

Integrating Qur'an-Based Eclectic Methods in Arabic Language Education: A Theoretical and Practical Framework

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ABSTRACT

Arabic language education in Islamic institutions is expected to achieve linguistic competence while remaining aligned with Qur'anic educational values. Yet, instruction often oscillates between traditional form-focused practices and contemporary communicative demands without a clear integrative framework. This study aims to conceptualize a Qur'an-based eclectic approach that aligns selected second/foreign language teaching methods with key Qur'anic pedagogical principles. Using a library-based qualitative content analysis, the study reviewed classical Islamic educational works and contemporary scholarship on Arabic language pedagogy and eclectic methodology (2010–2024, with classical sources as foundational references). Sources were thematically coded to identify (1) core Qur'anic educational values and (2) compatible eclectic teaching strategies, then synthesized into an integrative framework. Findings indicate that Qur'anic principles—particularly hikmah (wisdom), mau'izah hasanah (benevolent counsel), mujādalāh (respectful dialogue), tadabbur (deep reflection), and tazkiyah (self-purification)—can be pedagogically operationalized through blended strategies such as guided textual contemplation, narrative-based learning, reflective journaling, dialogic debate, scaffolding for grammar–vocabulary development, and collaborative tasks. The resulting model connects values, teaching strategies, and learning outcomes across cognitive, affective, and psychomotor domains, positioning Arabic learning as both language development and character formation. This conceptual synthesis suggests that a Qur'an-based eclectic framework may enhance instructional coherence in Islamic settings by balancing communicative effectiveness with ethical-spiritual aims. Further empirical studies are recommended to test the model's feasibility and impact in classroom practice.

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1. INTRODUCTION

Teaching Arabic in today's world is a complex task. It involves more than just transferring grammar rules or vocabulary lists; it requires balancing the sacred heritage of the Arabic language, deeply rooted in the Qur'an, with the demands of modern education. Many institutions still emphasize

traditional methods like rote memorization and grammar drills. While these techniques have their place, they often fall short when it comes to engaging learners in meaningful, communicative, and spiritually grounded ways (Hu, 2005). At the same time, educators face the growing expectation to make language learning relevant to students' real-world experiences and personal belief systems.

One pedagogical approach that offers flexibility in navigating this tension is the eclectic method. Rather than adhering rigidly to a single teaching philosophy, this method allows instructors to draw from a range of techniques, such as grammar-translation, communicative language teaching, the natural approach, and task-based learning, and adapt them to the context and needs of their learners (Larsen-Freeman, 2014; Richards & Rodgers, 2014). Research has shown that eclectic strategies can improve students' language proficiency and increase their motivation (Adzimah et al., 2022). These findings point to the potential of the eclectic method in modern classrooms, especially when flexibility and responsiveness are needed. However, what remains largely unexplored is how this pedagogical flexibility might align with the values and epistemology of the Qur'an, particularly when teaching Arabic as the language of divine revelation.

Arabic in the Islamic tradition is not merely a tool for communication, it is the medium through which the Qur'an was revealed. Therefore, teaching Arabic carries with it an ethical and spiritual responsibility. The Qur'an itself is a rich educational resource. It does more than teach words; it shapes attitudes, offers life principles, and inspires reflection (Al-Khuli, 2021). Concepts such as *ta'dib* which centres on cultivating ethical behaviour and manners through education, can help reframe Arabic instruction as not only about competence but also about character formation (Mohammed & Alkahtani, 2020). These values offer a compelling complement to modern methods, especially when they are incorporated thoughtfully into pedagogical design.

This approach echoes the work of thinkers like Nasr Abu Zayd, who emphasised a hermeneutic approach to the Qur'an, viewing it as a living text that invites interpretation across generations and contexts (Walldén & Larsson, 2021). Through this lens, Arabic education becomes more than linguistic training; it becomes a space for spiritual engagement, ethical development, and cultural continuity. The eclectic method, when anchored in Qur'anic ethics, may provide a way to bridge these domains, allowing students to learn the language while internalizing the values embedded within it. In recent years, education has gradually shifted toward more holistic models, where learning is not only about acquiring skills, but also about nurturing moral and spiritual awareness (Gallagher & Haan, 2017; Dassow & Trueth, 2023). Students who see their learning experiences as connected to their values and cultural identity tend to be more engaged and resilient (Zhang & Zou, 2020; Saito, 2012). This is especially true in religious education settings, where the Qur'an is both the object of study and a guide for how learning itself should occur. In such contexts, teaching Arabic through a Qur'an-based eclectic model may lead to deeper learning outcomes, both intellectually and ethically (Ajizah & Jauhari, 2023; Andriansyah, 2012).

The purpose of this study is to conceptualise a Qur'an-based eclectic approach to Arabic language instruction, one that is both pedagogically grounded and spiritually informed. By conducting a library-based study that draws from classical Islamic texts and recent educational literature, this research seeks to establish a framework for Arabic learning that respects the richness of Islamic tradition while embracing modern instructional needs. To guide this inquiry, the study poses two key research questions: How can eclectic pedagogical approaches be aligned with Qur'anic educational values in Arabic instruction? And what kind of integrated instructional model can foster both language proficiency and ethical-spiritual development in Arabic learners? This research aims to propose a model of Arabic language instruction that speaks to the heart as well as the mind, strengthening students' linguistic abilities while deepening their connection to the ethical and spiritual legacy of the language they are learning.

2. METHODS

This research employs a library research approach, a research method based on the collection, critical analysis, and synthesis of various credible and relevant written sources. This approach explores the theoretical foundations and practical applications of Arabic language learning through the integration of eclectic methods with linguistic, spiritual, and ethical values derived from the Qur'an as a revealed text (George, 2008). In collecting data, the author consulted several leading scholarly databases, both international and national, including Scopus, JSTOR, Taylor & Francis, SpringerLink, Google Scholar, and national repositories such as GARUDA (*Garba Rujukan Digital*) and *Moraref*. Additionally, classical Islamic sources such as tafsir books, works by scholars on Islamic pedagogy, and digital collections such as Al-Maktabah Al-Shamilah and Dar al-Mandruma were also used to supplement the primary literature. The inclusion criteria used in source selection were as follows: (1) publication year between 2010 and 2024, with the exception of classical texts, which were included due to their conceptual foundation in Islamic tradition; (2) source languages included Indonesian, English, and Arabic; (3) relevance of the theme to the research focus, namely Arabic language learning based on Qur'anic values, an Islamic pedagogical approach, and the application of eclectic methods in foreign language teaching. Based on these screenings, 49 sources were used in this study, including 22 indexed scientific journal articles, 15 classical Islamic works, including tafsir (comprehension texts) and *adab al-ta'lim* (religious teachings), 10 contemporary books on Arabic language teaching and educational theory, and two conference reports and dissertations relevant to the topic.

To analyse the data, this study used a qualitative content analysis approach. The steps taken included: (1) identifying the main themes in the text, which encompass the core concepts of the eclectic method and the principles of language teaching in the Qur'an, such as *ta'dib*, *hikmah*, and *tadabbur*; (2) classifying the themes into two broad categories: Qur'anic educational values in Arabic language teaching and relevant components of the eclectic method for language teaching; (3) thematic matching and alignment between Qur'anic pedagogical principles and eclectic instructional strategies that are communicative, task-based learning, and naturalistic; and (4) conceptual synthesis to build an integrative conceptual model framework that combines Islamic values, particularly the Qur'an, with modern pedagogical principles. To support the validity of the thematic structure and concepts developed, this study includes a thematic table that illustrates the relationship between the main themes and subthemes of the study and how they are integrated in forming a conceptual framework for Qur'anic-based Arabic language learning and an eclectic approach. With this step, the model built is not only rooted in theory but also has practical implications that can be applied in the context of modern Arabic language education that still upholds spiritual values.

3. FINDINGS AND DISCUSSION

3.1 Qur'anic Values-Based Pedagogy: Integrating Wisdom, Contemplation, and Character Formation

An educational approach based on the principles of the Qur'an is not merely instructional, but rather highly value-oriented. In the Qur'an, there is an emphasis on *hikmah* (wisdom), *mau'izah* (advice full of sincerity and caution), and *mujādalāh* (polite and civilised argumentation) as integral pedagogical strategies (QS. An-Nahl [16]: 125). These values reflect a form of teaching that aims not only to stimulate intellectual abilities but also to touch the hearts and souls of students. When applied to Arabic language teaching, these principles help build a pedagogy rooted in ethical contemplation and character development. This value-based teaching is further strengthened through the concept of *tadabbur*, deep reflection, which is repeatedly mentioned in the Qur'an as a way to internalise divine messages (QS. Šād [38]: 29; QS. Ali Imran [3]: 190–191). *Tadabbur* encourages students to reflect on the structure of language, not mechanically, but within a moral and spiritual framework. Thus, mastery of the Arabic

language is not merely a mastery of its linguistic aspects, but also a path to understanding the moral worldview of Islam and the spiritual values contained therein.

Equally important is the concept of tazkiyah, or self-purification. In QS. Al-Jumu'ah [62]: 2, it is stated that the Prophet Muhammad was sent to 'yuzakkīhim' (purify them), and this purification process begins with knowledge. Therefore, language teaching must go beyond technical aspects, such as grammar and vocabulary, and be directed towards the development of honesty, empathy, and moral integrity, as emphasised in QS. At-Tawbah [9]: 119 and QS. An-Nahl [16]: 90. This view is in line with the concept of *ta'dīb* developed by Al-Attas (1993). He views knowledge as not value-neutral, but closely related to the process of moral character formation. The primary goal of education is to produce good individuals who master intellectual intelligence while also possessing moral integrity. Therefore, Arabic language instruction based on *ta'dīb* seeks to combine the *naqlī* (revelatory) and *'aqlī* (rational) aspects to improve both individuals and society. Use of narrative methods through stories in the Qur'an (*qashaṣ*), such as the story of Prophet Yusuf in QS. Yusuf [12]: 3 becomes a means not only for mastering linguistic structures but also for instilling deep moral and emotional messages. Storytelling becomes a medium for enhancing emotional engagement and ethical reflection on the meaning of language, in line with Nasr's (2019) view that Islamic education must begin with the Qur'an's perspective on knowledge, which is always complete, valuable, and holistic. Thus, hikmah, *tadabbur*, *tazkiyah*, and *ta'dīb* should not be treated as separate concepts but as part of an integrated educational framework. These values provide the philosophical and pedagogical foundation for a comprehensive Arabic language learning model, one that not only emphasises language mastery but also the development of spiritual awareness, ethical behaviour, and depth of thought. An approach that combines these various methods will be more effective when these values are internalised into the entire learning structure, enabling learners to experience Arabic as a language of faith, meaning, and personal transformation (Mohammed & Alkahtani, 2020; Abdalla, 2020).

3.2 Pedagogical Alignment: From Qur'anic Values to Teaching Strategies and Learning Outcomes

To effectively apply Qur'anic values in Arabic language instruction, we must ensure a clear connection between the core values derived from revelation, teaching strategies that reflect these values, and the expected learning outcomes. This alignment is crucial to translate the epistemological foundation of Islamic education into practical application within the classroom. Rather than treating Qur'anic values as abstract ideals, these values must be translated into concrete pedagogical practices that meet the spiritual, cognitive, and affective needs of learners. An eclectic or blended approach, if grounded in revelation, enables educators to map spiritual objectives into specific teaching methods. The following table illustrates this relationship:

Table 1. Aligning Qur'anic Values with Arabic Teaching Strategies and Learning Outcomes

Qur'anic Value	Teaching Strategy	Learning Outcome
<i>Tadabbur</i> (QS. Ṣād: 29)	Guided contemplation of Qur'anic texts; textual discussion	Ability to interpret linguistic meaning in light of ethical and spiritual reflection
<i>Hikmah</i> (QS. An-Nahl: 125)	Use of real-life moral dilemmas; story-based discussion	Development of critical thinking and moral reasoning through language use
<i>Tazkiyah</i> (QS. Al-Jumu'ah: 2)	Reflective journaling; affective role play	Increased self-awareness and spiritual sensitivity in expressing ideas
<i>Ta'lim</i> (QS. Al-Baqarah: 151)	Scaffolding-based instruction; sequencing of grammar and vocabulary	Progressive mastery of language structure and function
<i>Mujādalah</i> (QS. An-Nahl: 125)	Structured debates; dialogic learning	Improved argumentation skills and respectful language use in discussions
<i>Tarbiyah</i> (QS. An-Nahl: 90)	Group projects integrating language and moral themes	Integration of ethical values in collaborative communication
<i>Qashaṣ</i> (QS. Yusuf: 3)	Narrative-based exercises; dramatization	Enhanced retention and empathy through linguistic storytelling

This structured alignment ensures that Arabic language teaching is not limited to mechanical grammar exercises or mere vocabulary memorisation, but rather serves as a vehicle for developing ethical and self-reflective aspects. When students are introduced to Qur'anic content through strategies such as reading stories (*qasas*), moral debates (*mujadalah*), or writing reflections (*tadabbur*), they simultaneously instill linguistic and character objectives. By integrating Qur'anic principles into the learning design, teachers can foster balanced development of affective and cognitive aspects. This approach aligns with the concept of *ta'dib* proposed by Al-Attas (1993), where knowledge is always accompanied by virtues or moral qualities. Additionally, this alignment of values, methods, and outcomes also upholds the principle of strategic flexibility in teaching, as proposed by Oxford and Ehrman (1995), which can enhance students' motivation and meaningful engagement with the taught material.

3.3 The Eclectic Model Based on the Qur'an: Integrating Modern Theory and Divine Pedagogical Principles

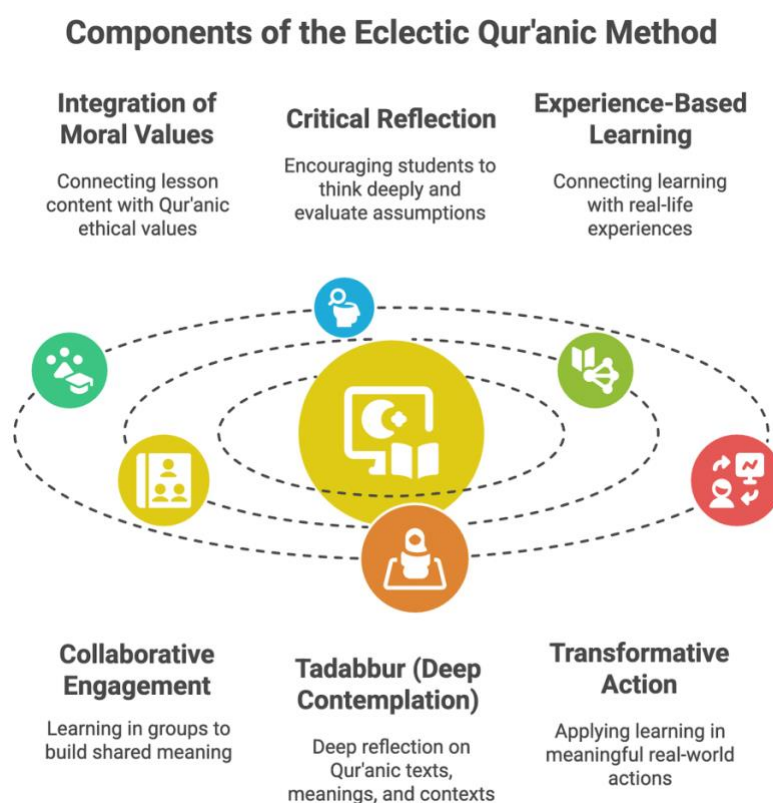


Figure 1. The six components of the eclectic method of the Qur'an

To design an Arabic language learning approach that is relevant to contemporary needs, a pedagogical model is needed that is not only responsive to the modern context but also in line with the values of the Qur'an. One approach that can bridge this gap is an eclectic method rooted in Qur'anic pedagogical principles and combined with modern learning theories. This model seeks to integrate various teaching approaches by emphasising spiritual values, critical reflection, direct experience, and collaborative work in the learning process. Figure 1 in this article visualises the six main components of the Qur'anic eclectic model, namely the integration of moral values, critical reflection, experience-based learning, and collaborative engagement. The other two components, which are also important parts of the conceptual framework but are not explained in this narrative, can be found in the graphic representation and further description. These six components reflect the interconnection between Qur'anic values and learning strategies that have proven effective in the context of modern education

(Biggs & Tang, 2011; Bruner, 1996; Mezirow, 1997). The principle of moral value integration, for example, aligns with the Tarbawi approach, which views education as a means of character formation (Zuhdi, 2015), while critical reflection is supported by Mezirow's (1997) theory of transformation, which encourages learners to actively reconstruct meaning through dialogue and introspection. Meanwhile, experience-based learning refers to Dewey's (1938) and Kolb's (1984) views on the importance of direct experience in forming meaningful knowledge. The aspect of collaborative engagement refers to Vygotsky's (1978) approach, which emphasises the importance of social interaction in forming meaning construction. The development of this model is not only a theoretical synthesis but is also deeply rooted in Islamic scholarly tradition. The principles of the Qur'an that emphasise the importance of reflection, consultation, and etiquette in seeking knowledge (Al-Attas, 1999; Al-Ghazali, 2005) form the foundation of values integrated into this pedagogical framework. This approach has been suggested by a number of contemporary Islamic education experts such as Al-Syaibani (1979) and Wan Mohd Nor Wan Daud (2010), who emphasise the need for integration between revelatory epistemology and modern pedagogy so that Islamic education does not become alienated from the realities of the times.

Discussion

The integration of eclectic pedagogy and Qur'anic values in Arabic language education offers a comprehensive and transformative framework that responds to contemporary educational demands while remaining faithful to Islamic intellectual traditions. In diverse classrooms marked by variations in linguistic proficiency, sociocultural background, and religious commitment, a rigid adherence to a single teaching methodology often proves insufficient. Eclecticism, understood as the principled selection and combination of methods based on learners' needs and instructional goals, provides a flexible alternative (Richards & Rodgers, 2014; Nunan, 2017). Within Arabic language education—particularly in Islamic schools—this flexibility is not merely methodological but also philosophical, as it enables the harmonization of communicative competence with moral and spiritual formation. By integrating Qur'anic values into pedagogical practice, educators can cultivate learners who are linguistically skilled, ethically conscious, and spiritually reflective.

The relevance of eclectic methodology in Arabic learning is especially evident when considering the historical tension between traditional and modern approaches. Classical methods such as *qawā'id wa tarjamah* emphasize grammatical mastery and textual analysis, while contemporary communicative language teaching prioritizes fluency and interaction. Rather than positioning these approaches in opposition, eclecticism allows educators to synthesize their strengths. Grammar instruction remains essential for understanding complex Qur'anic and classical texts, yet communicative strategies encourage active language use and contextual application. Research demonstrates that flexible integration of multiple strategies enhances both motivation and achievement, particularly when adapted to learners' characteristics (Al-Hinai, 2018). In this sense, eclecticism becomes a pragmatic and context-sensitive framework capable of addressing the multifaceted goals of Arabic instruction in Islamic institutions.

Empirical studies further substantiate the pedagogical value of diversified strategies. Cooperative learning models, such as Teams-Games-Tournaments (TGT), have shown significant positive effects on Qur'anic learning outcomes, illustrating how engagement and collaboration improve comprehension and retention (Sholeh et al., 2024). Similarly, peer tutoring has been associated with increased student motivation and improved academic performance through structured social interaction (Hidayatullah et al., 2023). These findings highlight the importance of interactive and student-centered approaches within Arabic classrooms. Rather than limiting instruction to teacher-centered exposition, eclectic pedagogy invites dialogue, teamwork, and reflective discussion, thereby aligning with broader educational objectives of critical thinking and social competence.

In addition to collaborative strategies, inclusive and value-based approaches are crucial for literacy development. Education that acknowledges students' sociocultural contexts enhances relevance and impact (Saiin et al., 2023). When Arabic language instruction incorporates moral and spiritual themes drawn from the Qur'an and Hadith, it transcends purely technical objectives and fosters character formation. Rosikhoh et al. (2022) note that Qur'an- and Hadith-based learning environments can strengthen students' analytical skills by encouraging engagement with ethical dilemmas and interpretive reasoning. Thus, contextualized instruction not only reinforces linguistic skills but also nurtures reflective and morally grounded learners.

The contextualization of Qur'anic values within the learning process constitutes a central pillar of this transformative model. The Qur'an is not merely a linguistic corpus but also a source of ethical guidance and educational philosophy. Verses such as QS. An-Nahl [16]: 125, which emphasizes wisdom and gentle exhortation, and QS. Sad [38]: 29, which calls for reflection upon revelation, provide pedagogical principles that resonate with reflective and dialogical teaching methods (Mohammed & Alkahtani, 2020). Integrating these principles into Arabic instruction means encouraging students to analyze meanings, discuss moral implications, and internalize values alongside grammatical study. Such integration enhances intrinsic motivation by connecting language learning to students' spiritual identities (Al-Hilali, 2022).

Moreover, Qur'anic concepts such as *tawassut* (moderation) and *i'tidal* (balance) align conceptually with eclectic pedagogy. Just as the Qur'an advocates moderation in belief and practice (QS. Al-Baqarah [02]: 143), eclecticism promotes methodological balance by avoiding overreliance on any single instructional approach. This parallel underscores the compatibility between pedagogical flexibility and Islamic epistemology. Similarly, the Qur'anic encouragement of interaction and mutual understanding (QS. Al-Mujadalah [58]: 11) supports collaborative and participatory learning models. Ajie et al. (2024) argue that eclectic strategies integrating diverse linguistic skills enhance learning effectiveness, particularly when instruction reflects students' cognitive and affective needs.

Technology integration represents another dimension of this model. In the digital age, Arabic instruction must adapt to new media environments. Studies indicate that digital eclectic approaches during the COVID-19 pandemic sustained student engagement and academic success (Ahmad & Rao, 2020). Educational applications, Qur'anic e-books, and multimedia platforms can facilitate phonetic practice (*tajwid*), vocabulary acquisition, and interactive discussion. When digital resources are culturally responsive and grounded in local traditions, they further strengthen students' sense of identity and belonging. Thus, technological integration complements eclectic methodology by expanding access and promoting inclusivity.

The theoretical foundation of this integrated model draws upon second language acquisition (SLA) theory and communicative pedagogy. SLA research emphasizes the importance of meaningful input, interaction, and contextualized practice in developing linguistic competence (Lightbown & Spada, 2020). Task-based learning and communicative approaches align with these principles, enabling learners to apply language skills in authentic contexts. Eclectic pedagogy incorporates these insights while retaining attention to grammatical accuracy and textual interpretation, thereby fostering comprehensive competence. In Arabic education, this balance is essential, as learners must navigate both conversational contexts and classical texts.

Beyond linguistic theory, the proposed framework resonates with Islamic transformative pedagogy. Education in the Islamic tradition aims not only at cognitive mastery but also at *ta'dib*—the cultivation of ethical and civilized individuals (Al-Attas, 1993). By embedding Qur'anic values within Arabic instruction, educators align language learning with spiritual growth and moral refinement. Abdalla (2020) emphasizes that education grounded in Qur'anic principles shapes reflective and ethically responsible individuals. Similarly, Nasr (2019) conceptualizes language as a vehicle of spiritual meaning and human liberation. In this perspective, Arabic is not merely a communicative tool but a medium for understanding revelation and internalizing divine guidance.

The transformative dimension of this model also aligns with contemporary theories of critical pedagogy. Waghid (2018) argues that education should cultivate ethical awareness, social responsibility, and critical reflection. Integrating moral discussion and reflective activities into Arabic classes encourages students to analyze societal issues through the lens of Qur'anic ethics. Such engagement fosters higher-order thinking skills and promotes civic consciousness. Rather than confining Arabic instruction to memorization or translation, the eclectic Qur'anic framework positions language learning as a transformative experience that reshapes thought patterns and behavior.

Despite its theoretical robustness, implementing a Qur'an-based eclectic curriculum presents practical challenges. Comprehensive teacher training is paramount. Educators must possess not only linguistic expertise but also pedagogical versatility and theological understanding. Without adequate preparation, the integration of diverse methods and spiritual content may become superficial or inconsistent. Professional development programs should therefore equip teachers with skills in cooperative learning, digital integration, reflective facilitation, and value-based instruction. Additionally, institutional support and curriculum alignment are necessary to ensure coherence across subjects and grade levels.

Collaboration among educators, parents, and the broader community further enhances the effectiveness of this model. Education rooted in Qur'anic values cannot be confined to the classroom; it must reflect a holistic partnership that reinforces moral principles across contexts. Engaging families in language-learning activities, community discussions, and cultural events strengthens students' sense of ownership and relevance. Research underscores the importance of curriculum adaptation to students' backgrounds and experiences in creating responsive learning environments (Rosikhoh et al., 2022). By acknowledging cultural diversity and varying proficiency levels, educators can tailor instruction to maximize inclusivity and engagement.

Furthermore, adopting an eclectic hermeneutic approach in interpreting Qur'anic texts can address differences in perspectives among students. Such an approach encourages respectful dialogue and critical inquiry, fostering intellectual humility and character development. By navigating interpretive diversity constructively, teachers cultivate an environment of openness and mutual respect. This inclusive ethos reflects the Qur'anic call to cooperation and understanding, reinforcing the moral objectives of the educational process.

Nevertheless, it is important to acknowledge that the present framework remains largely conceptual. While existing studies support individual components—such as cooperative learning, peer tutoring, digital integration, and value-based instruction—comprehensive empirical research evaluating the integrated model in classroom settings is still limited. Future research should employ experimental and mixed-method designs to assess linguistic outcomes, moral development indicators, and student engagement levels. Longitudinal studies may also examine the sustained impact of this approach on learners' academic achievement and character formation.

In conclusion, the synthesis of eclectic pedagogy and Qur'anic values represents a compelling paradigm for Arabic language education in Islamic contexts. By harmonizing traditional and modern methodologies, contextualizing ethical principles, and integrating technological innovations, this model addresses contemporary challenges while remaining anchored in Islamic epistemology. The framework aligns with second language acquisition theory, communicative pedagogy, and transformative educational philosophy, emphasizing holistic development that encompasses cognitive, affective, and spiritual dimensions. Although implementation requires careful planning, teacher training, and empirical validation, the proposed approach offers significant potential for cultivating learners who are not only proficient in Arabic but also morally resilient and spiritually grounded. Through this integrative vision, Arabic language education can fulfill its dual mission: to transmit linguistic knowledge and to nurture individuals capable of embodying the ethical teachings embedded within the language of the Qur'an.

4. CONCLUSION

This study shows that combining Qur'anic values with an eclectic approach in Arabic language learning is a relevant and measurable strategy in responding to current educational challenges. The eclectic approach, with its adaptive and flexible nature, allows for the integration of various learning methods that are appropriate to the needs, characteristics, and context of learners. Findings from the literature review indicate that this approach provides teachers with pedagogical freedom by leveraging the diversity of language learning strategies, such as communicative, structural, and task-based approaches. The integration of Qur'anic values enriches the affective and spiritual aspects of the learning process, so that Arabic language learning does not only focus on linguistic mastery but also shapes character, instills Islamic values, and strengthens the connection between language and revelation. In this context, Arabic language teaching becomes a means to achieve the three main dimensions of Islamic education, namely: *ta'allum* (mastery of knowledge), *tazkiyah* (purification of the soul and internalisation of values), and *tadabbur* (self-reflection and spiritual transformation). The implication of this integration is the emergence of a transformative learning model, where teaching strategies are not merely technical but reflect a holistic approach to Islamic education. Thus, the eclectic approach rooted in Qur'anic values not only unites various teaching strategies but also provides a deep philosophical and ethical foundation for Arabic language learning. The results of this study open up opportunities for the development of a more contextual and integrative Arabic language curriculum and encourage teachers to be more creative in designing learning materials and strategies that are relevant to the needs of the times and in line with Islamic values.

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