond network, (*shilah rûhiyyah) teacher-student*. The melodious and solemn voices of international reciters who recite the word of God with a strong spiritual soul—including classic Middle Eastern instrumental tones—can be assembled as a soundtrack for learning Arabic with spiritual nuances that awaken enthusiasm for learning as well as learning energy vibrates.

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[33]In the concept of Sufism, a suspended heart can be revived through continuous training of spiritual motivation. This is very possible if the Arabic teacher can act as a spiritual motivator for his students.

[34] Imre Ungvári Zrínyi, "Spirituality as a Motivation and Perspective for Socially Responsible Entrepreneurship," *World Review of Entrepreneurship* 10 (1 January 2014): 4–15, https://doi.org/10.1504/WREMSD.2014.058049.

[35] Iman Aryadi and Laili Rahmawati, "The Influence of Employee Spiritual Motivation on Employee Performance (Empirical Study on Santri Karya Taarid Tauhid Foundation Bandung)," *Review of Islamic Economics and Finance* 2 (31 December 2019): 29–39, https://doi.org/10.17509/rief.v2i1.22157.

[36] Oktavianti, Darmana, and Sudrajat, "Development of Teaching Materials for Integrated Spiritual Values Assisted by Visual Studio Media with Problem Based Learning Models in terms of Learning Motivation."

c. Primary Sources of Adapted Textbooks from the Qur'an and Hadith

The Arabic Language Learning Model with a spiritual motivational approach is designed as a spiritual enrichment that is integrated with Arabic subjects and is widely taught at various levels of madrasas and universities.[37] The materials are adapted from the verses of the holy Al-Qur'an, the hadith of the Prophet SAW., as well as the advice of scholars and spiritual leaders. Integrating religious-spiritual values is important as an effort to support the ideals of national education,[38] especially in creating an exciting learning atmosphere and learning process so that students can actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, morals noble character, and the skills needed by himself, society, nation and state (UU No. 20 of 2003 article 1 paragraph 1).

Observing the gap between the ideals of implementing Arabic language learning in Indonesia which has not been able to jump-start the spiritual potential of education personnel, the authors consider that the holy verses of the Koran, the hadiths of the Prophet SAW, and the advice of scholars and spiritual figures—which are the pinnacle of thought in the treasures of tasawuf—are worth exploring as materials for initiating the concept of integrative-holistic Arabic language learning. This exploration will be outlined in the draft "Arabic Language Learning Model Based on Spiritual Motivation" which will spur efforts to develop students' cognitive, affective, and psychomotor aspects.

d. Speaking Skills based on Spiritual Motivation and Learners' Needs

To develop high-quality Arabic language learning modules, it is imperative to conduct a needs analysis of the curriculum, textbooks, learning materials, methods, strategies, and evaluation. John McNeil defined needs analysis as an evaluation of requirements in curriculum development. He stated that the objective of needs assessment is to identify educational needs and determine priority steps in learning. Seels and Glasglow further explained that needs assessment is a strategy to gather information about differences and utilize it to make informed decisions about learning priorities.[39]

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[37] Kailash Barmola, "Spirituality and Motivation of College Students," *The International Journal of Indian Psychology* 3 (March 10, 2016): 2348–5396, https://doi.org/10.25215/0302.181.

[38] Dorothea Wahyu Ariani, "The Role of Religiosity and Spirituality in Motivating and Improving Students' Performance in Indonesia," *Journal of Education, Society and Behavioral Science* , September 4, 2021, 52–63, https://doi.org/10.9734/ jesbs/2021/v34i830351.

[39] Wina Sanjaya, *Planning and Design of Learning Systems, Jakarta: Kencana Group,* 2008 , h. 91-92.

According to Anderson, a need analysis is a way to find out the difference between a desired or expected condition (must happen) and an existing condition (what has happened/implemented). The desired condition is often referred to as an ideal condition, while the existing condition is often referred to as an actual condition.[40]

A need analysis is a constructive and positive tool for change. Change is based on rational and functional logic, which can meet the needs of both groups and individuals. This change requires a formal, systematic effort to define and close the gap between "what is" and "how it should be". Need Assessment (needs analysis) is a way or method to find out the difference between conditions that are desired/should/obtained) or expected with existing conditions (as is). The need assessment method was created to measure the level of gaps that occur in students' learning from "what is expected and what is obtained".

There are several things attached to the notion of need assessment. First; need assessment is a process of a series of activities in its implementation. Need assessment is not an outcome, but a certain activity to make a certain decision. Second; the need itself is essentially a gap between expectations and reality. Need assessment is an activity to collect information about the gaps that each student should have with what they already have.[41] Thus, it is necessary to carry out a need analysis to analyze, explore, and develop Arabic language learning modules based on spiritual motivation.

The objective of learning Arabic for students is to master the four language skills: listening (*istimâ'*), speaking (*kalâm*), reading (*qirâ'ah*), and writing (*kitâbah*). In the Spiritual Motivation Approach, these four language skills (*mahârât lughawiyyah*) remain the focus of learning objectives but are enriched by integrating spiritual values into the learning materials. For instance, in the 11th-grade class studying the material "*Âmâl al-Murahiqîn*" (Aspirations of Teenagers), teachers design lesson plans that seek to display a number of spiritual insights and clues. Spiritual thinking means contextualizing the deep spiritual values of various teenage aspirations, such as becoming a memorizer of the Qur'an, a preacher, a teacher, a doctor, an athlete, a singer, a filmmaker, a businessman, an enforcer of the law, a statesman, or a spiritual journalist.

Implication

The implications of writing this article on "Arabic Language Learning Based on Spiritual Motivation: Conceptual Theoretical Review" are manifold,
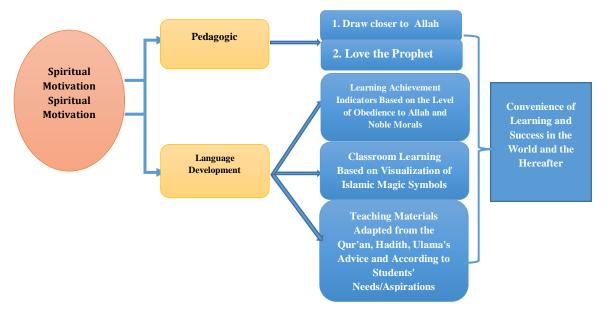
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[40]Wina Sanjaya, *Ibid* .

[41] Wina Sanjaya, *Learning System Planning and Design, Jakarta: Kencana Group, .*

encompassing pedagogy and Arabic language development. Pedagogically, the article highlights the significance of incorporating spiritual principles and values into the Arabic language learning process. The integration of these principles can facilitate a more profound and meaningful learning experience for learners, enabling them to connect more deeply with the language and internalize its teachings. This approach to learning can also foster the development of noble character traits, such as honesty, compassion, and humility, which can contribute to learners' personal and professional success.

In terms of the development of the Arabic language, the article emphasizes the importance of elevating the language's cultural significance and spiritual tradition. By positioning Arabic language learning within a spiritual context, the paper can encourage greater interest in its study and promote its use as a medium of communication and expression. Additionally, the paper's emphasis on the cultivation of noble character through Arabic language learning can contribute to the development of a more virtuous and ethical society, grounded in the teachings of Islam.

The pedagogical and developmental implications of the paper demonstrate the value of integrating spiritual principles into the Arabic language learning process, not only for learners' personal growth but also for promoting and developing the Arabic language as a culturally significant and spiritually rich language.

Furthermore, this article could contribute significantly to providing a pathway for individuals to realize their aspirations of spiritual motivation, leading to success not only in this world but also in the hereafter. Through the exploration of the significance of integrating spiritual principles, readers can comprehend the importance of developing noble character as a fundamental element of spiritual motivation that can lead to success in both the material and spiritual aspects of life. Thus, this article can serve as a valuable reference for individuals striving to achieve fulfillment and success by incorporating spiritual principles in their lives, enabling them to lead a more purposeful and meaningful existence.

Conclusion

Theoretical aspects of Arabic language learning based on spiritual motivation involve two components: pedagogy and Arabic language development. First, from a pedagogical standpoint, spiritual motivation refers to an individual student's desire to draw closer to Allah and love the Prophet. Second, spiritual motivation in developing the Arabic language curriculum includes four elements: (1) Learning Outcome Indicators that incorporate the ideas of Sufism figures such as al-Ghazali (*ma'rifatullâh*), Rabi'ah 'Adawiyah (*mahabbah*), Ibn Miskawaih (*al-akhlaq al-fadhilah*), and al-Jili (*al-insân al-kâmil*) as well as derivative concepts like *hadhrah al-Ilâh*, *'arafah ilâhiyyah-insâniyyah*, *ma'iyyah al-awliyâ'*, and *murâqabatullah*. (2) Teaching Materials that feature visualization of sacred locations with spiritual and mystical powers, specifically the two holy cities of Mecca and Medina, as well as other sacred sites in various Muslim countries like Egypt, Iraq, Iran, Palestine, Turkey, and Indonesia. (3) Primary Source Textbooks adapted from Al-Quran, Hadith, and advice from scholars aimed at developing students' potential to possess religious and spiritual strength, self-control, personality, intelligence, noble character, and skills necessary for themselves, society, nation, and country. (4) Language Skills Material that describes the ideals and expectations for students, such as becoming a memorizer of the Quran, preacher, teacher, doctor, athlete, singer, filmmaker, businessman, law enforcer, statesman, or journalist with a spiritual focus.

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