



RECONSTRUCTION OF *PSYCHO-TARBAWI*-BASED ARABIC LANGUAGE LEARNING STRATEGIES FOR PIAUD STUDENTS

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Abstract:

Arabic language learning in the Early Childhood Islamic Education Study Program (PIAUD) is still dominated by strategies oriented towards cognitive and linguistic aspects, while the psychological dimension of students as prospective early childhood educators has not received adequate attention. In fact, the psychological characteristics of PIAUD students require a learning approach that not only develops language competence, but also forms pedagogical, spiritual, and affective readiness. This research aims to reconstruct the Arabic language learning strategy based on Psycho-Tarbawi as a paradigm that integrates the principles of Islamic Educational Psychology into the Arabic language learning process for PIAUD students. The research uses a library research approach with a conceptual design. Data were obtained from relevant primary and secondary literature, then analyzed through thematic content analysis and conceptual synthesis to build a comprehensive learning strategy framework. The results of the study show that Arabic language learning strategies need to be reconstructed through the five main dimensions of Psycho-Tarbawi, namely fitrah orientation, strengthening qalb as the center of learning awareness, managing nafs as internal motivation, internalizing adab in the learning process, and strengthening tazkiyatun nafs as the foundation for shaping the character of educators. These five dimensions produce a more holistic learning strategy because it integrates cognitive, affective, spiritual, and pedagogical aspects simultaneously. This research offers a conceptual model of Psycho-Tarbawi Based Arabic Language Learning Strategy as a new contribution to the development of Islamic Educational Psychology, Arabic language education, and the education of PIAUD teacher candidates.

Keywords: *Islamic Educational Psychology; Arabic Language Learning Strategies; Psycho-Tarbawi Model; PIAUD Students*

Abstrak

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Islam Anak Usia Dini (PIAUD) masih didominasi strategi yang berorientasi pada aspek kognitif dan linguistik, sementara dimensi psikologis mahasiswa sebagai calon pendidik anak usia dini belum memperoleh perhatian yang memadai. Padahal, karakteristik psikologis mahasiswa PIAUD memerlukan pendekatan pembelajaran yang tidak hanya mengembangkan kompetensi berbahasa, tetapi juga membentuk kesiapan pedagogis, spiritual, dan afektif. Penelitian ini bertujuan merekonstruksi strategi pembelajaran bahasa Arab berbasis Psiko-Tarbawi sebagai paradigma yang mengintegrasikan prinsip-prinsip Psikologi Pendidikan Islam ke dalam proses pembelajaran bahasa Arab bagi mahasiswa PIAUD. Penelitian menggunakan pendekatan library research dengan desain konseptual. Data diperoleh dari literatur primer dan sekunder yang relevan, kemudian dianalisis melalui thematic content analysis dan sintesis konseptual untuk membangun kerangka strategi pembelajaran yang komprehensif. Hasil penelitian menunjukkan bahwa strategi pembelajaran bahasa Arab perlu direkonstruksi melalui lima dimensi utama Psiko-Tarbawi, yaitu orientasi fitrah, penguatan qalb sebagai pusat kesadaran belajar, pengelolaan nafs sebagai motivasi internal, internalisasi adab dalam proses pembelajaran, serta penguatan tazkiyatun nafs sebagai fondasi pembentukan karakter pendidik. Kelima dimensi tersebut menghasilkan strategi pembelajaran yang lebih holistik karena mengintegrasikan aspek kognitif, afektif, spiritual, dan pedagogis secara simultan. Penelitian ini menawarkan model konseptual Strategi Pembelajaran Bahasa Arab Berbasis Psiko-Tarbawi sebagai kontribusi baru dalam pengembangan Psikologi Pendidikan Islam, pendidikan bahasa Arab, dan pendidikan calon guru PIAUD.

Kata kunci: Psikologi Pendidikan Islam; Strategi Pembelajaran Bahasa Arab; Model Psiko-Tarbawi; Mahasiswa PIAUD

INTRODUCTION

The transformation of Islamic education in the 21st century requires the birth of educators who not only master pedagogical competence, but also have psychological, spiritual, and professional integrity that is able to shape the character of students from an early age (Naufalin, et al., 2026). In the context of Early Childhood Islamic Education (PIAUD), Arabic has a more strategic position than just a language skills course. Arabic is a medium to introduce the Qur'an, hadiths, prayers, worship values, and Islamic treasures to children from the most fundamental phase of development (Ahmadi & Saad, 2024). Ironically, Arabic learning in various PIAUD study programs is still dominated by a linguistic paradigm that emphasizes the mastery of mufradāt, qawā'id, and reading skills, while the psychological dimension of prospective teachers as a determining factor for

learning success has received less attention. As a result, students often view Arabic as a difficult, memorized, and separate subject from their professional identity as aspiring early childhood educators. This condition shows a paradigm crisis in the Arabic learning strategy at PIAUD: learning has succeeded in transferring the material, but has not succeeded in building psychological readiness to teach it (Ahid & Chamid, 2021).

This problem is increasingly important because PIAUD students have different psychological characteristics from students in Arabic language study programs and Islamic religious education. They are prepared to become early childhood educators who are required to have empathy, emotional sensitivity, pedagogical creativity, the ability to build warm interactions, and the ability to instill value through fun learning experiences (Kundrak et al., 2026). With such characteristics, Arabic language learning strategies oriented towards lectures, memorization, and cognitive evaluation are no longer adequate. PIAUD students need learning experiences that are able to build confidence, intrinsic motivation, emotional attachment to the Arabic language, and awareness that Arabic is an integral part of their professional competencies as Muslim educators (Ibrahim, 2025). Therefore, Arabic learning strategies need to be designed according to the psychological development of prospective teachers, not solely based on the linguistic structure of the language.

Although the study of educational psychology has developed rapidly, most language learning strategies still rely on Western psychological paradigms rooted in behaviorism, cognitivism, constructivism, and humanistic theory. These approaches make important contributions to understanding the learning process, but tend to place humans as psychological entities that are oriented towards aspects of individual behavior, cognition, motivation, and experience (Orui et al., 2026). In Islamic education, this orientation has not been able to fully explain the spiritual dimension that is at the core of the formation of an educator's personality. Aspects such as *fitrah*, *qalb*, *nafs*, intention, *adab*, and *tazkiyatun nafs* not only function as moral values, but are psychological elements that affect the way a person learns, interprets knowledge, and internalizes it in educational practice. When these dimensions are ignored, learning Arabic risks losing its transformative function as a means of character formation of Muslim educators (Masuwai et al., 2024).

Departing from this perspective, Islamic Educational Psychology offers a more holistic paradigm because it views human development as an integration between intellectual, emotional, spiritual, moral, and social dimensions (Basri et al., 2026). In this paradigm, the success of learning is not only measured through the mastery of academic competence, but also through the formation of manners, personality maturity, purity of learning orientation, and readiness to practice knowledge. Thus, the Arabic learning strategy for PIAUD students is not enough to be oriented only to the effectiveness of teaching methods, but must be able to form the psychological and spiritual readiness of prospective teachers who will later

become role models for children in the golden development phase (Emadzadeh, 2025). The integration between Islamic Educational Psychology and Arabic language learning is an academic as well as pedagogical need that has not received much attention in contemporary literature.

A number of previous studies have discussed Arabic learning strategies, learning motivation, language anxiety, and learning psychology in Islamic education (Almusharraf, 2026). However, most studies still examine these variables separately. The study of learning strategies is more oriented towards the effectiveness of methods, while educational psychology research adopts more modern psychological theories without integrating the epistemological construction of Islamic Educational Psychology. On the other hand, research on PIAUD students generally focuses on pedagogical competence, child development, or Islamic literacy, while Arabic learning strategies prepared based on the psychological characteristics of prospective PIAUD teachers are still very limited. Thus, there are three main gaps in the literature, namely (1) the absence of an Arabic language learning strategy model specifically designed for PIAUD students, (2) the lack of integration of Islamic Educational Psychology in the development of Arabic language learning strategies, and (3) the lack of a conceptual model that bridges the psychological, spiritual, and pedagogical dimensions in an integrated manner.

Based on these gaps, this study aims to reconstruct Arabic language learning strategies through the development of the Psycho-Tarbawi Strategy Model, which is a learning model based on the principles of Islamic Educational Psychology by integrating the dimensions of fitrah, qalb, nafs, adab, and tazkiyatun nafs into the Arabic language learning strategy for PIAUD students. In contrast to the Arabic language learning model, which is oriented towards achieving linguistic competence alone (Samofalova et al., 2023), the Psycho-Tarbawi Strategy Model positions personality development, psychological readiness, and character formation of educators as the core of the learning process. Thus, this research not only offers a reconstruction of Arabic language learning strategies, but also presents a new paradigm that enriches the treasures of Islamic Educational Psychology while providing a conceptual foundation for the development of the PIAUD teacher education curriculum in Indonesia.

RESEARCH METHODS

This study uses a qualitative approach with a conceptual library research design (Muslihah Mazlan et al., 2025), which aims to build a conceptual reconstruction of Psycho-Tarbawi Arabic language learning strategies for Early Childhood Islamic Education (PIAUD) students. This approach was chosen because the focus of research is not directed at testing the relationships between variables or measuring the effectiveness of a treatment, but rather developing a new conceptual framework through critical synthesis of various theories and relevant research results. Thus, the research is oriented towards the development of a model

that is able to explain the integration of Islamic Educational Psychology into Arabic language learning strategies for prospective early childhood educators.

The source of research data consists of primary data and secondary data. Primary data includes scientific works that discuss Islamic Educational Psychology, Arabic language learning, PIAUD teacher education, and classical and contemporary Islamic education theories. Secondary data were obtained from articles of reputable national and international journals, academic books, scientific proceedings, education policy documents, and other publications relevant to the research theme (Gregorich et al., 2026). The literature was selected purposively based on four criteria, namely: (1) it has direct relevance to educational psychology, Arabic language learning, or PIAUD teacher education; (2) published by a credible publisher or scientific journal; (3) represent the development of the latest studies, with priority in the last ten years' publications; and (4) have a conceptual contribution to the development of a learning model based on Islamic Educational Psychology.

Data collection was carried out through documentation studies by browsing various scientific databases, such as Scopus, Web of Science, Dimensions, ERIC, Crossref, and Google Scholar, using the keywords Islamic educational psychology, Arabic language learning, Arabic language teaching strategies, early childhood Islamic education, PIAUD, teacher education, fitrah, qalb, adab, tazkiyah, and Islamic pedagogy. All the literature obtained was then selected based on the relevance of the substance, academic quality, and its contribution to the research focus before being analyzed in depth (Cresswell, 2009).

Data analysis was carried out through three interrelated stages (Nuryahman & Majeed, 2024). The first stage is thematic content analysis, which is identifying, codifying, and grouping the main themes related to the psychological characteristics of PIAUD students, Arabic language learning strategies, and the principles of Islamic Educational Psychology. The second stage is comparative conceptual analysis, which is to compare the paradigm of modern educational psychology with the paradigm of Islamic Educational Psychology to identify the common points, differences, and limitations of each in the context of Arabic language learning. The third stage is conceptual synthesis, which is integrating the results of the analysis into a conceptual framework that gives birth to the Psycho-Tarbawi Strategy Model. This model is compiled through the process of abstraction, categorization, and integration of concepts so as to produce a systematic relationship between the dimensions of fitrah, qalb, nafs, adab, and tazkiyatun nafs as the foundation of Arabic learning strategies for PIAUD students.

To ensure conceptual credibility, the study applied triangulation of literature sources by comparing various perspectives from the literature of educational psychology, Islamic education, Arabic language education, and early childhood education (Aladini et al., 2026). In addition, peer debriefing was carried out through academic discussions on the construction of the developed model to test the logical

consistency, conceptual coherence, and suitability of the argument with the development of cutting-edge studies. The entire analysis process is carried out iteratively until a conceptual model is obtained that has theoretical validity and is able to comprehensively explain the relationship between the psychological dimension of Islam and Arabic language learning strategies.

RESULTS AND DISCUSSION

1. The Psychology of Islamic Education in Arabic Language Learning

Islamic Educational Psychology views the learning process as holistic human development, not just the process of acquiring knowledge or skills. In contrast to the paradigm of modern educational psychology which generally focuses on behavior change, cognitive development, or knowledge construction, Islamic Educational Psychology places humans as beings who have physical, intellectual, heart (qalb), soul (nafs), spirit, and fitrah that interact with each other in forming personalities (Pakpahan et al., 2025). Therefore, the success of learning is not only measured through academic achievements, but also through the formation of manners, spiritual maturity, sincerity, and the ability to practice knowledge as a form of devotion to Allah SWT. This perspective makes education a tarbiyah process that integrates intellectual, affective, spiritual, and moral development in a balanced manner.

In the context of learning Arabic, this paradigm has very basic implications. Arabic is not just a linguistic system that is learned to master the four language skills (istimā', kalām, qirā'ah, and kitābah), but a language of revelation that contains epistemological, spiritual, and Islamic civilization dimensions (Yaqoob, 2026). Mastery of Arabic allows students to access the Qur'an, hadiths, turats literature, and Islamic intellectual treasures directly without relying entirely on translation. Learning Arabic from the perspective of Islamic Education Psychology does not stop at improving communicative competence, but is directed at building awareness that language is a path to the formation of a Muslim educator's way of thinking, character, and scientific identity (Fu'adah & Maghviroh, 2023).

This paradigm is becoming increasingly relevant for Early Childhood Islamic Education (PIAUD) students. As prospective educators in the golden age phase, they are not only required to be able to use Arabic functionally, but also internalize the values contained in it to then be transformed to children through fun and meaningful learning experiences (Lu et al., 2026). Early childhood learns primarily through imitation, habituation, and emotional bonding with teachers. Learning Arabic for PIAUD students must first form the psychological and spiritual readiness of prospective teachers. Teachers who have a love for Arabic, see it as part of worship, and teach it with empathy will find it easier to foster a positive learning experience in students than teachers who only master the linguistic aspect.

However, the practice of learning Arabic in higher education is still dominated by a material-centric approach (Alkhatib et al., 2026). The emphasis on

memorization of vocabulary, mastery of nahwu and sharaf rules, and evaluation based on cognitive achievement often ignores the psychological condition of students as learners. As a result, Arabic is perceived as a difficult, stressful, and synonymous subject with academic load. This phenomenon shows that the success of Arabic language learning is not only determined by the quality of the material and methods, but also by the ability of learning strategies to build intrinsic motivation, a sense of security, learning meaning, and students' emotional attachment to the language learned. In other words, the main problem of learning Arabic is not only a linguistic question, but also a psychological and pedagogical question.

In the perspective of Islamic Educational Psychology, the learning process departs from the activation of fitrah, which is the innate potential of humans to accept the truth, love knowledge, and develop themselves optimally (Yücel, 2025). This potential is then directed through the development of qalb as the center of awareness, the management of nafs as a source of motivation and self-control, the formation of adab as an ethical orientation in seeking knowledge, and tazkiyatun nafs as a process of self-purification that maintains consistency between knowledge and charity. These five dimensions work in an integrated manner to produce a learning process that is not only academically effective, but also transformative in shaping the personality of educators. Thus, Arabic learning strategies should no longer be understood as a set of teaching techniques, but rather as a process of human development that integrates intellectual, emotional, spiritual, and moral dimensions.

On that basis, this study views that Islamic Educational Psychology is not enough to be used as a philosophical foundation for learning, but needs to be operationalized into a concrete pedagogical strategy. The reconstruction is realized through the Psycho-Tarbawi Strategy Model, which is a learning model that places fitrah, qalb, nafs, adab, and tazkiyatun nafs as the foundation in designing goals, materials, methods, interactions, and evaluations of Arabic language learning for PIAUD students. This model expands the learning orientation from just the achievement of linguistic competence to the formation of the professional identity of prospective teachers who have Arabic language proficiency as well as psychological, spiritual, and pedagogical maturity (Wider et al., 2026). Psycho-Tarbawi not only offers a new approach to learning Arabic, but also presents an educational paradigm that integrates mastery of knowledge, character building, and strengthening the mission of tarbiyah in one complete framework.

2. Psychological Characteristics of PIAUD Students as the Basis for Reconstruction of Learning Strategies

Students of the Early Childhood Islamic Education Study Program (PIAUD) have different psychological characteristics from students in the Arabic Language Education and Islamic Religious Education study programs (Hamzah et al., 2026). PIAUD's educational orientation is not directed at producing linguists, but prospective educators who are able to optimize all aspects of early childhood

development through a humanistic, creative, and character-building learning process. Consequently, learning Arabic for PIAUD students is not enough to target the mastery of linguistic competence, but must build psychological readiness that allows them to teach Arabic in a fun, empathetic, and appropriate manner to the child's developmental characteristics. Thus, Arabic learning strategies need to depart from an understanding of the psychological profile of students as prospective teachers, not solely from the structure and complexity of Arabic language material.

Psychologically, the majority of PIAUD students are in the emerging adulthood phase, which is a transition period to adulthood marked by the search for professional identity, the formation of a value system, and the strengthening of commitment to career choices (Islamia et al., 2025). In this phase, learning motivation is no longer only influenced by academic demands, but also by the perception of the relevance of the material to the profession to be pursued. When Arabic is perceived as a separate subject from the main competencies of early childhood education teachers, intrinsic motivation tends to decline and learning turns into activities oriented towards task completion or achievement of grades alone. On the other hand, if students understand that Arabic is an instrument to introduce prayer, the Qur'an, Islamic values, and religious culture to early childhood, then the learning process acquires a deeper meaning and is able to strengthen their professional identity as prospective Muslim educators.

In addition, PIAUD students generally have an affective-relational learning tendency. They are more likely to understand material through warm interactions, hands-on experiences, collaborative learning, educational games, songs, stories, and reflective activities than through a mechanistic, lecturer-centric approach. These characteristics are in line with the competencies they will apply when accompanying early childhood, which is to create a learning environment that is safe, fun, and encourages exploration. Arabic language learning strategies that overemphasize vocabulary memorization, grammatical analysis, and written test-based evaluation are often unable to optimally develop students' psychological potential (Zhang et al., 2026). This condition shows that there is a discrepancy between the characteristics of learners and the pedagogical approach used.

From the perspective of Islamic Educational Psychology, these characteristics actually reflect the potential of fitrah that must be developed through the tarbiyah process. Fitrah is not understood as a static ability, but as an innate potential that can develop or weaken depending on the educational environment that shapes it (Khoirurrijal et al., 2025). In learning Arabic, the development of fitrah is realized through the creation of learning experiences that arouse curiosity, love for knowledge, and awareness that learning Arabic is part of worship and scientific mandate. When the learning process is able to touch the dimension of fitrah, student motivation no longer rests on external factors such as grades or graduation, but grows into an intrinsic drive rooted in spiritual awareness and professional responsibility.

In addition to the dimension of fitrah, qalb has a central position in shaping the quality of student learning. In Islamic Educational Psychology, qalb is the center of awareness, reflection, and decision-making that determines how a person interprets knowledge (Ahmed, 2026). Arabic language learning that is only oriented towards knowledge transfer tends to activate the cognitive aspect, but does not necessarily touch qalb as the center of value internalization. On the other hand, when learning presents reflection on the meaning of Qur'anic verses, prayer wisdom, exemplary stories, and the relevance of Arabic in building Islamic civilization, students not only understand the material, but also develop an emotional and spiritual attachment to the language learned. This attachment is the basis for the emergence of confidence, commitment to learning, and readiness to teach Arabic to children authentically.

The next dimension is nafs, which in Islamic Educational Psychology is understood as psychological energy that can lead a person to self-development or vice versa (Bolandifar & Salehi, 2026). In the context of learning Arabic, nafs is reflected in motivation, perseverance, courage to try, and the ability to overcome anxiety when communicating in Arabic. PIAUD students often experience language anxiety because they feel that their linguistic skills are lower than Arabic Language Education students. If these conditions are not managed appropriately, the anxiety will inhibit active participation, lower confidence, and reduce the effectiveness of learning. Therefore, learning strategies need to be designed to strengthen motivation, provide gradual success experiences, and create an academic climate that values the learning process without fear of error.

The formation of adab is a distinguishing characteristic between learning strategies based on Islamic Educational Psychology and modern educational psychology approaches. In the Islamic scholarly tradition, manners are not just ethics of behavior, but are the epistemological foundation that directs the way one seeks, appreciates, and practices knowledge (Kauanova & Sagikyzy, 2026). PIAUD students who have manners towards science will view Arabic not as an academic burden, but as a mandate that must be learned for the benefit of students. This awareness will form a humble attitude, a lifelong spirit of learning, and moral responsibility as an educator who is an example for children.

Based on these characteristics, it appears that PIAUD students need an Arabic language learning strategy that not only considers linguistic abilities, but also pays attention to their psychological, spiritual, and professional dynamics as prospective teachers (Yacoubi et al., 2026). The reconstruction of learning strategies cannot be done only by modifying teaching methods, but must change the learning paradigm as a whole. This paradigm is manifested through the Psycho-Tarbawi Strategy Model, which places fitrah as the orientation of potential development, qalb as the center of internalization of the meaning of learning, nafs as the driver of intrinsic motivation, adab as the foundation of scientific ethics, and tazkiyatun nafs as a mechanism for shaping the character of educators (Facchin, 2025). Through the

integration of these five dimensions, Arabic language learning at PIAUD is expected not only to produce graduates who are able to use Arabic functionally, but also to produce Muslim educators who have psychological, spiritual, and pedagogical maturity in assisting early childhood development.

3. Deconstruction of Conventional Arabic Learning Strategies

Arabic learning strategies in universities have so far undergone significant developments, ranging from the Grammar Translation Method, Direct Method, Audio-Lingual Method, Communicative Language Teaching (CLT), to various approaches based on digital technology (Huynh, 2026). These changes show that there are efforts to increase the effectiveness of learning according to the development of educational theory and linguistics. Almost all of these strategies are still oriented towards achieving linguistic competence, such as mastery of vocabulary (*mufradāt*), grammar (*qawā'id*), speaking skills (*kalām*), reading (*qirā'ah*), writing (*kitābah*), and listening (*istimā'*). Learning success is generally measured through improved language skills, while the psychological, spiritual, and identity formation dimensions of educators have not received proportionate attention. As a result, Arabic language learning tends to be understood as a process of transferring language competence, rather than as a process of forming the personality of Muslim educators.

This condition becomes even more problematic when the learning strategies developed for Arabic Language Education students are applied uniformly to PIAUD students. Both groups of students have different academic orientations, professional needs, and psychological characteristics. Arabic Language Education students are prepared to master the language as the main area of expertise, while PIAUD students are prepared to become educators who are able to integrate Arabic into the process of stimulating early childhood development (Al-Barakat et al., 2026). When learning strategies ignore these differences, PIAUD students often experience a gap between the material studied and the competencies needed in their profession. Arabic is then perceived as a difficult, abstract, and less relevant subject to early childhood learning practices.

The perspective of modern educational psychology has indeed made a great contribution to the development of language learning strategies. The behavioristic approach emphasizes habit formation through repetition and reinforcement, the cognitive approach focuses attention on information processing and knowledge construction, while the constructivist and humanistic approaches place learners as active subjects in building learning experiences (González Ruiz & Blanco, 2023). Despite having their own advantages, all of these approaches are still basically centered on the behavioral, cognitive, or affective dimensions of humans. The spiritual dimension as the center of learning orientation has not yet become an integral part of the design of learning strategies. In the context of Islamic education, this limitation causes Arabic language learning to be directed more towards the achievement of academic competence than the formation of religious awareness and

moral responsibility as prospective educators.

The deconstruction of conventional learning strategies is not intended to reject all theories that have been developed, but rather to show that pedagogical effectiveness is not synonymous with paradigm completeness. An effective strategy to improve linguistic skills is not necessarily able to form the character of educators who have manners, sincerity, and awareness that Arabic is part of the scientific mandate (Joseph et al., 2026). In other words, there is a gap between instructional effectiveness and educational transformation. Learning succeeds in producing students who are able to understand the structure of the Arabic language, but it does not necessarily produce teachers who love Arabic, are able to teach it humanistically, and make it a means of internalizing Islamic values to early childhood.

From the perspective of Islamic Educational Psychology, the root of the problem lies in the learning orientation that is too centered on external aspects (external performance), while the process of forming internal awareness (internal transformation) has not received adequate attention (Shoghi et al., 2026). Students are encouraged to memorize vocabulary, understand the rules, and complete academic evaluations, but have not been guided to reflect on the meaning of learning Arabic as the language of the Qur'an, the language of prayer, and the language of Islamic intellectual tradition. As a result, learning motivation is influenced more by academic demands than by spiritual encouragement and professional commitment. In the long run, this condition can produce prospective teachers who are technically competent, but lack an emotional and spiritual attachment to the Arabic language as part of the identity of Muslim educators.

Another disadvantage of conventional learning strategies is their tendency to generalize the characteristics of learners. Students are positioned as a relatively homogeneous group so that learning strategies are designed based on curriculum targets, not based on the learner's psychological profile. In fact, PIAUD students have different needs because they will teach early childhood learning through play, imitation, social interaction, and emotional experiences (Pangestuti et al., 2026). Arabic learning strategies for PIAUD students should also reflect these principles. The learning experience in college must be a pedagogical model that can later be reproduced when they accompany children in the classroom. Thus, learning Arabic not only transmits knowledge, but also forms authentic pedagogical competencies.

Based on this analysis, this study proposes a deconstruction of conventional Arabic language learning strategies through a paradigm shift from language-centered learning to learner-centered Islamic pedagogy (Wagner, 2025). This shift does not eliminate the importance of linguistic competence, but places it as part of the broader educational goal, which is the formation of a whole educator. In this paradigm, mastery of the Arabic language is seen as the result of the process of developing *fitrah*, strengthening *qalb*, managing *nafs*, forming *adab*, and *tazkiyatun nafs*. The success of learning is not only measured by students' ability to speak or

understand Arabic texts, but also from the growth of love for the Arabic language, psychological maturity, spiritual integrity, and pedagogical readiness to transform Islamic values to early childhood.

On that basis, the deconstruction offered by this study is not just to change teaching methods, but to reorient the goals, processes, and evaluation of Arabic language learning (Hamed Shaw, 2024). Learning strategies are no longer understood as a set of techniques for delivering material, but as a process of *tarbiyah* that shapes human beings as a whole. This reconstruction is the foundation for the birth of the Psycho-Tarbawi Strategy Model, which is a model that integrates psychological, spiritual, and pedagogical dimensions in a learning framework that is relevant to the characteristics of PIAUD students. The model is expected to be able to bridge the gap between mastery of Arabic language competencies and the formation of professional identities of prospective teachers of Early Childhood Islamic Education.

4. Reconstruction of Psycho-Tarbawi Based Arabic Language Learning Strategies

The results of the conceptual synthesis show that the reconstruction of Arabic learning strategies cannot be done only through the improvement of teaching methods or the addition of learning media. The fundamental problem lies in the paradigm that still separates the mastery of language competence from the formation of educators' personalities (Wilczewski et al., 2026). In the context of PIAUD students, this separation results in Arabic learning being more oriented towards academic achievement than readiness to become teachers who are able to transform Islamic values to early childhood. Therefore, this study offers a Psycho-Tarbawi Strategy Model, which is a learning strategy that integrates psychological, spiritual, and pedagogical dimensions in one complete framework (Facchin, 2025). This model is based on the assumption that the success of learning Arabic is determined by the harmonization between thinking skills, emotional readiness, spiritual orientation, and character formation of educators.

The Psycho-Tarbawi model is built on five main dimensions, namely *fitrah*, *qalb*, *nafs*, *adab*, and *tazkiyatun nafs*. The five dimensions are not positioned as stages that run in a linear manner, but as systems that interact with each other in shaping student learning experiences. *Fitrah* is the starting point because every student has an innate potential to love knowledge and receive good values. This potential needs to be awakened through learning that provides meaning, relevance, and positive experiences to the Arabic language. When students understand that Arabic is a means of understanding the Qur'an, hadiths, prayers, and Islamic intellectual traditions, learning motivation no longer rests on academic demands, but grows as part of religious awareness and professional responsibility (Ridho et al., 2026).

The second dimension is *qalb*, which in Islamic Educational Psychology serves as the center of awareness, reflection, and internalization of meaning. In

learning practice, the strengthening of qalb is realized through reflective activities that connect Arabic language material with Islamic values and the reality of the PIAUD teacher profession. For example, when learning vocabulary about family, affection, cleanliness, or morals, students are not only asked to understand their lexical meanings, but also reflect on how these concepts can be implemented in early childhood learning (Khosla, 2026). Arabic is not studied as a collection of linguistic symbols, but as a language that contains moral and spiritual messages.

The third dimension is *nafs*, which is a psychological aspect related to motivation, perseverance, courage, and self-control. Many PIAUD students experience anxiety when they have to speak in Arabic because they feel that they do not have a strong linguistic background. The Psycho-Tarbawi model views these conditions not as individual weaknesses, but as part of psychological dynamics that must be managed through supportive learning strategies (Litlabø et al., 2026). Lecturers play the role of murabbi who builds a sense of security, provides gradual reinforcement, respects the learning process, and creates a dialogue space that is free from the fear of making mistakes. With this approach, intrinsic motivation develops naturally and students gain a more meaningful learning experience.

The fourth dimension is *adab*, which is the main differentiator between the Psycho-Tarbawi strategy and the various language learning approaches that have developed over the years. In the Islamic educational tradition, adab precedes knowledge because it determines a person's orientation in seeking, using, and disseminating knowledge. Therefore, learning Arabic is not only directed to produce students who are fluent in the language, but also have a respectful attitude towards knowledge, respect teachers, maintain academic ethics, and realize moral responsibility as educators (Alotaibi, 2026). The internalization of manners is carried out through the example of lecturers, an academic culture that values honesty, collaboration, and the habit of using polite language in every learning interaction.

The last dimension is *tazkiyatun nafs*, which is a process of purification and self-development that ensures that the knowledge gained does not stop at conceptual mastery, but is manifested in professional behavior. At this stage, students are encouraged to conduct continuous self-reflection on the development of their competence, motivation, and integrity as prospective teachers (Rifaudin et al., 2026). Learning evaluation not only measures linguistic ability, but also pays attention to changes in attitudes, responsibilities, academic honesty, cooperative ability, and commitment to integrate Islamic values in early childhood education practices. Evaluation functions as an instrument for character development as well as competency development.

The reconstruction of learning strategies through the Psycho-Tarbawi Model also changes the orientation of each learning component. Learning objectives are no longer limited to mastering the four Arabic language skills, but include the formation of a professional identity of prospective PIAUD teachers who are religious,

reflective, and humanist (Ni Luh Sinar Ayu Ratna Dewi et al., 2026). Learning materials are selected based on their proximity to the world of early childhood, such as the theme of family, environment, worship, morals, games, and simple communication that can be applied in the classroom. The learning method is developed through a collaborative approach, role-playing, storytelling, singing, learning simulation, religious reflection, and simple project-based learning so that students experience firsthand the strategies that they will later apply to children. Evaluation also shifted from the dominance of written tests to authentic assessments that included teaching performance, portfolios, reflection journals, and observations of character development.

Conceptually, the Psycho-Tarbawi Strategy Model shows that learning Arabic is an integrative process that connects cognitive, affective, spiritual, and pedagogical dimensions. The integration resulted in three main transformations. First, the transformation of orientation, which is the change in learning objectives from language mastery to the formation of the identity of Muslim educators (Hodges & McPherson, 2025). Second, the transformation of the process, which is the change of learning strategy from knowledge transfer to the tarbiyah process that develops fitrah, qalb, nafs, adab, and tazkiyatun nafs simultaneously. Third, the transformation of results, namely the birth of PIAUD graduates who not only have Arabic language competence, but also psychological readiness, spiritual maturity, and pedagogical ability to teach Arabic to early childhood in a creative, humanistic, and Islamic manner.

The reconstruction offered by this research not only enriches Arabic language learning strategies, but presents a new paradigm that integrates Islamic Educational Psychology into teacher education. The Psycho-Tarbawi model places Arabic as a medium for shaping the character of educators as well as a bridge between academic competence and the mission of tarbiyah (Yasmiati et al., 2026). This model has broader implications for the development of the PIAUD curriculum, Islamic teacher education, and the development of Arabic learning theories that are more contextual with Islamic educational values.

5. Model Strategi Psiko-Tarbawi: Integrating Islamic Educational Psychology into Arabic Language Learning

Table 1 and Figure 1 represent the conceptual synthesis of this research in the form of the Psycho-Tarbawi Strategy Model, which is a pedagogical framework that integrates Islamic Educational Psychology into Arabic language learning for PIAUD students. This model departs from the assumption that Arabic language learning cannot be understood only as a process of transferring linguistic competence, but as a process of forming a whole prospective educator. Therefore, learning success is no longer measured solely through mastery of *istimā'*, *kalām*, *qirā'ah*, and *kitābah*, but rather through the integration of intellectual development, psychological maturity, spiritual integrity, and pedagogical readiness (Ahmadi et al., 2025). Within this framework, Arabic is positioned as a medium of tarbiyah that

connects knowledge, values, and educational practices so as to produce sustainable self-transformation. Thus, the Psycho-Tarbawi Model reorients learning from language acquisition towards holistic teacher formation, which is the formation of prospective teachers who are academically competent and at the same time mature in personality.

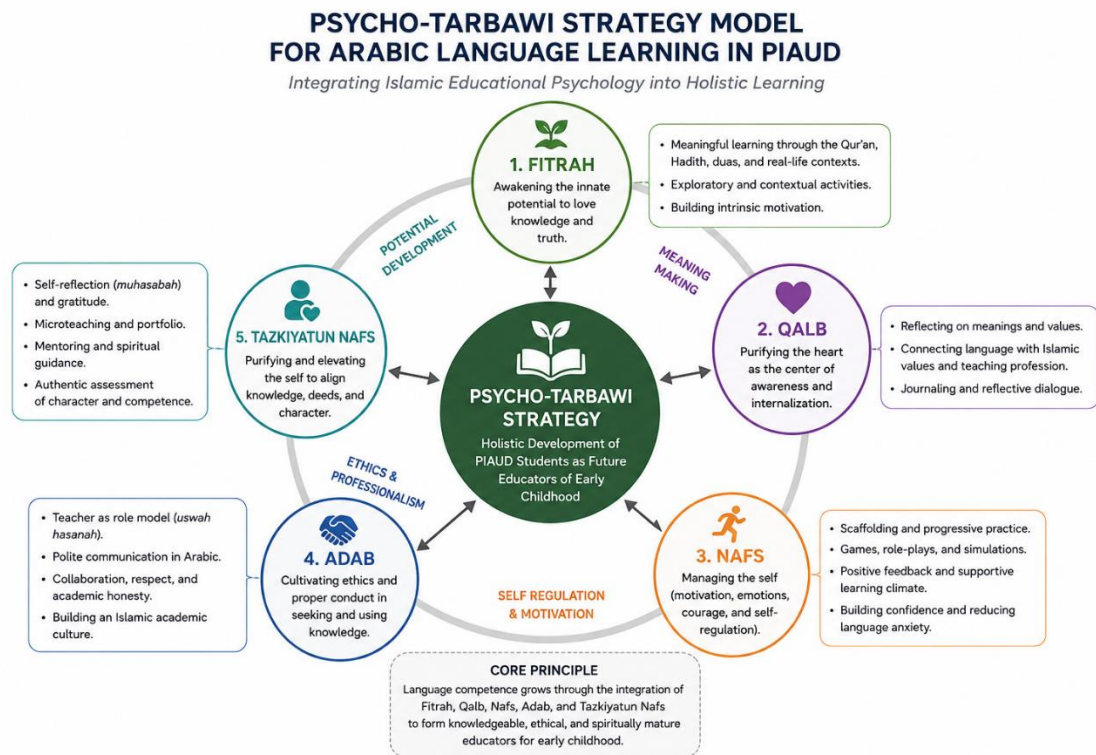
Tabel 1. Conceptual Synthesis of the Psycho-Tarbawi Strategy Model for Arabic Language Learning in PIAUD

Psycho-Tarbawi Dimension	Foundations of Islamic Education Psychology	Arabic Learning Strategies	The Role of Murabbi
<i>Fitrah</i>	Develop the innate potential of humans to love knowledge and truth.	Relate Arabic material to the Qur'an, hadith, prayer, and daily life through <i>meaningful learning</i> .	Arouse intrinsic motivation, provide inspiration, and foster a love for the Arabic language.
<i>Qalb</i>	Qalb as the center of awareness, reflection, and internalization of values.	Reflection on the meaning of verses, inspirational stories, discussions of Islamic values, and <i>reflective learning</i> .	Facilitates reflection, guides the internalization of values, and connects language to life.
<i>Nafs</i>	Management of motivation, emotions, courage, and self-control.	<i>Scaffolding</i> , collaborative learning, educational games, conversation simulations, and positive feedback.	Creating a learning environment that is safe, supportive, and free from the fear of failure.
<i>Adab</i>	Adab as an ethical foundation in seeking, developing, and practicing knowledge.	Lecturer examples, habituation of polite communication, collaboration, and Islamic academic culture.	Be an example (<i>uswah hasanah</i>) in attitudes, speech, and academic interactions.
<i>Tazkiyatun Nafs</i>	Purification of the soul to harmonize knowledge, charity, and morals.	Authentic character-based journals of reflection, <i>microteaching</i> , portfolio, mentoring, and evaluation.	Guiding the process of <i>deliberation</i> and self-development in a sustainable manner.

This table shows that the Psycho-Tarbawi Strategy Model is built through five dimensions of Islamic educational psychology that are integrated with each other. Each dimension is operationally translated into pedagogical orientations, Arabic

learning strategies, and expected learning outcomes (Yong et al., 2026). This model does not stop at the philosophical level, but becomes an instructional framework that can be used as a reference in curriculum design, RPS preparation, learning method selection, and development of Arabic learning evaluation instruments in the PIAUD Study Program.

Figure 2. Psycho-Tarbawi Arabic Language Learning Strategies for PIAUD Students



As shown in Figure 1, this model is built through a circular interaction between five main dimensions, namely fitrah, qalb, nafs, adab, and tazkiyatun nafs. The five dimensions are not arranged as linear stages, but form a pedagogical system that mutually reinforces each other. Fitrah is a source of activation of learning potential; *Qalb* internalizes the meaning and value of knowledge; Nafs manages motivation, emotions, and learning resilience; manners direct ethical orientation in acquiring and practicing knowledge; while *Tazkiyatun Nafs* ensures that the entire learning process leads to the improvement of the educator's character (Barahmand et al., 2025). The interaction of these five dimensions results in a learning cycle that is reflective, transformative, and sustainable, where each learning experience not only improves Arabic language competence, but also strengthens students' professional identity as prospective teachers of Early Childhood Islamic Education.

From a theoretical perspective, the Psycho-Tarbawi Strategy Model expands the scope of Arabic language learning theory which has been more influenced by behavioristic, cognitive, constructivistic, and communicative paradigms. Although these paradigms make an important contribution to the development of language

competence, the main focus remains on aspects of linguistic performance and learning effectiveness (Peytcheva & Yan, 2025). The model developed in this study offers a different perspective by placing the Islamic psychological dimension as the epistemological foundation of learning strategies. This means that the process of learning Arabic is no longer seen as a neutral academic activity, but as a tarbiyah process that integrates the development of intellect, heart, soul, and morals in one inseparable unit. In this context, Arabic is transformed from just an object of learning to an instrument for the formation of Islamic awareness, teacher professionalism, and moral responsibility for early childhood education.

The main contribution of the Psycho-Tarbawi Strategy Model lies in its ability to bridge three domains that have been developing separately, namely Islamic Education Psychology, Arabic language learning, and PIAUD teacher education. The integration of these three domains resulted in a new paradigm that not only explains how students learn Arabic, but also how the process shapes the way of thinking, how to behave, and how to educate as prospective Muslim teachers (AlHroob & Al-khresheh, 2026). This model has broader implications than just innovating learning strategies. The Psycho-Tarbawi model can be used as a conceptual framework in the development of the PIAUD curriculum, Arabic language learning design based on Islamic values, and the development of lecturers' competencies as murabbi. In addition, this model opens up space for empirical research to test its validity, effectiveness, and adaptability in various Islamic educational contexts, thus potentially enriching the development of Islamic Educational Psychology theory and Arabic language pedagogy in the future.

6. Theoretical and Practical Implications for the PIAUD Curriculum

The Psycho-Tarbawi Strategy Model developed in this study makes a theoretical contribution to the development of Islamic Educational Psychology by reconstructing the relationship between psychological, spiritual, and pedagogical dimensions in Arabic language learning (Muthoifin & Elbanna, 2026). So far, the study of Arabic language learning tends to rely on modern educational psychology theories that emphasize cognitive, motivational, and behavioral aspects as the main determinants of learning success. Although it provides a strong foundation for the development of learning strategies, this paradigm has not been able to fully explain the role of the dimensions of fitrah, qalb, nafs, adab, and tazkiyatun nafs in shaping the professional identity of prospective Muslim educators. Through the integration of these five dimensions, this study offers a new perspective that learning Arabic is a tarbiyah process that not only produces linguistic competence, but also shapes character, value orientation, and psychological maturity (Karabanova et al., 2024). The Psycho-Tarbawi model expands the scope of Arabic language learning theory from a language competence-oriented approach to a holistic teacher development paradigm rooted in the epistemology of Islamic education.

The practical implications of this model are very relevant for the development of the curriculum of the Early Childhood Islamic Education Study

Program (PIAUD). So far, Arabic courses are generally prepared based on learning outcomes that focus on mastering linguistic elements, while pedagogical competence as prospective PIAUD teachers has not been the main orientation. The Psycho-Tarbawi model shows that the Arabic language curriculum at PIAUD needs to be reconstructed by integrating linguistic, psychological, spiritual, and professional achievements simultaneously (Mulyono et al., 2026). The learning material is not only directed at mastering vocabulary and language structure, but is also contextualized with the world of early childhood through themes such as family, worship, morals, educational games, environment, and simple communication. Similarly, learning strategies need to shift from the dominance of lectures and memorization to collaborative, reflective, experiential learning, teaching simulation (microteaching), and authentic assessments that measure the development of competencies as well as student character.

The implementation of the Psycho-Tarbawi Model requires the transformation of the role of lecturers from mere material presenters to *murabbi*, namely educators who guide the intellectual, emotional, spiritual, and professional development of students in an integrated manner (Tshabalala et al., 2025). In this paradigm, lecturers are not only responsible for the achievement of learning outcomes, but also role models in building an academic culture based on manners, reflection, collaboration, and scientific integrity. The change in role has direct implications for learning design, the development of Semester Learning Plans (RPS), the preparation of learning media, and an evaluation system that no longer only measures Arabic language skills, but also students' readiness to become early childhood educators who are able to transform Islamic values through the learning process. Therefore, the Psycho-Tarbawi Model can be used as a conceptual framework in the development of a PIAUD curriculum that is more integrative, humanistic, and contextual with the needs of contemporary Islamic education (Liu et al., 2026).

In addition to contributing to curriculum development, this research also opens up space for the next research agenda. As a conceptual model, Psycho-Tarbawi needs to be tested through empirical research in various Islamic higher education contexts to examine the validity of the construct, the effectiveness of implementation, and its influence on learning motivation, Arabic language anxiety, pedagogical competence, and student character formation (Alhamami, 2025). The development of instruments to measure the dimensions of *fitrah*, *qalb*, *nafs*, *adab*, and *tazkiyatun nafs* in the context of learning Arabic is also an important agenda so that this model not only has philosophical strength, but also obtains adequate empirical support. Thus, the Psycho-Tarbawi Strategy Model has the potential to develop into a new paradigm in Islamic Educational Psychology that is able to bridge the development of theory, curriculum innovation, and Arabic language learning practices for the education of prospective teachers in Indonesia as well as in the broader context of Islamic education.

7. Implications of Psycho-Tarbawi Arabic Learning for Early Childhood Education

The main implications of Psycho-Tarbawi Arabic language learning for early childhood education lie in the change in orientation from language teaching as knowledge transfer to the formation of learning experiences that are meaningful, emotional, spiritual, and in accordance with the characteristics of child development (Basri et al., 2026). PIAUD students who gain experience learning Arabic through the principles of fitrah, qalb, nafs, adab, and tazkiyatun nafs not only develop linguistic competence, but also build sensitivity to children's psychological needs. Consequently, when they enter the practice of early childhood learning, Arabic can be introduced not through memorization and academic pressure, but through activities that are playful, singing, storytelling, movement, simple dialogue, and fun habituation (Hasanah & Fajri, 2022). Psycho-Tarbawi bridges the process of teacher education in higher education with the needs of early childhood development, especially the need for a sense of security, emotional closeness, language stimulation, and a positive learning experience.

The next implication is related to the transformation of teacher pedagogy. The Psycho-Tarbawi model encourages PIAUD students to view Arabic as a medium of interaction and value formation, not just teaching material. The principles of qalb and nafs, for example, direct prospective teachers to pay attention to the emotional state of children before making language demands, while the principle of adab encourages the use of polite language, example, and habituation of positive behavior in every learning activity (Hamzah et al., 2026). In this context, teachers no longer function primarily as controllers of language achievement, but as facilitators of children's psychological and moral development. Arabic can be used simply to establish religious routines, social interactions, emotion recognition, and good habit formation (Silva et al., 2021). These implications bring learning Arabic closer to the character of early childhood education that emphasizes concrete experiences, social interaction, habituation, and holistic development.

At the institutional level, the Psycho-Tarbawi approach implies the need to reconstruct the Arabic language learning curriculum and design in early childhood education in order to have a stronger connection with early childhood education practices (Wright et al., 2023). Learning outcomes should not stop at students' ability to understand the structure and vocabulary of Arabic, but also include the ability to design language experiences that are appropriate for children's development, choose child-friendly media, build positive interactions, and integrate Islamic values pedagogically (Yasin et al., 2025). Therefore, Arabic learning at PIAUD can be directed to authentic tasks such as designing Arabic games, creating simple stories or songs, doing microteaching, compiling visual media, and developing Arabic habituation activities for children. This change also demands a more authentic assessment system that takes into account linguistic competence, pedagogical creativity, psychological sensitivity, reflective ability, and the quality of

student interaction as prospective teachers.

Ultimately, the implications of Psycho-Tarbawi for early childhood education lie in the formation of a humanist and transformative language learning ecology (Zhou & Mann, 2021). Arabic is no longer placed as a stand-alone subject, but as part of an educational environment that brings together language development, character building, spirituality, and children's social experiences. Within this framework, the quality of learning Arabic in early childhood education is highly dependent on the psychological and pedagogical qualities of the teacher who brings it into the classroom (Yasih & Rakhmani, 2024). Therefore, investment in the formation of prospective teachers through the Psycho-Tarbawi Model at the PIAUD level is basically an investment in the quality of children's learning experience at the early stage of development. Broader implications are the need to empirically examine how this model affects students' competencies as prospective teachers and how these competencies subsequently impact engagement, comfort, language development, and the formation of Islamic values in early childhood.

CONCLUSION

This study shows that Arabic learning strategies for students of the Early Childhood Islamic Education Study Program (PIAUD) require a more comprehensive paradigm reconstruction. The learning strategy that has been oriented towards mastering linguistic competence has not been able to fully answer the psychological characteristics of PIAUD students as prospective early childhood educators. Learning Arabic is not enough to be understood as a process of mastering vocabulary, grammar, and communication skills, but must be positioned as a tarbiyah process that forms intellectual, psychological, spiritual, and pedagogical readiness in an integrated manner. Departing from the synthesis of Islamic Educational Psychology and Arabic language learning theory, this study emphasizes that the dimensions of *fitrah*, *qalb*, *nafs*, *adab*, and *tazkiyatun nafs* are foundations that interact with each other in building learning motivation, spiritual awareness, scientific ethics, and professionalism of prospective teachers. Thus, the success of Arabic language learning is no longer measured only through the improvement of linguistic competence, but also through the formation of the identity of Muslim educators who are able to transform Islamic values to early childhood.

The main contribution of this research is the development of the Psycho-Tarbawi Strategy Model as a new conceptual framework in Arabic language learning for PIAUD students. In contrast to learning models that focus on the effectiveness of linguistic methods or performance, the Psycho-Tarbawi Model integrates psychological, spiritual, and pedagogical dimensions into a complete learning system. This model reorients the learning objectives from language competence towards holistic teacher development, so that Arabic is positioned as a medium for character formation, religious awareness, and professional competence of prospective teachers. Theoretically, this model enriches the treasures of Islamic

Educational Psychology by presenting an operational and contextual pedagogical framework. Practically, this model provides a conceptual basis for the development of the PIAUD curriculum, the preparation of the Semester Learning Plan (RPS), the selection of learning strategies, and the development of an authentic assessment system that integrates academic achievement and the formation of educator character.

Although it offers a comprehensive conceptual construction, this study is still limited to the development of a model based on the synthesis of literature and has not yet tested the effectiveness of its implementation on learning practices. Therefore, further research needs to validate the Psycho-Tarbawi Strategy Model through empirical studies at various PIAUD organizing universities using qualitative, quantitative, and mixed methods approaches. In addition, the development of instruments to measure the dimensions of fitrah, qalb, nafs, adab, and tazkiyatun nafs in the context of learning Arabic is an important agenda so that this model has stronger empirical validity. With the support of further research, the Psycho-Tarbawi Strategy Model has the potential to develop into an Arabic language learning paradigm that is not only relevant to the PIAUD Study Program, but also makes a broader contribution to the development of Islamic teacher education, Islamic Educational Psychology, and Arabic language pedagogy in the 21st century education era.

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