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Integrating Text-Based Arabic Instruction and Active Learning: Teachers' and Students' Perspectives at Darullughah Wadda'wah Islamic Boarding School

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Abstract
Background: Arabic language teaching in pesantren commonly combines close reading of teaching materials with teacher explanations of vocabulary and grammar. Although active learning may provide opportunities for dialogue, its integration with text-based instruction remains uneven and requires attention to learners' experiences and classroom constraints. Purpose: This study examines how active learning is integrated into textbook-based Arabic instruction and how teachers and students perceive its implementation at Darullughah Wadda'wah Islamic Boarding School. Method: A qualitative case study focused on first-year tsanawī classes A and B, comprising 60 students in a twice-weekly intensive programme. Data were drawn from 12 classroom observations, interviews with 12 students and three teachers (two instructors and one peer assessor), and examination of Al-'Arabiyyah li al-Nāshi'īn, Volume 4, particularly the 'Īd al-Aḍḥā lesson. The accounts were examined through interpretive thematic analysis. Results: First, vocabulary and grammar explanations remained teacher-led, while group discussion and presentations were introduced selectively. Second, some students valued opportunities to explain vocabulary to peers, but others remained silent or needed teacher assistance, indicating unequal participation. Third, teachers identified limited instructional time, curricular demands, and differences in students' language proficiency as obstacles to sustained active learning. Conclusion: The case illustrates a context-specific, teacher-guided hybrid pedagogy in which participatory activities supplement textbook instruction rather than replace it. The evidence concerns classroom processes and reported experiences; it does not demonstrate measured gains in Arabic proficiency.

Keywords: Arabic language teaching; Arabic textbooks; active learning; pesantren; hybrid pedagogy

Abstrak
Latar Belakang: Pembelajaran bahasa Arab di pesantren sering memadukan kajian bahan ajar tertulis dengan penjelasan kosakata dan tata bahasa oleh guru. Pembelajaran aktif membuka peluang dialog, tetapi penerapannya dalam pembelajaran berbasis buku ajar belum selalu merata dan perlu dipahami melalui pengalaman santri serta kendala pembelajaran. Tujuan: Penelitian ini mengkaji integrasi pembelajaran aktif dalam pengajaran bahasa Arab berbasis buku ajar serta perspektif guru dan santri mengenai pelaksanaannya di Pesantren Darullughah Wadda'wah. Metode: Penelitian menggunakan studi kasus kualitatif pada kelas I tsanawī A dan B yang berjumlah 60 santri dalam program intensif dua kali seminggu. Data diperoleh melalui 12 observasi kelas, wawancara dengan 12 santri dan tiga guru (dua pengajar dan seorang penilai sejawat), serta telaah buku Al-'Arabiyyah li al-Nāshi'īn jilid 4, khususnya materi Iduladha. Data ditelaah menggunakan analisis tematik interpretatif. Hasil: Pertama, penjelasan kosakata dan tata bahasa masih dipimpin guru, sedangkan diskusi kelompok dan presentasi diterapkan secara selektif. Kedua, sebagian santri menghargai kesempatan untuk menjelaskan kosakata kepada teman, tetapi sebagian lainnya tetap pasif atau memerlukan bantuan guru sehingga partisipasi belum merata. Ketiga, guru mengidentifikasi keterbatasan waktu, tuntutan kurikulum, dan perbedaan kemampuan bahasa santri sebagai kendala keberlanjutan pembelajaran aktif. Kesimpulan: Penelitian

ini menunjukkan bahwa pedagogi hibrida kontekstual dengan pendampingan guru, ketika kegiatan partisipatif melengkapi, bukan menggantikan, pembelajaran berbasis buku ajar. Temuan menggambarkan proses pembelajaran dan pengalaman informan, bukan membuktikan peningkatan kemampuan bahasa Arab secara terukur.

Kata Kunci: pembelajaran bahasa Arab; buku ajar bahasa Arab; pembelajaran aktif; pesantren; pedagogi hibrida

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PENDAHULUAN

Learning the Arabic language in Islamic educational establishments is associated with the classical text-oriented approach known as turāth. The turāth is seen not only as an approach to learning but also as the way of epistemological development of Islamic knowledge, with text-based studies being considered a knowledge center.[1] As a consequence, the overwhelming prevalence of this method leads to the development of a teacher-oriented style of education, which means that the main source of knowledge is the teacher himself, who acts as a knowledge bearer, whereas the students serve as passive receivers.[2]

Pedagogically, Arabic language learning in some text-oriented settings places substantial emphasis on qirā'ah (reading) and the analysis of syntax and morphology (naḥw and ṣarf), sometimes giving less attention to communicative competence.[3] This imbalance may constrain the development of productive language skills, particularly kalām (speaking) and kitābah (writing), alongside reading comprehension. Studies of Arabic language learning have associated structurally oriented instruction with difficulties in oral and written communication.[4] These concerns are not simply technical; they also raise questions about how learners move from reproducing linguistic explanations to using and interpreting language meaningfully.

These limitations lead to poor participation levels among the learners during the whole learning process. The discussions in the classroom will be unidirectional and thus prevent room for negotiations and dialogue in understanding concepts, which ultimately contributes

[1] Ingrid Austveg Evans, 'Bringing Up Underground Corpora: Ethics and Manuscripts in an Age of Digital Reproduction', *International Quarterly for Asian Studies* 55, no. 4 (2024): 493–512, https://doi.org/10.11588/iqas.2024.4.24578.

[2] Sultan Almelhes, 'Reframing Learner Autonomy in Arabic Language Education for Non-Native Speakers: A Theoretical Framework of Power, Control, and Motivation', *Frontiers in Education* 10 (October 2025), https://doi.org/10.3389/feduc.2025.1622527; Nurhadi Nurhadi and Danial Hilmi, 'Reform for The Development of Digital Arabic Language Teaching Materials Based on Constructivism Theory', *Izdihar : Journal of Arabic Language Teaching, Linguistics, and Literature* 5, no. 3 (2022): 285–300, -, https://doi.org/10.22219/jiz.v5i3.22872.

[3] Nur Kholis and M. Arif Mustofa, 'Development of Competency-Based Arabic Language Curriculum in Traditional Islamic Boarding Schools', *Arabiyatuna: Jurnal Bahasa Arab* 8, no. 2 (2024): 827–48, https://doi.org/10.29240/jba.v8i2.10819.

[4] Sueraya Binti Che Haron et al., 'The Issue Of Arabic Speaking Skills Among Malay Learners: What Is Missing?', *Ijaz Arabi Journal of Arabic Learning* 8, no. 1 (2025), https://doi.org/10.18860/ijazarabi.v8i1.26521.

to the poor participation levels among the learners during the whole learning process. In terms of constructivism, there is an observable contradiction between the practice of learning and the basic tenet that knowledge is socially constructed. Therefore, there is a need for a teaching methodology that transforms passive participants into active agents in the learning process.

Active Learning came as a result of a necessity to rebuild the pedagogy that will make learners more engaged, addressing the contradiction between traditional learning practices and the constructivist view that knowledge is socially constructed. As such, active learning is considered a whole philosophy that focuses on cognitive, social, and emotional engagement in learning. It was found that the use of active learning approaches during the study of the Arabic language increases the level of communication and engagement of students in the process of learning.[5] In this way, this approach can address the shortcomings of the traditional teaching paradigm by fostering a more interactive and participatory learning environment that encourages students to take an active role in their education.

Integrating active learning into the study of Arabic can create opportunities to use classical literature more interactively. From a social-constructivist perspective, the text remains an important scholarly and epistemic reference, while classroom activities can invite learners to ask questions, explain passages, compare interpretations, and negotiate meaning with peers under the guidance of the teacher. In this sense, pedagogical recontextualization does not mean that turāth loses its authority as a source; rather, it concerns how the text is mobilized didactically and how learners engage with its meanings in contemporary learning situations.[6]

Earlier studies have examined constructivist and active approaches to Arabic learning in pesantren. Nurdin and Hafidzi report that a constructivist approach implemented by a kiai at Al-Falah Pesantren can promote student engagement and Arabic-language skills through interactive instruction. Their study therefore demonstrates that active and constructivist practices are already possible in pesantren, rather than absent from this setting.[7] Walian et al. examine the teaching of qirā'at al-kutub and discuss the continuing presence of conventional methods alongside efforts to introduce innovation.[8] By contrast, Rusydianti et al. discuss a turāth-based model in Islamic education policy but do not focus on the moment-to-moment

[5] M. Safarul Khair and Satriawan, 'Student-Centered Learning and Collaborative Learning in Arabic Language Education', *An Nazhair: Journal of Arabic Education* 2, no. 1 (2025): 45–54, https://doi.org/10.20414/nazhair.v2i1.63; Ismail Suardi Wekke, 'Arabic Teaching and Learning: A Model from Indonesian Muslim Minority', *Procedia - Social and Behavioral Sciences*, The Proceedings of 6th World Conference on educational Sciences, vol. 191 (June 2015): 286–90, https://doi.org/10.1016/j.sbspro.2015.04.236.

[6] Rahmah As-Sa'idah et al., 'Implementation of Character Education in Arabic Language Learning in Pesantren-Based University', *Waskita: Jurnal Pendidikan Nilai Dan Pembangunan Karakter* 9, no. 2 (2025): 245–64, https://doi.org/10.21776/ub.waskita.2025.009.02.7; Mary Elston, *Becoming Turāth: The Islamic Tradition in the Modern Period*, 29 December 2022, https://doi.org/10.1163/15700607-20220026.

[7] Nurdin Nurdin and Anwar Hafidzi, 'Application of Constructivist Approach by Kiyai in Arabic Language Teaching at Al-Falah Pesantren, Banjarbaru: An Active Learning Model to Enhance Arabic Language Skills', *Jurnal Ilmu Manajemen Dan Pendidikan (JIMPIAN)* 3, no. 1 (2023): 13–20, https://doi.org/10.30872/jimpian.v3i1.2195.

[8] Anang Walian et al., 'Innovative Approaches and Traditional Methods: Constructing Qiroatul Kutub Learning in South Sumatran Islamic Boarding Schools', *AL-ISHLAH: Jurnal Pendidikan* 17, no. 3 (2025): 4020–31, https://doi.org/10.35445/alishlah.v17i3.7308.

interaction through which classical texts become resources for language learning.[9] Taken together, these studies establish a useful foundation, while leaving room to examine more precisely how active-learning tasks are organized around turāth passages and how teachers' pedagogical intentions compare with students' experiences of those tasks.

The research gap, therefore, is not that constructivist or active learning has never been used in pesantren. Rather, the gap concerns the process of integration at the classroom level: how teachers preserve the status of turāth as a scholarly reference while designing discussion, presentation, and collaborative interpretation activities; how learners understand and participate in those activities; and where teachers' and students' perspectives converge or diverge. Compared with Nurdin and Hafidzi, whose study foregrounds the application of a constructivist approach and its contribution to Arabic skills, the present study examines the pedagogical mechanisms connecting classical-text work with active participation and places teacher and student perspectives in direct conversation. Compared with Walian et al., it focuses less on the broad coexistence of traditional and innovative approaches and more on the interactional processes through which the two are combined. It also extends the concern with recontextualizing turāth discussed by Rusydianti et al. into the specific setting of Arabic-language classroom practice. This narrower gap provides a coherent basis for an exploratory case study.

Against this background, this study investigates how textbook-based Arabic instruction is integrated with active learning in Arabic-language instruction at Darullughah Wadda'wah Islamic Boarding School, considering both teachers' and students' perspectives. Specifically, it examines (1) how teachers organize active-learning activities around Arabic teaching-text passages, (2) how students experience and participate in these activities, and (3) how institutional and cultural conditions shape the integration. Based on the qualitative evidence from this single case, the study aims to develop a context-specific conceptual explanation of pedagogical recontextualization: a provisional account of how the instructional role of the Arabic teaching text can be maintained while its classroom use becomes more dialogic and participatory. The intended contribution is to identify an empirically grounded pattern and contextual propositions, not to establish a general theory applicable to all pesantren or Arabic-language learning settings.

METODE

Research Design and Setting

This study employed a qualitative approach using a single-site embedded case-study design to investigate the integration of text-based Arabic instruction and active learning within an Islamic boarding school. A qualitative case study was considered appropriate because it enables researchers to examine educational practices as context-dependent phenomena involving interactions among participants, instructional materials, and institutional conditions. Baxter and Jack emphasize that case-study methodology facilitates an in-depth investigation

[9] Dian Rusydianti et al., 'Turasth–Based Model for Islamic Education Policy Analysis: A Case Study of Madrasah Tsanawiyah', *Tafkir: Interdisciplinary Journal of Islamic Education* 7, no. 2 (2026): 595–608, https://doi.org/10.31538/tijie.v7i2.2629.

of complex phenomena within their real-life contexts while accommodating multiple sources of evidence. Accordingly, the present study examined the relationship between teacher-guided textual instruction, active-learning activities, and students' classroom experiences rather than attempting to establish a quantitative intervention effect.[10]

The research was conducted at Darullughah Wadda'wah Islamic Boarding School in Bangil, Pasuruan, East Java, Indonesia, between May and November 2025. The research setting comprised two first-year Tsanawiyah classes, A and B, participating in an intensive Arabic language programme conducted twice weekly. The instructional material examined was Al-'Arabiyyah li al-Nāshi'īn, Volume 4, particularly the lesson on 'Īd al-Aḍḥā. The textbook served as the focal instructional resource for examining vocabulary explanation, grammatical instruction, reading comprehension, discussion, and student participation. As this material is a modern Arabic language textbook, the investigation concerned textbook-based Arabic instruction rather than the teaching of classical heritage manuscripts.

Research Participants and Informant Selection

The two classes comprised 60 students, from whom 12 students were selected as research informants using purposive sampling. Palinkas et al. explain that purposive sampling enables researchers to identify information-rich participants whose characteristics are relevant to the phenomenon under investigation. In this study, participant selection considered Arabic language proficiency and levels of classroom participation to capture contrasting experiences of active learning among students with relatively comparable language proficiency.[11]

Six students were selected from each class. In both classes A and B, three students were categorized as proficient and active participants, while three others were categorized as proficient but less-active participants. Thus, the student informants consisted of six proficient-active and six proficient-less-active students. This balanced composition was intended to provide contrasting perspectives on classroom engagement, discussion participation, willingness to express opinions, and interactions with teachers and peers. Differences between the categories were examined qualitatively rather than treated as statistical comparisons. The specific assessment criteria used to establish Arabic proficiency and participation categories are not fully described in the available research records.

Three teachers also participated in the study. Two teachers were directly responsible for Arabic language instruction, whereas the third served as a peer evaluator who provided an additional perspective on instructional implementation. To protect participants' identities, the classroom teachers were designated G1 and G2, the peer evaluator G3, and the student informants ST1–ST12. The findings were interpreted as context-specific perspectives rather than as statistically representative evidence of the entire student population.

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[10] Pamela Baxter and Susan Jack, 'Qualitative Case Study Methodology: Study Design and Implementation for Novice Researchers', *The Qualitative Report* 13, no. 4 (2008): 544–59, https://doi.org/10.46743/2160-3715/2008.1573.

[11] Lawrence A. Palinkas et al., 'Purposeful Sampling for Qualitative Data Collection and Analysis in Mixed Method Implementation Research', *Administration and Policy in Mental Health* 42, no. 5 (2015): 533–44, https://doi.org/10.1007/s10488-013-0528-y.

Data Collection Techniques

Data were collected through classroom observation, semi-structured interviews, and instructional material examination. The use of multiple data sources was intended to develop a contextual understanding of instructional practices and compare teachers' descriptions with students' experiences. Baxter and Jack identify the combination of multiple evidence sources as an important feature of qualitative case-study research because it permits a phenomenon to be examined from different perspectives.[12]

Classroom observation was conducted across 12 sessions, each lasting approximately 20-30 minutes. Observations focused on teacher-led vocabulary and grammatical explanations, opportunities for student questions, group discussions, presentations, peer interactions, and variations in classroom participation. Particular attention was directed toward the relationship between teachers' instructional guidance and students' opportunities to engage actively with Arabic learning materials.

Semi-structured interviews were conducted with 12 students and three teachers, each lasting approximately 30-45 minutes. This interview format allowed the investigation to address common research themes while accommodating participants' differing experiences and perspectives. Kallio et al. highlight the importance of clear methodological foundations and systematic interview-guide development for generating relevant and credible qualitative evidence. Student interviews explored learning experiences, participation in discussions, opportunities for peer explanation, willingness to speak Arabic, and perceived instructional difficulties. Teacher interviews focused on instructional practices, student participation, curricular demands, and challenges in implementing active learning.[13]

Approximately 80% of the interviews were conducted in Arabic and 20% in Indonesian. Instructional-material examination focused on Al-'Arabiyyah li al-Nāshi'īn, Volume 4, particularly the 'Īd al-Aḍḥā lesson, together with the instructional planning materials mentioned in the research account. The available documentation does not specify the complete interview-guide development process, translation-verification procedures, or the number of planning documents examined. These details are therefore not presented as independently verified procedures.

Data Analysis

The study adopted thematic analysis informed by Braun and Clarke's six-phase framework: familiarization with the data, generation of initial codes, searching for themes, reviewing themes, defining and naming themes, and producing the research report.[14] Thematic analysis was considered appropriate because it supports the identification and interpretation of recurring patterns across qualitative accounts while allowing attention to contextual

[12] Pamela Baxter and Susan Jack, 'Qualitative Case Study Methodology: Study Design and Implementation for Novice Researchers', *The Qualitative Report* 13, no. 4 (2008): 544–59, https://doi.org/10.46743/2160-3715/2008.1573.

[13] Hanna Kallio et al., 'Systematic Methodological Review: Developing a Framework for a Qualitative Semi-Structured Interview Guide', *Journal of Advanced Nursing* 72, no. 12 (2016): 2954–65, https://doi.org/10.1111/jan.13031.

[14] Virginia Braun and Victoria Clarke, 'Using Thematic Analysis in Psychology', *Qualitative Research in Psychology* 3, no. 2 (2006): 77–101, https://doi.org/10.1191/1478088706qp063oa.

meanings. Braun and Clarke further emphasize the importance of methodological coherence between research questions, data interpretation, and the assumptions guiding thematic development.[15]

The thematic interpretation focused on descriptions of teacher facilitation, textbook-based explanation, peer discussion, student engagement, speaking opportunities, and implementation constraints. Both convergent and divergent perspectives were considered, including the experiences of proficient-active and proficient-less-active student informants. The analysis examined how these contrasting accounts contributed to understanding the uneven implementation of active-learning practices. However, the available research documentation does not preserve a complete, dated coding record or fully traceable code-to-theme development process. The resulting themes are therefore presented as interpretations supported by the reported evidence rather than as products of an independently verified coding archive.

Trustworthiness of the Findings

The credibility of the findings was considered through comparison of information obtained from classroom observations, teacher interviews, student interviews, and instructional materials. Nowell et al. emphasize that trustworthy thematic analysis requires transparent analytical decisions, attention to the relationship between evidence and interpretation, and documentation sufficient for readers to evaluate the credibility of findings. In the present study, contrasting accounts were considered to avoid interpreting students' reported enjoyment or participation opportunities as conclusive evidence of improved language proficiency.[16]

Teacher accounts of discussion and student-centred activities were compared with students' reports of continued reliance on teacher explanations, hesitation in speaking Arabic, and unequal classroom participation. The original research account also mentioned member checking and an audit trail. Nevertheless, the available documents do not establish the dates, participants, or recorded changes associated with these procedures. Consequently, their implementation is acknowledged as reported but not independently verified. This distinction is important to avoid overstating the methodological strength of the available evidence.

Research Ethics and Reflexivity

Participants' identities were protected through anonymized codes, and the research account reported provisions concerning confidentiality, consent, and withdrawal. Permission was also reportedly obtained from a representative of the students' guardians. However, the available documentation does not independently establish individual parental consent or age-appropriate student assent for every participating student. These matters are therefore described as documentary limitations rather than assumed ethical approvals.

The researcher resided at the pesantren and was a professional colleague of the participating teachers. This insider position facilitated contextual understanding and access to

[15] Virginia Braun and Victoria Clarke, 'Conceptual and Design Thinking for Thematic Analysis', *Qualitative Psychology* (US) 9, no. 1 (2022): 3–26, https://doi.org/10.1037/qup0000196.

[16] Lorelli S. Nowell et al., 'Thematic Analysis: Striving to Meet the Trustworthiness Criteria', *International Journal of Qualitative Methods* 16, no. 1 (2017): 1609406917733847, https://doi.org/10.1177/1609406917733847.

the instructional environment but also introduced potential familiarity, courtesy, and confirmation biases. Dodgson explains that researcher reflexivity requires attention to how relationships, background, and positioning influence qualitative knowledge production. Accordingly, the interpretation considered both supportive and contradictory participant accounts and avoided equating perceived engagement with demonstrated improvement in Arabic language proficiency.[17]

RESULTS AND DISCUSSION

This study's results are presented in categories that indicate the interplay between classics and learning processes. These categories not only highlight the learning processes but also explain the meaning that is derived from the interplay between teachers, learners, and texts within the Arabic language learning process.

Transformation of Learning Patterns: From Transmission to Interaction

The shift from textual transmission to interaction is illustrated by G1's account of teaching the ʻĪd al-Aḍḥā passage: 'I first explain the vocabulary, then ask students to discuss the meaning of the text in groups' (G1, researcher-supplied interview excerpt, translated from Indonesian). This sequence retains teacher-led vocabulary scaffolding while allowing peer discussion. Rather than proving the disappearance of teacher-centred instruction, it suggests a blended practice. It is consistent with Vygotsky's[18] view of socially mediated learning and with Nurdin and Hafidzi's[19] account of constructivist Arabic instruction in a pesantren, though this case does not independently measure learning gains.

Nonetheless, this development does not occur completely. At the early stage of learning, a teacher-dominated approach prevails, particularly in discussing the formation of nahwu-sharaf. This suggests that despite the introduction of the element of active learning, it cannot substitute the old paradigm but works side by side with it. In terms of analysis, this situation shows the emergence of a transitional period of pedagogical shift.

Recontextualization of Classical Texts as Interactive Media

The instructional focus was the ʻĪd al-Aḍḥā topic in Al-Arabiyyah li al-Nāshiʾīn, Volume 4. ST1 stated, 'I have more opportunities to explain words in Arabic, but I still need the teacher's help with vocabulary I do not know' (ST1, researcher-supplied interview excerpt, translated from Indonesian). This indicates that the textbook could become a starting point for peer explanation without displacing the teacher's interpretive guidance. As discussed by Nurhadi and Hilmi[20] Constructivist teaching-material development can open opportunities for student meaning-making; the claim here is limited to the reported classroom use of this particular modern Arabic textbook, not to the wider classical turāth tradition.

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[17] Joan E. Dodgson, 'Reflexivity in Qualitative Research', *Journal of Human Lactation: Official Journal of International Lactation Consultant Association* 35, no. 2 (2019): 220–22, https://doi.org/10.1177/0890334419830990.

[18] L. S. Vygotsky and Michael Cole, *Mind in Society: Development of Higher Psychological Processes* (Harvard University Press, 1978).

[19] Nurdin and Hafidzi, 'Application of Constructivist Approach by Kiyai in Arabic Language Teaching at Al-Falah Pesantren, Banjarbaru'.

[20] Nurhadi and Hilmi, 'Reform for The Development of Digital Arabic Language Teaching Materials Based on Constructivism Theory'.

The pedagogical interpretation is that an established teaching text can be recontextualized for collaborative explanation while retaining a guiding role for the teacher. This is consistent with social mediation and does not imply that the textbook loses its curricular authority.[21]

Variations in Active Learning Strategies in the Classroom

Group discussion was reportedly used selectively rather than at every meeting. G2 explained, 'Discussion cannot be conducted in every meeting because of time limitations and differences in students' levels of language proficiency' (G2, researcher-supplied interview excerpt, translated from Indonesian). The excerpt documents constraints as perceived by the teacher; it does not quantify how often particular techniques were used. This conditional implementation accords with Aisah and Furqoni's[22] discussion of tensions between constructivist and traditional approaches, and with Haerullah et al.'s[23] consideration of constructivism in Arabic pedagogy.

From an analytical perspective, this condition indicates that active learning remains at a technical level, not yet reaching the epistemological level. This means that active learning strategies are used as a method variation, not as the primary learning framework. The implication is that active learning's potential to transform learning has not been maximized conceptually.

Teachers' Perspectives: Between Innovation and Limitations

As seen from the teacher's point of view, the inclusion of active learning is viewed as an essential aspect of teaching, but there are numerous constraints associated with it. The teachers are aware of the fact that the conventional style does not promote engagement, but they are restricted by the requirements of the curriculum as well as the time available to them.

The two teaching teachers and the peer evaluator play distinct roles in interpreting effectiveness. G3 explained the evaluation criteria: 'I look at opportunities for students to answer, ask questions, and explain the material, rather than merely treating enjoyment as evidence of improved language ability' (G3, researcher-supplied interview excerpt, translated from Indonesian). This adds a critical, process-oriented perspective to G1's instructional description and G2's account of constraints. It supports a claim about observable participation opportunities, not an unmeasured improvement in speaking proficiency. This distinction is consonant with Khair and Satriawan's[24] focus on student-centred and collaborative participation.

Student Experience: Increased Engagement and Understanding

Student responses show both participation opportunities and uneven engagement. ST1 described additional chances to explain Arabic vocabulary while still needing teacher help. ST2 observed, 'Some students are willing to speak, while others remain silent and wait for the

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[21] Vygotsky and Cole, *Mind in Society*.

[22] Nur Ilfi Aisah and Ridwan Furqoni, 'Constructivist and Traditional Approaches in Arabic Language Learning for Beginners', *Innovative Journal of Educational Research and Insights*, 1 October 2024, 63–75.

[23] Ira Safira Haerullah et al., 'Constructivism in Arabic Language Pedagogy: An Exploration Through Islamic Higher Education Settings', *ELOQUENCE : Journal of Foreign Language* 3, no. 1 (2024): 11–27, https://doi.org/10.58194/eloquence.v3i1.1495.

[24] Khair and Satriawan, 'Student-Centered Learning and Collaborative Learning in Arabic Language Education'.

teacher's explanation' (ST2, researcher-supplied interview excerpt, translated from Indonesian). ST3 stated, 'I understand some expressions, but I still feel unsure how to answer in Arabic in front of my classmates' (ST3, researcher-supplied interview excerpt, translated from Indonesian). Together, these excerpts complicate any blanket claim that all students became more active or confident. The pattern is compatible with Almelhes's[25] discussion of learner autonomy and motivation, while also signalling limits to participation.

Discussion and presentation appear to have offered opportunities to practise spoken Arabic (kalām). However, without assessed speech samples, writing artifacts, or a documented pre-post comparison, the study cannot establish improvement in either speaking or writing (kitābah). These activities are therefore interpreted as opportunities for language use and reported confidence, not demonstrated skill gains..

Classroom Interaction Dynamics: Towards Dialogic Learning

The combination of ST1's need for vocabulary support, ST2's report of silent classmates, and ST3's hesitation suggests that teacher–student and peer interaction did not equally benefit every learner. A sociocultural reading highlights the potential value of guided participation but does not allow inference that negotiated meaning or proficiency gains occurred in the absence of recorded interaction sequences.[26] Haron et al. further contextualize the difficulty of Arabic speaking skills, without providing direct evidence about these particular santri.[27]

However, this dynamic is still limited by a hierarchical learning culture. Some students continue to exhibit passive tendencies and depend on the teacher's authority. Analytically, this study demonstrates that changes in pedagogical interactions cannot be separated from the cultural context. The transformation towards dialogic learning requires changes not only in methods but also in the learning culture.

Implementation Challenges: Structural and Cultural

The strongest directly attributed explanation of implementation barriers comes from G2, which identified limited time and differences in proficiency. ST2 and ST3 add evidence of unequal willingness and confidence to speak. These interview-based perspectives suggest intertwined organizational and classroom-participation barriers, though the evidence cannot establish their relative prevalence. The findings resonate with Aisah and Furqoni, Haerullah et al., and Walian et al., who address the relationship between traditional instruction and pedagogical innovation in Arabic learning contexts.

Analytically, these challenges demonstrate that pedagogical innovation cannot be understood as a linear process but rather as a negotiation between tradition and change. The current integration reflects a hybrid form of pedagogy, where traditional and modern elements interact dynamically. This confirms that pedagogical transformation in Arabic language learning is a gradual process that requires simultaneous structural and cultural support.

Cross-theme synthesis and theoretical discussion

[25] Almelhes, 'Reframing Learner Autonomy in Arabic Language Education for Non-Native Speakers'.
[26] Vygotsky and Cole, *Mind in Society*.
[27] Haron et al., 'The Issue Of Arabic Speaking Skills Among Malay Learners'.

Across themes, G1 documents a sequence of vocabulary explanation followed by group discussion; G2 identifies constraints on sustained discussion; G3 distinguishes engagement indicators from language attainment; ST1 describes opportunities accompanied by continued teacher dependence; and ST2–ST3 register uneven participation and hesitation. These contrasting perspectives substantiate a bounded interpretation of hybrid, teacher-guided pedagogy. The analysis draws on Vygotsky and on pesantren-related studies by Nurdin and Hafidzi[28] and Walian et al.[29], while avoiding a claim of causal effectiveness.

The evidence supports a more limited claim of pedagogical reorientation rather than an 'entirely new epistemology'. It shows reported changes in tasks and speaking opportunities, with no direct evidence that the criteria of authoritative knowledge or the epistemic standing of the teaching text changed. Teachers remain important guides as students take part in explaining material.

The contribution is better located in the didactic recontextualization of a named Arabic-language textbook than in claims about the entirety of the classical turāth corpus. Al-'Arabiyyah li al-Nāshi'īn, Volume 4, remained a curricular reference while classroom discussions provided opportunities to explain its contents. Policy-level scholarship on Islamic educational heritage is relevant as a broad context, but is not equivalent to the evidence for observed turn-by-turn classroom interaction.

Active learning was therefore partial, not uniform. G2's practical obstacles and ST2's report of silent peers suggest that the existence of discussion tasks cannot be equated with equal involvement. Aisah and Furqoni discuss tensions between constructivist and traditional approaches, while Khair and Satriawan identify collaborative learning as a pedagogical orientation. These sources offer interpretive comparisons rather than independent verification of this case.

G3's emphasis on asking, answering, and explaining provides a more defensible evaluative lens than student enjoyment alone. Haerullah et al. examine constructivism in Arabic pedagogy, and Almelhes addresses learner autonomy and motivation; read alongside G3, these studies help distinguish the opportunity to participate from evidence of attained proficiency. No standardized proficiency assessment is reported for this case.

The accounts from ST1–ST3 challenge a uniformly positive interpretation of student experience: ST1 had more speaking opportunities but depended on teacher support, ST2 observed uneven participation, and ST3 described hesitation to respond in Arabic. This complexity is pertinent to the speaking-skill concerns discussed by Haron et al. Because twelve of sixty students were interviewed and their sampling profile is not fully documented, experiences of quieter or lower-proficiency learners may still be insufficiently represented.

The excerpts permit a cautious account of guided dialogue, not direct proof of detailed negotiation of meaning. ST1 points to scaffolding, ST2 to unequal voice distribution, and ST3 to anxiety or uncertainty about oral response. The social mediation concept of Vygotsky offers

[28] Nurdin and Hafidzi, 'Application of Constructivist Approach by Kiyai in Arabic Language Teaching at Al-Falah Pesantren, Banjarbaru'.

[29] Walian et al., 'Innovative Approaches and Traditional Methods'.

one analytical frame, but no turn-by-turn interaction transcript is available to determine how requests for clarification or language repair unfolded.

Taken together, the teacher accounts (G1–G3) and student accounts (ST1–ST3) support an interpretation of context-specific hybrid pedagogy. The teacher maintains curricular and linguistic guidance; students are periodically invited to explain the text, and active participation remains uneven. This interpretation is consistent with constructivist-informed Arabic instruction in Nurdin and Hafidzi and the comparison of traditional and innovative pesantren approaches in Walian et al. It cannot establish a causal improvement in kalām or kitābah without independent assessment data.

CONCLUSION

This single-site case study of first-year tsanawī classes A and B describes an uneven combination of teacher-led Arabic text explanation and participatory activities in a twice-weekly intensive programme using Al-'Arabiyyah li al-Nāshi'īn, Volume 4. The reported teacher and student accounts suggest that discussion can make the text a focal point for participation without displacing its place as a teaching reference. These findings should be read as contextual interpretations, not proof of causal improvement in language achievement or a general transformation of classical scholarship.

The study's conceptual contribution is a provisional description of hybrid pedagogy within this instructional context: textual guidance remains central while opportunities for student explanation and discussion vary by lesson and teacher. This account does not claim to construct a general theory and should not be extended automatically from a modern instructional textbook to every genre of turāth.

The findings are limited to one pesantren, one year level, two classes, and a particular teaching text and topic. Twelve of the 60 students were interviewed; their proficiency and participation distribution is unspecified, raising the possibility of positive selection bias. The absence of session-level observational logs, attributable teacher interviews, verified translation procedures, writing samples, and language-performance assessments limits claims about classroom mechanisms and skill development. Researchers should document learner variation, interview and observation protocols, safeguarding permissions, and comparable language outputs in further studies before attempting a stronger evaluation of effectiveness.

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