



Reconstructing the Psychology of Islamic Education through Arabic as a Neuroepistemic Infrastructure Based on the Epistemology of the Qur'an

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Abstract

Contemporary Islamic educational psychology still relies heavily on the epistemological foundations of modern psychology, while Arabic language education is more oriented towards linguistic competence. This dual tendency limits the understanding of the role of Arabic—as the language of revelation—in shaping the psychological development of learners. This research aims to reconstruct the psychology of Islamic education by placing Arabic as a neuro-epistemic infrastructure based on the epistemology of the Qur'an. Through a theoretical development approach that includes an integrative literature review, conceptual synthesis, and epistemological analysis of the Qur'an, this research combines insights from Islamic educational psychology, Arabic language education, neurolinguistics, cognitive science, as well as Qur'anic concepts such as *iqrā'*, *tafakkur*, *tadabbur*, *ta'aqul*, and *tazakkur*. This research develops the Neuro-Epistemic Infrastructure Theory of the Arabic Language (ANIT), which conceptualizes Arabic not just as a means of communication, but as an epistemic infrastructure that facilitates the formation of neuro-cognitive, neuro-affective, neuro-spiritual, and neuro-moral dimensions through the internalization of the meanings of the Qur'an. This proposed framework shifts the focus of Arabic language education from linguistic mastery to epistemic transformation, as well as repositioning Islamic educational psychology from the previous adaptive integration of modern psychological theories to a paradigm rooted in Qur'anic epistemology. This research contributes in the form of a new theoretical framework that expands the cross-disciplinary dialogue between Islamic educational psychology, Arabic language education, neurolinguistics, and Qur'anic epistemology, while providing a conceptual foundation for future empirical research.

Keywords: Islamic Educational Psychology, Arabic Language Education, Neuroepistemic Infrastructure, Epistemology of the Qur'an.

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Introduction

Ironically, in the midst of the growing Islamic identity in the education system, Islamic educational psychology still rests on an epistemological foundation that is largely built outside the Islamic scientific tradition.¹ Various dominant theories such as Self-Determination Theory,² Social Cognitive Theory, Self-Regulated Learning,³ and Positive Psychology have made important contributions to the understanding of motivation, self-regulation, and student development. However, these theories depart from the assumption that psychological processes are the result of an interaction of biological, cognitive, and social factors, so that the dimension of revelation is only positioned as a normative complement, not as a source of the formation of the psychological structure itself. This condition gives birth to a fundamental paradox: Islamic education teaches the Qur'an as a guideline for life, but the psychology that explains the process of human formation still relies on a paradigm that is not built on the epistemology of the Qur'an.⁴ It is this paradox that shows the urgency of the reconstruction of Islamic educational psychology from its own epistemic foundation.

This paradox is increasingly evident in Arabic language education. So far, Arabic is more widely understood as a learning object oriented towards mastering language skills, grammatical competence, or communication skills. Various pedagogical innovations have indeed succeeded in increasing the effectiveness of learning, but they have not shifted the basic assumption that the success of learning Arabic is measured primarily through linguistic achievement. This perspective ignores the fact that Arabic is the language of revelation of the Qur'an that carries a distinctive conceptual structure, system of meaning, and way of thinking.⁵ When the language of revelation is reduced to mere linguistic competence, its transformative potential in shaping the psychological, spiritual, and moral development of learners becomes invisible in the construction of Islamic educational psychology.

On the other hand, the development of neurolinguistics, cognitive psychology, and neuroscience shows that language is not just a communication tool, but a mechanism that affects attention, memory, concept categorization, emotion regulation, and decision-making.⁶ Language shapes the way humans perceive reality and construct their identity. Nevertheless, these studies are almost entirely developed within the framework of language as biological and social phenomena, rather than as a language of revelation with a

¹ Junaedi Junaedi et al., "Transformational Curriculum Model through Interpretation Epistemology; Islamic Boarding School Curriculum Management Perspective," *Munaddhomah: Jurnal Manajemen Pendidikan Islam* 6, no. 3 (2025): 387–403, <https://doi.org/10.31538/munaddhomah.v6i3.1802>.

² Suhermanto Ja'far et al., "Digital Fiqh and Maqāṣid Al-Sharī'ah in the Onlife Condition," *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 10, no. 1 (2026): 550–71, <https://doi.org/10.22373/sjhh.v10.i1.31868>.

³ Baeth Faisal AlHroob and Mohammad Hamad Al-khreshheh, "Self-Regulated Learning Strategies among Non-Native Arabic Learners: A Structural Equation Modelling Approach," *Asian-Pacific Journal of Second and Foreign Language Education* 11, no. 1 (2026): 8, <https://doi.org/10.1186/s40862-025-00380-7>.

⁴ Abdul Mustaqim, "The Epistemology of Javanese Qur'anic Exegesis: A Study of Ṣāliḥ Darat's Fayḍ al-Raḥmān," *Al-Jami'ah: Journal of Islamic Studies* 55, no. 2 (2017): 357–90, <https://doi.org/10.14421/ajis.2017.552.357-390>.

⁵ Merve Kurt Palanci, "Parole Calque for Revelation: Izutsu's Appropriation of Saussurean Dichotomy," *Hitit İlahiyat Dergisi* 24, no. 2 (2025): 825–44, <https://doi.org/10.14395/hid.1757030>.

⁶ José A. Hinojosa et al., "Introduction to the Special Issue: Affective Neurolinguistics: Understanding the Interaction of Emotion and Language in the Brain," *Language, Cognition and Neuroscience* 38, no. 10 (2023): 1339–47, <https://doi.org/10.1080/23273798.2023.2275667>.

transcendent dimension. As a result, contemporary literature has not been able to explain how the language of the Qur'an works as a mechanism for knowledge formation as well as psychological development. This gap shows that the relationship between Arabic, the epistemology of revelation, and the psychology of Islamic education is still a relatively uncharted conceptual territory.⁷

Departing from this gap, this study proposes the perspective that Arabic is not sufficiently understood as a communication medium or pedagogical instrument, but as a neuroepistemic infrastructure that connects neurocognitive, neuroaffective, neurospiritual, and neuromoral processes through interaction with the Qur'an.⁸ In the epistemological perspective of the Qur'an, activities such as *iqrā'*, *tafakkur*, *tadabbur*, *ta'aqqul*, *tazakkur*, and *ulū al-albāb* are not just religious terms, but represent the mechanism of formation of human knowledge and consciousness.⁹ Therefore, learning Arabic is essentially a process of internalizing the epistemic structure of revelation that has the potential to shape the way of thinking, feeling, interpreting, and acting of students in an integrated manner.¹⁰ This perspective also expands the meaning of Arabic language education from the orientation of linguistic competence to a psychological transformation based on the Qur'an.

Based on these arguments, this research aims to reconstruct the psychology of Islamic education through the concept of Arabic as a neuroepistemic infrastructure based on the epistemology of the Qur'an. In contrast to previous studies that tended to integrate modern psychological theories into Islamic education, this study places the epistemology of the Qur'an as the starting point for the formation of the theory. The conceptual contribution offered is a new framework that explains that Arabic is not only a medium for the transmission of knowledge, but also an infrastructure for the simultaneous formation of cognitive, affective, spiritual, and moral structures. Thus, this article not only offers a reconstruction of Islamic educational psychology, but introduces a new paradigm that opens up space for the development of Islamic theory, empirical research, and learning design that is more rooted in the epistemology of revelation.

Method

This research is a conceptual research oriented towards theory building to reconstruct the psychology of Islamic education through the concept of Arabic as a neuroepistemic infrastructure based on the epistemology of the Qur'an.¹¹ In contrast to empirical research

⁷ Selena Aulia et al., "The Influence of the Islamic Education Curriculum on Reducing Epistemological Fragmentation and Synthesizing the Islamic Weltanschauung Amid the Dichotomy of Knowledge," *Adabuna: Jurnal Pendidikan Dan Pemikiran* 5, no. 2 (2026): 144–63, <https://doi.org/10.38073/adabuna.v5i2.4706>.

⁸ Michele Biasutti et al., "Social Sustainability and Professional Development: Assessing a Training Course on Intercultural Education for In-Service Teachers," *Sustainability* 11, no. 5 (2019): 1238, <https://doi.org/10.3390/su11051238>.

⁹ Salah Machouche et al., "Crossroads between Islamic Spirituality and the Instruction of Science," *Kemanusiaan the Asian Journal of Humanities* 26, no. Supplement 1 (2019): 23–45, <https://doi.org/10.21315/kajh2019.26.s1.2>.

¹⁰ Sheila Malone et al., "Epistemic Objects and Curious Collectors: The Revelation," *Journal of Business Research* 207 (April 2026): 116012, <https://doi.org/10.1016/j.jbusres.2026.116012>.

¹¹ Han Luo, "A Critical Review of Foreign Language Anxiety-Reduction Interventions: Toward a Conceptual Turn in Foreign Language Anxiety Research," *Language Teaching*, June 22, 2026, 1–26, <https://doi.org/10.1017/S0261444826101360>.

that aims to test hypotheses or explain field phenomena, this research seeks to build a new conceptual framework through the critical synthesis of various scientific traditions that have been developing separately, namely educational psychology, neurolinguistics, Arabic language education, Islamic psychology, cognitive neuroscience, and the epistemology of the Qur'an.¹² This approach was chosen because the main purpose of the research is not to produce statistical generalizations, but to produce theoretical propositions that have conceptual coherence, scientific relevance, and clarity to the problems of contemporary Islamic educational psychology.

The theoretical development process is carried out through Integrative Literature Review (ILR) which allows the integration of empirical findings, conceptual studies, and philosophical arguments into one complete analytical framework.¹³ Literature is collected from articles in reputable international journals, academic books, as well as authoritative works on educational psychology, neurolinguistics, Arabic language education, Islamic psychology, and Qur'anic epistemology. The literature selection was carried out based on three main criteria, namely relevance to the research focus, contribution to the formation of neuroepistemic concepts, and academic quality of sources. The literature is then grouped into five domains of analysis, namely: (1) contemporary educational psychology theory; (2) neurolinguistics and language psychology; (3) Arabic language education; (4) the epistemology of the Qur'an; and (5) Islamic educational psychology. This grouping allows the identification of intersections and conceptual gaps between disciplines as the basis for the preparation of new theories.¹⁴

Data analysis is carried out through three stages that are mutually sustainable. The first stage is critical analysis to identify epistemological assumptions, conceptual limitations, and development space in each literature group. The second stage is conceptual synthesis by integrating key concepts such as *iqrā'*, *tafakkur*, *tadabbur*, *ta'aqqul*, *tazakkur*, and *ulū al-albāb* with the findings of neurolinguistics and modern educational psychology to build coherent conceptual relationships. The third stage is theory construction, which is the preparation of conceptual propositions that explain the mechanism of Arabic as a neuroepistemic infrastructure in shaping the neurocognitive, neuroaffective, neurospiritual, and neuromoral dimensions of students.¹⁵ The conceptual validity of the research is maintained through the process of constant comparative analysis, checking the logical consistency between propositions, and evaluating theoretical coherence with cross-disciplinary literature so that the resulting framework has epistemological integrity as well as relevance to the development of Islamic educational psychology.

¹² Niloofar Akhavan et al., "Using Lexical Semantic Cues to Mitigate Interference Effects during Real-Time Sentence Processing in Aphasia," *Journal of Neurolinguistics* 68 (November 2023): 101159, <https://doi.org/10.1016/j.jneuroling.2023.101159>.

¹³ Preeti Sharma and Mousumi Padhi, "Integrative Review of Recruitment Literature: Conceptual Evolution, Technological Developments, and Scope for Future Research," *Human Behavior and Emerging Technologies* 2026, no. 1 (2026), <https://doi.org/10.1155/hbe2/3210624>.

¹⁴ Hasan Bulut, "Ta'limū'l-Esmā'nın Epistemolojik Boyutu Kur'an'da Bilgi ve Anlam Üretiminin Başlangıcı," *Mütefekkir* 12, no. 24 (2025): 412–30, <https://doi.org/10.30523/mutefekkir.1776347>.

¹⁵ Haijin Wang et al., "Exploring the Role of Self-Determination Theory in Construction Worker Safety Behavior: A Systematic Literature Review," *Multidisciplinary Reviews* 8, no. 10 (2025): 2025321, <https://doi.org/10.31893/multirev.2025321>.

Results and Discussion

Limitations of the Paradigm of Contemporary Islamic Education Psychology

The development of Islamic educational psychology over the past two decades shows significant progress through the integration of various modern psychological theories into the context of Islamic education. Various studies have adapted Self-Determination Theory to explain learning motivation, Social Cognitive Theory to examine self-efficacy, Self-Regulated Learning to understand learning regulations, and Positive Psychology to explain the psychological well-being of Muslim students.¹⁶ This approach enriches the practice of Islamic education through the addition of a religious dimension in the learning process. However, most of these integrations are still adaptive, i.e. placing Islamic values as normative reinforcements against theories whose epistemological foundations have been built beforehand. Thus, Islamic educational psychology develops more as a process of Islamization of modern psychological theories rather than building a psychological paradigm departing from Islamic epistemology itself.

These limitations are rooted in the assumption that the process of psychological formation is primarily determined by the interaction between biological, cognitive, affective, and social factors. In this paradigm, religion is positioned as one of the variables that influence behavior or motivation, not as a source of the formation of knowledge and consciousness structures. As a result, the relationship between revelation, the language of the Qur'an, and psychological development has not received adequate conceptual explanation.¹⁷ Even when the Qur'an is used as a source of educational value, the discussion is more directed at moral and spiritual aspects, while the epistemological mechanisms that allow revelation to shape the way of thinking, the way of interpreting reality, and the structure of students' consciousness are still relatively neglected. These limitations show that contemporary Islamic educational psychology is still dominated by a cognitive paradigm that views language as a medium of communication, not as a mechanism of psychological formation.

A similar condition is seen in Arabic language education. The majority of research focuses on the effectiveness of learning methods, mastery of language skills, the development of digital media, or the improvement of communicative competence. This orientation has indeed succeeded in strengthening the pedagogical dimension, but it has not touched on the more fundamental problem, namely how Arabic as a language of revelation shapes the cognitive, affective, spiritual, and moral structure of students.¹⁸ In fact, in the perspective of the Qur'an, language does not only conveys information, but also constructs the way humans read (*iqrā'*), meditate (*tafakkur*), live (*tadabbur*), understand (*ta'aqqul*), and remember (*tazakkur*) reality. When Arabic is reduced to an object of linguistic competence, its transformative function as a medium for the formation of consciousness and

¹⁶ AlHroob and Al-khresheh, "Self-Regulated Learning Strategies among Non-Native Arabic Learners: A Structural Equation Modelling Approach," 2026.

¹⁷ Ni Luh Wayan Yasmiati et al., "Integrating Educational Psychology and Anti-Corruption Education through Local Wisdom: A Character-Building Model in Indonesian Madrasahs," *Nazhruna: Jurnal Pendidikan Islam* 9, no. 2 (2026): 421–44, <https://doi.org/10.31538/nzh.v9i2.435>.

¹⁸ Jaja Sulaeman et al., "Islamic Religious Education Holistic-Integrative Learning in Elementary School," *International Journal of Social Science and Human Research* 06, no. 03 (2023), <https://doi.org/10.47191/ijsshr/v6-i3-51>.

psychological development becomes invisible in the theoretical construction of Islamic educational psychology.

Table 1: Arabic as a Neuroepistemic Infrastructure.

Paradigm	Key Focus	Contributions	Proposed Reconstruction
Self-Determination Theory	Motivation	Autonomy, competence, connectedness	Motivation is understood as the result of internalizing the epistemology of the Qur'an through Arabic
Self-Regulated Learning	Self-regulation	Learning planning and monitoring	Self-regulation is built through the process of <i>iqrā'</i> , <i>tafakkur</i> , and <i>tadabbur</i>
Social Cognitive Theory	Social learning	Self-efficacy and observation	Revelation is positioned as the primary source of the formation of consciousness and behavior
Positive Psychology	Psychological well-being	Positive emotions and flourishing	Well-being is understood as the integration of neurocognitive, neurospiritual, and neuromoral based on the Qur'an

Based on the analysis presented in Table 1, this study argues that the fundamental problem of Islamic educational psychology does not lie in the lack of integration of Islamic values into modern psychological theory, but in the absence of an epistemological framework that explains how the language of revelation works as a mechanism of psychological formation. Therefore, the reconstruction of Islamic educational psychology requires a paradigm shift, from an approach that views Arabic as an object of learning to a paradigm that places it as a neuroepistemic infrastructure. In this paradigm, Arabic is understood as the foundation that connects neurocognitive, neuroaffective, neurospiritual, and neuromoral processes through the internalization of the epistemology of the Qur'an.¹⁹ This shift is the starting point for the development of Islamic educational psychology theories that no longer simply adapt modern psychological theories, but are built from the epistemological logic of revelation itself.

Arabic as a Neuroepistemic Infrastructure in the Epistemology of the Qur'an

The epistemology of the Qur'an is built on the assumption that knowledge ('ilm) is not merely the result of rational activity or empirical experience, but an integrative process that brings together revelation, reason, experience, and heart in shaping human consciousness.²⁰ In contrast to the modern epistemological paradigm that tends to separate the cognitive dimension from the spiritual dimension, the Qur'an views the activity of knowing as an existential transformation process that connects human beings with reality, values, and God simultaneously. Therefore, the language of the Qur'an not only serves to convey information, but also directs the way humans perceive, understand, live, and interpret the world. Within this framework, Arabic acquires a unique position because it is the original medium of revelation, so that its linguistic structure, lexical choices, semantic constructions,

¹⁹ Michael Adamaszek et al., "Clinical and Neurophysiological Patterns of Impairments to Emotion Attention and Empathy in Multiple Sclerosis," *Journal of Integrative Neuroscience* 21, no. 1 (2022), <https://doi.org/10.31083/j.jin2101007>.

²⁰ Salua Omais and Manoel Antônio dos Santos, "An Islamic Paradigm of Psychology and Mental Health Based on the Quran and the Sunnah: A Literature Review," *Pastoral Psychology* 75, no. 1 (2026): 85–98, <https://doi.org/10.1007/s11089-025-01268-6>.

and conceptual networks become an integral part of the process of knowledge formation.²¹ Arabic cannot be reduced to a mere instrument of communication, but must be understood as an epistemological foundation that connects revelation with human psychological development.

This position is reflected in the various epistemic concepts of the Qur'an which consistently describe thinking activities as a multidimensional process. The command of *iqrā'* marks that knowledge begins from the activity of reading reality in the perspective of the divine; *tafakkur* directs humans to a process of deep reflection on natural phenomena and life; *tadabbur* demands an appreciation of meaning that goes beyond textual understanding; *ta'aqqul* emphasizes the use of responsible reason; *tazakkur* connects knowledge with moral awareness; Meanwhile, the concept of *ulū al-albāb* describes a person who is able to integrate intellectuality, spirituality, and ethics in a single unit.²² All of these concepts show that in the epistemology of the Qur'an, language is not just a system of symbols, but a mechanism that activates attention, memory, reasoning, reflection, and consciousness in an integrated manner. In other words, the language of the Qur'an works as a system that shapes the way of thinking as well as the way of being human.

Table 2. Synthesis of the Epistemology of the Qur'an as a Neuroepistemic Infrastructure

The Epistemological Concept of the Qur'an	Epistemic Meaning	Mechanism Neuroepistemic	Psychological Dimension
<i>Iqrā'</i>	Reading reality through the perspective of revelation	Activating <i>attention</i> and exploration of meaning	Neurocognitive
<i>Reflection</i>	Deep reflection on the phenomenon	Develop analytical and integrative reasoning	Neurocognitive–Neuroaffective
<i>Tadabbur</i>	Appreciation of the meaning of the Qur'an	Strengthen meaning and emotion regulation	Neuroaffective
<i>Ta'aqqul</i>	Responsible use of common sense	Build value-based critical reasoning	Neurocognitive–Neuromoral
<i>Tazakkur</i>	Remembering and internalizing the truth	Connecting memory with moral consciousness	Neurospiritual
<i>Ulū al-Albāb</i>	Integration of intellect, heart, and faith	Bringing together cognition, spirituality, and action	Neurocognitive–Neuroaffective–Neurospiritual–Neuromoral

This perspective has an interesting intersection with contemporary neurolinguistic developments that show that language influences the organization of cognitive networks, memory processing, emotion regulation, as well as decision-making. However, modern neurolinguistics generally explains these relationships based on biological and social processes without considering the dimension of revelation as a source of knowledge formation. This study argues that the Arabic language of the Qur'an works through a broader mechanism, namely building a neuroepistemic infrastructure that connects neurocognitive,

²¹ Mohammed Gamal Abdelnour, "From 'What' Makes It Miraculous to 'How' It Is Miraculous: The Qur'ān's Methodological Revolution," *Religions* 17, no. 1 (2025): 37, <https://doi.org/10.3390/rel17010037>.

²² Abdur Rokhim et al., "Qawā'id Al-Tafsīr as an Epistemological Model for Valid Qur'anic Interpretation: A Comparative Analysis of Marāḥ Labīd and al-Miṣbāḥ," *Jurnal Lektur Keagamaan* 23, no. 2 (2025): 696–732, <https://doi.org/10.31291/jlka.v23i2.1488>.

neuroaffective, neurospiritual, and neuromoral processes simultaneously.²³ Neuroepistemic infrastructure is interpreted as a basic system that allows the language of revelation to form the architecture of knowledge, the orientation of affection, divine consciousness, and moral disposition through the internalization of the meanings of the Qur'an. Thus, Arabic not only transmits information, but also constructs the psychological structure that supports human development as a whole.

The synthesis presented in Table 2 shows that the epistemological concepts of the Qur'an do not work as stand-alone normative principles, but form a series of neuroepistemic mechanisms that integrate the processes of thinking, reflection, meaning, appreciation, and actualization of values. Therefore, Arabic as a language of revelation serves as an infrastructure that allows all of these mechanisms to take place in an integrated manner. This perspective expands the understanding of Arabic language education from a linguistic orientation to a paradigm of psychological structure formation rooted in the epistemology of the Qur'an.

Based on these arguments, this study defines Arabic as a neuroepistemic infrastructure, which is a linguistic system of revelation that builds a mechanism for the formation of knowledge and psychological development through the interaction between the structure of the Qur'anic language and the activities of thinking, remembering, reflecting, feeling, and internalizing values.²⁴ This definition shifts the orientation of Arabic language education from the mastery of linguistic competence to the formation of a psychological architecture rooted in the epistemology of the Qur'an. Consequently, the success of learning Arabic is no longer measured only by the ability to read, write, listen, or speak, but also by the extent to which the language of the Qur'an can shape the transformation of students' ways of thinking, emotional orientation, spiritual awareness, and moral behavior. This conceptual shift is the foundation for the reconstruction of Islamic educational psychology developed in this study.

Arabic Neuroepistemic Mechanisms in Psychological Formation

Language not only serves as a medium of communication, but also as a system that organizes the way humans perceive, understand, and construct reality. From the perspective of the epistemology of the Qur'an, this function acquires a deeper dimension because the Arabic language is the original medium of revelation that connects man with the structure of divine knowledge.²⁵ Interaction with the language of the Qur'an cannot be understood as a process of passively receiving information, but rather as a process of internalizing meaning that gradually shapes ways of thinking, emotional orientation, spiritual awareness, and moral disposition. Based on a synthesis of the literature on educational psychology, neurolinguistics, and the epistemology of the Qur'an, this study proposes that the neuroepistemic mechanism of the Arabic language takes place through a series of

²³ Hishomudin Ahmad and Norfarhana Ahmad Ghafar, *Elliptical Eloquence in the Qur' an : A Framework for Rhetorical-Stylistic and Digital Tafsir Computational Models*, 18, no. 1 (2026): 208–29.

²⁴ Michael J. Winkelman and Andrew B. Newberg, "A Neurophenomenological Perspective on the Self and Spirituality: The Role of the Affective Core Self," *Zygon: Journal of Religion and Science*, ahead of print, June 29, 2026, <https://doi.org/10.16995/zygon.26557>.

²⁵ Dirk Hartwig and Jamil Akhtar, "From Oral Revelation to Viral Rumors," in *Digital Hate Speech, Disinformation, and Peace in Religiously Diverse Regions* (IGI Global Scientific Publishing, 2026), <https://doi.org/10.4018/979-8-3373-6068-3.ch001>.

interrelated processes, starting from the perception of the language of revelation to behavioral transformation.

The first stage is neurocognitive activation, which is the process in which students interact with the linguistic structure of the Qur'an through *iqrā'* activities, understanding vocabulary, recognizing grammatical patterns, and interpreting meaning relationships. At this stage, Arabic functions as a trigger for attention, encoding, memory activation, and the formation of new conceptual schemes.²⁶ However, unlike language learning in general, the cognitive process does not stop at the mastery of linguistic information, but is directed to build a way of thinking that is in harmony with the epistemology of the Qur'an through *tafakkur*, *ta'aqqul*, and *tadabbur* activities. Thus, language structure becomes a medium that directs the way students understand reality, not just understanding text.

The second stage is neuroaffective and neurospiritual internalization, which is when linguistic understanding develops into psychological experiences that affect emotions, beliefs, and life orientation. In the epistemology of the Qur'an, the process of knowing is never separated from the process of appreciating. The meaning understood through the language of revelation is internalized through *tadabbur* and *tazakkur*, so that knowledge does not stop as a cognitive representation, but turns into spiritual awareness and moral commitment.²⁷ At this stage, Arabic serves as a medium that connects reasoning with the heart, so that learning activities result in emotional engagement, self-reflection, a sense of responsibility, and divine orientation. Psychological development is not only characterized by an increase in thinking skills, but also by the transformation of the affective and spiritual orientation of students.²⁸

Table 3. Arabic Neuroepistemic Mechanisms in Psychological Formation

Mechanism Stage	Process Epistemic	Psychological Function	External Formation
1. Neurocognitive Activation	<i>It's a reminder, a reminder, a reminder</i>	Attention, understanding, reasoning, formation of conceptual schemes	Qur'anic way of thinking
2. Neuroaffective Internalization	<i>Tadabbur</i>	Meaning, regulation of emotions, attachment to values	Moral and emotional sensitivity
3. Neurospiritual Integration	<i>Tazakkur</i> and divine consciousness	Integration of faith, self-reflection, life orientation	Spiritual awareness
4. Neuromoral Actualization	Implementation of value in action	Ethical decision-making and character building	Qur'anic Behavior (<i>akhlak karimah</i>)
Final Results	Integration of the whole mechanism	Cognitive, affective, spiritual, and moral transformation	People who develop holistically

The third stage is neuromoral actualization, which is the process by which the structures of knowledge and consciousness that have been formed are manifested in real

²⁶ Mohamad Mohamad et al., "The Neutrosophic-Based Analysis Assessment Framework: An Assessment Strategy to Promote Soft Computing in Educational Contexts," *International Journal of Neutrosophic Science* 25, no. 3 (2025): 385–97, <https://doi.org/10.54216/IJNS.250334>.

²⁷ Saepudin Mashuri et al., "SPIRITUAL BASE OF PESANTREN FOR BUILDING MULTICULTURAL AWARENESS IN INDONESIA CONTEXT," *Jurnal Ilmiah Islam Futura* 24, no. 1 (2024): 1, <https://doi.org/10.22373/jiif.v24i1.17141>.

²⁸ Elif Baykal, "Utilizing Spiritual Intelligence and Workplace Spirituality in Creating Collective Awareness: The U-Journey Perspective," *Frontiers in Psychology* 15 (May 2024), <https://doi.org/10.3389/fpsyg.2024.1359562>.

behavior. In the perspective of the Qur'an, knowledge that does not produce charity is seen as not having reached epistemic perfection. Therefore, the neuroepistemic mechanism of Arabic reaches its peak when the understanding of the language of revelation gives birth to decisions, actions, and characters that reflect the values of the Qur'an. At this stage, the neurocognitive, neuroaffective, and neurospiritual dimensions integrate in the formation of a stable moral disposition. This process shows that Arabic is not just a means of transmitting knowledge, but an infrastructure that allows psychological transformation to take place gradually from knowledge to awareness, and from awareness to action.²⁹

Based on the mechanism presented in Table 3, this study proposes a conceptual model that psychological formation in Islamic education takes place through the Arabic language of the Qur'an, Neurocognitive Activation, Neuroaffective Internalization, Neurospiritual Integration, Neuromoral Actualization and Human Transformation. This model shows that Arabic not only generates linguistic competence, but also forms a psychological architecture that integrates the processes of thinking, feeling, believing, and acting in a single unit rooted in the epistemology of the Qur'an.³⁰ Thus, learning Arabic acquires a new meaning as a holistic human formation, not solely as a process of language mastery.

Reconstruction of Islamic Education Psychology Based on Neuroepistemic Infrastructure

The conceptual findings of this study suggest that Islamic educational psychology requires a more fundamental reconstruction than simply integrating Islamic values into modern psychological theory. This integration does enrich the religious dimension in educational practices, but it has not changed epistemological assumptions about how humans learn and develop. In the contemporary psychological paradigm, psychological development is generally understood as the result of the interaction between biological, cognitive, affective, and social processes. Meanwhile, in the epistemology of the Qur'an, the process of human formation does not only depend on interaction with the environment, but also on active interaction with revelation through language that becomes the medium of revelation.³¹ Therefore, the reconstruction of the psychology of Islamic education must start from a change in the way of viewing the Arabic language, namely from a learning object to a neuroepistemic infrastructure that forms the structure of knowledge, awareness, and behavior of students.

In the reconstructed paradigm, psychological development is no longer understood as the accumulation of cognitive abilities or the regulation of behavior alone, but rather as an epistemic transformation that takes place through the internalization of the language of the Qur'an. This transformation begins with the formation of neurocognitive awareness, which is the ability to understand reality based on the Qur'anic way of thinking through *iqrā'*,

²⁹ David Howes, *The Sensory Studies Manifesto: Tracking the Sensorial Revolution in the Arts and Human Sciences* (University of Toronto Press, 2022, 2022).

³⁰ Wawan Abdullah et al., "Advancing Sustainable Islamic Management Education through Education for Sustainable Development," *Discover Sustainability* 7, no. 1 (2026): 257, <https://doi.org/10.1007/s43621-025-02571-1>.

³¹ Yusuf Ahmed, "Developing Tadabbur (Qur'anic Contemplation): A Philosophy of Spiritual and Moral Pedagogy," in *Handbook of Islamic Philosophy* (Springer Nature Singapore, 2026), https://doi.org/10.1007/978-981-95-4666-4_33.

tafakkur, and *ta'auqul* activities. This awareness then develops into neuroaffective awareness, when understanding the language of revelation results in an emotional attachment to values, empathy, and self-regulation. Furthermore, this process leads students to neurospiritual awareness, which is the integration of knowledge, faith, and life orientation built through *tadabbur* and *tazakkur*. In the final stage, the entire process boils down to neuromoral awareness, which is the ability to realize the values of the Qur'an in decision-making, character building, and social action.³² Psychological development is understood as a tiered process that integrates the dimensions of thinking, feeling, believing, and acting in an inseparable unit.

This reconstruction also shifted the orientation of Islamic educational psychology from a learning-centered paradigm to a revelation-centered psychological formation paradigm. In the first paradigm, educational success is measured through the achievement of competencies, improvement of academic achievement, or the effectiveness of learning regulations.³³ On the contrary, the paradigm proposed in this study views that the main goal of education is the formation of a psychological structure that is in harmony with the epistemology of the Qur'an. Learning Arabic is no longer positioned as a means of acquiring linguistic competence, but as a process of forming how to read reality, how to manage emotions, how to build spiritual awareness, and how to make moral decisions. This shift in orientation places Arabic as the psychological foundation of Islamic education, not just as a pedagogical instrument.³⁴

Based on this reconstruction, this study proposes four main constructs of Islamic educational psychology based on neuroepistemic infrastructure. The first construct is Neurocognitive Revelation, which is the formation of a thinking structure oriented to the epistemology of the Qur'an.³⁵ The second construct is Neuroaffective Internalization, which is the process of internalizing the value of revelation into the regulation of emotions and motivation. The third construct is Neurospiritual Consciousness, which is the formation of divine consciousness that integrates reason, heart, and faith in the learning process. The fourth construct is Neuromoral Actualization, which is the actualization of spiritual knowledge and awareness in ethical action and character formation. The four constructs do not work linearly but form a system that reinforces each other so as to produce holistic psychological development. Within this framework, Arabic serves as an infrastructure that

³² Muhammad Imam Najmudin et al., "Exploring the Role of Fathers in the Qur'an for Management Curriculum Based on Qur'anic Values at Islamic Elementary School," *Munaddhomah: Jurnal Manajemen Pendidikan Islam* 7, no. 1 (2026): 173–84, <https://doi.org/10.31538/munaddhomah.v7i1.2153>.

³³ Nur Kholik Afandi and Zurqoni Zurqoni, "Teachers' Strategies in Cultivating Gratitude Character through Islamic Education and Local Cultural Practices in Primary Schools: A Qualitative Approach," *Nazhruna: Jurnal Pendidikan Islam* 9, no. 2 (2026): 445–60, <https://doi.org/10.31538/nzh.v9i2.444>.

³⁴ Jamal Ahmed Bashier Badi, "Fundamental Thinking Terms In The Qur'an: A Connotative Analytical Framework For Islamic Epistemology," *Al-Shajarah Journal of the International Institute of Islamic Thought and Civilization (ISTAC)* 30, no. 02 (2025): 313–54, <https://doi.org/10.31436/shajarah.v30i02.2169>.

³⁵ Mohd Amin Mohd Yunus et al., "A Survey of Information Security Roles and Trends in the Quranic Perspective," *2024 1st International Conference on Cyber Security and Computing (CyberComp)*, November 6, 2024, 74–79, <https://doi.org/10.1109/CyberComp60759.2024.10913927>.

allows the entire process to take place in an integrated manner through continuous interaction with the language of the Qur'an.³⁶

Table 4. Reconstruction of Islamic Education Psychology Based on Neuroepistemic Infrastructure

Paradigm of Conventional Educational Psychology	Neuroepistemic Infrastructure-Based Reconstruction
Knowledge as a result of information processing	Knowledge as a result of internalizing the epistemology of the Qur'an through Arabic
Language as a medium of communication and learning	Arabic as an infrastructure for knowledge formation and awareness
Self-regulation centered on cognitive strategies	Self-regulation is built through <i>iqrā'</i> , <i>tafakkur</i> , <i>tadabbur</i> , <i>ta'aqqul</i> , and <i>tazakkur</i>
Motivation is influenced by psychological needs	Motivation grows from the internalization of the meaning of revelation and the orientation of worship
Affective development oriented to psychological well-being	Affective development is directed towards purification of the soul and emotional maturity based on Qur'anic values
Spirituality is positioned as an additional variable	Spirituality is at the core of the formation of psychological structures
Character as an educational output	Character as a manifestation of epistemic transformation through the language of revelation
Success is measured through competency achievement	Success is measured through cognitive, affective, spiritual, and moral transformations in an integrated manner

Table 4 shows that the proposed reconstruction does not simply add a religious dimension to educational psychology, but rather changes basic assumptions about the nature of learning, language, knowledge, and human development. In this new paradigm, Arabic is positioned as a neuroepistemic infrastructure that allows psychological transformation based on the epistemology of the Qur'an to take place.

The reconstruction produced by this study shows that Islamic educational psychology is no longer understood as an adaptation of modern psychological theories into the Islamic context, but as a discipline built from the epistemology of the Qur'an. By placing Arabic as a neuroepistemic infrastructure, this research offers a paradigm that explains the intrinsic relationship between the language of revelation, knowledge formation, psychological development, and human transformation. This paradigm expands the scope of Islamic educational psychology from the study of learning behavior to the study of how revelation shapes the human psychological architecture through the language that is the medium of its delivery.³⁷

Arabic Neuroepistemic Infrastructure Theory (ANIT)

The conceptual synthesis produced in this study leads to the development of Arabic Neuroepistemic Infrastructure Theory (ANIT), which is a theory that explains that Arabic as a language of revelation, functions as a neuroepistemic infrastructure that allows the formation of students' psychological structure through the internalization of the

³⁶ Francesca López et al., "Motivational, Identity, and Self-Regulatory Experiences in the Context of Ethnic Studies Classes for Latinx High School Students," *Teachers College Record: The Voice of Scholarship in Education* 127, nos. 9–10 (2025): 3–36, <https://doi.org/10.1177/01614681251391033>.

³⁷ Süheyb Okur and Bülent Bayraktar, "Neurobiological and Psychological Effects of Reciting the Quran from the Mushaf," *Discover Psychology* 6, no. 1 (2026): 110, <https://doi.org/10.1007/s44202-026-00658-y>.

epistemology of the Qur'an.³⁸ In contrast to the theories of educational psychology that place language as a means of communication or an instrument of learning, ANIT views Arabic as a system that connects the process of knowing, interpreting, appreciating, and actualizing values in one integrated mechanism.³⁹ Thus, Arabic is not positioned as a learning destination, but as a foundation that shapes the way of thinking, affective orientation, spiritual awareness, and moral actions of learners.

Theoretically, ANIT is built on three basic assumptions. First, the epistemology of the Qur'an is the foundation of psychological formation, so that the learning process cannot be separated from the mechanism of revelation in building the structure of knowledge and consciousness. Second, Arabic is an epistemic medium of revelation, so the linguistic structure of the Qur'an not only conveys a message, but also shapes the way humans understand reality. Third, psychological development is a process of epistemic transformation, which is change that takes place through the integration of neurocognitive, neuroaffective, neurospiritual, and neuromoral in a sustainable manner. These three assumptions shift the focus of Islamic educational psychology from the achievement of competence to the formation of people rooted in the epistemology of the Qur'an.⁴⁰

Based on these assumptions, ANIT explained that psychological formation takes place through five interrelated stages. The first stage is exposure to the language of revelation, which is the active interaction of students with the linguistic structure of the Qur'an. The second stage is neuroepistemic activation, when the processes of reading (*iqrā*), thinking (*tafakkur*), understanding (*ta'aqqul*), living (*tadabbur*), and remembering (*tazakkur*) form a structure of knowledge that is in harmony with the epistemology of the Qur'an. The third stage is psychological internalization, which is the integration of understanding, emotion regulation, and spiritual awareness. The fourth stage is moral actualization, when the values of the Qur'an are embodied in decisions and behavior. The whole process results in the fifth stage, namely human transformation, which is the formation of a person who integrates intellectual intelligence, emotional maturity, spiritual depth, and moral integrity in a whole.⁴¹

The main implication of ANIT is a paradigm shift in Islamic educational psychology. So far, learning Arabic is seen as successful if students master listening, speaking, reading, and writing skills. In ANIT's perspective, these indicators remain important, but they do not reflect the true purpose of education. The success of new learning is considered to be achieved if the Arabic language becomes a medium of epistemic transformation that shapes the Qur'anic way of thinking, affective sensitivity to values, deep spiritual awareness, and

³⁸ Christopher Cartner, "Epistemological Plurality and Hermeneutics in Psychoanalysis," *British Journal of Psychotherapy* 41, no. 2 (2025): 236–54, <https://doi.org/10.1111/bjp.12955>.

³⁹ David H. Nikkel, "Merleau-Ponty's Phenomenal Body and the Study of Religion," *Religion* 55, no. 1 (2025): 243–74, <https://doi.org/10.1080/0048721X.2024.2420513>.

⁴⁰ Ahmet Taşkın, "Islamic Epistemology, Comparative Theology, and Religious Diversity in the Post-Truth Context," *RUDN Journal of Philosophy* 30, no. 2 (2026): 430–48, <https://doi.org/10.22363/2313-2302-2026-30-2-430-448>.

⁴¹ Hanaa M. Al-Shloul et al., "Phonetic Effect on the Semantic and Interpretive Understanding of Al-Baqarah Chapter in the Holy Quran," *Forum for Linguistic Studies* 7, no. 2 (2025), <https://doi.org/10.30564/fls.v7i2.7816>.

consistent moral behavior.⁴² Thus, linguistic competence is not the ultimate goal, but rather the entrance to psychological formation that is oriented towards holistic human development.

Tabel 5. Proposisi Teoretis Arabic Neuroepistemic Infrastructure Theory (ANIT)

Propo-sitions	Theoretical Formulation
P1	Arabic as the language of revelation is a neuroepistemic infrastructure that forms the structure of students' knowledge through the epistemology of the Qur'an.
P2	Continuous interaction with the language of the Qur'an integrates neurocognitive, neuroaffective, neurospiritual, and neuromoral processes in psychological formation.
P3	Psychological transformation does not occur through the mastery of language alone, but through the internalization of the meaning of revelation mediated by the Arabic language.
P4	The success of Arabic language education is measured through the transformation of ways of thinking, affective orientation, spiritual awareness, and moral behavior, not just through linguistic competence.
P5	The psychology of Islamic education based on ANIT places the epistemology of the Qur'an as the main foundation for the formation of a holistic human being.

The model shows that Arabic functions as an infrastructure that connects the epistemology of the Qur'an with the formation of the psychological structure of learners. The position of Arabic is not as the ultimate goal of learning, but as a mechanism that allows the transformation of knowledge into consciousness, then developing into character and action.⁴³ Thus, ANIT positions the language of revelation as a conceptual bridge between the educational process and the formation of holistic human beings.⁴⁴

⁴² Helen Sauntson et al., *Language and Social Justice: An Introduction to Linguistic Activism* (Routledge, 2025), <https://doi.org/10.4324/9781003322153>.

⁴³ R. M. Duwairi et al., "Sentiment Analysis in Arabic Tweets," *2014 5th International Conference on Information and Communication Systems (ICICS)*, April 2014, 1–6, <https://doi.org/10.1109/IACS.2014.6841964>.

⁴⁴ Iddrisu Kasim et al., "A Conceptual Bridge for the 'Innovation-Adoption Gap' in the Property Profession," *Journal of Property Research* 42, no. 1 (2025): 66–95, <https://doi.org/10.1080/09599916.2024.2412609>.

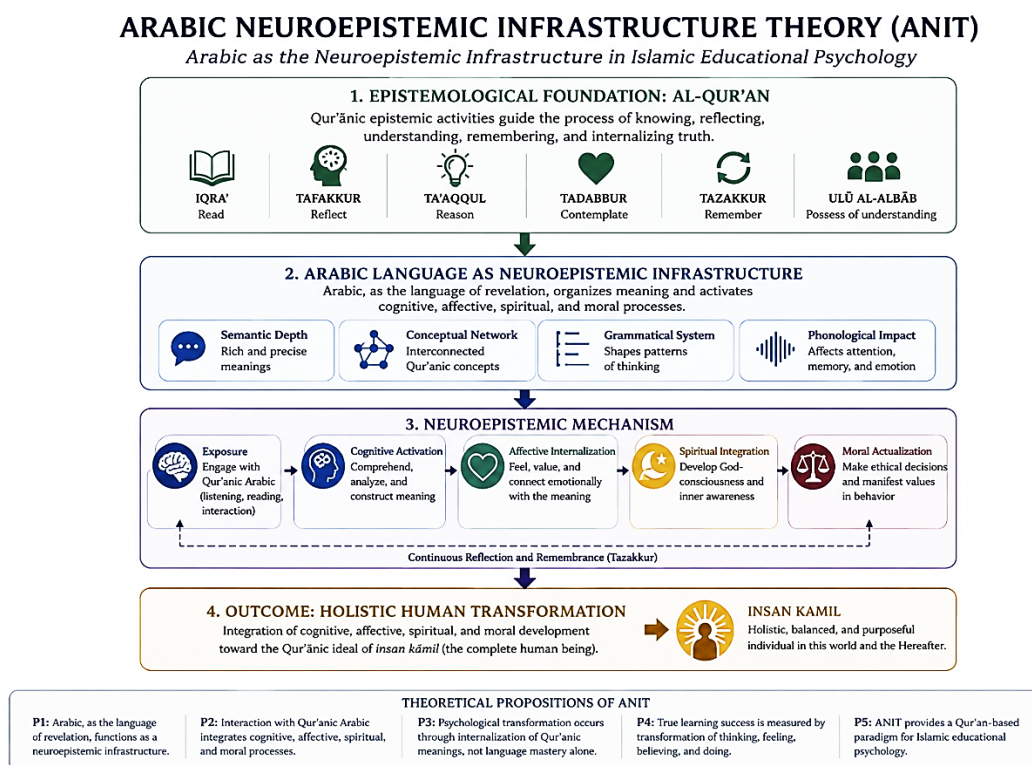


Figure 1. Conceptual Model of Arabic Neuroepistemic Infrastructure Theory (ANIT)

As a theory, ANIT contributes to three domains at once. In the realm of Islamic educational psychology, this theory offers a paradigm built from the epistemology of the Qur'an, not from the adaptation of modern psychological theory. In the realm of Arabic language education, ANIT expands the learning orientation from language mastery to the formation of the psychological architecture of students. Meanwhile, in the realm of theoretical development, ANIT introduces the concept of language as a neuroepistemic infrastructure, which is a system that connects revelation, language, knowledge, consciousness, and action in one coherent conceptual model. Therefore, this theory not only explains the relationship between the Arabic language and psychological development, but also provides an analytical framework that can be tested through empirical research on various Islamic educational contexts.

Implications of ANIT Theory on Islamic Education and Arabic Language Education

The development of Arabic Neuroepistemic Infrastructure Theory (ANIT) provides fundamental theoretical implications for the direction of the development of Islamic educational psychology. So far, Islamic educational psychology has developed more through the process of adaptation and integration of modern psychological theories into the context of Islamic education. This approach has succeeded in expanding the space for dialogue between psychology and Islamic values, but has not changed the epistemological foundations of how humans learn and develop. ANIT offers a paradigm shift by placing the epistemology of the Qur'an as the starting point for the formation of theories, not just as a source of normative legitimacy.⁴⁵ In this framework, psychological development is

⁴⁵ Ahmed, "Developing Tadabbur (Qur'anic Contemplation): A Philosophy of Spiritual and Moral Pedagogy."

understood as a process of epistemic transformation that takes place through continuous interaction with the language of revelation. This shift broadened the scope of Islamic educational psychology from the study of learning behavior to the study of the formation of cognitive, affective, spiritual, and moral architectures rooted in the Qur'an.⁴⁶

The second implication touches on the reconstruction of the Arabic language education paradigm. For decades, the success of Arabic learning has generally been measured through the achievement of linguistic competencies, such as listening, speaking, reading, and writing skills. Such a perspective is important, but it does not yet reflect the ontological function of Arabic as a language of revelation. According to ANIT, Arabic does not only function as a learning object or communication tool, but as a neuroepistemic infrastructure that allows the internalization of the Qur'anic way of thinking, value-based affective regulation, strengthening spiritual awareness, and character building.⁴⁷ Consequently, the Arabic language education curriculum needs to move from a language mastery approach to epistemic transformation, which is learning that integrates linguistic competence with the processes of reflection (*tafakkur*), appreciation (*tadabbur*), reasoning (*ta'aqqul*), and internalization of values (*tazakkur*). Thus, Arabic is no longer positioned as the final goal of learning, but as a medium for the formation of a whole human being.

The next implication has to do with the development of future learning design, assessment, and research. In ANIT's perspective, the effectiveness of Islamic education is not enough to be evaluated through academic achievement or mastery of language skills, but also through the transformation of the psychological structure of students. This opens up the need for a learning model that connects linguistic activities with Qur'anic reflection, spiritual experiences, and character building, and encourages the development of assessment instruments that are able to capture the neurocognitive, neuroaffective, neurospiritual, and neuromoral dimensions in an integrated manner.⁴⁸ On the other hand, ANIT also provides a set of propositions that can be tested through empirical research using qualitative, quantitative, and mixed methods approaches. Thus, this theory does not stop as a conceptual construction, but becomes the basis for the birth of a new research agenda on the relationship between the language of revelation, psychological development, and the transformation of Islamic education.

More broadly, ANIT offers a scientific repositioning that places the psychology of Islamic education and Arabic language education as two disciplines that build on each other in one epistemological framework. Islamic educational psychology gained a firmer foundation because it was built from the mechanism of knowledge formation sourced from the Qur'an, while Arabic language education gained a new orientation as a discipline that not only develops linguistic competence, but also shapes the consciousness, character, and life

⁴⁶ Rifqi Muhammad Fatkhi and Hilmy Firdausy, "Stagnant Textualism and Epistemological Crisis: Revisiting Hadith Scholarship in Indonesia's Islamic Universities," *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis* 27, no. 1 (2026): 303–26, <https://doi.org/10.14421/qh.v27i1.6727>.

⁴⁷ Ai Fatimah Nur Fuad et al., "The Hermeneutical Approach in Indonesia's Contemporary Campaign for Gender Equality by Indonesian Progressive Muslim Women Scholars," *Contemporary Islam* 19, no. 3 (2025): 441–66, <https://doi.org/10.1007/s11562-025-00587-y>.

⁴⁸ Suroyo et al., "Lir Ilir and the Decolonial Pedagogy of Sunan Kalijaga: Reclaiming Javanese Epistemology in Islamic Philosophy of Education," *Educational Philosophy and Theory*, April 10, 2026, 1–19, <https://doi.org/10.1080/00131857.2026.2653155>.

orientation of students. The integration of the two resulted in an educational paradigm that viewed the language of revelation as a bridge between knowledge, personality, and civilization.⁴⁹ Therefore, the main contribution of this research lies not only in the introduction of the concept of Arabic as a Neuroepistemic Infrastructure, but also in the offer of a new paradigm that has the potential to enrich the discourse of Islamic educational psychology, Arabic language education, and the development of Islamic education theory at a global level.

The findings of this study show that the reconstruction of Islamic educational psychology is not enough through the process of integrating Islamic values into modern psychological theory, but requires changes at the epistemological level. So far, theories such as Self-Determination Theory, Social Cognitive Theory, Self-Regulated Learning, and Positive Psychology explain psychological development based on the interaction between biological, cognitive, affective, and social environmental factors. Although they make a significant contribution to the development of education, they position language as an instrument of communication or cognitive representation, rather than as a mechanism for the formation of a knowledge structure that is derived from revelation.⁵⁰ Arabic Neuroepistemic Infrastructure Theory (ANIT) offers a different perspective by placing Arabic as an epistemic infrastructure that connects revelation, knowledge, consciousness, and action in one intact psychological mechanism. The main contribution of this theory is not simply to add a spiritual dimension to educational psychology, but to reconstruct the conceptual foundations of how humans learn, develop, and form personalities based on the epistemology of the Qur'an.⁵¹

In a broader perspective, ANIT also expands the scope of neurolinguistic studies and language psychology. Contemporary neurolinguistic literature has shown that language affects attention, memory, meaning processing, emotion regulation, and decision-making. However, these relationships are generally understood in biological and sociocultural frameworks. This research proposes that the language of revelation has a distinct epistemological character because it not only organizes cognitive processes but also directs spiritual and moral orientation through the structure of the Qur'anic meaning. Therefore, the concept of neuroepistemic infrastructure is not intended as a claim about specific neurological mechanisms, but as a conceptual model that explains the integration of cognitive, affective, spiritual, and moral processes in psychological formation. This position expands the dialogue between educational psychology, neurolinguistics, and Islamic epistemology without blurring the methodological boundaries of each discipline.

The most significant implication of ANIT lies in the reconstruction of the Arabic language education paradigm. So far, Arabic education has been more directed towards the achievement of linguistic competence and communication success, while the

⁴⁹ Damhuri Damhuri et al., "Code-Mixing as an Epistemological Strategy in Arabic Semantic Learning: An Ethnopedagogical Study in Indonesian Higher Education," *Jurnal Ilmiah Peuradeun* 14, no. 2 (2026): 845–66, <https://doi.org/10.26811/peuradeun.v14i2.2619>.

⁵⁰ Baeth Faisal AlHroob and Mohammad Hamad Al-khresheh, "Self-Regulated Learning Strategies among Non-Native Arabic Learners: A Structural Equation Modelling Approach," *Asian-Pacific Journal of Second and Foreign Language Education* 11, no. 1 (2026): 8, <https://doi.org/10.1186/s40862-025-00380-7>.

⁵¹ Owen Hargie, *Skilled Interpersonal Communication: Research, Theory and Practice* (Routledge, 2021), <https://doi.org/10.4324/9781003182269>.

epistemological dimension of the Qur'an language has not become the main orientation of learning. Through ANIT, Arabic is understood as a medium that shapes how learners read reality, develop critical reflection, foster spiritual awareness, and internalize moral values.⁵² This shift has consequences for the development of Islamic education curricula, learning strategies, and assessments that no longer assess only language mastery, but also students' psychological transformation. Arabic education gained a repositioning as a discipline that directly contributed to the formation of a holistic human being, while the psychology of Islamic education gained an epistemological foundation that was more consistent with the Qur'anic worldview.⁵³

Although it offers a new theoretical framework, this study has limitations because it is still at the stage of conceptual theory development so that the propositions in ANIT have not been tested through empirical research. Therefore, further research needs to develop instruments that are able to operationalize neurocognitive, neuroaffective, neurospiritual, and neuromoral constructs in the context of Islamic education, as well as test the relationships between these constructs through quantitative, qualitative, and mixed methods approaches. In addition, the implementation of ANIT at various levels of education, Islamic boarding schools, madrasas, Islamic schools, and universities will enrich the external validity of this theory.⁵⁴ With this agenda, ANIT not only functions as a conceptual framework, but has the potential to develop into a scientific paradigm that bridges the psychology of Islamic education, Arabic language education, and the epistemology of the Qur'an in producing a more comprehensive and relevant educational model to the challenges of contemporary Islamic education.

Conclusion

This research reconstructs the psychology of Islamic education by placing Arabic as a neuroepistemic infrastructure rooted in the epistemology of the Qur'an. In contrast to the dominant educational psychology approach departing from the cognitive, biological, and sociocultural paradigms, this study shows that the language of revelation has an epistemological function that goes beyond its communicative role. Arabic is understood as a medium that allows the internalization of knowledge, the formation of consciousness, the regulation of affection, the strengthening of spirituality, and the actualization of morality in one integrated educational process. Thus, learning Arabic is no longer positioned as a goal of mastering linguistic competence alone, but as a mechanism for human formation based on the epistemology of knowing offered by the Qur'an.

The main theoretical contribution of this research is the development of Arabic Neuroepistemic Infrastructure Theory (ANIT) as a new conceptual framework in Islamic

⁵² Damhuri Damhuri et al., "Code-Mixing as an Epistemological Strategy in Arabic Semantic Learning: An Ethnopedagogical Study in Indonesian Higher Education," *Jurnal Ilmiah Peuradeun* 14, no. 2 (2026): 845–66, <https://doi.org/10.26811/peuradeun.v14i2.2619>.

⁵³ Azhar Azhar et al., "Integrating Prophetic Metaphors into the Development of Islamic Education Curriculum," *Journal of Curriculum Studies Research* 7, no. 2 (2025): 296–317, <https://doi.org/10.46303/jcsr.2025.22>.

⁵⁴ Furqan A. Maulvi et al., "Fasting as a Multisystem Health Modulator: A Narrative Review of Metabolic, Cardiovascular, Immune, Neurocognitive, and Psychospiritual Effects," *Current Nutrition Reports* 15, no. 1 (2026): 4, <https://doi.org/10.1007/s13668-025-00725-1>.

educational psychology. This theory explains that psychological formation takes place through a dynamic relationship between the epistemology of the Qur'an, Arabic as the language of revelation, neuroepistemic mechanisms, and psychological transformations that include neurocognitive, neuroaffective, neurospiritual, and neuromoral dimensions. By positioning language as an infrastructure for the formation of knowledge and awareness, ANIT expands the discourse of Islamic educational psychology from an adaptive integrative approach to a paradigm built directly from the epistemological foundation of the Qur'an. At the same time, this theory repositions Arabic language education as a discipline that plays a role in the formation of the psychological architecture of students, not just in the development of linguistic competence.

Although still in the development stage of conceptual theory, ANIT provides a set of constructs and propositions that can be tested through empirical research on various Islamic educational contexts. Further research is expected to develop instruments to measure the neurocognitive, neuroaffective, neurospiritual, and neuromoral dimensions, as well as test the relationship between these constructs through quantitative, qualitative, and mixed methods designs. Thus, the contribution of this research does not stop at the introduction of new concepts, but opens a new direction for the development of Islamic educational psychology, Arabic language education, and the epistemological study of the Qur'an towards a more holistic, transformative, and rooted educational paradigm rooted in the Islamic intellectual tradition.

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In the preparation of this manuscript, the author(s) utilized ChatGPT, Gemini, Quilbot, and Perplexity to assist in describing concepts and gathering information and data. All outputs were subsequently reviewed and revised by the author(s), who assume full responsibility for the final content of the publication.

Author Contribution Statement

Sutarman: conducted research, collected data, and compiled manuscripts. Ahmadi: formulated the conceptualization and verified the final draft of the data. Nurhasma Muhamad Saad: collected data and completed the manuscript in the form of a decent text.

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