



Implementation of *Al-‘Arabiyah Baina Yadaik* in the Development of *Maharah Istima’* and *Maharah Kalam* in Indonesian Islamic Boarding Schools

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ABSTRACT

This study examines the implementation of the *Al-‘Arabiyah Baina Yadaik* (ABY) Volume I textbook in developing maharah istima’ and maharah kalam among tenth-grade female students at Ma’had Riyadhush Shalihah (MARSHA), a female tahfidz Islamic boarding school in Boyolali, Central Java. The study employed a descriptive qualitative approach with a single-case study design. Data were collected through structured observation, semi-structured interviews, and documentation involving 12 female students and three Arabic language teachers over one academic year. The data were analyzed using the interactive model of Miles, Huberman, and Saldaña. The findings reveal three interrelated aspects. First, the implementation was carried out through a teacher-internalized curriculum model supported by mufradat reinforcement in the dormitory three times daily. Second, the implementation accelerated learning achievement, as reflected in the students’ successful completion of Volume I and progression to Volume 2A within one academic year, accompanied by improvements in phonetic discrimination and listening comprehension skills. Third, a performance paradox was identified in which students were able to communicate spontaneously and functionally in Arabic within the dormitory environment but tended to remain passive during formal classroom instruction. This condition was influenced by language anxiety and peer pressure. The study underscores that the effectiveness of instructional material implementation requires the integration of learning systems, language-use environments, and students’ affective dimensions.

Keywords: *Al-‘Arabiyah Baina Yadaik*, *Maharah Istima’*, *Maharah Kalam*, Language Anxiety, Islamic Boarding School



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INTRODUCTION

Arabic Language Education Arabic is one of the most widely spoken languages in the world. It functions not only as the liturgical language of Islam but also as one of the official languages of the United Nations. With more than 400 million speakers across over 22 countries, Arabic occupies a strategic position in religious, cultural, diplomatic, and scientific domains. In Indonesia, which has the world's largest Muslim population, Arabic language learning holds considerable importance not only for understanding Islamic teachings but also for academic and professional purposes, particularly within Islamic educational institutions such as *madrasahs* and *pesantren* (Hudzaifah et al., 2021; Rahmadi & Hamdan, 2023; Ghufroon et al., 2025).

In Indonesia, Arabic instruction has been systematically implemented across various levels of formal and non-formal education, ranging from kindergarten to higher education institutions. *Pesantren*, as the oldest Islamic educational institutions in Indonesia, constitute one of the most intensive settings for Arabic language instruction (Nasution et al., 2024). The *pesantren* environment, which facilitates the establishment of *bi'ah arabiyah* (Arabic language environment), provides a natural learning space for the integrated and authentic development of Arabic language competence.

Arabic language learning encompasses four primary skills, namely *maharah istima'* (listening), *maharah kalam* (speaking), *maharah qira'ah* (reading), and *maharah kitabah* (writing). Among these four skills, *maharah istima'* and *maharah kalam* constitute the principal foundation of oral communicative competence, as they represent receptive and productive verbal abilities, respectively (Khotimah et al., 2024). Mastery of *maharah istima'* serves as the basis for the development of other language skills. Learners with strong listening competence tend to acquire *kalam*, *qira'ah*, and *kitabah* more effectively and integratively (Asse et al., 2024).

Nevertheless, empirical evidence indicates that these two skills remain the primary challenges for Arabic language learners, particularly in Indonesia. Previous studies have identified several recurring issues: (1) learners' difficulty in distinguishing Arabic phonemes absent from their mother tongue (phonological interference); (2) language anxiety, characterized by fear, embarrassment, and low self-confidence when expressing ideas orally; and (3) the incompatibility of instructional materials with the psychological and cultural backgrounds of Indonesian learners (Hamidah & Marsiah, 2020; Alfian et al., 2022; Ali et al., 2023; Abror & Djamilah, 2024; Solehudin & Arisandi, 2024; Brilliant et al., 2025; Rohmah & Kuswardono, 2025). Within Krashen's framework, such conditions are conceptualized as the affective filter, namely affective barriers that may reduce the effectiveness of oral language acquisition and production (Lichtman & VanPatten, 2021).

In addition, the selection of instructional materials substantially influences the limited mastery of these two skills (Ulhaq & Lubis, 2023). Most Arabic textbooks currently used are still considered inadequate in supporting communicative, learner-relevant, and student-centered instruction. The unsystematic presentation of materials and the limited integration of audio-visual media constitute major criticisms of conventional instructional textbooks.

Within the development of international Arabic instructional materials, *Al-'Arabiyyah Baina Yadaik* (ABY) has emerged as one of the most widely recognized references for teaching Arabic to non-native speakers. This textbook series was developed by Abdurahman bin Ibrahim Al-Fauzan, Mukhtar Thahir Husain, and Muhammad Abdulkhalik Muhammad Fadhl.



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Since being designated as a principal reference in 2003, the series has been extensively utilized across various regions, including the Middle East, South Asia, and Southeast Asia, particularly Indonesia (Ediyani et al., 2020; Aziz & Primaningtyas, 2023).

The primary strength of this textbook lies in its adoption of the Communicative Language Teaching (CLT) approach, which integrates the four language skills within each instructional unit. Volume I is specifically designed for beginner-level learners and addresses themes closely related to everyday life, such as self-introduction, family, residence, and daily activities. The inclusion of authentic audio materials in each unit provides natural language exposure, which constitutes an essential prerequisite for language acquisition (Dewaele & Li, 2020).

Despite its widespread use, most previous studies on the ABY textbook have primarily focused on general learning effectiveness or textbook content analysis (Ediyani et al., 2020; Amin, 2021; Tampubolon, 2022; Amin et al., 2023; Aziz & Primaningtyas, 2023; Toha & Ainin, 2023). Studies that comprehensively examine the implementation of this textbook in developing *maharab istima*' and *maharab kalam*, including instructional strategies, learners' affective responses, and the dynamics of supporting and inhibiting factors within *pesantren* environments, remain limited.

The research gap may be identified across three dimensions. First, in terms of thematic focus, studies specifically examining the simultaneous implementation of ABY for both *maharab istima*' and *maharab kalam* remain scarce. Second, regarding research setting, limited studies have been conducted within female Islamic boarding school environments (*ma'had*) employing dormitory-based systems characterized by a strong *bi'ah arabiyah*. Third, from a methodological perspective, qualitative case studies capable of portraying instructional processes, psychological dynamics, and participants' lived experiences are still needed to complement existing quantitative findings.

Based on these considerations, this study was conducted to address these research gaps. Specifically, the study aims to: (1) describe the implementation of Arabic language instruction using *Al-'Arabiyah Baina Yadaik* Volume I in developing *maharab istima*' and *maharab kalam* among Grade X students at Markaz Riyadhush Shalihah (MARSHA); (2) examine the outcomes of the textbook implementation on the development of both skills among female students (*santrivati*); and (3) identify the supporting and inhibiting factors influencing its implementation.

From a theoretical perspective, this study is expected to contribute to the advancement of Arabic language learning studies based on instructional materials within Islamic educational institutions, while also enriching scholarly discourse concerning the relationship between instructional material design, implementation strategies, and affective barriers in the acquisition of oral language skills. Practically, this study may serve as an empirical reference for educators, curriculum developers, and administrators of Islamic educational institutions in optimizing the use of the ABY textbook for communicative Arabic instruction.

RESEARCH METHOD

This study employed a descriptive qualitative approach using a single-case study design. This approach was selected because the study focused on obtaining an in-depth understanding of the implementation of *Al-'Arabiyah Baina Yadaik* Volume I in Arabic language learning conducted naturally within the *pesantren* environment. In qualitative research, the learning process is understood as a complex social reality that cannot be adequately explained solely



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through numerical measures. Therefore, this study aimed to explore the meanings, experiences, interactions, and dynamics associated with the use of instructional materials as directly experienced by the participants (Villamin et al., 2025). A case study design was adopted to investigate comprehensively a bounded system within specific spatial, temporal, and situational boundaries (Creswell & Poth, 2018). This study did not seek to test hypotheses or statistically measure instructional effectiveness; rather, it aimed to produce a detailed description of the planning, implementation, learning outcomes, as well as the supporting and inhibiting factors related to the implementation of *Al-'Arabiyah Baina Yadaik* in the development of *maharah istima'* and *maharah kalam*.

The study was conducted at Ma'had Riyadhush Shalihat, located in Sindon Village, Ngemplak District, Boyolali Regency, Central Java, Indonesia. The research site was selected purposively based on academic considerations and research relevance. First, the institution has integrated *Al-'Arabiyah Baina Yadaik* Volume I into its Arabic language curriculum since 2021, with a particular emphasis on developing listening skills (*maharah istima'*) and speaking skills (*maharah kalam*). Second, the pesantren implements a full boarding system that facilitates the establishment of a *bi'ah arabiyah*, enabling Arabic to be used both in classroom instruction and in the students' daily interactions. Third, the institution maintains a structured human resource management system through intensive teacher training programs, thereby providing rich and relevant data for analysis. Institutionally, Ma'had Riyadhush Shalihat was established in 2015 and began offering the *Mulazamah Tahfidz Al-Qur'an* program at the senior secondary school level in 2021. The relatively limited number of female students also supported more intensive academic supervision and mentoring.

The participants were selected using purposive sampling, which involves selecting informants based on their direct involvement, informational relevance, and depth of experience related to the phenomenon under investigation (Campbell et al., 2020). The participants consisted of two primary groups. First, the Grade X Arabic language teachers responsible for implementing *Al-'Arabiyah Baina Yadaik* Volume I were included. During the 2025/2026 academic year, the teaching position changed three times; therefore, all teachers who taught during this period were selected as informants because they possessed relevant experience regarding the instructional dynamics. Second, all 12 Grade X female students enrolled in the second semester of the 2025/2026 academic year participated in the study. The students were involved through a total sampling technique due to the limited population size, which enabled comprehensive observation of the learning process (Makwana et al., 2023). The object of the study was the implementation of *Al-'Arabiyah Baina Yadaik* Volume I, encompassing instructional planning, implementation, learning outcomes, and the supporting and inhibiting factors associated with the development of *maharah istima'* and *maharah kalam*.

Data were collected through observation, interviews, and documentation as a form of methodological triangulation in case study research (Creswell & Poth, 2018). Observations were conducted using structured non-participant observation, in which the researcher directly observed the learning process without participating in classroom activities. The observational focus included opening activities, *muraja'ah* techniques, the use of audio materials and teacher voice in *istima'* instruction, *hivar* practice and communicative questions in *kalam* instruction, classroom management, students' affective responses, and learning evaluation. To ensure consistency, the researcher employed an observation guideline developed based on the research focus.



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The interviews were conducted semi-structurally using an interview guide that allowed in-depth probing of the data. Interviews with teachers focused on the rationale for using the textbook, instructional strategies, assessment of students' language development, and challenges encountered during instruction. Interviews with the female students explored their experiences in learning Arabic, perceptions of the textbook, practices of speaking Arabic, affective barriers, and the use of Arabic within both classroom and dormitory settings. Documentation was employed to complement and verify the observational and interview data. The analyzed documents included the curriculum, instructional schedules, *Al-'Arabiyah Baina Yadaik* Volume I and its *kitab lil mu'allim*, evaluation records, photographs of instructional activities, and other relevant institutional documents (Aziz & Primaningtyas, 2023).

In this study, the researcher functioned as the primary instrument (human instrument), as is characteristic of qualitative research (Muzari et al., 2022). The researcher was responsible for determining the research focus, collecting data, interpreting findings, and formulating conclusions reflectively. To ensure the accuracy of data collection, supporting instruments were employed, including observation sheets, semi-structured interview guides, and field notes prepared immediately after observations or interviews were completed.

Data analysis employed the interactive model proposed by Miles, Huberman, and Saldaña (2014), consisting of three stages: data condensation, data display, and drawing and verifying conclusions. During the data condensation stage, all interview, observation, and documentation data were selected, focused, and coded according to themes related to the implementation of *Al-'Arabiyah Baina Yadaik* in developing *maharah istima'* and *maharah kalam*. The subsequent stage involved presenting the data through descriptive narratives, categorization matrices, and thematic tables to facilitate the identification of patterns and relationships among the data. Conclusion drawing began at the initial stage of data collection and was repeatedly verified until stable, logical findings consistent with the empirical data were achieved.

Data trustworthiness was maintained through the application of the principles of credibility, transferability, dependability, and confirmability (Lemon & Hayes, 2020). Credibility was established through source triangulation and methodological triangulation (Schlunegger et al., 2024). Source triangulation involved comparing data obtained from teachers and students, while methodological triangulation was conducted by cross-checking the results of observations, interviews, and documentation. The researcher also conducted member checking with key informants to ensure that the interpretations accurately reflected the participants' experiences. Transferability was achieved through detailed descriptions of the research setting, enabling readers to assess the applicability of the findings to other situations. Dependability was maintained through systematic documentation of all research stages in the form of an audit trail. Confirmability was ensured by demonstrating that all interpretations and conclusions could be traced back to the empirical data collected in the field.

This study also considered ethical aspects. Prior to data collection, the researcher obtained official permission from the leadership of Ma'had Riyadhush Shalihah. All participants were provided with explanations regarding the objectives, procedures, benefits, and participation rights through an informed consent mechanism (Creswell & Poth, 2018). Participant confidentiality was maintained through the use of codes or initials in the reporting of research findings to protect the privacy of the informants.



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Table 1.
Research Method Summary

Component	Description
Research approach	Descriptive qualitative
Research design	Single-case study
Research site	Ma'had Riyadhush Shalihat
Research period	Second semester of the 2025/2026 academic year
Research participants	Three Grade X Arabic language teachers and 12 Grade X female students
Participant selection technique	Purposive sampling and total sampling
Research object	Implementation of <i>Al-'Arabiyah Baina Yadaik</i> Volume I in developing <i>maharah istima'</i> and <i>maharah kalam</i>
Data collection techniques	Structured non-participant observation, semi-structured interviews, and documentation
Research instruments	Researcher as the primary instrument, observation sheets, interview guides, and field notes
Data analysis	Interactive analysis model of Miles, Huberman, and Saldaña (2014)
Data trustworthiness	Source and methodological triangulation, member checking, audit trail, and thick description
Ethical considerations	Informed consent, participant confidentiality, and official institutional permission

RESULTS AND DISCUSSION

The Implementation Process of *Al-'Arabiyah Baina Yadaik* Volume I

1. Planning: The Textbook as a Living Curriculum

The principal finding of this study concerns the instructional planning model implemented at MARSHA Boyolali. Unlike conventional administrative practices, Arabic language teachers at this institution do not prepare formal planning documents such as annual programs, semester programs, *syllabi*, or lesson plans (*Rencana Pelaksanaan Pembelajaran* [RPP]) in separate written formats. Instead, all pedagogical functions of these documents are integrated into *Al-'Arabiyah Baina Yadaik lil Mu'allim* Volume I.

This practice does not indicate administrative neglect; rather, it represents an alternative planning model that may be conceptualized as a teacher-internalized curriculum, in which instructional guidance is not articulated through separate administrative documents but is embedded within teachers' professional competence through intensive pre-academic-year training. Consequently, teachers utilize the textbook not merely as instructional material, but as procedural knowledge manifested directly in classroom practice.

The curriculum target is quantitatively defined as the completion of one volume within a single academic year, with Volume 1A taught during the odd semester and Volume 1B during the even semester. This measurable target ensures instructional continuity, including during the



three teacher substitutions that occurred within one academic year. Replacement teachers were able to continue from the final completed unit without requiring extensive administrative orientation.

This condition aligns with the concept of implicit planning proposed by Gill and Hoffman (2009), namely planning that remains undocumented yet systematic through internalized routines and operational schemas. In the implementation of ABY, the teacher's guide (*lil mu'allim*) functions as a master script because it integrates *ahdaf sulukiyah* (behavioral objectives), instructional procedures, listening texts, and answer keys within a unified framework.

2. Implementation: Method Integration and Methodological Internalization

The instructional process was conducted for four class hours per week (4×60 minutes), scheduled from Monday to Thursday. Each 60-minute session consisted of three stages: (a) opening activities and *muraja'ah mufradat* for 15 minutes, (b) delivery and practice of core materials for 40 minutes, and (c) closing and reinforcement activities for 5 minutes.

A notable feature of the implementation stage was the practice of teaching without text, in which teachers entered the classroom without carrying the teacher's guide (*lil mu'allim*) and relied solely on the student textbook (*lith thullab*). This approach enabled teachers to maintain continuous eye contact with the female students throughout the lesson. As a result, classroom interaction became communicative rather than merely transmissive. Teachers were also able to respond spontaneously and adaptively to classroom dynamics.

Despite three teacher replacements during the academic year, all instructors demonstrated highly consistent instructional patterns, including responsive facial expressions, varied intonation, and the use of body movements to clarify meaning. In the dialogue section entitled *At-Tasawwuf* (shopping), for example, teachers delivered the seller's utterances with a friendly tone accompanied by smiling expressions, while the buyer's lines were conveyed through polite gestures. This dramatization practice created a natural and situational model of language use. Such findings correspond with the concept of embodied teaching proposed by Jusslin et al. (2022), which emphasizes that language is acquired through the body as a medium of communication rather than through verbal expression alone.

An eclectic method was implemented in response to the heterogeneous initial proficiency levels of the students (Ajie et al., 2024). Tenth-grade students originated from diverse educational backgrounds, ranging from graduates of general junior high schools with limited exposure to Arabic to graduates of Islamic boarding schools possessing foundational Arabic proficiency.

Under these conditions, the full implementation of the direct method, as recommended in the ABY textbook, was not entirely appropriate. Teachers therefore combined the direct method to develop *mabarab istima'* through oral Arabic instruction with a limited application of the grammar-translation method, employed only when students encountered difficulties understanding meaning.

This pedagogical choice reflects careful instructional consideration. Teachers prioritized instructional efficiency rather than methodological purity. Instead of spending excessive time explaining a single vocabulary item through demonstration, teachers preferred providing brief translations so that the remaining instructional time could be devoted to communicative practice. This practice is consistent with the perspective of Richards and Rodgers (2014), who argue that methodological decisions should be directed toward communicative objectives. The



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instructional stages of *mabarab istima'* and *mabarab kalam* in each unit are presented in Table 2.

Table 2.

Instructional Stages in Each Learning Session

Stage	Activities	Language Skill Focus	Duration
Opening	Active greeting and <i>muraja'ah mufradat</i> (synonyms, antonyms, singular, dual, plural forms, and <i>tashrif fi'il</i>)	<i>Istima'</i> and <i>Kalam</i>	15 minutes
Core I	Teacher reads vocabulary items and translations while students listen	<i>Istima'</i>	10 minutes
Core II	<i>Istima' hivar</i> : listening without text, followed by text-assisted listening, then <i>tardid</i> conducted classically, in groups, pairs, and individually	<i>Istima'</i>	15 minutes
Core III	<i>Fabmul masmu'</i> : teacher asks oral questions and students respond; paired <i>tabadul al-hivar</i> through memorization	<i>Kalam</i>	10 minutes
Core IV	Rotational oral exercises: <i>ajib bi na'am au bi la</i> and role exchange	<i>Kalam</i>	5 minutes
Closing	Reinforcement of difficult vocabulary and instructions for independent practice in the dormitory	<i>Istima'</i> and <i>Kalam</i>	5 minutes

The instructional cycle reflects the principle of input gradation within the Input Hypothesis (Krashen, 1982), as revisited by Lichtman and VanPatten (2021). Students first received comprehensible input through dialogues listened to without textual support, after which they were gradually directed toward oral production through *tardid*, *fabmul masmu'*, and *tabadul al-hivar*. This instructional sequence ensured that every student obtained opportunities for oral participation during each learning session.

3. Vocabulary Intensification as an Extracurricular Support System

A distinguishing characteristic of MARSHA Boyolali compared with other Arabic language learning institutions is the implementation of a vocabulary reinforcement system conducted three times daily. These activities were held in the morning (05.00–05.20), afternoon (15.45–16.00), and evening (21.15–finish). During each session, students not only memorized vocabulary but also studied meanings, dual forms (*mutswana*), plural forms (*jam'*), and *tashrif fi'il* (*madhi*, *mudhari'*, and *amr*) within sentence structures.

This system transformed the dormitory environment into a continuous learning space. Vocabulary sheets attached to physical objects within the dormitory, such as walls, doors, and kitchen equipment, created an Arabic-language environmental print setting. Such visual exposure repeatedly reinforced lexical and semantic associations. Its impact was evident in classroom instruction. Vocabulary mastery acquired through dormitory activities enabled teachers to conduct lessons more fluently and efficiently, with fewer interruptions for lexical explanation.

This practice is consistent with the principles of spaced repetition and distributed practice, both of which have been demonstrated to enhance long-term foreign-language vocabulary retention (Namaziandost et al., 2020; Kim & Webb, 2022). Repetition across three distinct time intervals naturally established a scheduled repetition pattern without requiring digital media.



4. Evaluation: The Textbook as Both Evaluation Instrument and Curriculum

The evaluation process was implemented through three layers. First, daily formative assessment was conducted through exercises contained in the ABY textbook, including *maharah istima'* exercises through responses to teachers' oral questions and *maharah kalam* exercises through memorized dialogue performance and question-and-answer activities.

Second, cognitive evaluation was conducted at the beginning of each meeting through oral *muraja'ah*. This activity also functioned as a diagnostic assessment to monitor the continuity of students' comprehension. Third, summative assessment was administered through the final examination of Volume 1A, the final examination of Volume 1B, and written semester examinations.

A notable aspect of the evaluation process is the dual function of the ABY textbook. The textbook serves simultaneously as instructional material and as an evaluation instrument within a single integrated system. The exercises contained in the textbook were specifically designed to measure the gradual and performance-based achievement of *maharah istima'* and *maharah kalam*, thereby eliminating the need for additional evaluation instruments.

Implementation Outcomes: The Development of *Maharah Istima'* and *Maharah Kalam* 1. Curriculum Acceleration as an Indicator of Effectiveness

The most tangible evidence of the implementation outcomes is reflected in the significant acceleration of curriculum achievement. Within the 2025/2026 academic year, the tenth-grade female students of MARSHA Boyolali not only succeeded in completing the initial target, namely Jilid I ABY, but also exceeded the target by progressing to Jilid 2A. This achievement was attained despite the students' diverse levels of prior knowledge.

These findings indicate that the graded syllabus design embedded in the ABY textbook demonstrates a high level of readability and learnability for *pesantren*-based learners, particularly when supported by an intensive *mufradat* reinforcement system outside the classroom. This result reinforces the findings of Ediyani et al. (2020), Amin (2021), Amin et al. (2023), as well as Aziz and Primaningtyas (2023), all of whom concluded that the implementation of ABY generated positive learning outcomes. Furthermore, the present study contributes an additional analytical dimension by demonstrating that the boarding school environment substantially accelerates learning achievement compared with non-residential learning settings.

2. The Development of *Maharah Istima'*: From Decoding to Authentic Comprehension

The implementation outcomes related to *maharah istima'* reveal developments that can be identified across two dimensions. First, the phonetic-phonological dimension. The students demonstrated increased sensitivity in distinguishing Arabic sounds that do not exist in the Indonesian language, such as emphatic sounds (ض, ط, ظ), pharyngeal sounds (ع, ح), and sound distinctions (ح/ك, ق/ك, ص/س). This improvement occurred because each unit of ABY Jilid I consistently introduced a target sound accompanied by minimal-pair exercises, followed by the recitation of Qur'anic verses containing the targeted sound. This approach progressively and systematically cultivated students' phonetic awareness.

Second, the semantic-pragmatic dimension. The students increasingly demonstrated the ability to process Arabic utterances without first relying on mental translation into Indonesian (language switching). Observational data indicate that the students responded directly and automatically to teachers' Arabic instructions, such as "*unzurna wastami'na wa a'idna*" and "*shil bainal ibarah wash shuratil munasibah*," without any significant delay. This condition serves as an indicator of the attainment of automaticity in language input processing (Hui & Godfroid,



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2021).

The development of *maharah istima'* can be explained through the framework of Input Processing Theory (VanPatten & Cadierno, 1993), which posits that language acquisition begins with learners' ability to connect linguistic forms with meaning in the input they receive. The ABY approach, which positions *istima'* prior to *tardid* and *kalam*, naturally facilitates this process. Students first comprehend the meaning of the auditory input before subsequently producing it orally.

3. The Development of *Maharah Kalam*: Linguistic Progress and Affective Barriers

The development of *maharah kalam* demonstrates a more complex pattern. On the one hand, the findings reveal clear progress in the students' linguistic capacity. Their extensive vocabulary mastery, including *mutsanna, jam'*, and *tasbrif fi'il* forms, provided sufficient linguistic resources for producing sentences in communicative situations. On the other hand, this study identified a performance paradox, which constitutes one of its primary contributions.

This paradox is reflected in the striking contrast between two language-use situations. In the informal dormitory environment, students used Arabic spontaneously, confidently, and functionally. In contrast, within the formal classroom setting, they tended to become passive, hesitant, and restrained. This distinction is presented in Table 3.

Table 3.

Dichotomy of *Kalam* Performance: Informal and Formal Environments

Comparative Dimension	Informal Environment (Dormitory)	Formal Environment (Classroom)
Primary orientation	Message comprehensibility (meaning)	Rule accuracy (form/accuracy)
Level of affective barriers	Low	High
Social risk	Minimal (mutual tolerance)	High (fear of negative evaluation)
Speaking confidence	High and spontaneous	Low and relatively passive
Language function	Natural acquisition (acquisition)	Formal learning (learning)

This paradox can be explained through two complementary theoretical frameworks. First, Krashen's Monitor Hypothesis (1982) in Lichtman and VanPatten (2021). In classroom situations, students activate the monitor function, namely an internal mechanism that edits language production based on grammatical knowledge. When this mechanism operates excessively (overuse of monitor), speaking fluency becomes constrained by the demand for accuracy. Conversely, within the dormitory environment, where evaluative pressure is minimal, the monitor operates at a lower level, thereby enabling communication to occur more fluently and naturally.

Second, Krashen's Affective Filter Hypothesis (1982) in Lichtman and VanPatten (2021), later expanded by Horwitz, Horwitz, and Cope (1986) through the concept of Foreign Language Anxiety (FLA). The psychological barriers experienced in the classroom stem not only from grammatical anxiety but also from peer pressure. Interview data revealed a specific social burden, namely the concern of being perceived as weak or less competent when making mistakes in sentence structures considered relatively simple. In several cases, fear of peer judgment emerged as a more dominant affective barrier than actual linguistic limitations.

This analysis of the performance paradox offers an important theoretical contribution.



Most previous studies on the implementation of ABY have primarily focused on cognitive-linguistic achievement (Ediyani et al., 2020; Amin et al., 2023; Aziz & Primaningtyas, 2023; Toha & Ainin, 2023), without examining the psycholinguistic and sociological dimensions of language performance as analytical variables. The present study addresses this gap by demonstrating that the effectiveness of instructional materials cannot be separated from the socio-affective dynamics accompanying the implementation process.

Supporting and Inhibiting Factors in the Implementation

1. Supporting Factors

a. *Communicative and Systematically Structured Teaching Materials*

Al-'Arabiyah Baina Yadaik Volume I demonstrates structural strengths that support the development of *maharah istima'* and *maharah kalam*. The materials are presented progressively, beginning with the introduction of phonological elements and basic vocabulary and advancing toward situational dialogues with increasing levels of complexity. This arrangement facilitates the proportional management of students' cognitive load. The integration of the four language skills within each unit, particularly through communicative dialogues and exercises, establishes a learning pattern aligned with the principles of Communicative Language Teaching (CLT) (Richards & Rodgers, 2014).

The textbook is also supplemented with audio materials and systematically organized phonetic guidance. These features assist students in gradually developing sensitivity to Arabic sounds, an aspect that has often received limited attention in conventional Arabic language textbooks despite its crucial role in the acquisition of *maharah istima'*.

b. *The Bi'ah Arabiyah (Arabic Language Environment) Ecosystem*

The primary supporting factor identified in this study lies in the systematically established language environment at MARSHA Boyolali. The full-boarding system integrates the use of Arabic into students' daily activities, ranging from morning *dzikir* and *halaqah tahfidz* sessions to everyday interpersonal interactions. This condition creates a substantially higher intensity of language exposure compared with non-boarding schools.

From the perspective of language acquisition studies, this situation represents an immersion environment, which has been recognized as one of the principal factors accelerating sustainable language acquisition (Lichtman & VanPatten, 2021; Porter & Castillo, 2023). The students not only study Arabic during the four hours of formal instruction each week, but also continuously use the language throughout their daily activities.

c. *Standardization of Teacher Competence through Intensive Training*

The intensive training conducted prior to the beginning of the academic year resulted in relatively standardized teaching practices among instructors, despite teacher rotation. This condition maintained continuity in the instructional orientation, particularly regarding the development of *maharah istima'* and *maharah kalam* through communicative interaction. Such a standardization model addresses one of the common challenges encountered in informal educational institutions, namely inconsistencies in instructional quality due to the absence of consistently implemented competency standards.

d. *The Three-Times-a-Day Mufradat Submission System*

As previously explained, the intensification of *mufradat* mastery outside the classroom contributes in two significant ways. In addition to improving students' vocabulary acquisition, this system also enhances classroom learning efficiency. Teachers are not required to allocate extensive instructional time to explaining basic vocabulary because students have already



acquired preliminary exposure through dormitory-based activities.

2. Inhibiting Factors

a. *Affective Barriers: Language Anxiety and Social Pressure*

The most dominant barriers identified in this study are affective rather than linguistic in nature. Language anxiety manifested in the form of fear of making grammatical errors, embarrassment when speaking in front of teachers, and concern regarding peer evaluation. These conditions consistently reduced students' willingness to produce *kalam* during formal classroom activities.

These findings reinforce the relevance of the Affective Filter Hypothesis proposed by Krashen (1982) in Lichtman & VanPatten (2021) as an analytical framework for Arabic language learning in Islamic boarding schools. This dimension has received relatively limited attention in previous studies concerning the implementation of ABY.

The discrepancy between students' existing linguistic competence and their actual classroom performance indicates that affective factors function as important mediating variables. Therefore, strengthening instructional materials alone is insufficient to improve *kalam* production. The classroom must be constructed as a safe learning environment in which errors are perceived as a natural component of the learning process.

b. *Heterogeneity of Initial Competence (Prior Knowledge Gap)*

Differences in students' educational backgrounds, particularly between graduates of general junior high schools and Islamic boarding schools, generated disparities in initial competence at the beginning of the *semester*. Students from general junior high schools encountered greater challenges because they were required to learn Arabic from the foundational level while simultaneously adapting to a textbook-based instructional system delivered in Arabic as the medium of instruction. This condition increased cognitive load and slowed comprehension, particularly among students with no prior background in Arabic.

c. *Teacher Turnover Dynamics*

Although partially anticipated through intensive training, the occurrence of teacher replacement three times within a single academic year still had the potential to create inconsistencies in instructional approaches. Furthermore, such turnover could hinder the establishment of pedagogical relationships between teachers and students. Teacher-student relationships built upon familiarity and trust play a significant role in language learning, particularly in encouraging students with passive tendencies to speak more confidently.

d. *Limited Cultural Orientation of the Teaching Materials*

Several materials in *Al-'Arabiyah Baina Yadaik* are oriented toward Middle Eastern cultural settings that do not always correspond to the everyday experiences of students in Indonesia. Although this issue does not substantively diminish the quality of learning, the disparity in cultural background may create psychological distance between students and the instructional materials. This condition is particularly evident in units containing geographical references, culinary traditions, or social practices of Arab societies that are relatively unfamiliar to the students.

CONCLUSION

This study aimed to describe the implementation of *Al-'Arabiyah Baina Yadaik* (ABY) Volume I in developing *maharah istima'* and *maharah kalam* among tenth-grade students at Ma'had Riyadhush Shalihah (MARSHA), Boyolali; to analyze the outcomes of its



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implementation on the students' Arabic language proficiency; and to identify the supporting and inhibiting factors affecting the effectiveness of the learning process. Employing a descriptive qualitative approach with a single-case study design, the findings demonstrate that the implementation of the ABY textbook functioned not merely as instructional material, but evolved into an integrated learning system that combined instructional dimensions, the language environment, and learners' affective aspects. The learning process was conducted through a teacher-internalized curriculum model, the application of an eclectic method, and intensive *mufradat* reinforcement through a tripling vocabulary reinforcement system, which transformed the pesantren environment into an extended learning space for Arabic language acquisition.

The findings further indicate that the implementation of ABY Volume I significantly enhanced the students' *mabarab istima'* and *mabarab kalam*, particularly in terms of phonological sensitivity, semantic-pragmatic comprehension, and confidence in using Arabic communicatively. The effectiveness of the implementation was reflected in the accelerated learning achievement, which exceeded the initial curriculum targets. This study also identified a performance paradox, namely a condition in which students were able to communicate spontaneously and functionally within the informal dormitory environment, yet exhibited hesitation and passivity during formal classroom instruction. These findings suggest that the primary obstacles in learning maharah kalam are not solely associated with linguistic limitations, but are also influenced by affective factors, such as language anxiety, peer pressure, and a tendency toward excessive grammatical self-monitoring.

Based on these findings, this study emphasizes that the successful implementation of communicative instructional materials, such as the ABY textbook, requires the establishment of a holistic language-learning ecosystem. Teachers should create a safe communicative space that is more tolerant of errors, prioritize meaningful communication over grammatical accuracy, and develop task-based and collaborative activities to reduce learners' affective barriers. Simultaneously, Islamic educational institutions should not merely focus on the use of instructional materials, but also foster *bi'ah arabiyah*, strengthen teacher training, and provide sustainable language reinforcement systems beyond formal classroom instruction. Consequently, Arabic language learning should not be oriented solely toward mastery of instructional content, but also toward the development of an immersive, communicative, and humanistic learning environment capable of promoting optimal and sustainable language acquisition.

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