


Optimizing Arabic Language Education Through Downstreaming Content-Based Learning: Islamic Digitalization

Sriwahyuningsih R. Saleh¹  Universitas Muhammadiyah Gorontalo, Indonesia¹

Sriwahyuningsih@umgo.ac.id¹

Roymanto Ilo² Universitas Muhammadiyah Gorontalo, Indonesia²

roymantoilolu@umgo.ac.id²

Febrianto Hakeu³ Universitas Ichsan Gorontalo Utara, Indonesia³

febrianto.hakeu@pgsd.uigu.ac.id³

 <https://doi.org/10.58194/eloquence.v5i1.3120>

Corresponding Author:  Sriwahyuningsih R. Saleh

Article History

Received
18-11-2026
Accepted:
28-02-2026
Published:
22-04-2026

ABSTRACT

Background: The rapid development of digital technology and the challenges of learning Arabic, which is often perceived as abstract, require innovation through a contextual approach based on Islamic digital content.

Purpose: This study aims to examine how Islamic digital content can be implemented to support a digital, relevant, and sustainable Arabic learning ecosystem for younger learners.

Method: This study employed a qualitative case study design involving 28 students at MA Muhammadiyah Gorontalo City. Data were collected through in-depth interviews, participant observation, and document analysis over four months. Data were analyzed using Miles and Huberman's interactive model, including data reduction, data display, and conclusion verification through source triangulation.

Results and Discussion: The implementation of downstream Islamic digital content was found to transform Arabic learning into a more active and contextual process, as reflected in higher participation in online discussion and reported improvement across students' four language-skill areas. Downstream strategies involving collaborative content production, multi-platform distribution, and continuous evaluation were found to support the development of a more comprehensive digital learning ecosystem. The integration of Islamic values in digital content not only supported language development but also contributed to the strengthening of students' Islamic character, while helping bridge the gap between conventional learning and the digital needs of the modern era.

Conclusions and Implications: Downstreaming Islamic digital content appears to be a promising strategy for optimizing Arabic language education in the digital era. The study suggests the need for systematic policies to support digital transformation in Islamic educational institutions and the adaptation of similar models for other subjects.

Keywords:

Arabic Language Education; Downstreaming; Islamic Digital Content; Digital Transformation; Contextual Learning.

ABSTRAK

Latar Belakang: Pesatnya perkembangan teknologi digital dan tantangan pembelajaran Bahasa Arab yang sering dianggap abstrak memerlukan inovasi melalui pendekatan berbasis konten digital Islami yang kontekstual.

Tujuan: Penelitian ini bertujuan mengkaji bagaimana konten digital Islami dapat diimplementasikan untuk mendukung ekosistem pembelajaran Bahasa Arab yang digital, relevan, dan berkelanjutan bagi pembelajar muda.

Metode: Penelitian ini menggunakan pendekatan kualitatif dengan desain studi kasus yang melibatkan 28 siswa di MA Muhammadiyah Kota Gorontalo. Pengumpulan data dilakukan melalui wawancara mendalam, observasi partisipan, dan analisis dokumen selama empat bulan. Analisis data menggunakan model interaktif Miles dan Huberman melalui proses reduksi data, penyajian data, dan verifikasi kesimpulan dengan teknik triangulasi sumber.

Hasil dan Pembahasan: Implementasi hilirisasi konten digital Islami menunjukkan perubahan pembelajaran Bahasa Arab ke arah yang lebih aktif dan kontekstual, yang tercermin dalam meningkatnya partisipasi diskusi daring serta adanya perbaikan yang dilaporkan pada empat keterampilan berbahasa siswa. Strategi hilirisasi melalui produksi konten kolaboratif, distribusi multi-platform, dan evaluasi berkelanjutan teridentifikasi mendukung terbentuknya ekosistem pembelajaran digital yang lebih komprehensif. Integrasi nilai-nilai Islami dalam konten digital tidak hanya mendukung perkembangan kompetensi bahasa, tetapi juga berkontribusi pada penguatan karakter Islami siswa, sekaligus menjembatani kesenjangan antara pembelajaran konvensional dan kebutuhan digital era modern.

Kesimpulan dan Implikasi: Hilirisasi konten digital Islami tampak sebagai strategi yang menjanjikan untuk mengoptimalkan pendidikan Bahasa Arab di era digital. Implikasi penelitian ini menunjukkan perlunya pengembangan kebijakan yang sistematis untuk mendukung transformasi digital di lembaga pendidikan Islam serta adaptasi model serupa untuk mata pelajaran lainnya.

Kata Kunci

Pendidikan Bahasa Arab; Hilirisasi; Konten Digital Islami; Transformasi Digital; Pembelajaran Kontekstual.



Copyright: © 2026 by the author(s).

This is an open-access article under the

[Creative Commons Attribution-NonCommercial-ShareAlike 4.0 International License.](https://creativecommons.org/licenses/by-nc-sa/4.0/)

INTRODUCTION

The ever-evolving global education landscape, Arabic occupies a unique and strategic position at the intersection of religion, culture, and modern communication. It not only serves as a communication tool for more than 400 million speakers worldwide, but also provides access to Islam's rich intellectual and spiritual heritage, including theology, law (*fiqh*), philosophy, and literature.[1]-[2] Along with the rapid development of digital technology, the language learning landscape is also undergoing a fundamental transformation.[3]-[4] Conventional methods that are teacher-centered and textbook-based are gradually shifting toward more dynamic, personalized, student-centered, and digitally integrated learning models.[5] This transformation presents both opportunities and challenges for developing pedagogical approaches that are responsive to the needs of Generation Z and Alpha as digital natives. In this context, Arabic language education needs substantial pedagogical innovation so that it becomes relevant, engaging, and meaningful for 21st-century learners.[6]-[7]

Although these opportunities have been widely recognized, many formal and non-formal educational institutions, including madrasas and Islamic boarding schools, still rely on traditional Arabic teaching practices that tend to be mechanistic.[8] Approaches centered on memorizing grammatical rules (*nahwu* and *sharaf*) often remain detached from actual language use and therefore continue to dominate classroom practice.[9] As a result, Arabic is frequently perceived by students

as complex, abstract, and difficult, which can reduce intrinsic motivation and limit active language use.[10] At the same time, despite the rapid growth of educational media, much of the available Arabic learning content remains largely one-way and insufficiently grounded in instructional design principles and second language acquisition theory.[11] Many videos, presentations, and online materials simply reproduce textbook content in digital form without taking advantage of interactivity, engagement, or gamification. This gap between technological potential and pedagogical use indicates the need for an approach that not only digitizes Arabic learning materials but also systematically transforms them into accessible, contextual, and learner-oriented digital content.

Several previous studies have examined the use of technology in Arabic language learning. Ahmad Yazid et al. explored the use of Duolingo for vocabulary (*mufradat*) mastery and found that the application contributed to students' long-term memory retention.[12] Ahmad Kali Akbar et al. reported that Levidio-based animation media supported Arabic learning outcomes among fourth-grade students at MI Nurussalam Dadung Sambirejo, Mantingan, Ngawi.[13] Muhammad Ade Suranto also examined the role of Instagram in increasing interest in learning Arabic.[14] However, these studies mainly evaluate the effectiveness of isolated digital tools rather than explaining how Arabic learning materials are systematically transformed, packaged, and distributed as sustainable digital learning products.

The novelty of this study lies in two related contributions. First, at the conceptual level, it introduces and applies the idea of downstreaming in Arabic language learning, extending a concept more commonly used in industrial and STEM contexts into language education and digital pedagogy. Unlike previous studies that focus on the effectiveness of individual tools, this study conceptualizes Arabic digital learning as an integrated process linking material development, content production, distribution, and learner engagement. Second, at the practical level, the study proposes a strategy model for downstreaming Islamic digital content that can guide educators in designing contextual and value-based Arabic learning materials for digital environments.

This study has theoretical, practical, and institutional significance. Theoretically, it contributes to ongoing discussions in digital pedagogy, Computer-Assisted Language Learning (CALL), and digital learning ecosystem design by examining downstreaming as a process rather than treating digital media as isolated tools. Practically, the study offers a framework for teachers to develop more contextual and engaging Arabic learning content in digital settings. Institutionally, the findings may inform policy and instructional planning at MA Muhammadiyah Gorontalo City and similar Islamic educational institutions. Methodologically, this study uses a qualitative case study design to examine the implementation of Islamic digital content in Arabic learning at one school setting. Based on this focus, the study aims to examine how Islamic digital content can be implemented to support a digital, relevant, and sustainable Arabic learning ecosystem for younger learners.

LITERATURE REVIEW

1. Arabic Language Education from Traditional to Digital Approaches

Arabic language education has undergone significant methodological transformation throughout its development. In its earlier phase, the dominant approach was the grammar-translation method, which emphasized memorization of *nahwu* and *sharaf* rules as well as the translation of classical texts.[15] Although this method is effective for developing reading and text analysis, it has important limitations in equipping learners with oral communication skills needed in authentic contexts.[16]-[17] These limitations encouraged a shift toward Communicative Language Teaching (CLT), which emphasizes meaningful language use in authentic social situations rather than primary reliance on grammatical accuracy.[18] In Arabic learning, this shift moves the

focus from analyzing language forms to using Arabic to express ideas, emotions, and needs through conversation (*muhadathah*), presentations, and creative text production.[19]-[20]

The theoretical basis of this shift can be traced to Vygotskian constructivism, which views learning as a process shaped through social interaction, and to second language acquisition theory, which emphasizes comprehensible input in supportive and low-anxiety learning environments.[21] These perspectives highlight the importance of interactive, contextual, and participatory learning. However, the implementation of CLT in Arabic language education continues to face structural challenges, including large class sizes, limited authentic learning resources, and curricula still dominated by grammatical mastery.[22] This challenge is further complicated by the distinction between formal Arabic (*fushâ*) and conversational Arabic (*ammiyyah*), which creates a pedagogical dilemma in determining instructional focus.[23] In this context, digital pedagogy and Computer-Assisted Language Learning (CALL) become especially relevant because they provide broader access to authentic materials, interactive learning experiences, and more flexible forms of learner participation. Technology integration therefore not only expands access to learning resources but also supports more personalized Arabic learning experiences.[24]

2. Downstreaming in Arabic Language Learning

The concept of downstreaming, traditionally used in industrial and agribusiness sectors, refers to the process of transforming raw materials into semi-finished or finished products with higher added value that are ready for distribution to end users.[25] Over the last decade, this metaphor has gained relevance in educational discourse, particularly in response to the challenge of making learning materials more accessible and meaningful.[26] In this study, downstreaming in Arabic language learning is defined as a strategic and systematic process of transforming Arabic teaching materials that remain raw in form—such as abstract grammar formulas, isolated vocabulary lists (*mufradat*), and rigid curriculum content—into learning products that are more accessible, engaging, contextual, and usable for learners. This process includes four interconnected stages: (1) design and development, (2) production, (3) distribution and dissemination, and (4) engagement and feedback. These stages are informed not only by instructional design principles but also by educational innovation diffusion and learning ecosystem design, since the value of digital content depends on how it is created, circulated, and meaningfully used by learners. Rogers' Diffusion of Innovation Theory helps explain how such learning innovations may be adopted within educational settings.[27]-[28]

In addition, the Resource-Based View from strategic management provides a supporting perspective by emphasizing how existing educational resources can be repackaged and distributed to create added value in language learning. In educational terms, this perspective is useful when linked to knowledge translation, because it helps explain how curriculum materials can be converted into learner-ready digital content rather than remaining as static teaching resources..

3. Islamic Digital Content for Arabic Language Learning

Islamic digital content represents the convergence of Islamic values and modern media forms. Its essence lies not merely in transferring religious material into digital format, but in designing content specifically for digital platforms while taking into account aesthetics, interactivity, and the information-consumption patterns of contemporary learners.[29] In Arabic learning, such content serves a dual function: as a medium for language learning and as a vehicle for internalizing Islamic values.[30] Several forms of this content can be identified, including (a) micro-learning videos on platforms such as TikTok and Reels that teach vocabulary or sentence patterns linked to moral values or Qur'anic quotations; (b) visual and infographic content that summarizes grammar or thematic vocabulary such as *hajj* and *zakat* terminology; (c) audio and podcast content featuring *hikmah* on daily life with Islamic nuances; and (d) interactive and gamified content such as adaptive quizzes, educational games, and simulations for meaningful language practice.[31]

The theoretical support for this approach comes from Multimedia Learning Theory, which argues that learners understand material more effectively when words and visuals are meaningfully integrated than when words are presented alone.[32] Digital content that combines Arabic text, audio, visuals, and Islamic narratives therefore has the potential to improve comprehension and retention. This approach also aligns with the Islamic philosophy of knowledge integration, which rejects a dichotomy between religious and general knowledge.[33]-[34] By learning Arabic through content enriched with Islamic values, learners are expected not only to develop language competence but also to deepen religious understanding. The integration of Arabic education, downstreaming, and Islamic digital content therefore provides a more coherent framework for developing a digital learning ecosystem that is pedagogically, culturally, and contextually relevant.[35]

A review of previous studies reveals several major trends. First, studies on digital media in Arabic language learning show that platforms such as YouTube can support *maharah al-istima'*, while applications such as Quizizz can improve vocabulary mastery. However, these studies generally examine the effectiveness of single platforms or tools for isolated language skills. Second, studies on Islamic digital content have discussed the role of social media such as Instagram in *da'wah* and Islamic education, but they rarely address such content as a systematic medium for Arabic language learning. More recent studies also explore technology integration in language education more broadly, [36] yet they still do not sufficiently explain how Arabic learning materials are transformed, produced, distributed, and sustained through a downstream digital process. Therefore, this study seeks to bridge Arabic language education, downstreaming, and Islamic digital content through an integrated framework. Rather than focusing only on the final product, this study examines the wider process through which Islamic digital content is created and disseminated for Arabic language learning.[37]

The question guiding this research is therefore not merely whether Islamic digital content is effective for Arabic learning, but how downstreaming processes can support the creation and dissemination of such content in more systematic and sustainable ways. Thus, this study contributes not only to Arabic language education and digital media studies, but also to the development of an operational framework that may assist educators and institutions in designing a more relevant and sustainable Arabic learning ecosystem.

METHOD

This study employs a qualitative approach with a case study design to investigate the implementation of Arabic language learning through Islamic digital content at MA Muhammadiyah Gorontalo City.[38] The design was chosen for its ability to explore the phenomenon in its natural educational context. The participants consisted of 28 students selected purposively from the school setting based on their involvement in Arabic learning activities using Islamic digital content. Data were collected through three complementary methods: in-depth interviews with selected students and teachers using interview guidelines, participant observation of Arabic learning activities over a four-month period, and document analysis of supporting materials, including learning materials, student assignments, and classroom documentation. The researcher served as the main instrument, supported by interview and observation guidelines that were reviewed for content relevance. To ensure the trustworthiness of the data, source triangulation, method triangulation, peer debriefing, and member checking were employed.

Data analysis followed the interactive model of Miles, Huberman, and Saldana, which included data collection, data reduction, data display, and conclusion drawing through continuous verification.[39] The analysis began with organizing interview transcripts, observation notes, and documents, followed by open coding to identify recurring patterns related to student learning experience, digital content use, and downstreaming practices. These codes were then grouped into

broader thematic categories and interpreted through triangulation across data sources. The research process was conducted in four systematic phases: pre-field preparation, data collection, data analysis, and report writing, resulting in a holistic description of the implementation of Arabic language learning through Islamic digital content.

RESULT AND DISCUSSION

Based on qualitative data analysis from in-depth interviews, participant observation, and documentation involving 28 students at MA Muhammadiyah Gorontalo City, this study identified several patterns in the implementation of Islamic digital content in Arabic learning from the students' perspective. The findings are presented in the following sections.

1. Transforming the Arabic Learning Experience from Passive to Active and Contextual

Interview and observation data indicate substantial changes in students' Arabic learning experience. Most participants reported that Islamic digital content had changed the way they viewed and learned Arabic. Previously, Arabic was often perceived as an abstract subject; however, through contextual digital content, students began to see its relevance to everyday life. One student stated, "I used to think that Arabic was just for reading books, but after seeing the video content of Arabic conversations in the modern market, I realized that this language can be used in everyday life like English." This experience suggests a shift from isolated learning to learning integrated with real contexts. Classroom and online learning observations also showed greater student participation, with students becoming more active not only as content users but also as content producers. Some students created short videos of Arabic conversations and shared them in class groups. One teacher stated, "I was surprised to see the creativity of the students. They made TikTok videos containing Arabic conversations about activities at the pesantren with confidence."

The analysis of students' language development suggests improvement across four areas of language skills, namely:

- a. In *maharah al-kalam* (speaking skills), students reported greater confidence in using Arabic in everyday conversation after engaging with conversational video content.
- b. In *maharah al-qira'ah* (reading skills), students appeared more able to read Arabic texts of increasing complexity, partly because they were more familiar with captions and short written texts in digital content.
- c. In *maharah al-istima'* (listening skills), students showed better comprehension of spoken Arabic after repeated exposure to audio and video materials.
- d. In the mastery of *mufradat* (vocabulary), students demonstrated broader vocabulary recognition, especially through thematic digital content presented in contextual formats.

A key factor in the implementation of digital content is its relevance to daily life. Students understood the material more easily when it was connected to contexts they directly experienced. For example, content presenting Arabic conversations in familiar school settings was perceived as more meaningful than conventional materials. In addition, the variety of content formats appeared to support different learning preferences, with some students responding more positively to infographics, others to podcasts, and others to video-based demonstrations.

The findings of this study suggest that the downstreaming of Islamic digital content can support Arabic language education in the digital era. These results are consistent with perspectives on digital transformation in education that emphasize adaptation to technological change. The integration of Islamic values in digital content appears to support learning that addresses not only language competence but also students' character formation. This approach also aligns with the vision of Muhammadiyah education, which integrates faith, knowledge, and technology. Furthermore, the contextualization of content within the local culture of Gorontalo appears to

enhance student engagement and comprehension, which is in line with contextual learning theory. The findings also indicate that a systemic approach to digital transformation may be more meaningful than isolated digital interventions. In this sense, collaboration among teachers, students, and institutions appears to be an important enabling factor in optimizing learning. These findings contribute to the development of Arabic learning models in the digital era, particularly for Islamic educational institutions, and may be adapted by madrasas and pesantren according to their local contexts.

2. Implementation of the Downstreaming Strategy for Digital Content

This study identified a downstreaming strategy for supporting Arabic learning through several stages. The first stage, content production, involved the development of Arabic teaching materials that integrated Islamic values with contemporary learning contexts. Teachers and students collaborated to produce video content featuring Arabic conversations in settings such as the library, extracurricular activities, and everyday school life. The production process involved identifying learning needs and adjusting materials accordingly. The second stage, content distribution, involved the use of multiple digital channels suited to the characteristics of the content. Short materials were shared through online learning groups, visual content was uploaded to educational social media, and longer learning videos were made available through designated platforms. The third stage, evaluation and development, involved continuous feedback through observation of student responses, classroom interaction, and learning documentation. Overall, the findings indicate that content integrating Islamic values with students' daily realities generated stronger engagement than more conventional materials.

The implementation of downstream strategies also highlighted several forms of digital content that appeared particularly supportive of learning. Interactive video content, for example, helped students learn Arabic through storytelling and scenario-based activities. Short videos presenting conversations in realistic situations appeared to be especially engaging for students. Animated infographic content also helped present Arabic grammar in more accessible visual forms. In addition, gamified content supported vocabulary learning by making practice more interactive and motivating. Collaborative content production further strengthened student participation, as students were involved directly in creating learning materials. The "Digital Arabic Squad" program, for instance, showed how student involvement could be organized through a small creative team acting as content ambassadors.

The findings of this study indicate that the downstreaming of Islamic digital content may offer a relevant response to Arabic learning challenges in the digital era. The integration of Islamic values in digital content supports a more holistic learning experience by addressing both language development and character formation. The downstreaming concept applied in this study also suggests that digital transformation in education requires a systemic approach covering content production, distribution, and ongoing evaluation. The findings further indicate that content linking Islamic values with students' lived experiences received a strong response, which supports contextual learning theory emphasizing the connection between subject matter and learners' realities. This may help explain why students appeared more engaged and more willing to participate actively in the learning process. In addition, collaboration between teachers and students in content production seems to foster a stronger sense of ownership, making learning more meaningful for participants.

This implementation contributes to the development of Arabic learning models in digitally oriented Islamic educational settings. The model developed in this study may serve as a reference for institutions seeking to implement digital learning transformation. For sustainability, however, the program requires stronger knowledge management, including mechanisms for sharing

experiences and good practices across institutions. Strengthening networks and collaboration may also enrich the development of Islamic digital content for Arabic language learning.

CONCLUSION AND IMPLICATIONS

Based on the analysis of research data from MA Muhammadiyah Gorontalo City, it can be concluded that the implementation of downstream Islamic digital content supported the optimization of Arabic learning through three main aspects. First, there was a transformation in students' learning experience from a passive to a more active and contextual approach, as reflected in increased participation in online discussion and reported improvement across students' language skills. Second, downstream strategies, including content production, distribution, and evaluation, were found to support the development of a more comprehensive digital learning ecosystem. Third, the integration of Islamic values in digital content contributed to holistic learning that not only develops language competence but also supports the strengthening of students' Islamic character. The theoretical implications of this research lie in its contribution to discussions on digital-based language learning, especially in the context of Islamic education. The research findings reinforce perspectives on digital transformation in education, which emphasize a systemic approach to the downstream development and use of learning content. In addition, this research also supports contextual learning theory by showing that connecting learning materials to students' real-life experiences through digital content can make learning more meaningful and engaging.

On a practical level, this research provides important implications for teachers, educational institutions, and curriculum developers. For teachers, the research findings offer a framework for developing Islamic digital content through a collaborative approach with students. For educational institutions, the study's results underscore the need to establish a systematic downstream strategy, supported by sufficient infrastructure and teacher capacity development. Meanwhile, for curriculum developers, this research suggests the need to create an adaptive curriculum that can effectively integrate digital content. The policy implications of this study emphasize the need for systematic support in the form of digital infrastructure development, enhancement of teachers' digital literacy skills, and the establishment of collaborative networks among educational institutions. This study is limited to one school context and relies primarily on qualitative data, so its findings should be interpreted within that scope. For further research, it is recommended to develop a more comprehensive evaluation model, examine the implementation of the model in different educational contexts, use mixed-methods designs where appropriate, and assess its longer-term impact to refine the downstream model of Islamic digital content in Arabic language learning.

BIBLIOGRAPHY

- [1] N. M. Alhajya, S. S. Alzaghaim, and Y. M. Arouri, "The impact of virtual trips on the development of Arabic language listening skills among third grade students in Jordan," *J. Technol. Sci. Educ.*, vol. 8, no. 1, p. 72, Mar. 2018, doi: <https://doi.org/10.3926/jotse.331>
- [2] A. M. Albantani and A. Madkur, "Musyahadat Al Fidyu: Youtube-Based Teaching and Learning of Arabic as Foreign Language (AFL)," *Din. Ilmu*, pp. 291–308, Dec. 2017, doi: <https://doi.org/10.21093/di.v17i2.854>
- [3] A. A. Al Fraidan and M. Alaliwi, "Digital Transformation for Sustainable English Language Learning: Insights from Saudi Arabia and Global Perspectives," *Forum Linguist. Stud.*, vol. 6, no. 6, pp. 439–449, Dec. 2024, doi: <https://doi.org/10.30564/fls.v6i6.7754>
- [4] N. C. Premawardhena, "Examining Recent Trends in The Digitalisation of Foreign Language Teaching," *J. Desk Res. Rev. Anal.*, vol. 2, no. 2, pp. 178–191, Jan. 2025, doi: <https://doi.org/10.4038/jdrra.v2i2.49>

- [5] R. Ristiani, D. Susanto, L. N. Amsad, and E. Rahmawati, *Buku Referensi Model Pembelajaran Inovatif*. PT. Sonpedia Publishing Indonesia, 2025.
- [6] D. C. Uluum, M. Musli, and M. Mustar, "Pendidikan Bahasa Arab untuk Generasi Z: Strategi Adaptasi Pengajaran di Era Digital," *JIIP - J. Ilm. Ilmu Pendidik.*, vol. 8, no. 4, pp. 3768–3774, Apr. 2025, doi: <https://doi.org/10.54371/jiip.v8i4.7594>
- [7] M. Fiqriani, S. Syifaurrehman, K. Karoma, and A. Idi, "Pendekatan Pembelajaran Pendidikan Islam untuk Generasi Z: Studi Literatur tentang Inovasi dan Tantangan Terkini," *J. Penelit. Ilmu Pendidik. Indones.*, vol. 4, no. 2, pp. 372–381, 2025. <https://doi.org/10.31004/jpion.v4i1.364>
- [8] M. Rahmasari, "Realitas dan Pengembangan Kurikulum PAI Pada Pendidikan Formal dan Non Formal," *JoEMS (Journal Educ. Manag. Stud.)*, vol. 7, no. 6, pp. 221–225, 2024. <https://doi.org/10.32764/joems.v7i6.1319>
- [9] N. Hanifansyah and M. Mahmudah, "Strategi Efektif Simplifikasi Nahwu dalam Percakapan Arab pada Kelas Intensif Daurah Ramadhan," *JICALS J. Arab. Educ. Linguist. Lit. Stud.*, vol. 3, no. 1, pp. 34–48, 2025.
- [10] H. A. Izzan, *Metodologi pembelajaran bahasa Arab*. Humaniora Utama Press, 2011.
- [11] M. F. Fauzi and I. Anindiati, *E-learning pembelajaran bahasa Arab*, vol. 1. UMMPress, 2020.
- [12] A. Yazid, M. S. Ma'arif, and M. A. Firdaus, "The Effect of Duolingo Media Application in Improving Arabic Vocabulary Mastery of Class VIII Students at MTsN 6 Nganjuk," *Al-Wasil*, vol. 1, no. 1, pp. 26–49, Jun. 2023, doi: <https://doi.org/10.30762/alwasil.v1i1.754>
- [13] A. K. Akbar, A. L. Wardani, and N. R. Salsabila, "Efektivitas Media Animasi Berbasis Levodio Terhadap Hasil Belajar Bahasa Arab di MI Nurussalam Dadung," *J. Sinestesia*, vol. 13, no. 2, pp. 1100–1107, 2023.
- [14] Muhamad Ade Suranto, "Efektivitas Instagram Sebagai Media Pembelajaran Mufradat Berbasis Literasi Digital Pada Mahasiswa Pendidikan Bahasa Arab IAIN Syekh Nurjati Cirebon," *Adiba J. Educ.*, vol. 4, no. 3, pp. 558–565, 2024.
- [15] Alam Budi Kusuma, "Transformasi Pengajaran Bahasa Arab di Indonesia," *Al-Manar J. Komun. dan Pendidik. Islam*, vol. 5, no. 1, pp. 1–23, 2016. <https://doi.org/10.36668/jal.v5i1.48>
- [16] B. Souad, "The Effectiveness of a Proposed Program Based on Religious Storytelling in Developing Verbal Communication Skills among Third-Year Middle School Students: a Field Study at al-Mijbara New Middle School, Djelfa," *Sci. Educ. Innov. Context Mod. Probl.*, vol. 8, no. 2, pp. 113–130, Apr. 2025, doi: <https://doi.org/10.56334/sei/8.2.10>
- [17] D. M. BOULAARES, "The Role of Teaching Arabic Literary Texts in Enhancing Oral Fluency for Advanced Learners According to CEFR Standards: The Case of KSU.," *J. Sci. Knowl. Horizons*, vol. 5, no. 01, pp. 395–414, Jun. 2025, doi: <https://doi.org/10.34118/jskp.v5i01.4263>
- [18] L. Qasserras, "Systematic Review of Communicative Language Teaching (CLT) in Language Education: A Balanced Perspective," *Eur. J. Educ. Pedagog.*, vol. 4, no. 6, pp. 17–23, Nov. 2023, doi: <https://doi.org/10.24018/ejedu.2023.4.6.763>
- [19] A. A. Lasawali, "Bahasa Arab: 'Ruh' Pendidikan Islam," *Loghat Arab. J. Bhs. Arab dan Pendidik. Bhs. Arab*, vol. 1, no. 2, p. 11, Jan. 2021, doi: <https://doi.org/10.36915/la.v1i2.14>
- [20] A. Fadilah, "Ma'na-Cum-Maghza Sebagai Pendekatan Kontekstual dalam Perkembangan Wacana Hermeneutika Alquran di Indonesia," *J. QUR'AN HADITH Stud.*, vol. 8, no. 1, pp. 1–17, Jun. 2019, doi: <https://doi.org/10.15408/quhas.v8i1.13383>

- [21] D. S. Negi, "Constructivist approach of Vygotsky for innovative trends in learning and teaching," *Int. J. Adv. Acad. Stud.*, vol. 2, no. 1, pp. 349–353, Jan. 2020, doi: <https://doi.org/10.33545/27068919.2020.v2.i1f.662>
- [22] R. Soliman and S. Khalil, "The teaching of Arabic as a community language in the UK," *Int. J. Biling. Educ. Biling.*, vol. 27, no. 9, pp. 1246–1257, Oct. 2024, doi: <https://doi.org/10.1080/13670050.2022.2063686>
- [23] M. T. Alhawary, "Arabic Applied Linguistics," in *The Cambridge Handbook of Arabic Linguistics*, Cambridge University Press, 2021, pp. 11–31. doi: <https://doi.org/10.1017/9781108277327.002>
- [24] A. M. C.T and M. Ilankumaran, "Empowering Second Language Learning and Teaching in the ESL Classroom: Harnessing Digital Media and Programmed Instruction," *World J. English Lang.*, vol. 15, no. 6, p. 243, Jun. 2025, doi: <https://doi.org/10.5430/wjel.v15n6p243>
- [25] M. K. Tiwari, B. Bidanda, J. Geunes, K. Fernandes, and A. Dolgui, "Supply chain digitisation and management," *Int. J. Prod. Res.*, vol. 62, no. 8, pp. 2918–2926, Apr. 2024, doi: <https://doi.org/10.1080/00207543.2024.2316476>
- [26] B. Celik, "The Importance of Using Metaphors in Foreign Language Teaching and Learning," *Can. J. Lang. Lit. Stud.*, vol. 1, no. 2, pp. 1–22, 2021, doi: <https://doi.org/10.53103/cjlls.v1i2.17>
- [27] D. Ghosheh Wahbeh, D. Burgos, and S. Affounch, "Adopting the GHOSHEH Model to Create Innovative Open Educational Resources Based on Rogers' Process for Diffusion of Innovations," *Sustainability*, vol. 15, no. 6, p. 5427, Mar. 2023, doi: <https://doi.org/10.3390/su15065427>
- [28] R. Frei-Landau, Y. Muchnik-Rozanov, and O. Avidov-Ungar, "Using Rogers' diffusion of innovation theory to conceptualize the mobile-learning adoption process in teacher education in the COVID-19 era," *Educ. Inf. Technol.*, vol. 27, no. 9, pp. 12811–12838, Nov. 2022, doi: <https://doi.org/10.1007/s10639-022-11148-8>
- [29] W. Sopiyan, D. Sihabudin, E. Rochmansyah, and S. Solimin, "Social Media Management In Islamic Content Production," *El-ghiroh*, vol. 23, no. 1, pp. 83–91, Mar. 2025, doi: <https://doi.org/10.37092/el-ghiroh.v23i1.1119>
- [30] A. Chalim, S. Rahmah, R. Rudiana, and J. Jasafat, "Digital Da'wah: Effective Strategies in Spreading Islam through Social Media," *J. Noesantara Islam. Stud.*, vol. 2, no. 1, pp. 33–42, Feb. 2025, doi: <https://doi.org/10.70177/jnis.v2i1.1844>
- [31] Sakdiah, Hayati, Salami Mahmud, and Muhammad Furqan, "Gamification in Islamic Religious Education: Developing Interactive Learning Media via Quizizz with the Addie Model," *Edukasi J. Pendidik. dan Pengajaran*, vol. 12, no. 01, pp. 187–207, May 2025, doi: <https://doi.org/10.19109/d48tv716>
- [32] M. I. Sholeh, M. R. A. A. Mohamed, Sokip, N. 'Azah, and S. Abror, "Development of audio-visual media to enhance student comprehension in Islamic education," *ATTARBIYAH J. Islam. Cult. Educ.*, vol. 9, no. 2, pp. 145–156, Dec. 2024, doi: <https://doi.org/10.18326/attarbiyah.v9i2.145-156>
- [33] R. AlShaikh, N. Al-Malki, and M. Almasre, "The implementation of the cognitive theory of multimedia learning in the design and evaluation of an AI educational video assistant utilizing large language models," *Heliyon*, vol. 10, no. 3, p. e25361, Feb. 2024, doi: <https://doi.org/10.1016/j.heliyon.2024.e25361>
- [34] F. Isbah, M. N. Huda, S. Zuliana, and M. Rifai, "Managing Madrasah's Arabic Instructional

-
- Archives Faliqul,” vol. 4, no. 3, pp. 459–471, 2025, doi: <https://doi.org/10.58194/eloquence.v4i3.3014>.
- [35] M. Hanif, M. Qudsiyyah, and N. D. S. Hanifah, “Integrating Information Technology in Islamic Education: A Qualitative Study Using Richard Mayer’s Multimedia Learning Theory,” *AL-ISHLAH J. Pendidik.*, vol. 17, no. 2, May 2025, doi: <https://doi.org/10.35445/alishlah.v17i2.7192>
- [36] D. Zou, H. Xie, and F. L. Wang, “Future trends and research issues of technology-enhanced language learning: A technological perspective,” *Knowl. Manag. E-Learning An Int. J.*, pp. 426–440, Dec. 2018, doi: <https://doi.org/10.34105/j.kmel.2018.10.026>
- [37] R. Zhang and D. Zou, “Types, purposes, and effectiveness of state-of-the-art technologies for second and foreign language learning,” *Comput. Assist. Lang. Learn.*, vol. 35, no. 4, pp. 696–742, May 2022, doi: <https://doi.org/10.1080/09588221.2020.1744666>
- [38] M. Ramdhan, *Metode penelitian*. Cipta Media Nusantara, 2021.
- [39] H. A. Tanzeh, “Penelitian Kualitatif,” *Akad. Pustaka*, 2018.