



Towards Deep Arabic Language Learning: Designing Materials that are Mindful, Meaningful, and Joyful

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Abstract

This research investigates integration of mindfulness, meaningfulness and joyfulness in Arabic language materials in Islamic higher education. Through a qualitative multiple-case study in three schools, data were collected through instructor interviews, document analyses of syllabi and learning resources, as well as classroom observations. Results suggest that mind-opening practices will increase students' attentional preparation and reflective engagement, that soul-stirring materials will support personal and spiritual relevance and, that joy-filled experiences will create emotional connection and sustained motivation. These principles are in tune with deep learning aims through engaging higher-order cognition, metacognitive awareness, and a depth of experience. Nevertheless, there are several obstacles such as lack of training for advanced material design, aversion to new techniques and technological limitations. The research finds that the use of a mindful-meaningful-joyful framework enhances Arabic pedagogy, and creates a connection between language learning and cognitive, affective, and spiritual areas. It demands infrastructure investments, teacher training and curriculum redevelopment to support rigorous but deeply humanizing Arabic instruction.

Keywords: Arabic Language, Deep Learning, Mindful, Meaningful, Joyful.

Introduction

Arabic as the language of the Qur'an -and the language of much of the best Islamic scholarship- has a crucial role to play in the intellectual and spiritual life of Muslims in many parts of the world. The learning of it, particularly in Islamic higher education, does not strictly focus on linguistic acquisition but extends to other profound cultural, religious and intellectual elements too. However, efforts in Arabic language teaching are still generally plagued by a collection of issues, including old-school teaching methodologies, passive altitud of learners, and

unsuitability with contemporary educational systems¹. These difficulties are exacerbated in non-Arabic speaking contexts where learners are faced with difficulties in their path towards successful language proficiency, due to lack of exposure and lack of a supportive environment².

Recent moves have also seen a recognition forming about the need to move away from grammar-based approaches and towards a deeper understanding. Deep learning involvement Embracing social constructivist principles, Biggs and Tang describe deep learning as constructing knowledge in an active manner, critical thinking as well as using the fruits of learning in real-life scenarios.³ This method follows the logic of mindfulness, meaningfulness and joy in learning that are proven to enhance motivation, memory and learning in general⁴. However, the application of these principles in Arabic language teaching, especially in the development of teaching materials, has not received much attention and in-depth study.

The teaching of Arabic language has undergone a revolution in the past decades. Previous studies, however, usually concentrated on structural or grammatical methods, which tended to be more focused on rote memorization and rule-based language learning⁵. Although these approaches all have their advantages, they may not promote language ability and cultural awareness. In turn, communicative language teaching (CLT) entered as a leading paradigm, focusing on interaction, fluency, and authentic language use⁶. Nonetheless, CLT has been criticized for its prioritization of speaking at the expense of grammar and cultural insights⁷.

More recently, researchers have argued for both a form-focused instruction and a meaning-focused communicative and cultural immersion instruction⁸. For example, Alhawary suggested task-based language teaching as a framework for

¹ Roger. Allen, "Review of Arabic as One Language: Integrating Dialect in the Arabic Language Curriculum Ed. by Mahmoud Al-Batal," *Al-'Arabiyya: Journal of the American Association of Teachers of Arabic* 52 (n.d.): 159–62, <https://muse.jhu.edu/article/747372>.; Muh Sabilar Rosyad, Uril Bahrudin, and Faisal Mahmoud Adam, "The Reality of Learning Arabic Listening Skills at Pesantren-Based Universities from the Perspective of Teaching Materials," *Lisanudhad: Jurnal Bahasa, Pembelajaran Dan Sastra Arab* 10, no. 2 (2023): 92–120, <https://ejournal.unida.gontor.ac.id/index.php/lisanu/article/view/10914>.

² Mahdi Alish and Allen Clark, *Ahlan Wa Sahlan: Functional Modern Standard Arabic for Beginners* (London: Yale University Press, 2019).

³ John Biggs, Catherine Tang, and Gregor Kenedy, *Teaching for Quality Learning at University* (Maidenhead, UK: McGraw-hill education, 2022).

⁴ Ellen J Langer, *The Power of Mindful Learning* (Hachette UK: Da Capo Lifelong Books, 2016); Barbara L Fredrickson, "The Role of Positive Emotions in Positive Psychology: The Broaden-and-Build Theory of Positive Emotions," *American Psychologist* 56, no. 3 (2001): 218–26, <https://doi.org/10.1037/0003-066X.56.3.218>.

⁵ Karin C Ryding, *Teaching and Learning Arabic as a Foreign Language: A Guide for Teachers* (Georgetown University Press, 2013).

⁶ Allen, "Review of Arabic as One Language: Integrating Dialect in the Arabic Language Curriculum Ed. by Mahmoud Al-Batal."

⁷ Hanada Taha-Thomure, "The Status of Arabic Language Teaching Today," *Education, Business and Society: Contemporary Middle Eastern Issues* 1, no. 3 (2008): 186–92.

⁸ Alish and Clark, *Ahlan Wa Sahlan: Functional Modern Standard Arabic for Beginners*.

Arabic language learning, in which authentic tasks and learner-centered activities were highlighted as crucial⁹. Adding to this, for instance, Wahba, Taha, and England argued that culturally responsive pedagogies were required that make connections between language learning and students' identity and lived experiences¹⁰.

However, there are still literature gaps. The first point is that there are very few studies that have investigated the introduction of mindfulness, meaningfulness, and joy to Arabic language teaching. Mindfulness, which is present moment awareness with an attitude of non-judgment, has been found to increase focus, decrease anxiety, and result in richer learning¹¹. Meaningfulness is defined as the extent to which learning is connected to students' beliefs, goals and contexts¹². On the other hand, joy is the positive emotions that drive and maintain learning¹³. The joint effects of these principles have been examined relatively well in normal and (SLA) studies, but there has been less of focus on the Arabic language-learning context.

The research in the field of teaching Arabic language has limited itself to the methodological aspects and curriculum construction with far less attention given to the affective and cognitive aspects of learning. There is a paucity of studies that explore the design of instructional materials to nurture mindfulness, meaningfulness and joy in students learning the Arabic language. This void is especially conspicuous at Islamic institutes of higher learning, where the twofold objectives of language proficiency and religious-cultural comprehension dictate that a more comprehensive model of language acquisition be employed.

Also, deep learning concepts have been well debated in medical education, but it is in its infancy in Arabic tolerant matters. The development of materials that follow these principles depends on a sophisticated understanding of the linguistic and cultural aspects of Arabic, in addition to the varying backgrounds and needs of the learners.

This paper contributes to the field by applying a framework design of mindful, meaningful, and joyful materials of Arabic language learning. Based on deep learning, mindfulness and positive psychology, the study incorporates these theories into the design process that addresses the affective, cognitive, cultural dimensions of language learning. What is original about the research is that it is comprehensive bridging the linguistic proficiency behind and the affective engagement ahead providing an adaptable model applicable to a variety of educational contexts.

⁹ Mohammad T Alhawary, *Arabic Second Language Learning and Effects of Input, Transfer, and Typology* (Washington, DC: Georgetown University Press, 2019).

¹⁰ Kassem Wahba, Zeinab A Taha, and Liz England, *Handbook for Arabic Language Teaching Professionals in the 21st Century* (Routledge, 2014).

¹¹ Langer, *The Power of Mindful Learning*.

¹² Edward L. Deci and Richard M. Ryan, "The 'What' and 'Why' of Goal Pursuits: Human Needs and the Self-Determination of Behavior," *Psychological Inquiry* 11, no. 4 (2000): 227-68, https://doi.org/10.1207/S15327965PLI1104_01.

¹³ Fredrickson, "The Role of Positive Emotions in Positive Psychology: The Broaden-and-Build Theory of Positive Emotions."

This research focuses on two things: (1) What are the main principles of mindfulness, meaningfulness, and joy that can be mentioned together in Arab students' Arabic language learning materials?; (2) How these principles converge with ones of deep learning in Arabic language learning?; In doing so, the study seeks to articulate a potential framework of how to design materials for learning Arabic which would tap in the potential of such a language as an object of deep learning through achievement of mindfulness, meaningfulness, joy and fun.

Method

This research uses a qualitative descriptive approach that is situated within a constructivist paradigm, an approach that can help in exploring the pedagogical values and experiences that inform mindful, meaningful and joyful material design in the teaching of Arabic as a second language. This strategy is designed to learn in depth about how these principles intersect with the goals of deep learning within Islamic higher education¹⁴.

A multi-site case study design was used to explore variations across two Arabic languages education study programs at Islamic higher educational institutions. Researchers mapped it into two types, namely state Islamic university as well as private pesantren-based university. This design permits of cross-case comparison and provides detailed contextual interpretation, which is important to capture the complexity of the instructional material design¹⁵.

Data were sourced from two lecturers of Arabic language study program, RPS or lesson plans, printed or digital instructional materials, and relevant recent scientific articles. Thematic analysis was conducted, and data were categorized inductively into three analytical domains.

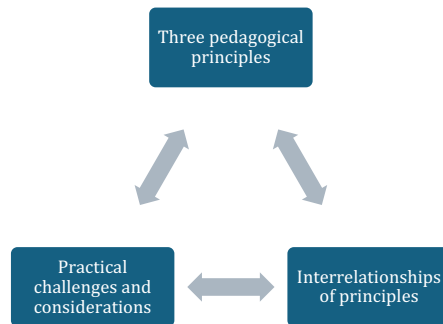


Diagram 1. data domain used in the research

Researchers use documentation review to study what teaching materials use to these institutions. while thematic analysis Braun & Clarke's technique was

¹⁴ John W. Creswell and Cheryl N. Poth, *Qualitative Inquiry and Research Design: Choosing Among Five Approaches*, 4th ed. (London, UK: Sage publications, 2018).

¹⁵ Robert K. Yin, *Case Study Research and Applications: Design and Methods* (London, UK: Sage publications, 2017).

used to interpret the data¹⁶. The process of the analyses was performed in six steps: (1) familiarisation with the data, (2) generating initial codes, (3) searching for themes, (4) reviewing themes, (5) defining and naming themes, and (6) report writing. Validation of findings were established by triangulation of sources.

Findings and Discussion

Key Principles of Mindfulness, Meaningfulness, and Joyfulness in Arabic Language Learning Materials

1. Mindfulness الانتباه الواعي

Through the findings of the in-depth interviews with two Arabic language lecturers from two Islamic universities (UIN Sunan Kalijaga Yogyakarta and Unkafa Gresik), it was discovered that the principle of mindfulness in Arabic language learning is perceived as purposeful awareness in the learning process. This is manifested in the design of the materials which are designed to be student focus and encourage them to be completely involved in the learning process. Some concrete implementations include:

- a. Pre-task consciousness-raising activities, for example prior reflection on reading a piece of Arabic script: *What do you want to know about this text?*
- b. *Tadabbur* method in language, where students were asked to reflect on the Qur'anic verse in the language side and its meaning expected simultaneously (*RPS Document for Thematic Arabic in two universities, 2024*).
- c. Beginning online sessions with breathing exercises or focus pauses to avoid attention fragmentation caused by digital fatigue (*interviews with Arabic lecturer at UIN Sunan Kalijaga regarding online classes, 2024*).

2. Meaningfulness الذاتية والمعنوية

The tension principle existential is converted in three ways:

- a. Contextual connectedness, teaching materials relate to students in everyday life (e.g., discussions about campus life, matters of faith, and social media).
- b. Positioning of students as the active subjects, where they could make decisions about the topics, texts, or final activities they want to develop (*RPS Interactive Teaching Materials, UIN Sunan Kalijaga, 2024*).
- c. The integration of spiritual (religious goals) and academic (linguistic) goals, such as learning hadith or Fiqh texts linguistically, which leads to multiple meanings intellectually and religiously (*RPS Interactive Teaching Materials, Unkafa Gresik, 2024*).

In the printed teaching transcript of the Language Centre of UIN Sunan Kalijaga, a module that links Arabic sentence structure with noble moral was detected, that is *Amar* sentence which is related to command in the Qur'an.

¹⁶ Virginia Braun and Victoria Clarke, "Using Thematic Analysis in Psychology," *Qualitative Research in Psychology* 3, no. 2 (2006): 77–101, <https://doi.org/10.1191/1478088706qp0630a>.

3. Joyfulness المتعة والبهجة

Based on classroom observation and document analysis of teaching materials in the digital age, the joy of learning is diversified:

- a. Mild gamification: Arabic/Tik-Tok like challenges, audio-visual quizzes, use of digital motivational stickers.
- b. Interactive features such as animated Arabic short stories (subtitled), humorous short videos in Arabic dialect and student podcasts.
- c. Appreciative culture, in the form of open positive reinforcement specifically by teachers with spoken and digital praise (badges or a simple '!ممتاز جداً').

This supports the idea that it is not that excitement has just a sweetening effect on learning, but that it triggers linguistic internalisation through affective engagement ¹⁷.

Alignment with Deep Learning Objectives in Arabic Education

The results of this study indicate that the inclusion of spiritual (mindful), moral (morally meaningful), and joyful principles in teaching materials design enhances the depth dimension of Islamic higher education. Three well recognized types of integration are:

1. Higher-Order Cognition and Knowledge Transfer

Instructional materials that were developed from principles of meaningfulness and attention have been found to promote higher level thinking activities. In the RPS *Qira'ah Tsanawiyah* Unkafa Gresik (2024), indicators were discovered including

- a. Students can compare dialects of the Arabic language in classical and modern texts.
- b. Students can analyse syntactic structures in an Arabic context.

This complements the Biggs & Tang's model of constructivist alignment¹⁸, in which the resources, activities and tasks are aligned for students to do deep learning.

2. Affective-Spiritual Integration

Materials that bring into play dimensions of joy and meaningfulness result in the "internalization" of Islamic values, deepening students' emotional involvement and spiritual presence in the learning of the Arabic language. That is not uncommon in Islamic higher education.

In interviews, lecturer at UIN Sunan Kalijaga said, "*Students are more euphoric if they have an individual's religious feeling that corresponds to the text that they read,*" especially if the text is moral, the examples of the Prophet, or Sufi poetry.

¹⁷ Jennifer A Fredricks, Phyllis C Blumenfeld, and Alison H Paris, "School Engagement: Potential of the Concept, State of the EReview of Educational Researchvidence," *Review of Educational Research* 74, no. 1 (2004): 59–109, <https://doi.org/10.3102/00346543074001059>.

¹⁸ Biggs, Tang, and Kenedy, *Teaching for Quality Learning at University*.

3. Reflective and Collaborative Learning

Mindfulness brings a reflective space to learning. Linguistic Journaling and Peer Reflection Discussion are common activities. Pupils do not only answer questions in the book for practice; they are also required to record their reflections and personal obstacles in learning from Arabic texts. This fosters the development of metacognitive awareness, a key marker of deep learning¹⁹.

Practical Considerations and Challenges in Designing Materials for Islamic Higher Education

In addition, to integrate principles of mindful, meaningful and joyful into the Arabic teaching materials at the Islamic universities, this research notes some considerations and challenges:

1. Cultural and Institutional Limitations

Some lecturers identified a resistance to 'flighty' or unconventional methods as they lack the serious vestibule. One lecturer said in an interview: *"The joyful approach's principles as play are sometimes misunderstood as a playful approach that is not academic."*

This indicates that the paradigm change of pedagogical approach should be supported by solid philosophy level, including the reinforcement through faculty policy.

2. Inexperience in the Development of Innovative Teaching Materials

Based on the workshop document by LP2M UNKAFA Gresik (2024), it is revealed that many lecturers have not been previously exposed to a training of the interactive digital teaching materials development using the mindful PBL. This has led to the prevalence of paper-based teaching materials, despite digital technologies being accessible.

3. LMS Platform Dissonance with Emotional Design Currently

There is insufficient research which focus on or interprets LMS (Learning Management Systems) platforms on positive rewarding system as well as empathizing emotional design, however, interpreting web-based interfaces based on how users interpret it is a field that many university courses are feeling their way round.

The e-learning systems applied in certain campuses are developed for merely storage and quiz, and they do not realize the emotion interactive function or personalization function, which is necessary in the joyful learning design. Options like gamification functions, video reflections or award badges are not part of the out-of-the-box solution.

4. Language and Digital Literacy Skills of the Students

Some students continue to find it difficult to access and comprehend VAM-based digital teaching materials, especially in the form of audio, if these materials are recorded in Modern Standard Arabic or a dialect.

¹⁹ Noel Entwistle, *Research Into Student Learning and University Teaching*, 4th ed. (BJEP Monograph Series II, 2015).

The findings of this research revealed that the use of the three spiritual principles of mindfulness, meaningfulness and joyfulness in designing Arabic reading materials is not only a methodological innovation, but is also a pedagogical approach that fosters cognitive, affective and spiritual deep learning. Nevertheless, enhancing the practice in Islamic higher education must be supported institutionally, improved the lecturers' capacity, and updated the LMS system. The combination of these three dimensions further does not lead learners to language, but also to values, meaning and life.

This study supports the necessity of shifting away from the traditional memorisation and translation method of instruction to a more comprehensive, integrative, and humanistic approach to teaching the Arabic language. Incorporating the main concepts of mindfulness, meaningfulness and joyfulness in the preparation of teaching materials not only enhances students' learning styles, but it also aligns with the objectives of Islamic higher education, which are to nurture balanced personalities that care about intellect and spirituality²⁰.

1. Mindfulness and Cognitive-Affective Readiness

The use of mindfulness practices such as mindfulness reflection, focus break, and awareness before reading the material means students are more emotionally prepared to engage in it. This provides evidence to Kabat-Zinn's view that focused awareness of the learning process can promote sustained attention and mental clearness²¹. In Arabic, which exercises the syntactical and semantic correctness stringently, aware tasks are necessary in order not to foster impulsive and shallow learning.

2. Internal Source of Motivation: Meaningfulness

The meaningfulness is a very important factor in intrinsic motivation for learning. Students who see personal, social or religious relevance in the material are more engaging. This is consistent with Self-Determination Theory²² which suggests that autonomy, competency, and connectedness are central to the development of the kind of deep motivational reserves that make learning genuinely sustainable. In this context, the space to elect the themes, the relation of the objects with the life and the spiritual values point to pedagogical practices that feed such a paradox.

3. Joy as an Emotional and Social Catalyst

Joy in learning is not some "feel-good" phenomenon I accept, but rather a psych pedagogic variable that produces affective engagement, social

²⁰ Syed Muhammad Naquib Al-Attas, *The Concept of Education in Islam: A Framework for an Islamic Philosophy of Education* (Kuala Lumpur: International Institute of Islamic Thought and Civilization (ISTAC), 1980); Kholid M Muslih, *Epistemologi Islam: Prinsip-Prinsip Dasar Ilmu Pengatahuan Dalam Islam* (Direktorat Islamisasi Ilmu Pengetahuan (DIIP) Universitas Darussalam (UNIDA) Gontor, 2021).

²¹ J. Kabat-Zinn, "Mindfulness-Based Interventions in Context: Past, Present, and Future," *Clinical Psychology: Science and Practice* 10, no. 2 (2003): 144–56, <https://doi.org/10.1093/clipsy.bpg016>.

²² Edward L. Deci and Richard M. Ryan, "The 'What' and 'Why' of Goal Pursuits: Human Needs and the Self-Determination of Behavior," *Psychological Inquiry* 11, no. 4 (2000): 227–68, https://doi.org/10.1207/S15327965PLI1104_01.

bonding and learning resiliency²³. Fun tasks in learning supported by interactive quizzes, video narration and practice of Arabic drama make students experience language as not a subject but as part of who they are.

However, practising this principle has some restraints such as poor lecturer training, conservative view of academic seriousness, few learning technology platforms. We argue this is a call for Islamic education to prioritize pedagogical innovation through policy, training, and the development of digital infrastructure that is emotionally friendly for teaching.

The Relevance of Deep Learning to Arabic Language Teaching Theory for Non-Native Speakers

1. Incorporation of Mindfulness and *Al-Tadrīj* Concept in Learning

Al-Tadrīj fī at-Ta'allum Gradual and purposeful learning Cannot overemphasize the importance of learning slowly. This principle focuses on the readiness to learn, the amount of load that could be measured, the way to start simple, and then move complex. The current study's evidence that students can be better able to attend and be mentally prepared for learning activities when followed by mindful task (e.g., reflection before reading or breathing exercises) is consistent with this principle.

Attentional Readiness in the Teaching of Arabic for Non-Native Speakers in Arabic language learning for NNEs, the history of readiness derives from as early as from the observation of attentional readiness amongst learners to help them overcome boredom or cognitive overload that prevent students of *nahwu* and *sharaf* in learning. And so, the Buddhist principle of mindfulness can be seen as a modern instantiation of *al-tadrīj* not just materially, but psychologically, affectively.

2. Intratextual Understanding and The Principle of *Al-Maqṣidiyyah*

The principle of *al-maqṣidiyyah* in Arabic language learning what is learned should be directed towards communication and meaning not simply linguistic form. The traditional structural approach is succeeded by this principle, and it replaces the form with the meaning²⁴.

In the findings presented here, meaningfulness principle is shown as when the materials are related to students' world, including the issues of daily life, Islamic cultural values, and their personal experiences. This in turn supports the claim that contextualised, appropriate materials are successful method in *ta'līm al-'arabiyyah li ghayr an-nāṭiqīn bihā*. Arabic teaching materials based on normal situations that are closer to the academic and social context of students are considered more adaptive and responsive in

²³ Mary Helen Immordino-Yang and Antonio Damasio, "We Feel, Therefore We Learn: The Relevance of Affective and Social Neuroscience to Education," *Mind, Brain, and Education* 1, no. 1 (2007): 3–10, <https://doi.org/10.1111/j.1751-228X.2007.00004.x>.

²⁴ Fakieh Alrabai, "The Influence of Teachers' Anxiety-Reducing Strategies on Learners' Foreign Language Anxiety," *Innovation in Language Learning and Teaching* 9, no. 2 (2014): 163–90.

improving Arabic language competence²⁵. The approach is consistent with the task-based language teaching (TBLT) paradigm that is taking place in contemporary Arabic language teaching, emphasising meaning-making via concrete language activities.

3. Joyfulness and the Principle of *Al-Targhīb wa al-Tashwīq*

In both classical and modern literature, Arabic language learning places great emphasis on *al-targhīb wa at-tashwīq* -the principle of generating motivation and enthusiasm through fun, varied, and meaningful activities-. The results of this study showing the significant role of joyfulness in learning -whether through gamification, the use of interactive videos, or emotional appreciation- actualise this principle in a digital and millennial context.

In an empirical study conducted by Rahimi et al. the use of edutainment-based interactive learning strategies in Arabic language classes was shown to improve students' vocabulary retention and confidence²⁶. Thus, strategies that incorporate elements of fun do not only serve as a distraction but become an integral part of effective learning.

Instructional Design Based on 3M Principles: Mindful, Meaningful, Joyful

According to research findings and theoretical implications, there should be "mindful-motivational intervention" in learning of Arabic as a foreign language, which includes mindful attention, meaningfulness, and affective engagement. Therefore, lecturers should practice 3M on the classroom activities:

1. Mindful Teaching Strategies
 - a. Begin the lesson with a brief stillness or reflective question: "What is your purpose today as you read this text?"
 - b. Insert pauses in reading the text to observe students' self-reactions to the structure, words, or concepts in the text.
 - c. Utilise self- assessment tools that incorporate affective questions, for example: "What do I feel about learning this form of *fi'il amr*?"
2. Meaningful Engagement Strategies
 - a. Create bridges between the text and students' lives: chat-filled texts on the world of work, boarding school, Ramadan activities, etc.
 - b. Involve students in meaningful projects: blog in Arabic once a week on a spiritual, cultural or social topic.
 - c. Employ scaffolded speaking activities, with students creating conversational texts, drawing from their actual lives.

²⁵ Muh Sabilar Rosyad, Faishol Mahmoud Adam, and Uril Bahrudin, "The Natural Situation and Its Effective Role in Designing Arabic Listening Skills Teaching Materials for Non-Native Speakers/المواقف الطبيعية ودورها الفعال في استمداها مادة مهارة الاستماع للناطقين بغيرها," *Ijaz Arabi Journal of Arabic Learning* 6, no. 3 (2023): 586–604, <https://doi.org/10.18860/ijazarabi.v6i3.19531>.

²⁶ Nik Mohd Rahimi, Aisyah Alwani Zainuddin, and Wan Normeza, "The Edutainment Approach in Teaching Arabic Language," *International Journal of Academic Research in Business and Social Sciences* 14, no. 9 (2024): 1858–65, <http://dx.doi.org/10.6007/IJARBS/v14-i9/22992>.

3. Joyful Learning Strategies
 - a. Mix up the learning media: podcasts, animated videos, online quiz games, educational memes in Arabic.
 - b. Employ peer teaching or tandem learning techniques for enhancing interaction and emotional involvement.
 - c. Use micro-celebrations: issue small prizes, Arabic verbal compliments, and digital badges when students demonstrate improvements.

In this model, the role of the lecturer is no longer only as a giver of information, but as *murabbī*, facilitator of meaning, and emotional guide. Lecturers are required to have pedagogical sensitivity to:

1. Present the nuances of *targhib* (motivation) and *tarbiyyah ruhiyyah* (spiritual nurturing).
2. Facilitate the meaningfulness of each text read, by opening space for personal interpretation and discussion of values.
3. Managing the emotional dynamics of the class, especially in dealing with boredom, frustration, or anxiety of learning a foreign language.

Conclusion

This study indicates that using mindfulness, meaningfulness and joyfulness principles in the design of Arabic teaching materials can help to: (1) Develop students' readiness to learn by complete understanding of learning progress; (2) Promote deep engagement through links between content and experiences and values in students' lives; (3) Promote a fun learning environment, while preserving an elucidative depth of knowledge. These three principles exhibited that they are congruent to the principles of DL, cognitively (reflection and analysing), affectively (personal interconnectedness), and spiritually (sensitive to Islamic values) These aspects, will be well served by deep learning. Despite the challenges to its application in this context, this study offers empirical and theoretical foundations for the development of potentially transformative Arabic teaching resources in Islamic higher education.

Such theoretical and practical implications and impacts involve the reinforcement of the relevance of Biggs & Tang's deep learning theory in value-based Arabic language learning, the provision of a new framework for connecting Hyland's mindful pedagogy theory to the Islamic-integrated curriculum design and thereby enabling the future investigation into the effect of this combination of principles on students' linguistic and affective competence achievements over time. For RPS and material designers, there should be room for flexibility in interpreting the context and different activities that embody reflective and affective dimensions.

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