



The Relevance of the Philosophy of Language to Pedagogical Approaches in Arabic Language Education

Khotijah^{1✉}, Irfan Salim², Irfan Hania³

¹Universitas Islam Negeri Jurai Siwo Lampung, Indonesia

^{2,3}Universitas Islam Negeri Sultan Maulana Hasanuddin Banten, Indonesia

ABSTRACT

Purpose – This study examines how philosophy of language—specifically theories of meaning, signs, and speech acts—can enrich Arabic pedagogy by providing a context-sensitive epistemological foundation for contemporary instruction.

Design/methods/approach – This research employs a qualitative conceptual approach using document-based analysis. Primary and secondary literature on philosophy of language, linguistic theory, and Arabic language pedagogy were identified, selected, and analyzed through thematic content analysis. The process involved categorizing theoretical constructs, mapping their pedagogical relevance, and synthesizing them into an integrated instructional model. The analysis relies on theoretical triangulation to ensure conceptual rigor and coherence.

Findings – The study reveals that philosophical theories of meaning, semiotic representation, and speech acts provide a robust framework for addressing the limitations of structural and communicative methods traditionally used in Arabic language classrooms. The integration of these theories highlights the centrality of context, intention, and social function in meaning-making and demonstrates that effective Arabic instruction requires more than grammatical accuracy or fluency. The proposed synthesis model incorporates illocutionary functions, multimodal signs, and interpretative practices to help learners construct deeper semantic, pragmatic, and cultural understanding.

Research implications – This research mandates integrating philosophical theories into Arabic pedagogy to enhance learners' pragmatic competence, cultural interpretation, and context-driven meaning-making beyond mere grammatical accuracy.

Article History

Received 2 November 2025

Revised 30 November 2025

Accepted 31 December 2025

Keyword:

Philosophy of-Language; Arabic Pedagogy; Speech Act-Theory; Instructional Design.

Introduction

Language is one of the fundamental instruments in human life because it functions as a medium for constructing meaning, conveying ideas, and forming social relationships (Davies, 2007). The development of modern linguistics shows that understanding language cannot be separated from its underlying philosophical dimensions, especially regarding how meaning is constructed and interpreted in a particular context (Saussure, 1959). Therefore, the philosophy of language has a strategic position in strengthening the theoretical foundations of pedagogical practice, especially in foreign language learning such as Arabic, which has complex morphological and semantic characteristics. This article aims to analyse the relevance of the philosophy of language to pedagogical approaches in Arabic language learning and to identify conceptual contributions that can enrich teaching practices in the modern context.

Historically, the study of the philosophy of language has developed through various schools of thought that offer different perspectives on the nature of language. Saussure viewed language as a system of signs consisting of signifiers and signifieds



This is an open-access article under the CC BY license

Corresponding Author: Khotijah (khotijah@metrouniv.ac.id)

How to Cite (APA 7th Edition): Khotijah, K., Salim, I., & Hania, I. (2025). The Relevance of the Philosophy of Language to Pedagogical Approaches in Arabic Language Education. *Lingua: Jurnal Keilmuan dan Kependidikan Bahasa Arab*, 11(2), 86-95. <https://doi.org/10.32678/lingua.v11i2.12549>

(Saussure, 1959), while Wittgenstein emphasised that meaning is determined by the use of language in everyday life, which is discussed in depth through academic reviews of language games (Wittgenstein, Hacker, and Schulte 2010). Austin and Searle later expanded on this understanding through speech act theory, which states that language not only conveys information but also performs actions (Vanderveken & Searle, 1985). These views provide an important foundation for understanding how learners form linguistic understanding, how interactions occur in language classrooms, and how cultural contexts influence language use. However, the literature shows that there are debates, such as criticism of the structural approach, which is considered to place too much emphasis on form rather than function, and criticism of the communicative approach, which is considered to pay insufficient attention to grammatical accuracy (Bryfonski & McKay, 2019). These differences in views indicate the need for a more comprehensive analysis of how philosophical theories can be integrated into language pedagogy.

On the other hand, pedagogical approaches to Arabic language learning continue to evolve in line with changes in global educational paradigms. Structural, audiolingual, and communicative approaches each offer advantages and limitations, especially in the context of Arabic, which requires the integration of linguistic, semantic, and cultural aspects (Munir, 2018; Wahyudin et al., 2024). A number of studies show that the success of language learning is largely determined by how learners process meaning and how teachers adapt methods to the social and cultural context (Suryani et al., 2022). This condition reinforces the need for a philosophical foundation that can guide pedagogical practices to be more meaningful, contextual, and oriented towards authentic language use.

Despite advances in methodological studies, the integration between the philosophy of language and Arabic language pedagogy remains limited. Few studies explicitly place meaning theory, sign theory, and speech acts as the conceptual basis for designing Arabic language learning (Abdullah, 2015). Thus, there is a gap in research that needs to be bridged through a comprehensive analysis of how the principles of the philosophy of language can strengthen pedagogical approaches. Therefore, this article aims to examine the relevance of the philosophy of language to Arabic language pedagogy and formulate a synthesis model that can strengthen learning design.

This article is divided into several sections. The first section outlines fundamental concepts in the philosophy of language and relevant pedagogical approaches. The second section presents a conceptual analysis of the relationship between the two, emphasising the dynamics of meaning, language use, and social context in Arabic language learning. The third section discusses the theoretical and practical implications of integrating the perspective of the philosophy of language into pedagogy. Finally, this article summarises the main contributions and offers directions for further development of a more holistic and adaptive Arabic language learning design that meets the demands of 21st-century competencies.

Methods

This study employs a qualitative conceptual approach centered on document-based analysis to explore the intersection of language philosophy and Arabic pedagogy. This design was selected to facilitate a systematic construction of theoretical frameworks through the interpretation of academic discourses (Creswell, 2013; Merriam & Tisdell, 2015). Eschewing empirical field data, the research prioritizes the critical synthesis of credible primary and secondary sources. Utilizing an interpretative framework, the

study systematically identifies, categorizes, and synthesizes linguistic theories—specifically theories of meaning, signs, and speech acts—to establish their pedagogical relevance to Arabic instruction.

The research design follows an interpretative qualitative research framework that emphasises the construction of meaning through text and concept analysis (Creswell, 2013). This study applies document analysis as its main strategy, which includes the identification, selection, categorisation, and interpretation of academic documents to produce theoretically coherent findings. This design is suitable for linking theories of the philosophy of language—such as theories of meaning, theories of signs, and speech acts—with pedagogical approaches to Arabic.

Data were gathered through purposive sampling of authoritative literature, including seminal works (Austin, 1975; Saussure, 1959; Vanderveken & Searle, 1985), and contemporary research indexed in global databases such as Scopus, ScienceDirect, and SpringerLink. The selection criteria focused on Scopus-indexed publications from the last decade, alongside essential classical texts directly addressing linguistic philosophy or Arabic pedagogy. Following the principles of systematic concept mapping (Neuman, 1995), the data collection involved a rigorous review of journal articles, handbooks, and theoretical reports. A structured document analysis sheet served as the primary instrument, organizing data into thematic categories: philosophical concepts, pedagogical approaches, and their specific implications for Arabic learning.

The analytical process utilized thematic content analysis, involving data reduction, thematic presentation, and conceptual synthesis (Yin, 2015). By coding and interconnecting theoretical constructs, the study identified logical relationships between philosophical foundations and instructional practices. To ensure rigor, the research employed theoretical triangulation and cross-textual consistency checks, maintaining validity through conceptual coherence.



Figure 1. Document Analysis-Based Research Process

By coding and interconnecting theoretical constructs, the study identified logical relationships between philosophical foundations and instructional practices. To ensure rigor, the research employed theoretical triangulation and cross-textual consistency checks, maintaining validity through conceptual coherence (Booth et al., 2009). The researcher acted as the primary instrument, maintaining a reflective stance to minimize interpretative bias. This conceptual inquiry was conducted over a four-month period through comprehensive digital access to international scientific repositories.

Results

This section presents the conceptual findings of the research obtained through document analysis and synthesis of the philosophy of language and Arabic language pedagogy theories. The findings are formulated into three main sections: (1) philosophical foundations through the theory of meaning and signs, (2) integration of speech act theory in Arabic language learning, and (3) a synthesis model of Arabic language learning based on the philosophy of language.

3.1. Philosophical Foundations: Theories of Meaning, Signs, and Linguistic Representation

3.1.1. Theory of Meaning

The theory of meaning in the philosophy of language seeks to explain how meaning is constructed, represented, and understood by speakers and learners. In Saussure's structural perspective (1959), meaning arises through the relationship between signifier and signified in a sign system, so that it is relational and determined by the position of language elements in the structure (Lyons, 1995).

The modern semantic approach expands on this view by emphasising that meaning is formed through a network of conceptual associations between lexical items in mental representations (Cruse 2004), an approach that is relevant in understanding the root-pattern (*jidzr-wazan*) system of Arabic, which produces variations in meaning from a single morphological source.

In second language acquisition, McManus (2022) Research shows that L2 learners construct form-meaning connections through cognitive mechanisms such as syntactic priming, which is the tendency of learners to adopt patterns that are newly presented in the input. This confirms that form-meaning mapping in Arabic needs to be presented through repeated and meaningful contextual exposure.

The synthesis of these theories of meaning shows that Arabic language learning cannot rely solely on lexical understanding or root-pattern structures, but must integrate mental representation and pragmatic inference processes. Thus, theories of meaning—whether structural, semantic, or pragmatic—form the basis for designing learning that emphasises form-meaning mapping in real social contexts.

3.1.2. Signs and Linguistic Representation

Saussure's (1959) The view of the relationality of meaning provides a basis for understanding how the root-pattern derivation system in Arabic forms a network of meaning. In a pedagogical context, this theory emphasises the need for teaching that explicitly displays the relationships between forms, so that students can see the relationships between meanings through patterns, rather than simply memorising vocabulary.

From a social semiotic perspective, Kress (1996) asserts that meaning is constructed through diverse communication practices. Therefore, in Arabic language learning, teachers need to involve multimodal resources—such as gestures, social situations, and register variations—so that students understand meaning as a product of sign interaction in real contexts.

In the context of Arabic language pedagogy, this perspective requires teachers to present a variety of semiotic practices such as authentic dialogue, media texts, gestures, and register choices in learning. Through multimodal analysis and the social context of language use, students can understand that the meaning of Arabic speech is influenced by social relations, communication situations, and accompanying cultural norms.

Referring to Evans and Green (2015) view of the relationship between symbolic form and conceptual representation, Arabic language teaching needs to be designed

to help students construct conceptual structures through the analysis of interlexical relationships, especially in root-based words that have extensive networks of meaning.

The implication for Arabic language learning is the need for teaching strategies that emphasise concept mapping—such as meaning maps, semantic network analysis, and root-pattern derivation exploration—to help students understand lexical relationships conceptually. Thus, students do not merely memorise vocabulary, but construct more structured mental representations.

Modern pragmatic findings show that sign representations in Arabic also contain strong social and cultural dimensions, especially in speech acts and politeness strategies (McCombie and Al Masaeed 2025). Therefore, understanding signs must include the relationship between linguistic form, conceptual meaning, and the social values that accompany their use.

Analysis of these various theories of signs indicates that linguistic representations in Arabic must be understood as the result of interactions between formal structures (Saussure), social practices (Kress), and learners' conceptual processes (Evans & Green). This synthesis shows that Arabic learners' difficulties often arise not only in terms of form, but also in their inability to connect linguistic symbols with relevant social values and cultural representations.

In learning practice, this pragmatic understanding can be integrated through conversation simulations, politeness value analysis, speaker intention inference exercises, and observation of native speaker interaction patterns. Thus, students learn to interpret illocutionary functions and implied meanings more accurately in the context of Arab culture.

3.2. Integration of Speech Act Theory in Arabic Language Learning

As developed by Austin (1975) and enriched by Vanderveken and Searle (1985), speech act theory asserts that language not only conveys propositions but also performs illocutionary acts. In the context of Arabic language learning, the main challenge lies in the learner's ability to grasp the illocutionary intent, social value, and pragmatic implications contained in various Arabic expressions that are rich in cultural elements.

Many Arabic utterances—such as *al-amr* (command), *al-ṭalab* (request), and *al-istifsār* (question)—contain nuances of politeness and social relations that are not always equivalent in the learner's first language. Therefore, pragmatic competence is an important aspect of achieving complete communicative understanding.

McManus's (2022) Further study shows that narrative exposure not only triggers syntactic priming but also helps learners understand the communicative function of certain structures in real contexts. This reinforces the argument that the integration of authentic contexts is an important component in Arabic language learning.

This synthesis of speech act theory shows that the success of Arabic language learning is largely determined by the learner's ability to understand illocutionary functions based on social context. The integration of linguistic structures and the social values that accompany speech acts enables learners to interpret communicative intent more accurately. These conceptual findings emphasise that pedagogical approaches to Arabic should be oriented towards the performativity of language, rather than merely formal accuracy.

Pedagogically, speech act theory requires teachers to design learning activities that emphasise the skills of understanding and producing illocutionary functions. Activities such as role-play, analysis of authentic dialogues, and training in register

variation help students internalise the relationship between linguistic form and communicative intent in Arabic.

3.3. Synthesis Model of Arabic Language Learning Based on the Philosophy of Language

Essentially, the synthesis model of Arabic language learning based on the philosophy of language departs from the understanding that language is not merely a grammatical system, but an action, a social relation, and a representation of meaning. Therefore, this approach integrates three main conceptual foundations—speech act theory, semiotics and linguistic representation, and intercultural pragmatics—into a more holistic and contextual Arabic language learning design.

3.3.1. Basic Principles of the Arabic Language Learning Synthesis Model

The Arabic language learning synthesis model based on language philosophy is built on three main complementary conceptual domains. First, the illocutionary dimension, as formulated by Austin (1975) and developed by Vanderveken and Searle (1985), views language as an action that has a specific communicative function. In the context of Arabic language learning, understanding speech act categories—such as *al-amr* (command), *al-ṭalab* (request), *al-istifsār* (question), and *al-wa'd* (promise)—helps students identify the speaker's intention behind the linguistic structure. Thus, learning focuses not only on formal accuracy but also on the illocutionary function it articulates.

Second, the semiotic dimension, rooted in the thinking of Saussure (1959) and Peirce (1934), views language as a network of signs that connects linguistic symbols with objects and their interpretations. In Arabic, the relationship between root (*jidzr*), pattern (*wazan*), intonation, and social context often creates complex layers of symbolic, indexical, and iconic meaning. This semiotic perspective requires students to understand that each linguistic form carries a specific cultural representation and appears in communication situations that have certain norms and expectations.

The hermeneutic views of Ricoeur, Thompson, and Thompson (1981) reinforce the need for interpretation-based teaching of Arabic texts, especially classical and religious texts. Thus, this approach supports the use of critical reading strategies that emphasise the exploration of the historical context and social values behind the text.

The implication for Arabic language pedagogy is that students need to be trained to read texts not only as linguistic structures, but as products of meaning that require a process of interpretation. This hermeneutic approach encourages teachers to present activities such as cultural context analysis, exploration of the horizon of meaning, and interpretive discussion so that students are able to understand Arabic texts—especially classical and religious ones—more critically and in layers.

These three domains are applied to four core pedagogical activities. First, meaning exploration, which is the process of negotiating meaning through discussions of inference, presupposition, and implicit meaning in Arabic discourse. Second, speech act analysis, in which students systematically identify illocutionary functions in authentic dialogues and texts. Third, representation practice, which is the use of media such as text, audio, video, and situational simulations to internalise meaning through semiotic experiences. Fourth, metapragmatic reflection, which is the process of students' critical awareness in understanding the reasons behind the emergence of certain meanings and their implications for communication.

The synthesis of these three dimensions of language philosophy shows that Arabic language learning needs to combine communicative action, sign representation, and cultural interpretation processes simultaneously. Thus, this synthesis model provides a more holistic, contextual pedagogical framework that is in

line with the characteristics of the Arabic language and the demands of 21st-century competencies.

3.3.3. Model Implementation Stage

The implementation of this synthesis model is carried out through four complementary pedagogical stages. The first stage, modelling, is carried out by presenting students with various examples of authentic Arabic speech, such as market dialogues, sermons, media interviews, and classroom conversations. At this stage, teachers do not merely present linguistic forms, but also emphasise how speech acts operate and how meaning is represented through lexical choices, intonation, gestures, and social context. This aims to build students' initial schemata about the dynamics of Arabic language use in real situations.

The second stage, analysis (deconstruction), focuses on deciphering the meaning structure behind the utterances. Students are invited to identify the illocutionary function, the relationship between the sign and its object, the politeness strategies used by the speaker, and the situational conditions behind the production of the utterance. This deconstruction process strengthens students' analytical competence and facilitates a deeper understanding of how meaning is formed and negotiated in social interactions.

Next, the third stage, reconstruction, directs students to reproduce new utterances or texts by applying the pragmatic functions they have learned. At this stage, students can compose dialogues, write short texts, or role-play specific, relevant communication situations. The aim is to practise the ability to transpose meaning—that is, the ability to transfer conceptual findings into the practice of authentic language production.

Finally, the fourth stage, contextual evaluation, serves to assess the accuracy and appropriateness of the language produced by students based on several parameters: the suitability of speech functions, the level of politeness, the accuracy of the context, and the relevance of the meaning produced. This evaluation is formative and encourages students to understand that successful communication does not only depend on grammatical accuracy, but also on the ability to adapt language to social norms and communicative situations.

3.3.4. Contribution of the Synthesis Model

This philosophy-based Arabic language learning synthesis model makes several significant contributions to improving the quality of learning. First, this model builds students' pragmatic competence, as they learn not only what to say, but also when, how, and to whom the utterance should be said. The development of this competence is very important in Arabic, which is rich in social nuances, levels of politeness, and register variations.

Second, this model bridges the relationship between the Arabic language and culture through the analysis of signs, symbols, and communication practices that reflect the values and norms of Arab society. The integration of the semiotic dimension helps students understand that every language choice carries certain cultural consequences.

Thirdly, this model fosters interpretive skills, particularly in understanding both classical and contemporary Arabic texts. Through a hermeneutic perspective, students are trained to interpret meaning more deeply, going beyond the literal level to an understanding that encompasses the cultural context and ideological horizon of the author.

Fourth, this model improves authentic communicative skills, as the entire series of learning stages is designed to bring students closer to the practical use of Arabic in

real life. Thus, this synthesis model not only emphasises linguistic and structural skills, but also builds communicative competence oriented towards meaningful and contextual language use.

Discussion

The conceptual findings in this study indicate that a philosophy-based synthesis model is capable of addressing several fundamental weaknesses in traditional Arabic language teaching methods. Structural and audiolingual approaches have tended to emphasise form and repetition, often neglecting the dimensions of meaning and social context that determine successful communication. By integrating meaning theory, sign theory, and speech act theory, this synthesis model offers a more comprehensive framework by placing language as a conceptual system and communicative action. This allows learning to move from merely mastering grammatical patterns to understanding meaning formed through social relations and illocutionary purposes.

The integration of speech act theory in this model also broadens learners' understanding of the communicative functions of Arabic, which is rich in social and cultural nuances. Learners are not only trained to recognise linguistic forms such as *al-amr*, *al-ṭalab*, or *al-istifsār*, but also to understand the underlying illocutionary intent, including politeness levels, social expectations, and felicity conditions. This perspective improves on the weaknesses of conventional communicative approaches, which often focus on the fluency of interaction but place less emphasis on pragmatic accuracy and precision in interpreting the speaker's intentions. Thus, speech act theory makes a significant contribution to improving the pragmatic competence of Arabic learners.

Furthermore, the use of a semiotic perspective in Arabic language learning is particularly relevant in the context of madrasahs, which place language as a medium for understanding religious texts and social communication. The semiotic approach helps learners realise that every form of language is always bound to a system of signs that carries certain social, symbolic, and cultural values. By presenting multimodal analysis exercises, register variations, and context representations, this synthesis model encourages learners to interpret meaning more critically and not be fixated on literal meaning. This is important in Arabic language learning, which is laden with abstract concepts and texts that require strong interpretive understanding.

Compared to previous research, this article offers a more integrative conceptual contribution. Most previous studies have focused on the effectiveness of specific teaching methods or the development of specific linguistic skills, but have not explained how a philosophical foundation can unite linguistic, semantic, pragmatic, and cultural aspects within a single pedagogical framework. The synthesis model offered in this study provides an epistemological basis that is capable of systematically connecting the theory of the philosophy of language with pedagogical practice. Thus, this discussion emphasises that the integration of the philosophy of language not only enriches theoretical understanding but also opens up opportunities for the development of learning designs that are more adaptive, contextual, and relevant to the needs of Arabic language education in the modern era.

Conclusion

This study confirms that the philosophy of language has strategic relevance in strengthening the pedagogical foundations of Arabic language learning. The integration of meaning theory, sign theory, and speech acts provides a more comprehensive framework for understanding how meaning is formed, negotiated, and

represented in linguistic interactions. Conceptual findings indicate that pedagogical approaches that emphasise only structural aspects or communicative skills are not yet fully capable of capturing the complexity of meaning and function of Arabic in social and cultural contexts. Therefore, a philosophical foundation is needed to guide the design of learning to be more meaningful, contextual, and communicative-oriented. The philosophy-based synthesis model offered in this article provides practical contributions by combining illocutionary dimensions, semiotic representations, and hermeneutic interpretations into four stages of learning: modelling, analysis, reconstruction, and contextual evaluation. This model enables learners to not only master linguistic forms but also understand the social functions, cultural values, and communicative intentions of various Arabic utterances. Thus, this model can serve as an alternative framework for teachers and curriculum developers to strengthen linguistic and pragmatic competence in Arabic language learning, especially in madrasas or institutions that require language comprehension in religious and social contexts. In addition to its theoretical and pedagogical contributions, this research also opens up space for further empirical studies. Validating the synthesis model through classroom implementation, measuring improvements in pragmatic competence, and analysing effectiveness at various levels of learning are areas of research that need to be developed. Future research could also explore the integration of language philosophy with learning technologies, such as multimodal media and AI-based learning systems, to expand the application of this framework. Overall, this article affirms that the integration of language philosophy can provide a more holistic, adaptive, and harmonious approach to Arabic language learning that is in line with the competency requirements of the 21st century.

References

- Abdullah, U. (2015). Evaluasi Strategi Pengajaran Bahasa Arab dalam Perspektif Studi Pustaka. *Jurnal Pendidikan Universitas Garut*, 19(2), 195–204.
- Austin, J. L. (1975). *How to Do Things with Words*. Clarendon Press.
- Booth, W. C., Colomb, G. G., & Williams, J. M. (2009). *The Craft of Research, Third Edition*. University of Chicago Press.
- Bryfonski, L., & McKay, T. H. (2019). TBLT implementation and evaluation: A meta-analysis. *Language Teaching Research*, 23(5), 603–632. <https://doi.org/10.1177/1362168817744389>
- Creswell, J. W. (2013). *Qualitative Inquiry and Research Design: Choosing Among Five Approaches* (3rd ed.). SAGE.
- Cruse, D. A. (2004). *Meaning in language: an introduction to semantics and pragmatics*. Oxford University Press.
- Davies, A. (2007). An Introduction to Applied Linguistics: From Practice to Theory, Second Edition. In *An Introduction to Applied Linguistics: From Practice to Theory, Second Edition* (2nd ed.). Edinburgh University Press.
- Evans, V., & Green, M. (2015). *Cognitive Linguistics An Introduction*.
- Kress T., G. & van L. (1996). *Reading Images: the Language of Visual Design*.
- Lyons, J. (1995). Linguistic Semantics: An Introduction. In *Language* (Vol. 73, Issue 1). CAMBRIDGE UNIVERSITY PRESS. <https://doi.org/10.2307/416619>
- McCombie, S., & Al Masaeed, K. (2025). L2 Arabic pragmatics in the classroom: Insights from language instructors' beliefs and practices. *System*, 128, 103546. <https://doi.org/https://doi.org/10.1016/j.system.2024.103546>
- Mcmanus, K. (2022). Crosslinguistic Influence and Second Language Learning. In *The Encyclopedia of Applied Linguistics*. Newgen Publishing UK.

- <https://doi.org/10.1002/9781405198431.wbeal0291>
- Merriam, S. B., & Tisdell, E. J. (2015). *Qualitative Research: A Guide to Design and Implementation*. Wiley.
- Munir, M. (2018). Pendekatan Struktural dalam Pelajaran Bahasa Arab. *Shaut Al Arabiyyah*, 6(1), 13. <https://doi.org/10.24252/saa.v6i1.5644>
- Neuman, B. M. (1995). *The Neuman Systems Model*. Appleton & Lange.
- Peirce, C. S., Hartshorne, C., & Weiss, P. (1934). *Collected Papers of Charles Sanders Peirce* (Issue v. 5-6). Belknap Press of Harvard University Press.
- Peters, M. A. (2020). Language-games philosophy: Language-games as rationality and method. *Educational Philosophy and Theory*, 54(12), 1929–1935. <https://doi.org/10.1080/00131857.2020.1821190>
- Ricoeur, P., Thompson, J. B., & Thompson, J. B. (1981). *Hermeneutics and the Human Sciences: Essays on Language, Action and Interpretation*. Cambridge University Press.
- Saussure, F. De. (1959). Course in General Linguistics. In C. Bally & A. Sechehaye (Eds.), *The Library of The University of California Los Angeles*.
- Suryani, R. M., Amir, F. R., & Balgis, L. F. (2022). Efektivitas Metode Audiolingual Dalam Peningkatan Maharah Al-Kalam Bahasa Arab. *Tatsqifiy: Jurnal Pendidikan Bahasa Arab*, 3(1 SE-Articles), 47–56. <https://doi.org/10.30997/tjpba.v3i1.4964>
- Vanderveken, D., & Searle, J. R. (1985). *Foundation of Illocutionary Logic*. In Cambridge University Press. Great Britain at the University Press, Cambridge.
- Wahyudin, Thamimy, A. R., & Linur, R. (2024). Methods of Arabic Language Learning. *Al-Ma'any: Jurnal Studi Bahasa Dan Sastra Arab*, 3(1), 72–86. <https://doi.org/10.25130/sc.24.1.6>
- Wittgenstein, L., Hacker, P. M. S., & Schulte, J. (2010). *Philosophical Investigations*. Wiley.
- Yin, R. K. (2015). *Qualitative Research from Start to Finish*. Guilford Publications.