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Socialization of the Characteristics of the Arabic Language during the Pre-Islamic (Jahiliyyah) Period as an Effort to Strengthen Islamic Linguistic Insight

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Abstract: This Community Service Program (PKM) aimed to enhance public literacy on the characteristics of the Arabic language during the Jahiliyyah (Pre-Islamic) period as a foundation for understanding the development of Arabic and the Qur'an. The program was implemented through educational sessions, lectures, interactive discussions, and question-and-answer activities involving community participants. The materials covered the socio-cultural background of pre-Islamic Arab society, the characteristics of the Arabic language during the Jahiliyyah period, the traditions of Jahiliyyah poetry and literature, the moral values embedded in these literary works, and their relevance to contemporary Arabic language learning and Islamic education. The results of the program demonstrated an improvement in participants' understanding of the development of the Arabic language prior to the revelation of the Qur'an, the significance of Jahiliyyah literary traditions as an integral part of the Islamic intellectual heritage, and their contribution to contextual Arabic language learning. Participants also showed a high level of enthusiasm throughout the

Abstrak: Kegiatan Pengabdian kepada Masyarakat (PKM) ini bertujuan meningkatkan literasi masyarakat mengenai karakteristik bahasa Arab pada masa Jahiliyyah sebagai dasar untuk memahami perkembangan bahasa Arab dan Al-Qur'an. Kegiatan dilaksanakan melalui metode edukasi, penyampaian materi, diskusi interaktif, dan sesi tanya jawab yang melibatkan peserta dari masyarakat. Materi yang disampaikan meliputi kondisi sosial-budaya masyarakat Arab pra-Islam, karakteristik bahasa Arab Jahiliyyah, tradisi sastra dan puisi Jahiliyyah, nilai-nilai moral yang terkandung di dalamnya, serta relevansinya terhadap pembelajaran bahasa Arab dan pendidikan Islam pada masa kini. Hasil kegiatan menunjukkan adanya peningkatan pemahaman peserta mengenai perkembangan bahasa Arab sebelum turunnya Al-Qur'an, pentingnya tradisi sastra Jahiliyyah sebagai bagian dari khazanah keilmuan Islam, serta manfaatnya dalam mendukung pembelajaran bahasa Arab yang lebih kontekstual. Peserta juga menunjukkan antusiasme yang tinggi selama

activities and were able to relate the materials to Arabic language teaching practices in educational settings. In conclusion, this community service program successfully strengthened participants' Islamic literacy and broadened their understanding of the historical development of the Arabic language as a fundamental basis for comprehending the Qur'an and Islamic sciences.

Keywords: Arabic Language; Jahiliyah Period; Islamic Literacy; Arabic Language Learning.

proses edukasi dan mampu mengaitkan materi dengan praktik pembelajaran bahasa Arab di lingkungan pendidikan. Kegiatan ini memberikan kontribusi dalam memperkuat literasi keislaman masyarakat sekaligus memperluas wawasan mengenai sejarah perkembangan bahasa Arab sebagai fondasi dalam memahami Al-Qur'an dan ilmu-ilmu keislaman.

Kata kunci: Bahasa Arab; Jahiliyah; Literasi Keislaman; Pembelajaran Bahasa Arab.

A. Introduction

Language plays a central role in the educational process because it functions not only as a medium of communication but also as an instrument for constructing knowledge, transmitting cultural values, and shaping learners' intellectual and moral development. In the context of Islamic education, the Arabic language occupies a unique position as the language of the Qur'an, Hadith, and the classical corpus of Islamic scholarship. Consequently, Arabic language learning extends beyond the acquisition of linguistic competence, encompassing the understanding of Islamic civilization, cultural heritage, and religious values. Effective Arabic language education therefore requires learners to understand not only the grammatical structure of the language but also its historical and cultural evolution.

One of the most important historical phases in the development of Arabic is the Jāhiliyyah period, which refers to the era preceding the revelation of the Qur'an. Although the term Jāhiliyyah is frequently associated with religious ignorance, this period witnessed remarkable achievements in linguistic and literary development. Arabic had already attained a high level of linguistic sophistication through its extensive vocabulary, strong oral tradition, eloquent rhetorical expressions, and highly structured poetic compositions. These linguistic characteristics later became the foundation upon which the Qur'an was

revealed and understood by its first audience. Therefore, studying the Arabic language during the Jāhiliyyah period is not merely an exploration of historical linguistics but also an essential step toward understanding the educational foundations of Arabic language instruction.

From an educational perspective, knowledge of the historical development of Arabic contributes significantly to the design of meaningful language learning. Contemporary Arabic language instruction often emphasizes grammar, vocabulary, and reading comprehension while paying relatively little attention to the socio-cultural context in which the language evolved. As a result, students frequently master grammatical rules without fully appreciating the historical, literary, and cultural dimensions that shape the language itself. Such an approach may reduce learners' motivation and limit their ability to understand authentic Arabic texts, particularly classical literature and the Qur'an, whose linguistic characteristics are closely connected to pre-Islamic Arabic traditions.

The oral culture of Jāhiliyyah society offers valuable educational insights. Prior to the emergence of formal educational institutions, Arab communities developed effective mechanisms for preserving and transmitting knowledge through memorization, storytelling, public speeches, and poetry. These practices cultivated exceptional listening skills, vocabulary acquisition, rhetorical competence, and verbal fluency. Modern educational theories similarly recognize the importance of contextual learning, active participation, and authentic communication in developing language proficiency. Consequently, the educational practices embedded within Jāhiliyyah society provide meaningful references for strengthening contemporary Arabic language pedagogy, particularly in developing students' speaking, listening, and literary appreciation skills.

In addition to its educational relevance, Jāhiliyyah literature reflects various moral and social values that remain significant in character education. Themes such as courage, honesty, generosity, loyalty, responsibility, and respect for social commitments are frequently expressed in pre-Islamic poetry. Although some cultural practices of the period

were later reformed by Islam, many ethical values continued to influence Islamic civilization after being reconstructed according to Qur'anic principles. Therefore, Jāhiliyyah literary texts can serve not only as linguistic resources but also as educational materials for integrating language instruction with character education, cultural literacy, and critical thinking.

Recent studies concerning the Arabic language during the Jāhiliyyah period have primarily focused on historical linguistics, literary criticism, rhetorical analysis, or the development of Arabic poetry. Other studies discuss the transition from Jāhiliyyah literature to Islamic literature, while some examine the linguistic characteristics of Arabic before the revelation of the Qur'an. Nevertheless, relatively few studies investigate how knowledge of pre-Islamic Arabic language and literature can contribute directly to contemporary Arabic language education. Most existing research treats Jāhiliyyah Arabic as a historical phenomenon rather than as an educational resource capable of enriching language learning and improving students' linguistic competence.

This condition reveals an important research gap. Although numerous studies have documented the linguistic richness of Jāhiliyyah Arabic, limited attention has been given to its pedagogical implications for Arabic language education. In particular, the integration of socio-cultural background, literary traditions, moral values, and linguistic characteristics into Arabic language teaching remains underexplored. Addressing this gap is essential because effective language learning should connect linguistic knowledge with historical awareness, cultural understanding, and meaningful educational experiences.

Accordingly, this study aims to analyze the socio-cultural background of pre-Islamic Arab society, the characteristics of the Arabic language during the Jāhiliyyah period, the structure and educational functions of Jāhiliyyah poetry, the contributions of prominent poets, the moral values reflected in literary works, and the legacy of pre-Islamic Arabic for Islamic civilization. More importantly, this study explores how these historical and linguistic aspects can contribute to the development of contemporary

Arabic language education. The novelty of this research lies in its integrative perspective that connects Arabic linguistic history with educational theory, demonstrating that the study of Jāhiliyyah Arabic is not only relevant for understanding the origins of the Arabic language but also valuable for designing contextual, culturally responsive, and character-oriented Arabic language learning.

B. Method

This Community Service Program (PKM) employed an educational and participatory approach aimed at enhancing community literacy regarding the characteristics of the Arabic language during the Jahiliyah (Pre-Islamic) period and its relevance to Arabic language learning and Islamic education. The program was carried out through four stages: preparation, implementation, evaluation, and follow-up, ensuring that the learning materials were delivered systematically and effectively to the participants.

During the preparation stage, the PKM team conducted a needs assessment with the partner institution, developed educational materials, and prepared presentation media and supporting resources derived from classical references and contemporary scholarly studies on the history of the Arabic language, Jahiliyah literature, and Islamic education. The learning materials were designed in a simple and contextual manner to facilitate participants' understanding.

The implementation stage consisted of educational lectures, interactive discussions, question-and-answer sessions, and mentoring activities. The topics covered included the socio-cultural background of pre-Islamic Arab society, the characteristics of the Arabic language during the Jahiliyah period, the traditions of Arabic poetry and literature, the moral values embedded in Jahiliyah literary works, and their relevance to contemporary Arabic language learning and the understanding of the Qur'an.

Throughout the program, participants were encouraged to actively engage in discussions and share their experiences, thereby creating a participatory learning environment.

The evaluation stage was conducted through observations of participants' involvement, reflection sessions, and final discussions to assess their understanding of the materials presented. The evaluation results served as the basis for measuring the effectiveness of the program and formulating recommendations for follow-up activities to support the sustainable development of Arabic language literacy and Islamic education within the partner community.

Through this implementation method, the Community Service Program is expected to improve participants' understanding of the historical development of the Arabic language, strengthen Islamic literacy, and promote more contextual, culturally responsive, and character-based approaches to Arabic language learning.

C. Results and Discussion

The Socio-Cultural Background of Pre-Islamic Arab Society and Its Educational Significance

The socio-cultural conditions of pre-Islamic Arab society played a fundamental role in shaping the development of the Arabic language and its subsequent contribution to Islamic civilization. Geographically, the Arabian Peninsula was characterized by vast deserts, limited water resources, and a predominantly nomadic lifestyle. These environmental conditions required Arab communities to develop exceptional communication skills that enabled them to preserve collective knowledge, maintain tribal solidarity, and adapt to challenging natural surroundings. Consequently, language evolved not merely as a tool for everyday communication but as the principal medium for transmitting history, cultural identity, customary law, and moral values across generations. This finding indicates that linguistic development cannot be separated from the social and cultural environment in which a language is used.

The tribal structure (*qabīlah*) that dominated Jāhiliyyah society also significantly influenced the function of language. Every tribe maintained its own traditions, dialectal variations, and rhetorical styles, while loyalty (*‘aṣabiyyah*) became a central social principle. Within this context, eloquence was regarded as a symbol of leadership and social prestige. Individuals capable of delivering persuasive speeches or composing outstanding poetry occupied respected positions because their linguistic abilities could strengthen tribal unity, defend collective honor, and shape public opinion. Therefore, language functioned simultaneously as a cultural asset, a political instrument, and a mechanism for preserving communal identity. These characteristics demonstrate that the Arabic language had already achieved considerable social and communicative sophistication before the emergence of Islam.

Another remarkable feature of Jāhiliyyah society was its strong oral tradition. Although formal educational institutions had not yet developed, Arab communities successfully transmitted knowledge through memorization, storytelling, public speeches, and poetic recitation. Oral transmission became the primary educational mechanism through which younger generations acquired vocabulary, pronunciation, rhetorical competence, cultural values, and social norms. Poetry competitions held in famous marketplaces such as ‘Ukāz illustrate that language learning occurred within authentic social contexts where communication, creativity, and public performance were highly valued. These practices suggest that education during the Jāhiliyyah period was largely experiential, emphasizing observation, imitation, repetition, and active participation rather than formal instruction.

The richness of vocabulary found in pre-Islamic Arabic further reflects the close relationship between language and environment. Arab communities developed highly specific lexical items describing camels, horses, desert landscapes, winds, stars, and other aspects of their daily lives. This lexical diversity enabled speakers to express subtle distinctions and precise meanings, thereby enhancing the effectiveness of

communication. From a linguistic perspective, such vocabulary development demonstrates that language acquisition is closely associated with learners' social experiences and environmental interactions. Modern educational theories similarly acknowledge that meaningful language learning occurs when instructional materials are connected to learners' cultural and experiential backgrounds.

The socio-cultural life of Jāhiliyyah society also contributed to the formation of various moral values reflected in everyday communication. Concepts such as courage (*shajā'ah*), generosity (*karam*), loyalty (*wafā'*), hospitality (*diyāfah*), and responsibility became recurring themes in speeches and literary works. Although certain cultural practices of the period were later corrected by Islamic teachings, many ethical values remained relevant after being reconstructed according to Qur'anic principles. This historical continuity demonstrates that language functions not only to transmit information but also to preserve ethical norms and cultural identity. Therefore, studying the socio-cultural background of Jāhiliyyah Arabic provides opportunities to integrate linguistic competence with moral and cultural education.

From the perspective of Arabic language education, these findings offer important pedagogical implications. First, Arabic should be taught within its historical and cultural context rather than solely through grammatical explanations. Students who understand the social background of the language are more likely to appreciate the meanings embedded in classical texts and Qur'anic discourse. Second, the oral learning traditions of Jāhiliyyah society highlight the importance of communicative approaches that encourage listening, speaking, storytelling, dialogue, and oral presentations. These instructional strategies correspond closely with contemporary communicative language teaching, which emphasizes authentic interaction and learner participation. Third, introducing students to the cultural values reflected in pre-Islamic society enables Arabic language instruction to contribute not only to linguistic competence but also to cultural literacy and character development.

These findings support previous studies indicating that language and culture are inseparable dimensions of education. However, unlike earlier research that primarily discusses Jāhiliyyah society from historical or literary perspectives, this study demonstrates that its socio-cultural heritage possesses substantial educational value for contemporary Arabic language learning. Understanding how language functioned within the daily lives of pre-Islamic Arabs enables educators to design learning experiences that are more contextual, meaningful, and culturally responsive. Accordingly, the socio-cultural background of the Jāhiliyyah period should not merely be regarded as historical information but as an educational resource capable of enriching Arabic language pedagogy in modern Islamic educational institutions.

Linguistic Characteristics of Jāhiliyyah Arabic and Their Implications for Arabic Language Learning

The Arabic language during the Jāhiliyyah period demonstrated a remarkable degree of linguistic sophistication that later provided the foundation for the revelation of the Qur'an and the development of Arabic linguistic sciences. Long before the emergence of Islam, Arabic had evolved into a highly expressive language characterized by extensive vocabulary, diverse dialects, accurate pronunciation, rhetorical elegance, and systematic poetic composition. These linguistic characteristics reflected the intellectual capacity of Arab society and enabled the language to become an effective medium for communication, literary expression, and cultural preservation. The linguistic maturity achieved during this period explains why Arabic was capable of accommodating the complexity and eloquence of the Qur'anic message.

One of the most distinctive characteristics of Jāhiliyyah Arabic was its dialectal diversity. The Arabian Peninsula was inhabited by numerous tribes, each possessing unique phonological, lexical, and stylistic variations. Although these dialects differed in pronunciation and vocabulary, they remained mutually intelligible and collectively

enriched the Arabic language. The coexistence of multiple dialects demonstrates the dynamic nature of Arabic as a living language that continuously adapted to social and geographical conditions. Rather than creating linguistic fragmentation, dialectal diversity encouraged interaction among tribes through trade, poetry competitions, and cultural exchanges, ultimately strengthening the overall development of Arabic.

Another important characteristic was the richness of vocabulary. The environmental conditions of the Arabian Peninsula contributed significantly to lexical expansion. Arab communities developed numerous expressions to describe camels, horses, deserts, rainfall, stars, winds, and other elements closely related to their daily lives. In addition, Arabic exhibited an extraordinary capacity for synonymy, enabling speakers to select words with subtle semantic distinctions according to context. This lexical richness enhanced the precision and beauty of communication while providing speakers with flexibility in literary and rhetorical expression. Such linguistic abundance later became one of the factors supporting the remarkable eloquence of the Qur'an.

The Arabic language of the Jāhiliyyah period was also distinguished by its high level of rhetorical competence. Public speaking and poetry occupied central positions within Arab society, encouraging speakers to master persuasive communication, effective argumentation, and aesthetically pleasing language. Eloquence (*faṣāḥah*) was regarded as a symbol of intellectual excellence and social prestige. Consequently, individuals continuously refined their linguistic abilities through public performances, debates, and literary competitions. This oral culture not only preserved linguistic purity but also stimulated creativity and critical thinking among members of society.

Equally important was the strong tradition of memorization and oral transmission. Because written documentation remained relatively limited, knowledge was preserved primarily through memory. Poems, speeches, genealogies, and historical narratives were transmitted accurately from one generation to another through repeated recitation. This educational practice strengthened listening comprehension, pronunciation accuracy,

vocabulary retention, and verbal fluency. Modern cognitive research similarly suggests that repeated oral practice contributes significantly to long-term memory formation and language acquisition. Therefore, the educational practices embedded within Jāhiliyyah society reveal sophisticated learning mechanisms despite the absence of formal educational institutions.

These linguistic characteristics offer valuable implications for contemporary Arabic language education. First, the richness of Jāhiliyyah vocabulary can be utilized to develop students' lexical competence through semantic mapping, contextual vocabulary instruction, and comparative lexical analysis. Rather than memorizing isolated words, learners should be encouraged to understand vocabulary within authentic cultural and historical contexts, thereby improving both comprehension and language production.

Second, the oral traditions of pre-Islamic Arabia support the implementation of communicative language teaching. Activities such as storytelling, dialogue, oral presentations, poetry recitation, debates, and speech practice resemble the authentic communicative situations experienced by Arab society during the Jāhiliyyah period. These instructional methods encourage students to develop speaking confidence, pronunciation accuracy, listening comprehension, and rhetorical competence simultaneously. Such approaches align with current learner-centered educational paradigms emphasizing active participation and meaningful communication.

Third, the study of dialectal diversity provides opportunities for students to appreciate the historical development of Arabic while understanding the relationship between Classical Arabic (*al-Fuṣḥā*) and contemporary Arabic varieties. Introducing dialectal awareness in Arabic language classrooms does not diminish the importance of Standard Arabic; instead, it broadens learners' sociolinguistic competence and enables them to understand the historical processes through which Arabic developed into a global language. This perspective also promotes tolerance toward linguistic diversity

while reinforcing the status of Classical Arabic as the language of the Qur'an and Islamic scholarship.

Finally, integrating the linguistic heritage of the Jāhiliyyah period into Arabic language instruction contributes to a more contextual and meaningful learning experience. Students are able to recognize that Arabic is not merely a collection of grammatical rules but a language shaped by a long historical process involving culture, literature, communication, and civilization. Such historical awareness strengthens learning motivation and enables students to appreciate the intrinsic relationship between language, identity, and Islamic intellectual heritage.

The findings of this study therefore indicate that the linguistic characteristics of Jāhiliyyah Arabic possess substantial pedagogical value. Beyond their historical significance, they provide practical foundations for developing contextual Arabic language teaching that integrates vocabulary enrichment, communicative competence, cultural literacy, and historical understanding. Consequently, Arabic language education should incorporate historical linguistic perspectives to foster learners who are not only linguistically proficient but also culturally and intellectually aware of the rich heritage underlying the Arabic language.

Jāhiliyyah Poetry as a Medium for Literary Learning and Character Education

One of the greatest contributions of the Jāhiliyyah period to the development of Arabic language education is its rich literary tradition, particularly poetry (*shi'r*). Before the emergence of Islam, poetry represented the highest form of artistic and intellectual expression among Arab society. It functioned not only as a means of entertainment but also as an educational instrument for preserving collective memory, transmitting cultural values, strengthening tribal identity, and developing rhetorical competence. Through poetry, Arab communities documented historical events, expressed emotional experiences, celebrated moral virtues, and communicated social criticism.

Consequently, Jāhiliyyah poetry became an important cultural archive that reflects the linguistic excellence and educational values of pre-Islamic Arab civilization.

The structural characteristics of Jāhiliyyah poetry demonstrate the high level of linguistic competence achieved by Arab society. Every poem was composed according to strict principles of meter (*wazan*), rhyme (*qāfiyah*), imagery, and thematic organization. Rather than limiting creativity, these structural conventions encouraged poets to produce highly sophisticated literary works characterized by lexical precision, rhythmic harmony, and expressive beauty. Such linguistic discipline illustrates that literary creativity was supported by systematic language mastery. From an educational perspective, these characteristics provide excellent resources for developing students' understanding of Arabic phonology, morphology, syntax, and stylistic expression through authentic literary texts.

The thematic diversity of Jāhiliyyah poetry further enhances its educational value. Themes such as love (*ghazal*), heroism (*fakhr*), praise (*madh*), elegy (*rithā'*), satire (*hijā'*), description (*wasf*), wisdom (*hikmah*), and apology (*i'tidhār*) demonstrate that poetry addressed nearly every aspect of human experience. This diversity enables Arabic language educators to select literary materials according to specific instructional objectives. Poems emphasizing wisdom and ethical reflection, for example, may be employed to strengthen students' reading comprehension while simultaneously introducing moral values. Likewise, descriptive poetry can enrich vocabulary instruction by exposing learners to authentic lexical expressions related to nature, animals, and everyday life.

Another important educational aspect concerns the role of poets as public intellectuals. Prominent figures such as Imru' al-Qays, Al-Nabighah al-Dhubyānī, and Quss ibn Sā'idah were not merely literary artists but also influential communicators capable of shaping public opinion and preserving cultural identity. Their speeches and poems illustrate advanced rhetorical competence, logical argumentation, and persuasive

communication. These characteristics remain highly relevant for contemporary Arabic language education, particularly in developing learners' speaking skills, public presentation abilities, and critical communication. Studying the works of these poets therefore allows students to appreciate how language functions within authentic social contexts rather than as isolated grammatical structures.

Beyond its linguistic contribution, Jāhiliyyah poetry contains numerous moral values that remain relevant to contemporary education. Concepts such as courage, honesty, generosity, loyalty, responsibility, perseverance, and respect for social commitments frequently appear throughout pre-Islamic literary works. Although certain aspects of Jāhiliyyah culture were later reformed by Islam, many ethical principles were retained and strengthened within Islamic teachings. This continuity demonstrates that literary texts may serve as effective instruments for character education, enabling students to explore ethical dilemmas, cultural values, and human experiences while simultaneously improving their language proficiency. Such an approach corresponds with contemporary educational paradigms emphasizing the integration of cognitive, affective, and social learning outcomes.

From the perspective of Arabic language pedagogy, Jāhiliyyah poetry provides diverse opportunities for developing innovative learning strategies. Teachers may employ poetry recitation to improve pronunciation and intonation, literary appreciation to strengthen reading comprehension, collaborative interpretation to develop critical thinking, and creative writing activities to encourage productive language skills. In addition, comparative discussions between Jāhiliyyah poetry and Qur'anic discourse enable students to recognize the linguistic uniqueness of the Qur'an while understanding the historical literary environment in which the revelation occurred. Such learning experiences integrate linguistic analysis, historical awareness, literary appreciation, and religious understanding into a coherent educational framework.

The findings of this study suggest that the educational potential of Jāhiliyyah

poetry has not yet been fully utilized within contemporary Arabic language classrooms. In many educational contexts, literary texts are often presented merely as historical documents or supplementary reading materials. This study argues that Jāhiliyyah poetry should instead be positioned as an authentic learning resource capable of enhancing vocabulary acquisition, communicative competence, literary appreciation, cultural literacy, and character education simultaneously. Therefore, integrating pre-Islamic Arabic literature into Arabic language instruction can contribute significantly to creating more meaningful, contextual, and learner-centered educational experiences while strengthening students' understanding of the historical foundations of the Arabic language.

The Legacy of Pre-Islamic Arabic for Contemporary Arabic Language Education

The transition from the Jāhiliyyah period to the Islamic era represents one of the most significant transformations in the history of the Arabic language. The emergence of Islam did not eliminate the linguistic and literary traditions that had developed in pre-Islamic Arabia; rather, it refined, reconstructed, and elevated them to serve broader religious, intellectual, and educational purposes. The Arabic language, which had previously functioned primarily as a medium of tribal communication and literary expression, became the language of divine revelation, scholarship, and civilization. This historical continuity demonstrates that the linguistic heritage of the Jāhiliyyah period served as an essential foundation for the remarkable development of Arabic during the Islamic period.

One of the most enduring legacies of pre-Islamic Arabic lies in its contribution to the preservation and standardization of the language. The remarkable level of linguistic maturity attained during the Jāhiliyyah period enabled the Qur'an to be revealed in a language already familiar to its first recipients while simultaneously introducing unprecedented rhetorical and semantic excellence. The richness of vocabulary, well-

established rhetorical traditions, and sophisticated poetic structures facilitated the comprehension of Qur'anic discourse and stimulated the systematic development of Arabic linguistic sciences, including nahwu (syntax), şarf (morphology), balāghah (rhetoric), lexicography, and Qur'anic exegesis. These scientific disciplines later became the intellectual foundation of Islamic education throughout the Muslim world.

The historical relationship between Jāhiliyyah Arabic and Islamic scholarship provides valuable insights for contemporary Arabic language education. Modern Arabic instruction often emphasizes grammatical competence and reading skills while giving relatively limited attention to the historical evolution of the language. As a consequence, many students are able to memorize grammatical rules but experience difficulties in appreciating the cultural, literary, and intellectual contexts underlying Arabic texts. This limitation may reduce learning motivation and hinder students' ability to interpret authentic Arabic literature critically. Therefore, integrating historical perspectives into Arabic language education can significantly enhance learners' understanding of the language as a living cultural and civilizational system rather than merely a collection of grammatical structures.

Another important educational implication concerns the integration of language, literature, and culture within Arabic language instruction. The findings of this study indicate that the linguistic characteristics of the Jāhiliyyah period cannot be separated from the socio-cultural environment in which they developed. Consequently, Arabic language learning should adopt a holistic approach that combines linguistic competence with literary appreciation, historical understanding, and intercultural awareness. Such an approach enables learners to understand not only how Arabic is structured but also why particular linguistic expressions emerged and how they functioned within Arab society. Contextual learning of this nature is consistent with contemporary constructivist learning theories, which emphasize meaningful learning experiences based on authentic contexts.

Furthermore, the educational values reflected in Jāhiliyyah society remain relevant for the development of character education. The traditions of oral communication, memorization, public speaking, responsibility, courage, generosity, perseverance, and respect for social commitments can be incorporated into Arabic language classrooms through interactive learning activities. Poetry recitation, storytelling, role-playing, debates, collaborative text interpretation, and project-based literary analysis provide opportunities for students to develop language proficiency while simultaneously strengthening communication skills, critical thinking, creativity, collaboration, and ethical awareness. These competencies correspond closely with the educational objectives of twenty-first-century learning, which emphasize the balanced development of knowledge, skills, attitudes, and values.

In addition, digital technology offers new opportunities for revitalizing the linguistic heritage of the Jāhiliyyah period within contemporary education. Classical Arabic literary texts may be transformed into multimedia learning resources, digital storytelling projects, interactive reading modules, online poetry performances, or corpus-based vocabulary learning materials. Such innovations allow students to engage with classical Arabic literature through instructional approaches that are more accessible, collaborative, and learner-centered. Consequently, the integration of historical literary resources with digital pedagogy contributes to preserving Arabic cultural heritage while responding to the learning needs of modern students.

The findings of this study also suggest that Arabic language teachers should assume the role of cultural mediators rather than merely grammar instructors. In addition to teaching linguistic rules, educators should guide students in understanding the historical development of Arabic, appreciating its literary traditions, and recognizing its contribution to Islamic civilization. Such an educational orientation enables students to develop historical awareness, cultural sensitivity, and deeper appreciation for the Arabic language as an integral component of Islamic intellectual heritage. Ultimately,

Arabic language education becomes a medium for cultivating not only communicative competence but also cultural identity and intellectual maturity.

Overall, this study demonstrates that the legacy of the Arabic language during the Jāhiliyyah period remains highly relevant for contemporary Arabic language education. Its linguistic richness, literary excellence, oral traditions, and cultural values provide meaningful pedagogical resources for designing contextual, culturally responsive, and character-oriented learning experiences. Therefore, the historical study of Jāhiliyyah Arabic should no longer be viewed solely as a subject of historical or literary inquiry but also as an important educational resource capable of enriching Arabic language pedagogy and supporting the development of competent, culturally literate, and ethically responsible learners.

D. Conclusion

This study concludes that the Arabic language during the Jāhiliyyah period constituted a crucial foundation for the subsequent development of Arabic as the language of the Qur'an, Islamic scholarship, and civilization. Long before the emergence of Islam, Arabic had already achieved a high level of linguistic sophistication, as reflected in its extensive vocabulary, strong oral tradition, rhetorical excellence, and highly structured literary compositions. The socio-cultural environment of pre-Islamic Arab society significantly contributed to the formation of these linguistic characteristics, enabling Arabic to function not only as a medium of communication but also as a vehicle for preserving history, transmitting cultural values, and strengthening collective identity.

The findings further demonstrate that Jāhiliyyah poetry served educational functions beyond literary expression. Through poetry, Arab society preserved historical narratives, cultivated rhetorical competence, transmitted ethical values, and strengthened social cohesion. The diversity of literary themes and the sophistication of

poetic structures illustrate that language learning during the Jāhiliyyah period occurred through authentic cultural practices that emphasized memorization, oral communication, observation, and public performance. These educational traditions later provided important foundations for understanding the linguistic and rhetorical uniqueness of the Qur'an and contributed to the emergence of Arabic linguistic sciences.

From the perspective of Arabic language education, this study highlights that the historical and literary heritage of the Jāhiliyyah period remains highly relevant for contemporary learning. The integration of socio-cultural contexts, classical Arabic literature, and historical linguistic development into Arabic language instruction can enrich students' linguistic competence while simultaneously strengthening literary appreciation, cultural literacy, historical awareness, and character education. Therefore, Arabic language teaching should not be limited to grammar and vocabulary instruction but should adopt contextual and culturally responsive learning approaches that enable students to understand the relationship between language, literature, culture, and Islamic civilization.

The novelty of this study lies in its integrative perspective, which connects the historical development of the Arabic language during the Jāhiliyyah period with contemporary theories of Arabic language education. Unlike previous studies that primarily examine pre-Islamic Arabic from historical or literary perspectives, this research demonstrates that its linguistic and cultural heritage possesses substantial pedagogical value for improving Arabic language learning. Accordingly, the findings contribute to the development of Arabic language pedagogy by positioning historical literacy and literary appreciation as complementary components of language education.

Finally, this study recommends that Arabic language educators incorporate historical texts, Jāhiliyyah poetry, and socio-cultural discussions into classroom instruction through contextual, communicative, and student-centered learning strategies. Future research is encouraged to investigate the effectiveness of integrating pre-Islamic

Arabic literary materials into Arabic language classrooms using empirical approaches, such as classroom action research, experimental studies, or instructional model development. Such studies are expected to provide stronger evidence regarding the contribution of historical and literary resources to improving students' linguistic competence, critical thinking, cultural understanding, and character development within contemporary Arabic language education.

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