




Research Article

Language And Culture in Learning Arabic from A Psycho Sociolinguistic Perspective

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Language And Culture in Learning Arabic from A Psycho Sociolinguistic Perspective

Abstract. Humans are naturally driven to express emotions, views, and aspirations through language as the primary tool of communication. Language not only reflects the identity of a community but also serves as a means of conveying cultural values, building identity, and engaging in social interaction. From a psycho-sociolinguistic perspective, language and culture are closely intertwined and mutually influence each other. Culture affects how individuals process information and think, while language serves as a reflection of a society's norms, traditions, and communication patterns. Arabic language

learning, particularly in Indonesia, often focuses on grammatical aspects (nahwu and sharaf), while cultural aspects are frequently neglected. However, understanding the cultural context is essential for enhancing students' communicative competence. The psycho-sociolinguistic approach offers an integration of language and culture in Arabic language learning to make it more relevant to real-life situations. By using authentic texts, simulations, and integrating Arab cultural values, students not only master linguistic aspects but also comprehend the social and cultural contexts behind them. This study employs a library research method by analyzing various scholarly sources. The research findings indicate that integrating culture into Arabic language learning improves contextual understanding, develops communicative competence, and motivates students to learn Arabic holistically. Implementation strategies include using culture-based materials and interactive simulations, while the main challenge regarding teacher's limited cultural mastery can be addressed through training and providing relevant learning resources. The psycho-sociolinguistic approach offers profound insights into the relationship between language, culture, and society, emphasizing the importance of understanding Arabic not only as a linguistic science but also as a means of cross-cultural communication.

Keywords: Language, Culture, Psycho-Sociolinguistics

INTRODUCTION

Naturally, humans are driven to show their existence, express emotions, convey aspirations, provide views, and influence others, whether for personal, group or collective interests. In this context, language plays a very important role. Language can be defined as a collection of symbols that function as a means of communication. It is called a symbol because language reflects the identity of a community group in social and cultural aspects. Language functions as the identity of a group, community, nation, and even as a global symbol in interactions between countries.

As a mediator, language acts as a link and means of conveying intent in communication between individuals. This role makes language a very important element in human life, as well as the main differentiator between humans and other living things. Language, which is naturally inherent in humans, continues to develop along with the development of human civilization itself¹. Language has a very wide and amazing range. Language activity is an inseparable part of human life, which is carried out at any time in interacting with other people. From a functional point of view, language acts as a tool to convey feelings, thoughts and ideas to others. Therefore, social scientists often consider language.

In a psycho-sociolinguistic perspective, culture can be defined as a set of values, norms, practices, beliefs, and communication patterns that shape the identity of a group of people. Culture includes not only material aspects, such as clothing or architecture, but also non-material aspects, such as language, traditions, and patterns of social interaction. Culture and language have a close relationship, as language is often a reflection and driver of a society's culture.

From a psychological perspective, culture influences the way individuals process information, think and behave in social contexts. Meanwhile, from a sociolinguistic

¹ Nurhapsari Pradnya Paramitha, 'Implementasi Pendekatan Sociolinguistik Dalam Pembelajaran Bahasa Arab', *Jurnal Komunikasi Dan Pendidikan Islam*, 6.2 (2017). h. 5.

perspective, culture is reflected in language variations, dialect usage, speaking styles, and the way individuals or groups communicate in certain situations. Language not only functions as a communication tool, but also as a means to convey cultural values and build group identity in social interactions.

For example, in Arabic language learning, cultural elements such as customs, religious traditions, and formal communication patterns are very influential in understanding the context of language use. In the context of psycho-sociolinguistics, language teaching should pay attention to the integration of cultural elements so that students not only master the linguistic aspects, but also understand the social and cultural context behind its use.

Thus, culture in a psycho-sociolinguistic perspective is a dynamic concept that bridges the relationship between language, identity, and patterns of social interaction in a society.

Language and culture have a very close relationship and influence each other. In Arabic language learning, understanding the cultural context not only helps students in understanding linguistic meaning but also strengthens their communicative skills. The psycho-sociolinguistic perspective sees language as a phenomenon influenced by psychological and social factors. Thus, the integration between language and culture in Arabic language learning becomes important to create learning that is more contextual and relevant to students' real life. It also aims to equip students with language skills that are not only limited to grammar ability, but also the ability to understand and use Arabic in different social situations.²

Arabic language learning often focuses on aspects of grammar (*nahwu*) and morphology (*sharaf*), while pragmatics and cultural aspects tend to be neglected. This causes students to be less able to use Arabic functionally in social interactions. Meanwhile, psycho-sociolinguistic theory emphasizes the importance of understanding how language is used in specific social and cultural contexts, as well as how psychological factors such as motivation and attitudes towards language culture affect learning.

Arabic is one of the most popular and frequently studied languages in Indonesia, both in formal and non-formal education.³ As a Muslim-majority country, learning Arabic often aims to support the need to worship and understand Islamic teachings. In addition, Arabic also has an important role in science and as a communication tool. In the modern era, Arabic has become one of the official international languages, including the main language in organizations such as The Islamic World League.⁴

Learners who learn a language without learning the culture often have difficulty understanding the implied meaning in cross-cultural communication. For example, the use of certain expressions in Arabic such as “بارك الله فيك” or “جزاك الله خيراً” has a deep

² Hasanah, 'Sociolinguistik Dan Pembelajaran Bahasa: Sebuah Kajian Linguistik Edukasional', *Jurnal Lingua: Jurnal Ilmu Bahasa Dan Sastra*, 3,1 (2005). h. 21.

³ Hasan Hasan, 'Psikolinguistik: Urgensi Dan Manfaatnya Pada Program Studi Pendidikan Bahasa Arab', *Al Mi'yar: Jurnal Ilmiah Pembelajaran Bahasa Arab Dan Kebahasaaraban*, 1,2 (2018). h. 50.

⁴ Nelly Mujahidah, *Psikolinguistik; Sebuah Pendekatan Dalam Pembelajaran Bahasa Arab* (Pontianak: STAIN Pontianak Press, 2016). h. 23.

cultural context and requires more understanding than a literal translation. Therefore, the implementation of language and culture in Arabic learning through a psycho-sociolinguistic perspective is expected to be a solution to enrich students' learning experience and improve their competence holistically.⁵

Psycho-sociolinguistics is an interdisciplinary field of study that combines psycholinguistics and sociolinguistics. Its approach is not just limited to one discipline, such as psychology, but involves various disciplines to understand language more thoroughly. Thus, psycho-sociolinguistics studies the relationship between language, mind and society.

As a basic concept, psycho-sociolinguistics explores how humans process, understand and use Arabic in everyday life. The study includes psychological aspects, such as phonological understanding and vocabulary, as well as social aspects, such as dialectal differences and culture of communication. The psycho-sociolinguistic approach provides a deeper insight into the complexities of the Arabic language, which may not be fully revealed through conventional linguistic approaches.

In addition, this approach also helps students to better appreciate cultural diversity and understand the role of culture in the formation of language identity. Effective implementation can contribute significantly to the development of a more comprehensive and relevant curriculum in Arabic language learning at various levels of education.

RESEARCH METHODS

The method used in this research is library study or literature study. Library research can be defined as activities related to collecting library information, reading and storing research materials, and how to process them. Based on this method, researchers collect data sources from scientific works and use an analysis method in the form of research ideas. Researchers used data sources from several scientific articles to draw conclusions. The data sources we analyzed were tailored to the research subject and provided readers with relevant and acceptable facts about the keywords used to collect data.

RESULTS AND DISCUSSION

Arabic language learning is not just a transfer of linguistic knowledge but also an understanding of the culture attached to the language. The psycho-sociolinguistic perspective views language as a psychological phenomenon related to the way individuals think and a social phenomenon related to community interaction. In this context, language and culture complement each other in learning, especially Arabic which is rich with social values, religion, and traditions.

1. The Role of Language in Arabic Language Learning

Arabic, as one of the most widely spoken languages in the world, serves as a symbol of Muslim unity. It unites the souls of Muslims, even though they come from

⁵ H. Douglas Brown, 'Principles of Language Learning and Teaching', *Pearson Education ESL*, 2.1 (2007). h. 50.

different national backgrounds, regions and native languages. Wherever Islam flourishes, Arabic also flourishes as an integral part of Muslim life. The important role of the Arabic language is a key determinant in the communication of Arab League members and contributes more than 40-60 percent to their language vocabulary. In addition, Arabic is the religious language of more than a billion Muslims in the world, used in daily prayers and worship. It is also the language of Islamic law, especially in aspects of personal status, and has significant influence in the lives of Muslims. Furthermore, Arabic is the language of Islamic culture and is taught in thousands of educational institutions around the world.⁶ Language is made up of various well-organized components, not just elements without any particular pattern or structure. Language includes not only grammar and vocabulary, but also psychological and social aspects that influence how individuals use and understand language. Within the scope of linguistics, research has made significant achievements regarding the human relationship with language, including its relation to the mind and society. Through linguistics, we seek to understand the nature of human language, which in turn contributes to analyzing various issues such as learning, social issues, and psychological aspects of humans.⁷ From this explanation, it can be concluded that a deep understanding of language is the main key in the process of learning and teaching language.

Language is the main tool for conveying messages and establishing communication between individuals. In Arabic language learning, language serves as a medium to understand religious texts, such as the Qur'an and Hadith, as well as to interact in the context of Arabic culture. The psycholinguistic perspective shows that language comprehension depends not only on grammar (nahwu and sharaf), but also on how the brain processes words, meanings, and the context of language use.⁸

From a sociolinguistic perspective, language use in Arabic language learning is influenced by social factors, such as students' cultural background, learning environment, and communication goals. For example, Arabic language teaching in pesantren emphasizes the use of language in a religious context, while in formal schools, Arabic is taught with a more universal approach.⁹

2. Cultural Integration in Arabic Language Learning

Arabic culture is an integral part of Arabic language learning. Language reflects the culture of the people who use it. Therefore, learning Arabic without understanding the culture will reduce the meaning and relevance of using the language. The psycho-sociolinguistic perspective emphasizes that culture affects how a person uses language in certain situations. For example, the concept of respect in

⁶ Ismail dan Lois Lamy Al-Faruqi, *Atlas Budaya Islam* (Bandung: Mizan, 2003). h. 23.

⁷ Moh Ismail, 'Peranan Psikolinguistik Dalam Pembelajaran Bahasa Arab', *At-Ta'dib*, 8.2 (2013). h. 25.

⁸ Mark Aronoff & Janie Rees-Miller, *The Handbook of Linguistics* (UK: Blackwell Publishing, 2002). h. 425.

⁹ Mansur, *Sosiolinguistik: Kajian Bahasa Dalam Konteks Sosial* (Jakarta: Raja Grafindo, 2019). h. 112.

Arabic culture is highly visible in the use of certain terms such as “ustadz”, “sayyid”, and “binti” that reflect social hierarchy.¹⁰

In a psycho-sociolinguistic perspective, cultural integration in Arabic language learning is an approach that connects language, psychology, and socio-cultural aspects. Language is not only a means of communication but also a reflection of the cultural values of the people who use it. Therefore, Arabic language learning that only focuses on grammar (nahwu and sharaf) without linking to the cultural context will be less effective in shaping students' communicative competence.

Arabic culture is rich with traditions, norms and values that are reflected in language. For example, expressions such as “*Barakallahu fiik*” or “*Jazakallahu khairan*” have a cultural context that reflects respect and prayer that goes beyond a literal translation. In addition, the use of honorific terms such as ustadz and sayyid shows the strong social structure in Arabic culture.

From a psycho-sociolinguistic perspective, culture includes not only material aspects such as clothing or food, but also non-material aspects such as communication patterns, traditions and beliefs. This culture affects the way individuals understand and use language, whether phonologically, syntactically, or pragmatically. Cultural Integration in a Psycho-Sociolinguistic Perspective is beneficial in Improving Understanding of Contextual Meaning. Forming Communicative Competence. Students become more capable of using Arabic functionally in various social situations. By studying culture, students feel closer to the Arabic language and are more motivated to understand its beauty and values.¹¹

Cultural integration in Arabic language learning through a psycho-sociolinguistic approach not only enriches students' linguistic competence, but also strengthens their understanding of cultural values. This approach ensures that Arabic language learning is relevant to the social and cultural context, creating students who are better equipped to communicate globally.

3. Language and Culture Implementation Strategy

In Arabic language learning, language and culture implementation strategies can be done through:

- a. Use of Authentic Texts: The use of materials taken directly from Arabic culture, such as poetry, folklore, and news, helps students understand the cultural context.¹²
- b. Simulation and Role Play: Students can be involved in activities such as role playing, for example, simulating daily conversations in Arabic that reflect Arab culture.¹³

¹⁰ Nurhapsari Pradnya Paramitha, “Implementasi Pendekatan Sociolinguistik,” *Jurnal Komunikasi Dan Pendidikan Islam*, 6.2 (2017). h. 164.

¹¹ Faiz, ‘Tantangan Dan Strategi Pemahaman Bahasa Arab Untuk Pendidikan Generasi Z: Analisis Dan Prospek Masa Depan’, *Jurnal Pendidikan Indonesia*, 4.5 (2024). h. 156.

¹² Nida Harun, ‘The Role of Authentic Text in Language Learning’, *Arab World English Journal*, 11.4 (2020). h. 25.

¹³ Douglas Brown, *Teaching by Principles: An Interactive Approach to Language Pedagogy* (New York: Longman, 2007). h. 64.

- c. Integration of Cultural Values: Teachers can explain Arab cultural values, such as the importance of hospitality and social solidarity, to enhance students' cultural understanding.¹⁴

4. Challenges and Solutions

The main challenge in this implementation is the limited cultural mastery by teachers and students. To overcome this, there is a need for special training for teachers in understanding Arabic culture and the provision of relevant learning resources. In addition, students need to be given the opportunity to experience Arabic culture firsthand, for example through cultural exchange programs or interaction with native speakers.¹⁵

5. Benefits of the Psycho-Sociolinguistic Approach

By using the psycho-sociolinguistic approach, students not only learn Arabic as a collection of grammar rules but also understand its use in social and cultural contexts. This approach encourages more holistic learning, where students can use Arabic functionally and applicatively in everyday life.

CONCLUSIONS

Language is the main tool for humans to convey ideas, feelings, and views and interact in social life. Language, especially Arabic, not only acts as a means of communication but also as a symbol of cultural and religious identity. In the context of psycho-sociolinguistics, language cannot be separated from psychological aspects that involve the way individuals think and social aspects that include interactions in society.

Arabic language learning is important because it not only supports the understanding of grammar and vocabulary, but also integrates the values of Arabic culture which is rich with religious traditions and values. The psycho-sociolinguistic perspective in Arabic language learning emphasizes the relationship between language, culture, and mindset, which creates more meaningful and relevant learning.

Cultural integration in Arabic language learning helps students understand the context of language use in real life, so they understand not only the linguistic meaning but also the social and cultural implications behind the language. This encourages students' communicative skills to be more effective and applicable.

However, challenges such as limited cultural understanding by teachers and students become obstacles in the implementation of this approach. To overcome this, special training for teachers, provision of relevant learning resources, and opportunities for direct interaction with Arab culture through cultural exchange or other programs are needed.

¹⁴ Asraf Muhammad, "Integrating Cultural Values in Arabic Teaching', *Journal of Arabic Studies*, 4.1 (2020). h. 53.

¹⁵ Suharto, "Pengajaran Bahasa Arab Dan Tantangan Global', *Jurnal Pendidikan Bahasa Arab*, 8.2 (2021). 118.

The psycho-sociolinguistic approach offers significant benefits in Arabic language learning, where students not only understand language as a linguistic structure but also as a medium to communicate functionally in a social and cultural context. With this approach, Arabic language learning becomes more holistic, preparing students to understand and use language in various situations more effectively.

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