

An Analysis of the Implementation of *Insyā' Talabī* Learning in Enhancing Arabic Speaking Skills among Grade X Students

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Article History	ABSTRACT
Received 07-02-2026	Background: Arabic <i>balāghah</i> instruction often emphasises theoretical mastery, leaving a gap in understanding how <i>Insyā' Talabī</i> can be operationalised as a communicative resource for developing students' speaking skills in pesantren-based education.
Accepted: 26-06-2026	Purpose: This study aimed to describe the implementation of <i>Insyā' Talabī</i> instruction and analyse its role in supporting the Arabic speaking skills of tenth-grade female students at SMAS IMMIM Putri Pangkajene.
Published: 23-08-2026	Method: This study employed a descriptive qualitative design with an interpretive orientation. Participants were purposively selected and included one Arabic teacher and fifteen tenth-grade female students with direct experience with <i>Insyā' Talabī</i> instruction. Data were collected through in-depth open-ended interviews supported by interview notes and audio recordings. The data were transcribed verbatim and analysed thematically through familiarisation, initial coding, theme development, theme review interpretation, and source triangulation.
	Results and Discussion: The findings showed that <i>Insyā' Talabī</i> was taught contextually by integrating <i>amr</i> , <i>nahy</i> , <i>istifham</i> , <i>tamanni</i> , and <i>nida'</i> into classroom and dormitory-related communicative situations. Instruction progressed from modelling and imitation to pattern modification, pair interaction, situational practice, and independent dialogue production, reflecting the value of contextual and communicative Arabic learning. Students reported greater confidence, responsiveness, and independence in initiating and maintaining simple Arabic interactions, although vocabulary limitations, morphological difficulties, pronunciation issues, and reliance on prepared texts remained evident. These findings fill the research gap by connecting <i>balāghah</i> -pragmatic knowledge with actual speaking practices in a female pesantren context, where contextual language use is particularly important for communicative development.
	Conclusions and Implications: <i>Insyā' Talabī</i> can function as a pragmalinguistic framework for contextual Arabic speaking instruction when supported by gradual practice, authentic interaction, vocabulary scaffolding

and constructive feedback. Future studies should incorporate classroom observations, actual speech analysis, multi-site designs, and mixed or quasi-experimental approaches to examine speaking development more comprehensively.

Keywords: *Insyā' Ṭalabī; Arabic Speaking Skills; Arabic Language Learning; Balāghah; Communicative Learning.*

ABSTRAK

Latar Belakang: Pembelajaran *balāghah* bahasa Arab masih cenderung menekankan penguasaan teoretis, sehingga diperlukan pemahaman tentang bagaimana *Insyā' Ṭalabī* dapat dioperasionalkan sebagai sumber komunikasi dalam pengembangan keterampilan berbicara santriwati.

Tujuan: Penelitian ini bertujuan untuk mendeskripsikan pelaksanaan pembelajaran *Insyā' Ṭalabī* dan menganalisis perannya dalam mendukung keterampilan berbicara bahasa Arab santriwati kelas X SMAS IMMIM Putri Pangkajene.

Metode: Penelitian ini menggunakan desain kualitatif deskriptif dengan orientasi interpretatif. Informan dipilih secara *purposive* dan terdiri atas satu guru bahasa Arab serta lima belas santriwati kelas X yang terlibat langsung dalam pembelajaran *Insyā' Ṭalabī*. Data dikumpulkan melalui wawancara mendalam dengan pertanyaan terbuka didukung oleh catatan wawancara dan rekaman audio. Data ditranskripsikan secara verbatim dan dianalisis secara tematik melalui tahap familiarisasi, pengodean awal pengembangan dan peninjauan tema, interpretasi, serta triangulasi sumber.

Hasil dan Pembahasan: Hasil penelitian menunjukkan bahwa *Insyā' Ṭalabī* diajarkan secara kontekstual dengan mengintegrasikan bentuk *amr, nahy, istifhām, tamannī, dan nida'* ke dalam situasi komunikasi di kelas dan lingkungan asrama. Pembelajaran berlangsung bertahap dari pemodelan dan peniruan menuju modifikasi pola, interaksi berpasangan, latihan situasional, dan produksi dialog mandiri. Santriwati merasakan peningkatan keberanian, responsivitas, dan kemandirian dalam memulai serta mempertahankan komunikasi sederhana dalam bahasa Arab, meskipun keterbatasan kosakata, kesulitan morfologis, kesulitan pelafalan, serta ketergantungan pada teks masih ditemukan. Temuan ini mengisi kesenjangan penelitian dengan menghubungkan pengetahuan *balāghah*-pragmatik dengan praktik berbicara aktual dalam konteks pesantren putri, sejalan dengan pentingnya pembelajaran bahasa Arab yang kontekstual dan komunikatif.

Kesimpulan dan Implikasi: *Insyā' Ṭalabī* dapat berfungsi sebagai kerangka pragmatik dalam pembelajaran berbicara bahasa Arab apabila didukung oleh latihan bertahap, interaksi autentik, penguatan kosakata, dan umpan balik konstruktif. Penelitian selanjutnya disarankan melibatkan observasi kelas, analisis tuturan aktual desain multisitus, serta pendekatan campuran atau kuasi-eksperimental untuk mengkaji perkembangan keterampilan berbicara secara lebih komprehensif.

Kata Kunci *Insyā' Ṭalabī; Keterampilan Berbicara Bahasa Arab; Pembelajaran Bahasa Arab; Balāghah; Pembelajaran Komunikatif.*



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INTRODUCTION

Contemporary foreign language learning is no longer limited to grammatical mastery; rather, it focuses on the ability to use linguistic and pragmatic resources in authentic interactions as the primary objective of language education. This competence is referred to as interactional competence: the ability to perform social actions, develop conversational topics, respond to interlocutors, and adjust utterances according to social relationships and communicative

contexts.[1] In secondary-level Arabic language education, speaking proficiency has been considered to encompass, at minimum, pronunciation accuracy, fluency, and the ability to communicate orally; therefore, meaningful, guided opportunities for language practice are required in the learning process.[2] A study involving 444 non-native Arabic learners revealed that Arabic language acquisition required a curriculum aligned with learners' needs, high-quality teacher feedback, and instructional strategies that encouraged active language use.[3] Furthermore, teacher–student relationships, peer interactions, and collaborative learning activities have been positively associated with learners' willingness to communicate in a second language.[4]

Within the *pesantren* context, Arabic language learning can be developed through two complementary domains: the formal environment represented by structured classroom instruction and the informal environment represented by daily linguistic interactions. These two environments have provided language input, interactional opportunities, and language production practices required for Arabic language acquisition.[5] Activating a language-rich environment through Arabic-medium instruction, vocabulary displays, and language-use programs has been shown to require consistent collaboration among institutional administrators, teachers, and learners.[6] Programs such as *mufradāt yaumiyyah*, language days, and *muḥāḍarah* have given learners opportunities to use Arabic in various communicative functions, including delivering speeches, storytelling, and facilitating activities.[7] Nevertheless, speaking practices have continued to be influenced by affective factors, particularly anxiety, fear of making mistakes, and limited self-confidence, while pedagogical interventions have generally demonstrated only moderate effects in reducing foreign language speaking anxiety.[8]

Theoretically, *Insyā' Ṭalabī* has been recognized as a component of *‘ilm al-ma‘ānī* within Arabic rhetoric (*balāghah*), which includes the forms of *amr* (command), *nahy* (prohibition), *istifbām* (question), *tamannī* (wish), and *nidā'* (vocative expression). These forms have been determined by utterance structures and their contextual functions.[9] Stylistic studies on vocative expressions and message delivery have demonstrated that utterance selection cannot be separated from contextual factors, recipient characteristics, and the speaker's communicative intentions.[10] Similarly, analyses of *amr* and *nahy* expressions have indicated that command and prohibition utterances are not always interpreted literally; instead, they perform various pragmatic functions depending on communicative situations.[11] From a pedagogical perspective, speaking practices that provide learners with opportunities to construct dialogues, participate in group interactions, and independently produce conversations are considered more supportive of active engagement than instructional practices that merely deliver grammatical rules through one-way explanations.[12]

Nevertheless, research on *Insyā' Ṭalabī* studies and Arabic-speaking instruction has still followed two relatively separate trajectories. Ifadah (2022) identified and classified the forms and semantic variations of *Insyā' Ṭalabī* in Surah al-Anfal through textual analysis; however, the study did not examine its role as instructional material or speaking practice.[9] Maghfurin et al. (2023) investigated strategies and obstacles to improving speaking skills within traditional *pesantren* and found that innovative methods and Arabic exposure were essential; however, they did not analyze the rhetorical-pragmatic forms employed in learners' interactions.[13] Mubarak, Audina, and Muhammad (2024) described speaking instruction through a social approach involving learning objectives, teacher and learner roles, materials, methods, media, and assessment; however, the study was conducted among university students and did not focus specifically on *Insyā' Ṭalabī*. [14] Meanwhile, Harnika et al. (2024) reported a positive relationship between language environments and female students' speaking proficiency; however, their quantitative design did not provide an in-depth explanation of how teachers taught particular utterance forms and how female students used them in actual communication.[15]

Thematically, *balāghah* studies have produced relatively comprehensive classifications of utterance forms and their semantic variations; however, the analyzed data have remained predominantly focused on Qur'anic texts and have not been directed toward instructional interactions.[9] Conversely, research on Arabic speaking skills in pesantren has primarily discussed language environments, institutional strategies, social approaches, and language exposure issues without examining the relationship between *Insyā' Ṭalabī* structures, speakers' intentions, and interlocutors' responses.[13] Methodologically, language program studies have tended to describe activities at an institutional level, whereas correlational studies have measured the relationship between language environments and speaking proficiency as general variables.[7] Consequently, sufficient empirical explanations of the micro-processes of learning have not yet been provided, particularly regarding how teachers introduce utterance forms, present contextual examples, guide practice activities, provide feedback, and encourage learners to use these forms in communication.[5]

Nevertheless, the ideal conditions described above have not been fully reflected in the preliminary indications identified at SMAS IMMIM Putri Pangkajene. Based on the preliminary study reported in the initial research manuscript, Grade X female students tended to use *amr* and *istifhām* forms in simple expressions, whereas *balāghah* instruction remained predominantly focused on theoretical explanations. These preliminary findings need to be further supported by specific observation dates, the number of instructional sessions, examples of utterances, and verifiable field notes. This condition indicates a potential gap between students' mastery of *Insyā' Ṭalabī* definitions and their ability to employ its forms contextually in oral communication.[12] Therefore, the research problem concerns not only how many forms of *Insyā' Ṭalabī* female students have recognized, but also how teachers have implemented such learning and how students have responded to, practiced, and interpreted the learned utterances.[14] Empirical documentation of this process is required to ensure that research conclusions are not limited to normative claims about skill improvement but are instead based on transparent observations, interviews, documentation, and triangulation procedures.[16]

Based on the aforementioned review, four research gaps have been identified that need to be addressed. First, a knowledge gap exists because previous studies on *Insyā' Ṭalabī* have mainly explained its forms and meanings in textual contexts rather than examining its use as a resource for learning oral communication.[11] Second, a methodological gap remains because previous research has rarely integrated classroom interaction observations, teacher and student interview excerpts, Arabic utterance examples, usage contexts, and interpretations of communicative functions within a single analysis of the learning process.[15] Third, a contextual and population gap has been recognized because previous studies have more often been conducted among university students, other traditional pesantren communities, or adult language learners rather than Grade X female students at SMAS IMMIM Putri Pangkajene.[13] Fourth, a gap exists between empirical evidence showing that social environments support Arabic language use and the limited understanding of the instructional mechanisms through which specific utterance forms transform linguistic input into students' communicative practices.[3]

Recent literature shows that studies on *Insyā' Ṭalabī* have mapped utterance forms and semantic variations, while Arabic language education research has confirmed the importance of language environments, social interaction, institutional programs, and communicative strategies in supporting speaking proficiency. However, these two research domains have not yet been sufficiently integrated: *balāghah* studies have remained predominantly textual, while speaking instruction studies have not comprehensively revealed how forms of *amr*, *nahy*, *istifhām*, *tamannī*,

and *nida'* have been taught and utilized as communicative actions within classroom interactions. This study addresses this gap through a qualitative analysis of the implementation process, actual utterances, usage contexts, communicative functions, student responses, and teachers' pedagogical strategies in Grade X classrooms at SMAS IMMIM Putri Pangkajene. The novelty of this research lies in integrating the *balāghah*-pragmatic perspective with the analysis of speaking skill development processes among secondary-level female students, an area that has received limited attention in previous studies.

The novelty of this study is further demonstrated by its attempt to connect the *balāghah*-pragmatic analysis of *Insyā' Ṭalabī* forms and functions with pedagogical investigations of speaking skill development. Unlike textual studies, this research has focused on analyzing actual utterances, their contextual applications, communicative functions, and responses emerging during learning interactions.[1] Similarly, unlike studies that have only evaluated language environments or general learning outcomes, this research has focused on the implementation sequence, including teacher planning, material presentation, contextual examples, speaking exercises, feedback provision, and supporting and inhibiting factors.[5] Accordingly, this study is expected to provide a more contextual explanation of how *balāghah* materials can be operationalized as sources of communicative actions in Arabic language learning at the secondary education level.[14]

This qualitative descriptive study addresses the identified gap through classroom observations, interviews, and document analysis as complementary data sources involving Arabic language teachers and Grade X female students.[16] The analysis examined how teachers explain the forms and functions of *Insyā' Ṭalabī*, the speaking practices implemented, the feedback provided, student participation, and the relationship between utterances, contexts, communicative intentions, and interlocutor responses.[1] This approach is important because language acquisition in pesantren environments is shaped by interconnected processes of language input, interaction, and utterance production rather than merely by mastering definitions and grammatical rules.[5]

This study assumes that *Insyā' Ṭalabī* learning, when presented contextually, practiced through interaction, and supported by feedback, can expand students' opportunities to use Arabic more meaningfully. This assumption is framed as a qualitative proposition rather than a statistical hypothesis.[4] Theoretically, this study is significant because it bridges *balāghah* studies with interactional competence; practically, the findings may provide a foundation for teachers to design speaking activities that connect grammatical forms, speakers' intentions, and communicative contexts.[12] Therefore, this study aims to describe and analyze the implementation process of *Insyā' Ṭalabī* learning in supporting the improvement of Arabic speaking skills among Grade X female students at SMAS IMMIM Putri Pangkajene.

LITERATURE REVIEW

The science of *ma'ānī* is a branch of *balāghah* that examines the appropriateness between utterance structures and the situations, purposes, and conditions of interlocutors. Therefore, the interpretation of a linguistic structure cannot be separated from the context in which it is used.[17] Within this framework, *kalām* has generally been classified into *kalām khabarī* and *kalām insyā'ī*, referring respectively to utterances whose informational content can be evaluated as true or false and utterances whose meanings are generated simultaneously with their production.[18] Lexically, *insyā'* has been associated with the act of forming or creating an utterance, whereas terminologically, *kalām insyā'* has referred to speech that is not intended to report previously existing facts.[9] Therefore, *kalām insyā'* has been understood as a linguistic action that performs particular functions rather than merely as an independent grammatical pattern.[19]

Based on the presence or absence of demands directed toward interlocutors, *kalām insyā'* has been classified into *insyā' ṭalabī* and *insyā' ghair ṭalabī*. [20] *Insyā' ṭalabī* has contained requests for the realization of actions, information, attention, or conditions that have not yet occurred at the moment of utterance production, whereas *insyā' ghair ṭalabī* has not involved direct demands toward interlocutors. [21] This distinction has demonstrated that the identification of *kalām insyā'* cannot be conducted solely through syntactic forms because the function of an utterance has also been influenced by speaker–interlocutor relationships, communicative objectives, and situational contexts. [1]

Insyā' ṭalabī has been defined as an utterance used by speakers to request the realization of something that has not occurred when the utterance is produced. [9] Its main characteristic is its orientation toward actions, responses, or expected changes in conditions from interlocutors. However, the communicative force of such utterances has not always matched their literal meanings, because commands, prohibitions, questions, wishes, and vocative expressions can serve different pragmatic functions depending on contextual factors. [19]

First, *amr* has been considered a form of request that requires the performance of an action and has commonly been realized through *fi'l al-amr*, *fi'l al-muḍāri'* preceded by *lām al-amr*, *ism fi'l al-amr*, or other verbal expressions conveying imperative meanings. [11] Second, *nahy* has been regarded as a request for interlocutors to abandon or avoid performing certain actions, which has generally been grammatically realized through *lā al-nāhiyah* followed by the imperfect verb (*fi'l muḍāri'*). [22] Third, *istifbām* has basically been used to request information; however, within particular contexts, it has been found to express rejection, emphasis, reprimand, astonishment, or indirect commands. [23] Fourth, *tamannī* has been used to express wishes toward conditions that have been difficult or impossible to achieve, and its use reflects the speaker's emotional attitude toward the situation discussed. [20] Fifth, *nidā'* has been recognized as an utterance used to call or attract the interlocutor's attention before a specific message is delivered by the speaker. [10]

In Arabic communication, these five forms can perform both literal and nonliteral functions. [19] The form of *amr*, for instance, has been used not only to express commands but also to function as requests, guidance, permission, warnings, or invitations, depending on the social status and relationship between communication participants. [22] Similarly, request expressions in Arabic have acquired communicative meanings through the relationship between linguistic forms, speakers' intentions, and utterance contexts. Therefore, mastery of *Insyā' Ṭalabī* supports interactional competence because learners must select appropriate linguistic and pragmalinguistic resources to perform social actions during conversations. [1]

Recent literature concerning *Insyā' Ṭalabī* has still predominantly focused on identifying forms and semantic variations in the Qur'an, literary works, and reading materials rather than examining its implementation as speaking instructional material. [9] Therefore, in this study, *Insyā' Ṭalabī* learning has been operationally defined as a planned instructional process that guides female students to recognize, comprehend, select, and employ the forms of *amr*, *nahy*, *istifbām*, *tamannī*, and *nidā'* according to communicative purposes and contextual situations. This definition has positioned students as knowledge constructors through experience, practice, and interaction rather than merely as recipients of grammatical explanations provided by teachers. [12] The instructional objective has focused on connecting balāghah knowledge with the ability to produce oral utterances that are accurate in form, meaning, and communicative function. [24]

The learning process should be based on the principle of contextuality, in which each form is introduced through communicative situations that illustrate the relationship between speakers,

interlocutors, and the purposes of utterances.[1] The communicative principle requires students to have opportunities to use language to convey messages rather than merely memorizing definitions and sentence patterns.[24] The constructive and collaborative principles position group interaction as a means for constructing understanding and actively producing language.[12] The principle of balancing form and meaning requires learning activities to provide attention to both structural accuracy and the pragmatic appropriateness of utterance functions.[25] The feedback principle requires directed, supportive, and constructive corrections that do not hinder students' confidence in speaking.[26] Based on the synthesis of *balāghah* theory, second language acquisition, and communicative language teaching principles, the instructional stages of *Insyā' Ṭalabī* learning have been operationalized as follows.

Table 1. Synthesis of the Operational Stages of *Insyā' Ṭalabī* Learning to Support Arabic Speaking Skills

Stage	Learning Activities	Scientific Foundation
Context Orientation	The teacher presents the learning objectives and introduces communicative situations, such as requesting assistance, prohibiting actions, asking questions, expressing wishes, or calling someone.	Arabic language learning should be connected to learners' needs and authentic language-use contexts.[27]
Modeling	The teacher has demonstrated dialogues containing <i>amr</i> , <i>nahy</i> , <i>istijbām</i> , <i>tamannī</i> , and <i>nidā'</i> forms with appropriate intonation and contextual meaning.	Interactional competence has been developed through the modeling of social actions, interaction structures, and pragmalinguistic resources.[1]
Identification of Forms and Functions	Female students have identified linguistic markers, literal meanings, and possible contextual meanings of each utterance.	A single form of <i>Insyā' Ṭalabī</i> can convey various meanings determined by discourse contexts.[19]
Guided Practice	Female students have transformed, completed, and articulated sentence patterns based on examples and situations provided by the teacher.	Structured input and dialogue practices have provided patterns that students can process into their language production.[5]
Communicative Practice	Female students have conducted question-and-answer activities, paired dialogues, simulations, role plays, and problem-solving activities by employing the five forms of <i>Insyā' Ṭalabī</i> .	Dialogues, simulations, collaborative activities, question-and-answer practices, and presentations have supported active Arabic language use.[28]
Feedback and Reflection	The teacher and peers have provided feedback on structural accuracy, functional appropriateness, pronunciation, and utterance acceptability.	Tasks accompanied by feedback and peer collaboration have strengthened students' engagement and language development.[26]
Production and Evaluation	Female students have produced new conversations and employed <i>Insyā' Ṭalabī</i> forms in different situations	Speaking assessment should include pronunciation, fluency, oral communication ability, and language use in meaningful activities.[2]

without fully relying on teacher-provided examples.

The stages described above have positioned teachers as context designers, language-use models, interaction facilitators, and feedback providers.[3] Teachers have also been responsible for connecting explicit explanations of *Insyā' Ṭalabī* rules with activities that enable female students to construct their understanding through dialogue and collaboration.[12] In addition to assessing structural accuracy, teachers have been required to observe whether students' utterances corresponded to social relationships, communicative purposes, and interlocutors' responses.[1] Teacher interpersonal support has been considered essential because the quality of teacher–student relationships has been associated with learners' willingness to communicate in a second language.[4]

Arabic speaking skill has been defined as the ability to produce oral utterances for conveying thoughts, feelings, information, and communicative intentions to interlocutors. Speaking is not merely the activity of pronouncing vocabulary and grammatically correct structures; it also involves the ability to manage turn-taking, respond to utterances, maintain conversational topics, and select expressions appropriate to social contexts.[1] In Arabic language learning, this ability has been developed through active engagement, group interaction, communicative practice, and students' language production.[29] Implementing dialogic, cooperative, simulation-based, and question-oriented activities has provided greater opportunities for students to practice speaking skills.[30]

Conceptually, speaking skills have been observed through five groups of indicators. First, pronunciation accuracy relates to the ability to articulate Arabic sounds and words in a comprehensible manner.[31], [32] Second, vocabulary and structural mastery have indicated the availability of linguistic resources required to construct utterances according to communicative intentions.[3] Third, fluency has referred to the ability to maintain speech production without excessive pauses or continuous dependence on teacher assistance. Fourth, comprehension and responsiveness have demonstrated learners' ability to understand interlocutors' utterances and provide relevant responses.[4] Fifth, pragmatic appropriateness has concerned learners' ability to select utterance forms based on communicative purposes, contextual situations, and social relationships among communication participants.[1]

The development of *mabārah al-kalām* has been influenced by linguistic, affective, pedagogical, and environmental factors. Linguistic factors have included vocabulary mastery, grammatical structures, pronunciation accuracy, and sufficient exposure to appropriate language models.[3] Affective factors have involved speaking anxiety, self-confidence, motivation, and willingness to take risks in using a second language.[8] Social factors include the quality of teacher–student relationships, peer relationships, collaboration, and a sense of security during interaction.[4] Environmental factors have encompassed language exposure availability, language-use regulations, formal and informal activities, and opportunities to produce language in daily life.[5] In the context of female students, an Arabic-speaking environment has also been found to be positively related to Arabic speaking ability.[15]

The relationship between *Insyā' Ṭalabī* and speaking skills has been established through the function of these five forms as resources for communicative action. The forms of *amr* and *nahy* have enabled female students to direct actions, provide instructions, or express prohibitions according to the social positions of communication participants. The form of *istifhām* has enabled female students to request information, initiate interactions, confirm understanding, and maintain conversational continuity. Meanwhile, *tamannī* and *nidā'* have provided linguistic resources for expressing emotional attitudes and directing interlocutors' attention before delivering the main

message.[20] Therefore, *Insyā' Ṭalabī* learning can contribute to speaking proficiency when these patterns are learned as resources for performing social actions rather than merely as materials for identifying grammatical rules.

Second language acquisition theory has explained that language development involves the interconnected processes of *input*, interaction, processing, feedback, and *output*. [33] Input provides examples of language forms and their usage, whereas interaction creates opportunities for learners to negotiate meaning and recognize differences between their produced utterances and target language forms. Language production, or output, encourages learners to test their linguistic knowledge, identify limitations, and improve their utterances through interlocutors' responses. Recent studies on acquisition and learning hypotheses have also emphasized the importance of student-centered learning and activities that facilitate meaningful language use. [34]

Within the pesantren context, Arabic language *input* comes from teachers' utterances, dialogues, exercises, daily vocabulary practice, and language use in both formal and informal environments. [5] Interaction occurs when female students use these language forms in conversations with teachers or peers, while output is reflected in their ability to produce utterances independently. The quality of classroom social interaction has contributed to students' willingness to produce language because teacher–student relationships, peer relationships, and collaboration have been associated with communicative willingness. [4] In *Insyā' Ṭalabī* learning, this cycle has been realized through utterance modeling, identification of forms and functions, dialogue practice, simulation activities, and feedback provision.

The communicative approach views language as a means of performing social functions; therefore, learning achievement is measured not only by knowledge of linguistic rules but also by the ability to use language effectively in communicative situations. [24] In Arabic language learning, this approach can be integrated with collaborative learning and social constructivism to give students opportunities to construct knowledge through active participation. [25] Communicative competence also requires sociopragmatic and pragmalinguistic knowledge, enabling learners to relate utterance forms to social relationships and communicative action purposes. [1]

This implies that *Insyā' Ṭalabī* learning needs to maintain a balance between form-focused and meaning-focused activities. Form-focused activities have been used to explain grammatical markers, sentence patterns, and accuracy of usage, whereas meaning-focused activities have been used to train learners to select appropriate utterances within communicative situations. [4] Dialogues, role plays, simulations, interviews, discussions, question-and-answer activities, and presentations have been recognized as activities that can bridge mastery of linguistic patterns with authentic language use. [28] Feedback has subsequently been directed not only toward structural errors but also toward message clarity and the appropriateness of utterance functions. [26]

Mahārah al-kalām has been recognized as one of the four language skills alongside listening, reading, and writing; however, applying it in direct communication has required integrating input comprehension and output production. In practice, students have been required to listen to utterances before responding, use previously learned vocabulary and structures, and adjust their speech to communicative contexts. Arabic language learning within pesantren environments has needed to integrate the four language skills through formal and informal activities that provide exposure and opportunities for language use. [35] Learning media and interactive activities have also been found to support students' pronunciation, fluency, and oral communication abilities. [36]

Speaking instruction models in pesantren have generally been developed through a combination of classroom learning, *muhādathah* practices, vocabulary instruction, speech activities, language programs, and Arabic usage beyond classroom settings. [5] Programs combining

vocabulary provision, language days, and *muhāḍarah* activities have provided repeated opportunities for practice, although their effectiveness has been influenced by implementation consistency and student participation.[7] Social approaches to speaking instruction have also demonstrated the importance of conversation, collaboration, motivation, facilities, and institutional support.[14] Among female students in pesantren contexts, language environments have been found to correlate with speaking proficiency, while linguistic landscapes have been associated with motivation to learn Arabic.[15], [37]

Based on this synthesis, the speaking learning model relevant to this study consists of four components: input in the form of Insyā' Ṭalabī models, interaction through communicative activities, output represented by students' utterances, and feedback on the structure and function of speech. This model has positioned *amr*, *nahy*, *istifhām*, *tamannī*, and *nidā'* as resources for constructing conversations rather than merely as *balāghah* materials identified from texts. Analyzing its implementation has required attention to teacher planning, learning stages, interaction patterns, utterance forms produced by female students, interlocutor responses, evaluation processes, and supporting and inhibiting factors. The following five studies were selected to represent three major areas of the literature: textual studies of *Insyā' Ṭalabī*, speaking skill instruction, and Arabic language environments in pesantren education or female student contexts.

Table 2. Mapping of Previous Studies on *Insyā' Ṭalabī*, Arabic Speaking Skills, and Pesantren Language Environments

Study	Focus and Method	Main Findings	Relevance and Limitations
Nurwahid, Djamilah, and Anam (2022)	A qualitative descriptive analysis of the forms and semantic variations of <i>Insyā' Ṭalabī</i> in the comic <i>Nawādir Juḥā li al-Atṭāl</i> .	The study identified <i>amr</i> , <i>nahy</i> , <i>istifhām</i> , and <i>nidā'</i> forms with nonliteral functions, including peer requests, threats, reprimands, rejection, and suggestions.	The study provided a foundation for identifying the forms and communicative functions of <i>Insyā' Ṭalabī</i> ; however, its object was limited to written texts and did not examine learning processes or students' oral production.
Rufaiqoh et al. (2023)	A qualitative descriptive study on Arabic speaking instruction based on a constructivist perspective in higher education.	Classroom organization through group activities, active interaction, collaboration, and conversational production supported student engagement in learning.	The study was relevant for explaining student-centered learning; however, it did not focus on <i>Insyā' Ṭalabī</i> , was not conducted at the secondary education level, and did not specifically examine female pesantren students.
Muttaqin, Bakheit, and Hasanah (2024)	A qualitative case study examining Arabic language environments, <i>input</i> , interaction, and <i>output</i> in pesantren settings.	Formal environments provided structured language input and output, whereas informal environments facilitated more natural language use.	The study was relevant for analyzing language acquisition processes in pesantren; however, it did not explain the learning of a specific <i>balāghah</i> form or analyze the pragmatic

			functions of students' utterances.
Harnika et al. (2024)	A quantitative study examining the relationship between language environments and Arabic speaking skills among female students at a pesantren Arabic language center.	The study identified a moderate relationship between language environments and female students' speaking skills.	The study shared similarities in population and institutional context; however, its correlational approach did not explain learning processes, teacher strategies, or the use of <i>Insyā' Ṭalabī</i> forms in actual interactions.
Jauharoh et al. (2025)	A quantitative study involving 65 female students examining the relationship between linguistic landscapes and Arabic learning motivation.	Linguistic landscapes demonstrated a strong positive correlation with Arabic learning motivation.	The study was relevant because it examined female students and pesantren environments; however, its dependent variable was motivation rather than speaking skills or the use of communicative actions.

Thematically, *balāghah* studies have produced relatively detailed mappings of the forms, linguistic markers, literal meanings, and contextual meanings of *Insyā' Ṭalabī*.^[9] However, these studies have generally relied on library research, documentation studies, or discourse analysis of Qur'anic texts and literary works; therefore, they have not shown how students understand and produce these forms during classroom interactions.^[19] Consequently, a knowledge gap exists between descriptions of *balāghah* forms and understanding their implementation as resources for oral communication.

Research on speaking instruction has demonstrated that group interaction, dialogic activities, constructivist approaches, and communicative approaches support active learner participation.^[12] Nevertheless, studies in this research area have tended to discuss speaking skills in general without explaining the specific linguistic materials students use to perform communicative actions.^[28] This reveals a conceptual gap: limited integration between the *balāghah*-pragmatic perspective and communicative approaches in *mabārah al-kalām* instruction.

Pesantren-based studies have emphasized that formal and informal environments provide language input, interaction, and output that support Arabic language use.^[5] However, quantitative studies concerning language environments and female pesantren students have primarily measured correlations with speaking skills or motivation without documenting classroom learning processes and actual student utterances.^[15] Research on linguistic landscapes has also not yet explained how teachers transform visual language exposure into communicative practices involving *Insyā' Ṭalabī* forms.^[37] These conditions have indicated methodological and contextual gaps, particularly the limited availability of qualitative studies that directly observe teachers' strategies, classroom interactions, female students' responses, and the use of *balāghah* forms at the secondary education level.

Based on these research gaps, this study's novelty lies in integrating *balāghah*, pragmatics, second language acquisition, and communicative language learning perspectives to analyze the implementation of *Insyā' Ṭalabī* in improving female students' speaking skills. This study has not only identified the presence of *amr*, *nahy*, *istijbām*, *tamannī*, and *nidā'* forms but has also analyzed

how teachers have planned and taught these forms, how the forms have been utilized in interaction, the communicative functions generated, students' responses, and the factors supporting or hindering their implementation. The focus on Grade X female students at SMAS IMMIM Putri Pangkajene provides a contextual contribution because this specific population, educational level, institutional setting, and the integration of *balāghah* materials with speaking instruction have not yet been the primary focus of previous studies. Therefore, this study aims to describe and analyze the implementation process of *Insyā' Ṭalabī* learning in improving Arabic speaking skills among Grade X female students at SMAS IMMIM Putri Pangkajene.

METHOD

This study employed a descriptive qualitative design with an interpretive orientation to understand the implementation process of *Insyā' Ṭalabī* learning based on the experiences, actions, and meanings constructed by teachers and female students within the context of Arabic language learning. A qualitative design was selected because it enables educational language phenomena to be explored comprehensively and contextually without reducing participants' experiences into numerical measurements. In language education research, the quality of qualitative studies has been determined by the alignment between research questions, context, data collection processes, and interpretations of participants' experiences.[38], [39]

The interpretive orientation was employed to examine how teachers taught the forms of *amr*, *nahy*, *istijbāh*, *tamannī*, and *nidā'*, as well as how female students understood and utilized these forms in oral communication. These five forms represent the main components of *Insyā' Ṭalabī*, each with different structures and semantic functions depending on its contextual use. Therefore, learning activities were not only directed toward recognizing grammatical forms but also toward understanding the relationship between linguistic forms, pragmatic functions, and communicative contexts.[40], [41]

The study was conducted at SMAS IMMIM Putri Pangkajene from February to May 2025. The research site was selected because the institution provided Arabic language instruction and incorporated *Insyā' Ṭalabī* materials into Grade X learning activities. In this study, "improving" was operationally defined as a process, contribution, and perceived change in speaking ability as experienced by informants, rather than as a causal relationship or a statistically tested magnitude of improvement. The changes referred to students' confidence in speaking, fluency in delivering utterances, vocabulary use, structural accuracy, and ability to employ *Insyā' Ṭalabī* forms according to their communicative functions. These aspects were related to the design, implementation, and assessment of Arabic speaking instruction.[42]

Within this qualitative research framework, the sample referred to informants with direct experience related to the investigated phenomenon. The research informants consisted of 16 participants, including one Arabic language teacher and 15 Grade X female students at SMAS IMMIM Putri Pangkajene. The informants were selected using purposive sampling. This technique enabled the researcher to select participants based on their experiences, knowledge, direct involvement, and ability to provide relevant information on the focus of the language research.[38]

The teacher was selected because she taught Arabic language subjects in Grade X and actively incorporated *Insyā' Ṭalabī* materials into instruction. Meanwhile, female students were selected because they were registered as Grade X learners, participated in Arabic language learning involving *Insyā' Ṭalabī* materials, actively engaged in classroom activities, and were willing to participate as informants. The involvement of both teachers and female students enabled the learning process to

be examined from the perspectives of both instructional practitioners and recipients of the learning experience.

The number of informants was not intended to achieve statistical representation or generalization but rather to obtain rich, relevant, and in-depth information while enabling comparisons of experiential patterns within the investigated classroom context. The identities of informants were protected by assigning the code G-01 for the teacher and S-01 to S-15 for female students.

In this qualitative study, the researcher served as the primary instrument for determining interview focus, asking questions, conducting follow-up inquiries and clarifications, and interpreting the meaning of data according to the research context. In applied linguistics research, interviews have been positioned not only as instruments for obtaining information but also as social interactions involving processes of meaning construction between researchers and informants.[43], [44]

The supporting instrument consisted of an in-depth interview guide containing open-ended questions developed based on the research focus. The interview guide provided consistent question coverage for all informants while still allowing participants to openly explain their experiences and understandings. Interviews with the teacher focused on instructional planning, materials, learning stages, the use of five *Insyā' Ṭalabī* forms, speaking activities, classroom interactions, feedback provision, and supporting and inhibiting factors in learning. Teacher–student communication aspects were considered important because instructional interaction contributes to implementing *mahārah al-kalām* practices.[45]

The interview guide for female students covered their experiences participating in learning activities, their understanding of *Insyā' Ṭalabī* forms and functions, their involvement in speaking practices, the difficulties they encountered, their responses to teacher feedback, and perceived changes in speaking ability. The researcher used recording devices to capture participants' utterances accurately, while field notes documented interview contexts, relevant nonverbal responses, and the researcher's initial reflections. To control for subjectivity, the researcher maintained a reflective journal documenting assumptions, researcher positioning, methodological decisions, and changes in understanding throughout the data collection and analysis processes. Reflexivity helped the researcher recognize and explain the influence of personal position and interpretation in language research processes.[46]

Primary data were collected through in-depth open-ended interviews with one Arabic language teacher and 15 Grade X female students from February to May 2025. Open-ended questions allowed informants to provide detailed explanations of their experiences, understanding, and perspectives. Follow-up questions were provided to clarify responses and obtain concrete examples related to instructional implementation and the use of *Insyā' Ṭalabī* in oral communication.[43], [44]

After the interviews had been completed, the recordings were transcribed verbatim. The transcripts were then reviewed against the original recordings to ensure utterance accuracy. The data were subsequently coded using G-01 for the teacher and S-01 to S-15 for female students, and organized by informant and interview focus. These identification codes also protected informants' confidentiality in accordance with ethical principles in applied linguistics research.[47]

The data were analyzed using thematic analysis to identify, organize, and interpret patterns of meaning throughout interview transcripts related to the implementation process of *Insyā' Ṭalabī* learning. The analysis was conducted through six stages: (1) repeatedly reading transcripts to

become familiar with the overall dataset; (2) generating initial codes; (3) grouping codes into potential themes; (4) reviewing the consistency of themes with codes and the entire dataset; (5) defining and naming themes; and (6) constructing thematic descriptions supported by informant quotations.[48]

The coding process was conducted inductively, allowing themes to emerge from patterns identified within the data. Nevertheless, aspects related to instructional planning, implementation, the use of five *Insyā' Ṭalabī* forms, female students' responses, speaking skills, and contextual factors were employed as guiding concepts without imposing predetermined themes before the analysis process.[48]

The trustworthiness of findings was maintained through source triangulation by comparing information obtained from the teacher and 15 female students, conducting member checking on interview summaries, maintaining reflective journals, and documenting an audit trail of analytical decisions. These procedures improved transparency, consistency, and traceability of interpretations in qualitative language education research. The final interpretation was developed by considering the alignment between themes, research questions, informant quotations, differing cases or experiences, and the context of SMAS IMMIM Putri Pangkajene. Peer debriefing was included as a data validation procedure only when researcher peer review had actually been conducted and documented.[39], [49]

The final interpretation was established by considering the consistency between themes, research questions, informant quotations, different cases or experiences, and the research context at SMAS IMMIM Putri Pangkajene. The quality of interpretation was determined by evidence traceability, procedural transparency, data adequacy, and the alignment of conclusions with research questions.[50] *Peer debriefing* was reported as a validation procedure only when the review process was genuinely implemented and documented.

RESULT AND DISCUSSION

The interview analysis revealed that *Insyā' Ṭalabī* learning in Grade X at SMAS IMMIM Putri Pangkajene had been implemented by connecting *balāghah* materials with the use of Arabic in daily communicative situations (G-01; SW-01; SW-04; SW-13). The teacher did not begin the learning process with complex terminological explanations; instead, communicative examples involving questions, commands, prohibitions, vocatives, and expressions of wishes were introduced before the forms of *istifhām*, *amr*, *nahy*, *nidā'*, and *tamannī* were explained (G-01; SW-03; SW-06; SW-12). The learning process followed stages of modeling, brief explanations of forms and functions, pronunciation practice, paired dialogues, role exchanges, situational activities, oral performances, and teacher feedback (G-01; SW-01; SW-09; SW-15). This instructional pattern demonstrated a communicative orientation because linguistic forms were employed to perform authentic functions through interaction, consistent with findings that interactive-communicative learning can support Arabic vocabulary mastery, sentence construction, fluency, and speaking confidence.[51] These findings addressed the first research question by showing that *Insyā' Ṭalabī* learning implementation was not limited to rule instruction but also integrated form recognition with gradual, contextual communication practices.

Regarding the second research question, *Insyā' Ṭalabī* learning was found to expand the range of utterance resources available to female students when initiating, maintaining, and responding to conversations (SW-01; SW-03; SW-11; SW-15). All 15 female students reported positive changes, though at different levels, in their speaking confidence, ranging from becoming "slightly more confident" to using several expressions without referring to textbooks. The teacher also observed

increased willingness among students to initiate conversations and respond to peers (G-01; SW-02; SW-05; SW-14; SW-15). Several female students explained that they had previously tended to remain silent, wait for teacher examples, prepare sentences in writing first, or provide only brief answers; however, after participating in speaking practices, they had begun to ask questions, give commands, express prohibitions, call others, and respond more quickly (SW-01; SW-02; SW-09; SW-13). This pattern was consistent with evidence indicating that classroom interaction is positively associated with willingness to communicate through increased speaking self-efficacy and more enjoyable learning experiences.[52] Nevertheless, because this study employed a qualitative design and did not conduct statistical pre-test and post-test measurements, the term “improvement” in these findings should be interpreted as perceived changes in ability and confidence reported by informants and observed by the teacher rather than as a quantitatively tested causal effect.

The utilization of the five *Insyā' Ṭalabī* forms also did not demonstrate identical levels of ease and frequency of use. *Istifhām* emerged as the most prominent form because it assisted female students in initiating and extending conversations through questioning, while *amr* and *nahy* were considered easier to associate with classroom activities, group assignments, and daily regulations (G-01; SW-01; SW-03; SW-06; SW-10; SW-11). *Nidā'* was primarily used to attract attention before continuing with questions or commands, whereas *tamannī* was relatively less frequent and considered more difficult to use spontaneously because its forms and contextual applications were perceived as more abstract (SW-04; SW-07; SW-09; SW-12). These findings indicated that the contribution of *Insyā' Ṭalabī* to speaking development occurred primarily when linguistic forms were connected with specific communicative intentions rather than when they were studied merely as *balāghah* definitions. The emphasis on meaningful communication was also consistent with Arabic language learning research demonstrating the importance of speaking activities, learner interaction, feedback, and multimodal exposure in supporting communicative language use.[3]

Although positive changes were identified, speaking development was not distributed equally across all aspects. Female students continued to report limitations in vocabulary, difficulties with *fi'l* and *damīr* changes, differences in forms used for addressing one or multiple females, the application of *lā al-nāhiyah*, pronunciation accuracy (*makhrūj*), intonation, and maintaining fluency while simultaneously processing grammatical rules (SW-01; SW-05; SW-08; SW-10; SW-15). Affective factors were also identified, including embarrassment, nervousness during individual performances, fear of making mistakes, and difficulty responding spontaneously (SW-02; SW-09; SW-14). Previous literature has demonstrated that psychological, linguistic, and situational factors can jointly influence learners' willingness to speak in a second language.[53] The teacher responded to these challenges by implementing gradual practices, vocabulary banks, heterogeneous pairings, pronunciation repetition, keyword assistance, remedial activities, and corrective feedback that did not interrupt the entire speaking process (G-01).

During the planning stage, the teacher established speaking objectives, selected types of *Insyā' Ṭalabī* according to the learning themes, and prepared core vocabulary, dialogue examples, learning media, practice activities, and assessment rubrics before the instructional process (G-01). The planning process also considered potential difficulties female students might experience, particularly *damīr* transformations, verb formation, limited vocabulary, and pronunciation problems. Therefore, sentence patterns and gradual exercises were prepared as learning supports (G-01). The materials were not presented with equal proportions because *istifhām* was more frequently employed for question-and-answer activities, *amr* and *nahy* were associated with classroom and dormitory activities, *nidā'* was integrated into dialogues, whereas *tamannī* was

introduced when students' vocabulary mastery was considered sufficient (G-01). The use of textbooks, situation cards, vocabulary cards, pictures, dialogue sheets, audio materials, and videos showed that instructional planning focused on providing input that could be processed into oral language use. Studies involving non-native Arabic learners have also reported the importance of needs-oriented curricula, quality feedback, and the use of technology and multimedia in Arabic language learning.[3]

The implementation of learning followed a gradual pattern from modeling to independent production, consisting of apperception activities and simple questions, expression modeling, explanation of functions and patterns, pronunciation practice, pair exercises, role exchanges, games or simulations, performances, feedback, and reflection (G-01). Female students' accounts reinforced this pattern through their experiences of imitating dialogues, modifying sentence elements, conducting question-and-answer activities, using situation cards, creating classroom rules, performing mini-interviews, continuing dialogues, and producing conversations based on daily life contexts (SW-01; SW-05; SW-09; SW-11; SW-14). The teacher also set specific targets for certain forms, such as requiring a minimum number of questions or commands in dialogues, so female students were not only expected to read examples but also required to produce utterances appropriate to communicative situations (G-01). Such interactions provided greater opportunities for language production and were consistent with findings that interactive-communicative learning environments provide more authentic contexts for developing speaking abilities.[51] Variations in female students' responses also indicated that pair and group activities tended to create a greater sense of security than individual tasks, particularly for students who still experienced embarrassment or fear of making mistakes (SW-02; SW-10; SW-14).

The most consistent impact identified in the interviews was increased willingness to use Arabic to initiate or respond to communication, although the level of development varied among female students (G-01; SW-01–SW-15). Several female students stated that patterns of *istifhām*, *amr*, *nahy*, and *nidā'* provided ready-to-use utterance frameworks, enabling them to reduce the time previously required to determine how to begin conversations (SW-01; SW-02; SW-09; SW-15). Another impact was observed in the expansion of communicative functions, including requesting information, asking for assistance, providing instructions, expressing prohibitions, attracting attention, and conveying wishes, including in several interactions outside the classroom (SW-04; SW-05; SW-07; SW-11; SW-13). Research also supports a link between positive interaction experiences and willingness to communicate, showing that enjoyment in learning can strengthen speaking willingness, whereas anxiety may hinder communication beyond the classroom environment.[54] Therefore, this study's findings showed that Insyā' Ṭalabī's contribution to speaking skills was primarily reflected in increased confidence, responsiveness, diversity of utterance functions, relative fluency, and more contextual language use, while structural accuracy and pronunciation still required further reinforcement.

Learning challenges were categorized into four main patterns: limited vocabulary, grammatical-morphological difficulties, pronunciation problems, and affective barriers involving embarrassment, nervousness, or fear of making mistakes (G-01; SW-01–SW-15). Grammatical difficulties were mainly related to *fi'l amr* transformations, the use of *lā al-nāhiyah*, adjustments of forms based on *ḍamīr*, and maintaining grammatical accuracy during spontaneous speaking activities (SW-01; SW-05; SW-06; SW-10; SW-15). The teacher addressed these challenges through imitation–completion–modification–production, vocabulary bank provision, heterogeneous grouping, pronunciation repetition, opportunities for practice before performance, remedial activities, and feedback after important parts of utterances were completed (G-01). These strategies align with findings that anxiety about Arabic language use can reduce learners' readiness to

communicate; therefore, classroom environments, teacher support, and interaction opportunities need to be managed collectively.[55] Female students' subsequent expectations included increased spontaneous practice, role-playing activities, small-group interactions, audiovisual materials, conversation projects, extracurricular speaking practice, and continuous speaking assessments (SW-01; SW-04; SW-08; SW-11; SW-15).

Table 3. Thematic Tabulation of Interview Findings from Teachers and Female Students

Theme	Emerging Subthemes/Categories	Main Evidence from Teacher	Patterns among Female Students	Representative Quotes	Meaning of Findings
Learning Planning	Communicative objectives, selection of forms, vocabulary, media, exercises, and assessment	The teacher prepared speaking objectives, <i>Insyā'</i> Ṭalabī forms, core vocabulary, dialogues, activities, and assessment rubrics.	Female students experienced learning through contextual examples, cards, pictures, audio/video materials, and dialogues.	G-01: "Before teaching, I determine speaking objectives, select the appropriate type of <i>Insyā'</i> Ṭalabī based on the theme, prepare core vocabulary, dialogue examples, practice activities, and assessment rubrics."	Learning was designed to connect knowledge of linguistic forms with oral language use.
Learning Implementation	Contextual modeling and introduction	The teacher demonstrated utterances before providing theoretical explanations.	Female students recognized forms through examples, gestures, dialogues, pictures, and videos.	SW-06: "The teacher practiced the sentences first, then we guessed the meanings based on the gestures before seeing the explanation."	Materials were introduced from communicative experiences toward conceptual understanding.

Learning Implementat ion	Guided practice	Collective pronunciati on practice, sentence patterns, vocabulary banks, and example modificatio n.	Female students imitated, completed, modified words, and constructed sentences according to situations.	SW-01: “The teacher usually provides conversation examples, explains the meanings and patterns, then we practice the pronunciatio n.”	Support was provided before female students were expected to speak more independentl y.
Learning Implementat ion	Communicative practice	Pair dialogues, role exchanges, situational games, and performanc es.	Question- answer activities, mini interviews, role plays, dialogue continuation , and group assignments.	SW-11: “We changed partners and asked different questions.”	Interaction among female students became the main space for employing <i>Insyā' Ṭalabī</i> forms.
Use of Forms	<i>Istifhām</i>	Considered by the teacher as the most frequently used form because it facilitated participatio n.	Selected as the main form by five female students; one informant selected a combination of <i>nidā'</i> – <i>istifhām</i> .	SW-03: “ <i>Istifhām</i> is the one I remember most because the question words are clear, such as من، ما، أين، and متى.”	Questions became the dominant resource for initiating and maintaining conversations.
Use of Forms	<i>Amr</i>	Frequently associated with classroom and dormitory activities.	Selected as the main form by three female students and appeared together with <i>nidā'</i> in one informant's response.	SW-06: “The <i>amr</i> pattern makes me confident to say something without having to construct very long sentences.”	Simple commands facilitated direct utterance production related to actions.
Use of Forms	<i>Nahy</i>	Used in prohibition	Selected as the main	SW-05: “Now I can	Prohibition forms

			situations and rule-related contexts.	form by two female students.	start saying it and use the appropriate intonation.”	gradually shifted from passive understanding toward oral use.
Use of Forms	<i>Nidā'</i>		Integrated into dialogues.	Selected as the main form by two female students and frequently combined with other forms.	SW-04: “Now I can combine calling, questioning, and commanding in one conversation.”	<i>Nidā'</i> functioned as an interaction opener and attention-directing device.
Use of Forms	<i>Tamannī</i>		Introduced more selectively after sufficient vocabulary mastery had been achieved.	Selected as the main form by one female student and considered relatively more difficult for spontaneous use.	SW-07: “I still cannot use <i>tamannī</i> spontaneously in longer conversations.”	The abstract nature of the form influenced its accessibility in communication.
Speaking Skill Development	Confidence and willingness	and	The teacher observed that female students became more willing to initiate and respond.	All 15 female students reported increased confidence at different levels.	SW-15: “I feel more confident because I am used to using some expressions without looking at the book.”	The most consistent change occurred in readiness and willingness to use Arabic.
Speaking Skill Development	Fluency and responsiveness	and	Pauses decreased, and responses became faster.	Several female students stated that they no longer always wrote sentences or waited for examples	SW-09: “Now I can say some expressions directly, although there are still pauses.”	Repeated practice facilitated faster access to utterance patterns.

				before speaking.			
Speaking Skill Development	Use beyond classroom contexts		The teacher encouraged habitual language use.	All 15 female students provided examples ranging from occasional to frequent use outside classroom practice.	SW-13: “I use Arabic more often for simple needs with friends.””	Evidence indicated transfer from classroom activities into daily communication, although intensity varied.	
Challenges	Vocabulary spontaneity	and	The teacher observed differences in vocabulary mastery.	Vocabulary was often forgotten when topics changed or when students became nervous.	SW-03: “I know the sentence pattern but do not know what words to put into it.”	Mastery of patterns alone did not automatically produce utterances when lexical resources were limited.	
Challenges	Structure morphology	and	The teacher emphasized <i>ḍamīr</i> changes as a major difficulty.	Difficulties involved <i>fi’l amr</i> , <i>lā al-nāhiyah</i> , subject changes, and grammatical accuracy.	SW-15: “If I think too much about grammar, my speech becomes slow.”	A tension existed between structural accuracy and fluent production.	
Challenges	Pronunciation and affective factors	and	The teacher observed uneven pronunciation ability and fear of making mistakes.	Difficulties included <i>makbraj</i> , intonation, embarrassment, nervousness, and fear of individual performance.	SW-08: “I feel a little nervous because my pronunciation is still unclear, especially with the letters ع and ح.”	Linguistic and emotional barriers interacted in speaking performance.	
Solutions	<i>Scaffolding</i> , gradual practice, and social support		Vocabulary banks, initial sentence patterns,	Female students used notes, audio recordings,	SW-12: “I record my own voice, compare it with the	Gradual support enabled students to continue	

heterogeneous pairs, repetition, remedial activities, and selective correction were provided.	peer practice, self-recording, and keywords.	audio, repeat different parts.”	and the while improving weaknesses.
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The table shows that the instructional structure identified in this study followed a relatively consistent sequence, beginning with examples and contexts, followed by guided practice, communicative practice, and increasingly independent utterance production (G-01; SW-01; SW-06; SW-11; SW-15). Regarding instructional materials, *istifbām* was identified as the most frequently mentioned and most comprehensible form, whereas *tamannī* appeared less frequently and was considered more difficult for spontaneous use. This difference indicates that linguistic forms frequently encountered in daily interactions are more easily activated as conversational resources. In terms of learning outcomes, the strongest pattern was increased confidence, as all 15 female students reported improvement at varying levels, followed by increased ability to initiate conversations, provide responses, and use certain expressions beyond classroom activities. These findings on the importance of interactional experiences in developing communicative readiness align with recent second language classroom research emphasizing the role of interaction in strengthening willingness to communicate.[56] However, the findings also showed that this improvement did not mean all female students had achieved equal levels of accuracy and fluency. Vocabulary limitations, morphological difficulties, pronunciation issues, anxiety, and spontaneity remained significant challenges. Previous research in Arabic language learning environments has also indicated that anxiety may reduce learners' willingness to use the target language even when teacher support and learning environments are available.[55] Therefore, the overall findings suggest that *Insyā' Ṭalabī* learning functions as a pedagogical resource that provides utterance patterns and communicative functions for speaking practice. However, the quality of students' development depends on the intensity of practice, vocabulary and structural support, the quality of feedback, interaction opportunities, and students' willingness to use Arabic spontaneously.[52]

The findings demonstrated that *Insyā' Ṭalabī* learning in Grade X at SMAS IMMIM Putri Pangkajene had functioned as a pedagogical process that connected the introduction of *amr*, *nahy*, *istifbām*, *tamannī*, and *nidā'* forms with modeling, guided practice, paired interactions, situational activities, utterance production, and feedback. Consequently, *balāghah* was not limited to declarative knowledge but was operationalized as a resource for oral communication.[57] These findings also directly addressed the second research question because the most consistent changes were observed in students' willingness to initiate conversations, ability to respond, increased diversity of utterance functions, and reduced dependence on texts or teacher examples. These results align with studies showing that communicative and innovative speaking instruction strategies support fluency, vocabulary development, pronunciation, and confidence among Arabic language learners.[58] These findings do not imply that mastery of *Insyā' Ṭalabī* automatically improves speaking skills; rather, these forms provide pragmalinguistic resources that enable female students to perform communicative actions when sufficient contexts, interaction opportunities, and pedagogical support are provided.[59] This perspective extends the understanding that Arabic speaking competence requires integrating linguistic knowledge with language-use situations rather than

isolated mastery of grammatical structures.[60] Therefore, the term “improving” in this study should be understood as the contribution of the learning process to perceived changes reported by female students and observed by teachers, rather than as a causal effect magnitude statistically verified through experimental testing.[61]

These findings directly addressed the *knowledge gap* identified in the introduction because previous *Insyā' Ṭalabī* studies have primarily classified forms and semantic variations within textual sources. For example, Ifadah identified *amr*, *nahy*, *istifhām*, *tamannī*, and *nidā'* forms and their contextual functions in Surah al-Anfal; however, the study did not examine how students learned and produced these forms in conversation.[9] Other studies on *Insyā' Ṭalabī* have also shown that a single form may convey literal and nonliteral functions depending on context, but their analytical objects remained textual and therefore did not explain how balāghah knowledge transforms into learners' speaking abilities.[62] This study expanded that research trajectory by demonstrating that the pedagogical value of *Insyā' Ṭalabī* emerged when rhetorical forms were transferred from text identification activities into actual communicative actions, such as asking questions, calling others, requesting assistance, expressing prohibitions, giving instructions, and conveying wishes in authentic interactions. This position was supported by studies on *balāghah* instruction, which emphasized that contextual approaches are necessary to reduce procedural memorization and connect rhetorical concepts with learners' real-life experiences.[57] Thus, this study's conceptual contribution lies in repositioning *Insyā' Ṭalabī* from merely an object of balāghah analysis to a pragmalinguistic resource for performing communicative actions in *mabārah al-kalām* learning.[63]

This study also addressed limitations in previous pesantren speaking research, which has frequently focused on general strategies, language environments, or institutional programs without examining specific linguistic resources used in communication. Maghfurin et al. demonstrated that improving speaking skills in traditional pesantren required innovative methods and stronger Arabic exposure; this study extends that finding by identifying the micro-level linguistic materials that support communicative practice, namely the five forms of *Insyā' Ṭalabī*. [13] Hamid et al. explained that formal and informal pesantren environments establish an *input–interaction–output* cycle, while the present findings clarify the content of this cycle by showing that *input* may consist of *istifhām* or *amr* models, *interaction* occurs through dialogues and role plays, and *output* is realized through utterances constructed by female students according to communicative contexts.[64] Language environment programs (*bī'ah lughawiyah*) have also been reported to provide various opportunities for Arabic use through *mufradāt*, *muḥāḍarah*, language games, speeches, and drama; however, this study further demonstrates that such opportunities become more structured when teachers establish specific utterance functions to be employed during interaction.[65] Therefore, this study does not replace the importance of language environments but explains one pedagogical mechanism through which language exposure can be transformed into purposeful communicative production.[66] This micro-level explanation bridges the gap between the existence of Arabic-speaking environments and the concrete processes through which learners select forms, construct utterances, produce speech, receive responses, and refine their language use.

From an instructional perspective, the findings reinforce previous research by Falaqi, which showed that role play, guided interviews, language games, and collaborative constructivist learning provide opportunities for learners to develop speaking abilities through active participation.[67] However, this study extends those findings to secondary-level female pesantren students by demonstrating that collaboration becomes more focused when communicative activities are guided by specific linguistic forms and functions, such as employing *istifhām* to obtain information or *nidā'* to initiate interaction. In the female student context, Jauharoh et al. identified a strong relationship

between linguistic landscapes and Arabic learning motivation, whereas the present study moves closer to actual oral performance by showing how environmental support must be transformed into opportunities for students to use utterances in conversation.[37] In other words, visual exposure and language environments alone do not sufficiently explain how students produce language; pedagogical processes remain necessary to transform linguistic resources into communicative practices.[3] This study therefore reinforces the importance of context, interaction, and language environment while extending the literature by integrating balāghah-pragmatics into speaking instruction mechanisms for secondary-level female students.

The mechanism explaining the emergence of speaking development can be understood as a sequence of context–input–form and function identification–guided practice–interaction–output–feedback–reuse. At the initial stage, dialogue examples, teacher utterances, audio materials, videos, situation cards, and vocabulary resources provided *input* that connected language structures with communicative situations. This process aligns with findings that Arabic language learning becomes more meaningful when materials and activities connect to learners' everyday experiences.[66] During interaction, female students did not merely reproduce forms but adjusted them according to interlocutors, topics, and communicative purposes, allowing initially declarative knowledge to be processed into usable language knowledge.[67] During the *output* stage, requirements to ask questions, call others, give commands, or express prohibitions required female students to retrieve vocabulary and structures from memory to construct their own utterances, while peer responses provided information regarding whether communicative intentions had been successfully understood.[64] Teacher feedback then improved accuracy without eliminating opportunities for language production, allowing the cycle to repeat with decreasing dependence on initial models.[61]

The most relevant theoretical perspectives for explaining this mechanism are the communicative approach, social constructivism, and the second language acquisition framework, which positions *input*, *interaction*, and *output* as interconnected processes. The communicative perspective explains why *Insyā' Ṭalabī* becomes more functional when *amr*, *nahy*, or *istifhām* forms are used to achieve communicative goals rather than merely being defined, because speaking instruction requires meaningful language use directed toward actual recipients.[58] Constructivist theory explains the role of paired dialogues, situational activities, sentence modification exercises, and conversation creation, as learners construct knowledge through manipulating linguistic forms and collaborating rather than simply receiving it through teacher explanations.[60] The language environment perspective further explains how linguistic forms can transfer from classroom activities to dormitory interactions or daily communication because competence develops when formal practice is reinforced through more natural opportunities for language use.[65] The integration of these three perspectives shows that *Insyā' Ṭalabī*'s contribution lies not in grammatical forms as isolated structures, but in how these forms are incorporated into a pedagogical cycle that provides meaning, interaction, repetition, and responses.

Nevertheless, the data revealed a paradox between accuracy and fluency: some female students spoke more quickly when using familiar patterns but slowed when they simultaneously needed to consider *ḍamīr* changes, *fi'l* formation, or the appropriate use of *lā al-nāhiyah*. These difficulties align with research on speaking instruction in pesantren environments, which found that vocabulary limitations and grammatical difficulties remain major barriers despite the availability of communication programs.[68] The dominance of *istifhām* and the relatively limited use of *tamannī* also indicated that the five categories of *Insyā' Ṭalabī* did not possess the same level of communicative accessibility. Forms frequently encountered in daily activities were easier to produce than forms requiring more abstract semantic contexts. This finding can be understood through studies showing that message availability, linguistic resources, and perceived competence

interact to determine learners' readiness to speak.[69] Therefore, learning activities should not require equal frequency of use for all five forms but should provide greater *scaffolding* for forms that are conceptually or lexically more challenging.

The second paradox concerned the relationship between correction and speaking confidence. Corrections are necessary to maintain linguistic accuracy; however, corrections provided too frequently or directed toward every error may interrupt fluency and increase students' attention toward the risk of making mistakes. Systematic studies on *willingness to communicate* have shown that interactive tasks, collaboration, and personalized feedback tend to support learners' readiness to speak, whereas anxiety and low perceived competence inhibit it.[61] Therefore, the teacher's practices of providing preparation time, vocabulary banks, heterogeneous pairings, encouragement for participation, and selective correction after utterance completion carried important pedagogical implications because they balanced affective security and linguistic accuracy. Findings on embarrassment, nervousness, and fear of individual performance further showed that successful speaking instruction cannot be explained solely through grammatical mastery; it also involves emotional readiness and learners' perceptions of their own abilities.[54] The practical implication is that speaking assessment should allow space for the gradual development of fluency, confidence, functional appropriateness, pronunciation, and structural accuracy, rather than treating grammatical errors as the sole basis for evaluation.

The theoretical contribution of this study lies in explaining how Insyā' Ṭalabī can function as a bridge between balāghah-pragmatics and interactional competence because rhetorical forms become pedagogically meaningful when used to regulate relationships between speakers, communicative intentions, contexts, and interlocutors' responses. Contemporary *balāghah* studies have shown that Insyā' Ṭalabī forms serve diverse functions depending on contextual factors, while the present study offers educational implications by showing that these functional variations can be transformed into classroom speaking situations.[20] Practically, teachers can develop a learning sequence consisting of communicative situation → utterance modeling → identification of forms and functions → guided practice → interaction → independent production → feedback → transfer to language environments, allowing *balāghah* materials to become directly connected with *mabārah al-kalām* objectives.[57] Within pesantren contexts, this model should not be limited to classroom activities but should be reinforced through language routines, peer language partnerships, conversation tasks, audio-video projects, or the use of target expressions in daily activities because formal and informal environments serve complementary roles in developing communicative competence.[64] Future studies should examine this model through longer classroom observations, recordings of actual speech production, analysis of pragmatic function changes, and mixed-method or quasi-experimental designs so qualitative findings can be compared with measurable speaking performance development.[70]

Overall, this study strengthens previous research on the importance of interaction, context, communicative activities, and language environments; extends balāghah studies previously dominated by textual analysis toward pedagogical practice; and enriches *mabārah al-kalām* research by identifying specific linguistic forms that function as resources for constructing conversations. The most specific contribution of this study is the demonstration that the relationship between Insyā' Ṭalabī learning and speaking skills does not occur directly but is mediated by contextual modeling, vocabulary and structural support, interaction opportunities, utterance production, feedback, affective readiness, and reinforcement from language environments. Therefore, the findings do not support the assumption that mastery of *balāghah* theory alone is sufficient to improve speaking ability; rather, they show that such knowledge must be operationalized through

communicative actions within a carefully designed learning process. Within the limitations of the research design, these conclusions are qualitative interpretations based on the experiences of teachers and female students; thus, this study contributes by explaining the learning process and instructional contribution rather than statistically proving causal relationships.

CONCLUSION AND IMPLICATIONS

Insyā' Ṭalabī learning in this study showed that balāghah materials gain stronger pedagogical significance when connected to female students' authentic communicative experiences. Learning activities in Grade X at SMAS IMMIM Putri Pangkajene were implemented contextually and progressively through modeling, imitation, pattern modification, paired practices, situational activities, and independent dialogue production by employing *amr*, *nahy*, *istifhām*, *tamannī*, and *nidā'* forms. This learning pattern addressed the first research question and showed that integrating the pesantren context with communicative practices can bridge balāghah knowledge and functional language use, as contextual learning supports the relationship between language and learners' everyday experiences.

In addressing the second research question, *Insyā' Ṭalabī* learning was found to contribute to the development of female students' confidence, willingness, responsiveness, and independence in using Arabic utterances, although vocabulary limitations, morphological changes, pronunciation issues, and levels of spontaneity remained challenges. These findings show that *balāghah* mastery should not be restricted to rule analysis but can be operationalized as a pragmalinguistic resource for developing speaking competence through meaningful interaction. Therefore, future learning practices should expand authentic speaking activities in both classrooms and dormitory environments, strengthen thematic vocabulary development, and use audiovisual media and gradual feedback strategies. Because this study was conducted in a single research setting and relied predominantly on interview-based data, future research should incorporate direct observation of actual speech production, multi-site contexts, and mixed-method or quasi-experimental approaches to examine the development of speaking skills more comprehensively.

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