

RECONSTRUCTION OF ARABIC LANGUAGE LEARNING BASED ON ECONOMIC HADITHS TO IMPROVE UNDERSTANDING OF SHARIA MUAMALAH CONCEPTS

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Keywords:

Economic Hadith, Arabic Language Learning, Sharia Muamalah, Semantic Interpretation, Islamic Economics.

Abstract

This article discusses the reconstruction of Arabic language learning based on economic hadiths to improve students' understanding of sharia muamalah concepts. The study is motivated by the need to develop Arabic learning that is not limited to grammar, vocabulary, and translation, but is also connected to Islamic economic values and transactional practices. Using a qualitative library research approach, this study analyzes selected economic hadiths related to bai', riba, gharar, khiyar, amanah, and honest trade as the basis for developing contextual Arabic learning materials. The findings show that economic hadiths can be used to reconstruct Arabic learning through three main stages: textual reading, semantic interpretation, and contextual application. Through this model, students are able to understand Arabic expressions not only as linguistic forms, but also as normative concepts in sharia transactions. The reconstruction of Arabic learning based on economic hadiths strengthens students' vocabulary mastery, textual comprehension, semantic awareness, and ability to apply muamalah principles in contemporary economic practices. This article concludes that hadith-based Arabic learning is relevant for developing interdisciplinary competence between Arabic language education and Islamic economics.

INTRODUCTION

Arabic language learning in Islamic higher education has an important position in strengthening students' understanding of Islamic knowledge (Efendi et al., 2026). Arabic is not only a means of communication, but also the language of the Qur'an, hadith, classical Islamic literature, and various scientific traditions in Islamic studies (Zuhriyah et al., 2026). Therefore, Arabic learning should not be limited to grammar, vocabulary memorization, and translation practice, but should also be directed toward understanding the meaning and values contained in Islamic source texts (Putra, 2026)

For students of Islamic Economics, Arabic language learning needs to be connected with the field of muamalah and sharia economic transactions (Sofa & Qomariah, 2026). Many basic concepts in Islamic economics, such as *bai'*, *riba*, *gharar*, *khiyar*, *amanah*, and *tijarah*, originate from Arabic terms found in the Qur'an, hadith, and

fiqh literature (Bukhori et al., 2026). These terms cannot be fully understood only through literal translation because they contain linguistic, legal, ethical, and contextual meanings. This condition shows that Arabic learning requires reconstruction so that it becomes more relevant to the academic needs of Islamic Economics students (Qumariyah et al., 2026).

In many learning practices, Arabic teaching materials are still general and have not been specifically designed according to students' areas of study. As a result, students may be able to recognize Arabic vocabulary and sentence patterns, but they often face difficulties in understanding the meaning of Arabic terms related to sharia economic concepts. This gap indicates the need for a learning model that integrates Arabic language competence with Islamic economic literacy (Laili et al., 2026).

Economic hadiths provide authentic and contextual materials for reconstructing Arabic language learning. Hadiths related to sale, prohibition of riba, avoidance of gharar, right of option in transactions, trustworthiness, and honesty in trade contain Arabic expressions that are directly related to the principles of sharia muamalah. Through these hadiths, students can learn vocabulary, grammatical structures, semantic meanings, and normative values at the same time. Thus, Arabic learning becomes more meaningful because it is connected to real economic concepts and contemporary transactional practices (Khoiroh & Sofa, 2026).

The reconstruction of Arabic language learning based on economic hadiths is important because it transforms Arabic from a supporting subject into a methodological tool for understanding Islamic economic concepts. Students are not only trained to read and translate Arabic texts, but also to analyze the meaning of key terms and relate them to sharia principles in economic activities. This learning model encourages students to understand that muamalah concepts are rooted in specific Arabic expressions that require careful interpretation (Khoiroh & Sofa, 2026).

This article aims to discuss the reconstruction of Arabic language learning based on economic hadiths in order to improve students' understanding of sharia muamalah concepts. The discussion focuses on how selected economic hadiths can be used as learning materials through textual reading, semantic interpretation, and contextual application. Through this approach, Arabic learning is expected to strengthen students' linguistic competence, conceptual understanding, and ethical awareness in sharia economic practices (Islam et al., 2026).

Therefore, this study contributes to the development of contextual and interdisciplinary Arabic learning in Islamic higher education. By integrating economic hadiths into Arabic instruction, students can develop a deeper understanding of sharia muamalah concepts and apply them critically in contemporary economic phenomena such as trade, contracts, online transactions, fintech, digital payments, and consumer protection (Laili et al., 2026).

LITERATURE REVIEW

Arabic language learning in Islamic higher education is closely related to the ability of students to understand Islamic source texts. Arabic is not only a linguistic subject, but also a medium for accessing the Qur'an, hadith, fiqh, and classical Islamic scholarship. In this context, Arabic learning should be designed not only to develop grammatical competence, but also to strengthen students' ability to interpret concepts, values, and legal meanings contained in Islamic texts (Aziz et al., 2026).

For students of Islamic Economics, Arabic learning needs to be directed toward the language of muamalah and sharia economic discourse. The concepts of *bai'*, *riba*, *gharar*, *khiyar*, *amanah*, and *tijarah* are examples of Arabic terms that have strong conceptual meanings in Islamic economics. These terms are not merely vocabulary items, but also represent legal principles, ethical values, and transactional norms. Therefore, Arabic learning for Islamic Economics students should be reconstructed to suit their disciplinary needs (Sholihah et al., 2026).

The concept of reconstruction in Arabic learning refers to the effort to redesign learning objectives, materials, methods, and evaluation so that they become more contextual and relevant. Arabic teaching that only focuses on memorizing vocabulary and translating sentences may not be sufficient for students who need to understand sharia economic concepts. Reconstruction is needed to connect Arabic competence with the ability to analyze muamalah texts, understand economic hadiths, and apply Islamic values in contemporary transactional practices (Aditama et al., 2026).

Economic hadiths are important sources for developing contextual Arabic learning materials. Prophetic traditions contain many texts related to sale, contract, market ethics, prohibition of *riba*, avoidance of *gharar*, trustworthiness, and honesty in trade. These hadiths provide authentic Arabic expressions that can be used to teach vocabulary, grammar, reading comprehension, semantic analysis, and contextual interpretation. At the same time, they introduce students to the normative foundations of sharia muamalah (Asia & Sofa, 2026).

Semantic understanding is an essential element in hadith-based Arabic learning. A term in Arabic may have lexical, contextual, and normative meanings. For example, *al-bay'* literally means sale or exchange, but in sharia muamalah it is related to consent, clarity of object, price, and contractual responsibility. The term *al-gharar* means uncertainty or ambiguity, but in economic practice it refers to excessive risk, unclear objects, hidden defects, and information imbalance. Meanwhile, *al-amanah* means trustworthiness and responsibility, which are central to business ethics and financial management (Husnia & Sofa, 2026).

Previous discussions on Arabic learning often place hadith texts as reading materials, while Islamic economics studies frequently use hadith as legal evidence. The reconstruction proposed in this study combines both perspectives. Economic hadiths are treated as linguistic materials and conceptual foundations at the same time. Through this integration, students are trained to read Arabic texts, identify key terms, interpret their meanings, and relate them to sharia economic principles (Maula & Sofa, 2026).

The reconstruction of Arabic learning based on economic hadiths may be developed through three main stages. The first stage is textual reading, where students read selected hadiths and identify important vocabulary and sentence structures. The second stage is semantic interpretation, where students analyze the lexical and contextual meanings of key terms. The third stage is contextual application, where students connect hadith meanings with contemporary economic practices such as e-commerce, fintech, online transactions, digital payments, and consumer protection (Mh et al., 2026).

This approach is also in line with Arabic for Specific Purposes, which emphasizes the selection of learning materials according to learners' academic and professional

needs. For Islamic Economics students, Arabic should be taught as a language of sharia economic texts (Putri et al., 2026). Therefore, learning materials must include muamalah terminology, economic hadiths, fiqh concepts, and real transactional cases. This orientation makes Arabic learning more functional, interdisciplinary, and applicable (Hosniati et al., 2026).

Based on this theoretical foundation, the reconstruction of Arabic language learning based on economic hadiths is relevant for improving students' understanding of sharia muamalah concepts (Lupiati et al., 2026). It strengthens language competence, semantic awareness, textual understanding, and ethical reasoning. Through this model, Arabic learning becomes a bridge between linguistic mastery and Islamic economic literacy (Asia & Sofa, 2026)

RESEARCH METHODS

This study uses a qualitative descriptive approach based on library research. This approach was chosen because the research focuses on reconstructing Arabic language learning through selected economic hadiths in order to improve students' understanding of sharia muamalah concepts (Wulandari et al., 2026). The study does not aim to measure statistical influence, but to interpret the linguistic, semantic, and pedagogical relevance of economic hadiths as contextual Arabic learning materials (Fitriyah & Sofa, 2026).

The primary data of this study consist of selected prophetic hadiths related to economic and muamalah themes. The selected hadiths include discussions on *bai'* or sale, *riba* or usury, *gharar* or uncertainty, *khiyar* or the right of option, *amanah* or trustworthiness, and honest trade. These hadiths were selected because they contain key Arabic expressions that are directly related to sharia transaction principles and Islamic economic ethics (Subianto et al., 2026).

The data sources were taken from canonical hadith collections, including *Sahih al-Bukhari*, *Sahih Muslim*, *Sunan Abi Dawud*, *Sunan Ibn Majah*, *Jami' at-Tirmidhi*, and *Musnad Ahmad*. Secondary data were obtained from Arabic dictionaries, fiqh muamalah books, Islamic economics literature, and academic studies on Arabic language learning. These sources were used to support the analysis of lexical meanings, contextual meanings, normative values, and learning implications (Imron et al., 2026).

The data collection technique used in this study was document analysis. The researcher identified relevant economic hadiths, collected Arabic texts, transliterations, translations, source references, and key muamalah terms. The collected data were then classified into several thematic categories, namely sale and contract, uncertainty and risk, *riba* and financial exploitation, trust and responsibility, and honesty in trade (Sa'diya et al., 2026).

The data were analyzed using thematic semantic analysis. The analysis began by identifying key Arabic terms contained in each economic hadith. The next stage was examining the lexical meaning, contextual meaning, and normative implication of each term. After that, the meanings were connected to Arabic learning objectives and sharia muamalah concepts. This process enabled the researcher to explain how economic hadiths can be reconstructed into Arabic teaching materials that are more contextual and interdisciplinary (Zainal & Sofa, 2026).

The final stage of analysis was pedagogical reconstruction. At this stage, the findings were formulated into a learning model consisting of textual reading, semantic

interpretation, and contextual application (Hasanah & Sofa, 2026). Textual reading trains students to recognize Arabic vocabulary and sentence structures (Sofa, 2026). Semantic interpretation guides students to understand the meaning and value of key muamalah terms. Contextual application encourages students to relate hadith meanings to contemporary economic practices such as e-commerce, fintech, digital payments, online transactions, and consumer protection (Sofa & Qamariyah, 2026).

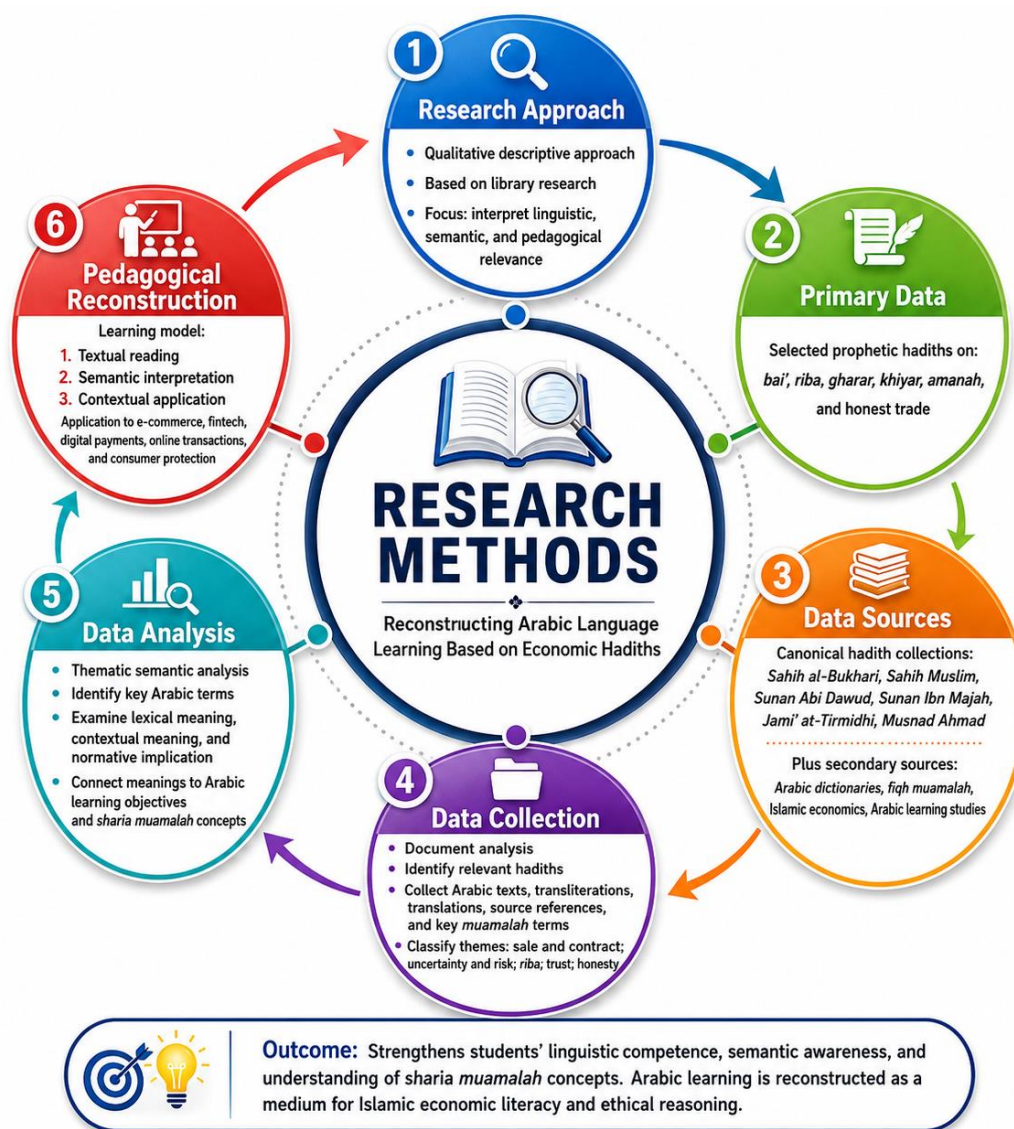


Figure 1. Research Methods Flow

The Figure illustrates the research method used in this study. This research employs a qualitative descriptive approach based on library research. The main focus of the study is the reconstruction of Arabic language learning based on economic hadiths to improve students' understanding of sharia muamalah concepts.

The research process begins with the determination of the research approach. A qualitative descriptive approach is used because this study aims to interpret the linguistic, semantic, and pedagogical relevance of economic hadiths as contextual Arabic learning materials. The primary data consist of selected prophetic hadiths related to *bai', riba*,

gharar, *khiyar*, *amanah*, and honest trade. These hadiths are selected because they contain key Arabic expressions that are directly connected to sharia transaction principles and Islamic economic ethics.

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Data collection is conducted through document analysis by identifying relevant economic hadiths, collecting Arabic texts, transliterations, translations, source references, and key muamalah terms. The collected data are then classified into several thematic categories, including sale and contract, uncertainty and risk, *riba* and financial exploitation, trust and responsibility, and honesty in trade.

The data are analyzed using thematic semantic analysis. This analysis begins by identifying key Arabic terms in each economic hadith, followed by examining their lexical meaning, contextual meaning, and normative implication. The meanings are then connected to Arabic learning objectives and sharia muamalah concepts.

The final stage is pedagogical reconstruction. At this stage, the findings are formulated into a learning model consisting of textual reading, semantic interpretation, and contextual application. Textual reading trains students to recognize Arabic vocabulary and sentence structures. Semantic interpretation guides students to understand the meaning and value of key muamalah terms. Contextual application encourages students to relate hadith meanings to contemporary economic practices, such as e-commerce, fintech, digital payments, online transactions, and consumer protection.

Through this research design, the study seeks to show that Arabic language learning based on economic hadiths can strengthen students' linguistic competence, semantic awareness, and understanding of sharia muamalah concepts. Therefore, Arabic learning is reconstructed not only as language instruction, but also as a medium for developing Islamic economic literacy and ethical reasoning (Putri et al., 2026)

RESULTS AND DISCUSSION

The proposed reconstruction begins with learning objectives. Arabic learning for Islamic Economics should not only aim at reading simple texts but also at understanding Arabic terms used in Sharia economic sources. Students should be able to identify lafaz, translate accurately, explain meaning, and apply the concept to economic cases (Saputra & Sofa, 2026). The second component is material reconstruction. The material should be organized around thematic hadith clusters. The first cluster is sale and consent, using hadiths on *al-bay'* and *al-khiyar*. The second cluster is prohibition and risk, using hadiths on *al-gharar* and *al-riba*. The third cluster is possession and responsibility, using hadiths on *qabd* and *amanah*. The fourth cluster is business ethics, using hadiths on honest merchants and prohibition of fraud (Fillah & Sofa, 2026).

The third component is method reconstruction. The teacher begins with guided reading of the Arabic hadith. Students identify vocabulary, verb forms, nouns, prepositions, and sentence patterns. The class then discusses semantic meaning and relates it to fiqh muamalah. Finally, students analyze contemporary cases to see how the hadith applies in modern transactions (Khomsiyah & Sofa, 2026).

The fourth component is evaluation reconstruction. Evaluation should not only test memorization or translation. It should include ability to explain key lafaz, connect hadith meaning with muamalah principles, and evaluate a transaction case. For example, students may be asked to analyze whether an online sale contains gharar and to support their answer with hadith vocabulary.

The reconstruction model has four stages: textual, semantic, normative, and contextual. The textual stage develops reading and grammar competence. The semantic stage develops meaning awareness. The normative stage connects meaning to Sharia principles. The contextual stage applies the principle to real economic practice (Fansuri & Sofa, 2026).

This model benefits both Arabic Education and Islamic Economics programs. For Arabic Education, it provides specific-purpose material. For Islamic Economics, it strengthens source-based literacy. For students, it reduces the separation between language learning and disciplinary knowledge.

Tabel 1. The following table summarizes the semantic mapping of selected hadith lafaz and their pedagogical implications for Arabic learning in Islamic Economics.

Lafaz	Core Meaning	Hadith Source	Learning/Economic Implication
الْبَيْعُ / al-bay'	sale, exchange, contractual consent	Sahih al-Bukhari, Kitab al-Buyu', no. 2079; Ibn Majah, no. 2185	clarity of price, object, payment, and consent
الْغَرَرُ / al-gharar	uncertainty, ambiguity, unknown risk	Sahih Muslim, Kitab al-Buyu', no. 1513	avoid vague product description and speculative sales
الرِّبَا / al-riba	illegitimate increase or exploitative addition	Sahih Muslim, Kitab al-Musaqah, no. 1597	avoid interest-based and exploitative financial gain
الْأَمَانَةُ / al-amanah	trustworthiness and responsibility	Sahih al-Bukhari, no. 6095; Musnad Ahmad, no. 12383	honesty, data protection, and fulfillment of promise

Source: Author analysis based on selected canonical hadith references, 2026.

The table shows that hadith lafaz can be positioned as both linguistic material and conceptual instrument. In Arabic learning, the student identifies the form and meaning of the lafaz. In Islamic Economics, the same lafaz becomes the basis for evaluating consent, uncertainty, exploitation, trust, and ethical responsibility.

This interdisciplinary position is important because Islamic Economics students need more than translated definitions. They need the ability to trace the original terminology and understand how the Arabic expression produces normative meaning. Therefore, hadith-based Arabic learning can support academic literacy, research ability, and ethical economic reasoning.

From a curricular perspective, the use of economic hadith supports the idea of Arabic for Specific Purposes. The target of learning is not merely general communication but the capacity to read, interpret, and discuss source texts related to Islamic economic

studies. This orientation is particularly relevant for students who will write theses, journal articles, policy analysis, or Sharia compliance reviews.

The learning process may begin with micro-analysis of lafaz. Students identify root letters, word patterns, singular and plural forms, active and passive constructions, and syntactic relations. For example, the expression لا تتبع ما ليس عندك can be examined through the prohibition particle لا, the imperfect verb تتبع, the relative particle ما, and the phrase ليس عندك. This grammatical reading strengthens precise understanding before legal interpretation is introduced (Muchlis & Sofa, 2025).

After grammatical reading, students proceed to semantic interpretation. The teacher guides them to distinguish dictionary meaning, contextual meaning, and applied meaning. The term gharar, for instance, is not treated only as uncertainty in a dictionary sense. It is interpreted as a form of transactional ambiguity that may damage consent, create dispute, or enable deception. This step trains students to avoid simplistic translation (Laili & Sofa, 2025).

The next stage is normative interpretation. Students connect each lafaz with principles of fiqh muamalah such as validity of contract, mutual consent, lawful object, avoidance of riba, avoidance of gharar, and fulfillment of amanah. In this stage, hadith becomes a bridge between language learning and Sharia economic reasoning. The classroom discussion moves from reading text to evaluating economic behavior (Qumariyah & Sofa, 2025).

The final stage is contextual application. Students may be asked to analyze contemporary cases such as marketplace transactions, paylater facilities, pre-order products, dropshipping, online investment offers, digital wallets, and promotional claims. Each case is evaluated using key Arabic terms from the hadith. This activity encourages students to use Arabic concepts as analytical tools, not merely as memorized vocabulary (Sholihah & Sofa, 2025).

Hadith-based Arabic learning also supports character education. The repeated encounter with lafaz such as al-saduq, al-amin, bayyana, katama, and khana forms an ethical awareness that economic activity is accountable before God and society. Students learn that market success in Islam is not separated from truthfulness, transparency, and responsibility (Fitriah & Sofa, 2025).

For lecturers, this model requires collaboration between Arabic lecturers, hadith lecturers, and Islamic Economics lecturers. Arabic lecturers ensure linguistic accuracy; hadith lecturers ensure proper textual understanding; and Islamic Economics lecturers connect the meanings with contemporary economic practice. Such collaboration can produce richer materials and prevent fragmented learning (Umaidah & Sofa, 2025).

For assessment, lecturers can design tasks that combine translation and analysis. A student may translate a hadith, identify three economic lafaz, explain their meanings, and apply them to a transaction case. This type of assessment is more comprehensive than vocabulary memorization because it measures language skill, conceptual understanding, and analytical ability (Isnaini & Sofa, 2025).

The model is also relevant for research training. Students who are familiar with hadith lafaz can develop research topics on Sharia e-commerce, Islamic fintech, market ethics, consumer protection, and contract literacy. They can use Arabic source analysis

as a distinctive methodological contribution in Islamic Economics research (Sultan & Sofa, 2025).

Nevertheless, the implementation of this model requires careful selection of hadith. Lecturers should choose texts that are authentic, thematically relevant, linguistically accessible, and pedagogically useful. The source reference should include the name of the collection, kitab or chapter, and hadith number so that students learn proper academic citation (Mh & Sofa, 2025).

Overall, the discussion indicates that economic hadith can renew Arabic learning and strengthen Islamic Economics education. When Arabic texts are connected to real economic questions, students become more motivated and more capable of understanding Sharia economic concepts from their original linguistic sources.

CONCLUSION

This article concludes that the reconstruction of Arabic language learning based on economic hadiths is relevant for improving students' understanding of sharia muamalah concepts. Economic hadiths provide authentic Arabic texts that contain linguistic structures, semantic meanings, legal principles, and ethical values related to Islamic economic transactions. Therefore, Arabic learning should not be limited to grammar, vocabulary memorization, and translation, but should also be directed toward contextual understanding of Islamic economic concepts.

The study shows that selected economic hadiths related to *bai'*, *riba*, *gharar*, *khiyar*, *amanah*, and honest trade can be developed into meaningful Arabic learning materials. Through these hadiths, students are able to understand key muamalah terms in their lexical, contextual, and normative dimensions. This process helps students connect Arabic expressions with principles of sharia transactions, such as contractual consent, clarity, avoidance of uncertainty, prohibition of exploitation, trustworthiness, and honesty in trade.

The reconstruction model can be implemented through three main stages: textual reading, semantic interpretation, and contextual application. Textual reading strengthens students' ability to identify vocabulary and sentence structures in hadith texts. Semantic interpretation develops students' understanding of the deeper meanings of muamalah terms. Contextual application enables students to relate hadith meanings to contemporary economic practices, including e-commerce, fintech, digital payments, online transactions, and consumer protection.

Overall, Arabic language learning based on economic hadiths strengthens the integration between Arabic education and Islamic economics. This model improves students' linguistic competence, textual comprehension, semantic awareness, and ethical reasoning in sharia muamalah. Future studies may develop this reconstruction into a complete Arabic learning module and test its effectiveness in classroom practice for Islamic Economics students.

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