

Internal Didactic Transposition in *Qirā'ah* Learning Materials

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Article History	ABSTRACT
Received 10-03-2026 Accepted: 19-03-2026 Published: 17-04-2026	<p>Background: Reading is a complex language activity involving the recognition of linguistic symbols, cognitive processing, and interpretation of textual meaning, making <i>qirā'ah</i> an essential skill in Arabic language learning. In this context, internal didactic transposition is the process by which teachers transform instructional materials into more accessible and meaningful classroom learning experiences.</p> <p>Purpose: This study aims to describe and analyze the forms and strategies of material adaptation in <i>qirā'ah</i> instruction while examining the role of internal didactic transposition in classroom practices.</p> <p>Method: This research employed an interpretive qualitative approach with a phenomenological design. Data were collected from curriculum and teaching module documents as well as interviews with an Arabic language teacher selected through purposive sampling. The data were analyzed using praxeological document analysis and thematic analysis, supported by source and method triangulation.</p> <p>Result and Discussion: The results indicate no conceptual gap between the curriculum and the teaching modules in terms of learning outcomes and reading competencies. However, teaching methods are not explicitly defined, causing reading comprehension and grammatical analysis activities to rely heavily on teachers' pedagogical initiatives, implemented through explanations, translation, and contextual examples in the classroom. These findings indicate that internal didactic transposition occurs through teachers' pedagogical adaptations in classroom practice.</p> <p>Conclusions and Implications: The novelty of this study lies in demonstrating that internal didactic transposition not only occurs at the planning level but is also significantly mediated by teachers' pedagogical practices in <i>qirā'ah</i> instruction. Internal didactic transposition plays a crucial role in bridging the gap between curriculum design and classroom implementation. These findings suggest that the effectiveness of learning depends not only on the quality of instructional materials but also on their clarity and structure in supporting classroom practices. Therefore, textbooks written entirely in Arabic should provide clearer instructions and more structured reading activities to support students with varying levels of proficiency.</p>
Keywords:	<i>Transposition; Didactic; Qirā'ah; Madrasah Tsanawiyah</i>
	ABSTRAK

Latar Belakang: Membaca merupakan aktivitas berbahasa yang kompleks yang melibatkan pengenalan simbol linguistik, proses kognitif, dan penafsiran makna teks, sehingga keterampilan *qirā'ah* menjadi kemampuan penting dalam pembelajaran bahasa Arab. Dalam konteks ini, transposisi didaktik internal merupakan proses transformasi materi yang dilakukan guru agar pembelajaran di kelas lebih efektif dan bermakna. Penelitian ini bertujuan untuk mendeskripsikan dan menganalisis bentuk serta strategi adaptasi materi dalam pembelajaran *qirā'ah*, sekaligus menelaah peran transposisi didaktik internal dalam praktik pembelajaran di kelas.

Tujuan: Penelitian ini bertujuan mendeskripsikan dan menganalisis proses adaptasi materi yang dilakukan guru agar pembelajaran *qirā'ah* lebih efektif dan bermakna.

Metode: Penelitian ini menggunakan pendekatan kualitatif interpretatif dengan desain fenomenologi. Data diperoleh dari dokumen kurikulum dan modul ajar serta wawancara dengan guru bahasa Arab yang dipilih melalui purposive sampling. Analisis data dilakukan melalui analisis dokumen prakseologis dan analisis tematik dengan triangulasi sumber dan metode.

Hasil dan Pembahasan: Hasil penelitian menunjukkan tidak terdapat kesenjangan konseptual antara kurikulum dan modul ajar dalam capaian pembelajaran dan kompetensi membaca. Namun, teknik pembelajaran belum dirumuskan secara eksplisit sehingga kegiatan pemahaman bacaan dan analisis tata bahasa sangat bergantung pada inisiatif pedagogis guru melalui penjelasan, penerjemahan, dan contoh kontekstual di kelas. Temuan ini menunjukkan bahwa transposisi didaktik internal terjadi melalui adaptasi pedagogis guru dalam praktik pembelajaran.

Kesimpulan dan Implikasi: Penelitian ini menawarkan kebaruan dengan menunjukkan bahwa transposisi didaktik internal tidak hanya terjadi pada level perencanaan, melainkan dimediasi secara signifikan oleh praktik pedagogis guru dalam pembelajaran *qirā'ah*. Transposisi didaktik internal memiliki peran penting dalam menjembatani kesenjangan antara desain kurikulum dan implementasi pembelajaran di kelas. Temuan tersebut mengindikasikan bahwa efektivitas pembelajaran tidak hanya bergantung pada kualitas desain materi, tetapi juga pada kejelasan dan keterstrukturannya dalam mendukung praktik pengajaran. Oleh karena itu, buku ajar yang sepenuhnya berbahasa Arab disarankan dilengkapi dengan instruksi yang lebih operasional serta aktivitas membaca yang lebih terstruktur agar dapat mendukung siswa dengan latar belakang kemampuan yang beragam.

Kata Kunci

Transposisi; Didaktik; Qirā'ah; Madrasah Tsanawiyah



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INTRODUCTION

Reading is a complex linguistic activity [1] because it involves the recognition of linguistic symbols, cognitive processes to obtain information from texts [2], it also involves the ability to understand and interpret the meaning of a text. [3]. *Qirā'ah* plays an important role in Arabic language learning [4] because it is directly related to the ability to understand texts and reconstruct meaning, which is at the core of reading.[5]

Arabic language learning plays a strategic role in shaping students' academic and religious competence, so that mastery of *qirā'ah* becomes the basis for understanding various learning texts.[6], [7] However, *qirā'ah* skills still face obstacles, such as limited vocabulary and weak command of grammar [8], dominance of technical methods, as well as the lack of learning strategies that encourage understanding of meaning [9], [10], which results in low learning outcomes.[11], [12]

To overcome these challenges, a theoretical approach is needed to adapt learning materials to students' needs. The theory of didactic transposition [13] explains the transformation of knowledge from the scholarly domain into a teachable form through several stages: scholarly

knowledge, knowledge to be taught, taught knowledge, and learned knowledge.[13] It also emphasizes the teacher's role as a link between the curriculum, teaching materials, and classroom practices.[14]

Grade 7 was chosen because it is the initial stage of transition from basic education to more complex learning.[15] The students' backgrounds also varied, with some coming from Madrasah Ibtidaiyah (MI) who were already familiar with basic Arabic [16], while others came from elementary schools (SD) with limited experience.[17] These differences make seventh grade a key phase in equalizing *qirā'ah* competencies.

The research was conducted at MTs Negeri 13 Ciamis because it is relevant to the research objectives. This madrasah has a very good institutional quality accreditation status, which supports access to well-organized curriculum documents and teaching practices [18], a commitment to strengthening religious character and learning quality [19], and achievements that reflect an active learning culture.[20]

The diversity of students' abilities and the characteristics of the madrasah require adjustments in *qirā'ah* learning. Without such adjustments, the learning process may become unbalanced between students who already have basic knowledge and those who are beginners. Therefore, the concept of internal didactic transposition becomes relevant, in which teachers adapt the materials, select appropriate texts, adjust the vocabulary, and relate the reading context to students' daily lives [21], so that *qirā'ah* learning becomes more inclusive and meaningful.

This study adopts the theory of didactic transposition developed by [13] particularly internal transposition, as the analytical framework. The theory explains the transformation of knowledge from the scholarly domain into forms that can be learned by students through the curriculum, teaching materials, and classroom practices. This research focuses on how teachers adapt *qirā'ah* materials to suit the actual classroom conditions, where students come from diverse backgrounds. The theory is considered relevant because it enables an analysis of the teacher's role as a knowledge transformer who bridges the curriculum, learning materials, and students' learning needs.[14]

Using this theoretical framework, this study explores the forms of knowledge transformation at the internal level carried out by teachers in Arabic language learning for Grade 7 at MTs N 13 Ciamis. This is important because previous studies indicate that without adequate internal transposition, *qirā'ah* learning tends to remain technical and less accessible to students.[22], [23] Through this approach, the study seeks to describe how teachers transform the learning materials and how this process influences students' comprehension in *qirā'ah* learning.

Over the past five years, studies on didactic transposition have expanded across various academic fields, including the social sciences and humanities. Study[24] examined didactic transposition in mathematics learning on the topic of sets at the junior high school level and found a shift from scholarly knowledge to teachable knowledge. However, the study also identified challenges related to the sequence and presentation of the material. This analysis even served as a basis for developing the Hypothetical Learning Trajectory (HLT). Study [25] explored didactic transposition in the teaching of metric space in higher education, highlighting the relationship between external and internal transposition as well as strategies for simplifying complex concepts. Meanwhile, study [26] investigated the adaptation of didactic transposition theory in mathematics learning and emphasized the important role of teachers as mediators between the curriculum, teaching materials, and students' learning needs.

In the context of language studies, [27] found that the lack of internal transposition in the teaching of classical texts made it difficult for students to understand the meaning of the texts. Similar findings were reported by [28] and [29] who discussed the challenges teachers face in transforming language learning materials. Meanwhile, [30] examined phonotactic transposition in

Central Sudanese dialects and demonstrated its potential contribution to phonological curriculum design.

Recent studies further emphasize the importance of internal didactic transposition. Study [23] examined *hivār* learning in Grade 7 and identified a gap between the curriculum, teaching modules, and classroom practices, highlighting the need for internal transposition to bridge this gap. Meanwhile, [22] found that text simplification and vocabulary selection significantly influence students' comprehension in *qirā'ah* learning at the Madrasah Ibtidaiyah level. In addition, [14] reported a discrepancy between scholarly knowledge, the curriculum, and teachable knowledge, which leads to didactic and epistemological obstacles.

Based on the current state of the art, didactic transposition has been applied in various academic fields, including Arabic language education. However, most studies remain limited to the higher education and elementary school levels. Research that specifically examines internal didactic transposition at the Madrasah Tsanawiyah level, particularly in Grade 7, is still very limited. This gap forms the basis for the present study.

This study offers a novelty by examining in depth the concrete forms of internal didactic transposition carried out by teachers in teaching *qirā'ah* materials in Chapter 1 *At-Ta'aruf* for Grade 7 at MTs in accordance with KMA 183 of 2019. Theoretically, this study is expected to expand discussions on didactic transposition in the field of Arabic language education. Practically, it is expected to contribute to improving the quality of *qirā'ah* learning in madrasah.

While previous studies have extensively explored Arabic language teaching methodologies [7], [9], [10] and the general implementation of the curriculum [21], there is a significant lack of research specifically examining the internal didactic transposition strategies. Most existing literature overlooks how teachers actively process and adapt specific reading (*qirā'ah*) materials to meet students' cognitive levels at the junior high school stage. To bridge this gap, this study offers a novel perspective by focusing on the micro-level adaptation of textbooks. Accordingly, the objectives of this study are to analyze teachers' understanding of the basic competencies and *qirā'ah* materials in Chapter 1 *At-Ta'aruf*, and to examine the internal didactic transposition strategies implemented by teachers in *qirā'ah* learning for Grade 7 at MTs based on KMA 183 of 2019.

LITERATURE REVIEW

1. The Context of Qirā'ah Learning in Indonesia

In the Indonesian educational context, Arabic is not merely a foreign language but an essential medium for internalizing religious knowledge. *Qirā'ah* (reading comprehension) reflects the ultimate competency targeted by the national curriculum, as explicitly outlined in the Merdeka Curriculum [31], and the Ministry of Religion's curriculum structure, KMA 183 of 2019.[32], [33] Unlike native speakers, Indonesian madrasah students face complex linguistic barriers due to structural differences between Indonesian and Arabic. Consequently, *qirā'ah* learning in Indonesia requires a systematic approach that bridges lexical mastery, *qawā'id* (grammar), and cultural understanding.[34], [35]

2. Mapping the Pedagogical Challenges and Interventions

Existing literature can be analytically mapped into two primary dimensions regarding *qirā'ah* learning challenges in Indonesia. The first dimension relates to cognitive and linguistic barriers. Studies show that simplifying complex rules, such as *nahwu-sharf*, significantly reduces linguistic errors and boosts students' confidence when reading unvowelized texts [36] while low reading interest requires the integration of interactive digital media to simplify abstract concepts.[37] The second dimension highlights the urgency of pedagogical intervention. Varied instructional approaches, ranging from intensive coaching models (e.g., *Tartil* and *Ummi* methods) [38] to

collaborative learning frameworks [39] have proven effective. However, these studies predominantly describe what methods work, rather than analytically explaining how teachers transform complex Arabic linguistic concepts into digestible materials for beginner levels.

3. Theoretical Synthesis: Didactic Transposition as a Conceptual Framework

To fill this analytical gap, this study employs Chevallard's Theory of Didactic Transposition [13] as its primary conceptual framework. Conceptually, knowledge transformation occurs in two stages. First, external transposition transforms purely scholarly Arabic linguistics into the official curriculum (such as KMA 183 of 2019). Second, internal transposition occurs in the classroom, where teachers must adapt the official curriculum into taught knowledge that aligns with the cognitive capacity of seventh-grade students.[40], [41]

This theory is further reinforced by the Generalized Didactic Transposition Theory (GDTT) [42] and Fleck's epistemology [43] which argue that transposition is not a mere technical simplification, but an epistemological reconstruction influenced by the teacher's pedagogical beliefs and social context. In the Indonesian madrasah setting, recent studies have begun exploring this phenomenon in *himār* (speaking) [23] and phonology [27], [28], and.[30] Yet, research specifically examining *qirā'ah* reveals that learning often remains trapped in technical pronunciation, neglecting deep text comprehension.[22]

4. Conceptual Synthesis

Therefore, the theoretical synthesis of this study positions the teacher not as a passive executor of KMA 183, but as an active epistemological agent. The conceptual map flows from the official curriculum mandate (external) into the teacher's cognitive understanding of the material, which is then dynamically restructured (internal didactic transposition) to meet the unique realities of Indonesian students. This synthesized framework serves as the analytical tool to dissect how teachers at MTs Negeri 13 Ciamis operationalize Chapter 1 *At-Ta'aruf* in their actual teaching practices.

METHOD

This study employed an interpretive paradigm with a qualitative approach and a phenomenological design to deeply understand how subjects interpret their experiences.[44], [45] This design was chosen specifically to comprehensively explore how educators interpret and implement official curriculum documents in real classrooms [46], [47] and .[48] Rather than simply describing tangible physical practices, the phenomenological approach allowed researchers to explore participants' perceptions, reflections, and pedagogical decisions regarding the *qirā'ah* material.

Participants were selected using a purposive sampling technique, with the primary criterion being the subjects' direct involvement in the design and implementation of Arabic language learning.[49] The primary subject in this study consisted of one Arabic language teacher at MTs Negeri 13 Ciamis. This group of educators was selected because of their central role as agents of transposition, transforming static curriculum documents into dynamic and contextual teaching materials for Grade 7 students.

Primary data were collected comprehensively through document analysis and in-depth interviews. Document analysis dissected the curriculum and teaching modules for the *Qirā'ah* material in Chapter 1 of *At-Ta'aruf* using a praxeological framework to formally map the objectives, content, methods, and instructional evaluation.[50]

Next, in-depth semi-structured interviews were conducted with all teacher subjects to confront the normative design with the reality on the ground. This combination bridged the information gap between the document text and the educators' actual experiences in the classroom.

Data analysis was operationalized using a thematic analysis approach [51], which relied on a systematic three-stage coding process. The first stage was open coding, in which the researcher reduced interview transcripts and document notes to relevant basic units of meaning. Next, the researcher conducted axial coding to group these basic codes into conceptual categories related to didactic transposition strategies. The final stage was selective coding, which wove all categories into a coherent thematic narrative to facilitate drawing solid final conclusions.[52]

To ensure data validity (trustworthiness), this study adopted strict academic credibility standards through method triangulation and source triangulation.[53], [54] The findings from the interviews were directly cross-referenced with textual evidence in the teaching module. In addition, a member checking procedure was also applied by returning the initial interpretation draft to the participants to confirm that the conceptual meaning synthesized by the researcher was fully aligned with the empirical experiences and original intentions of the teachers.

RESULT AND DISCUSSION

This section presents the results of an analysis of two main documents: the curriculum document and the teaching module for the *Qira'ah* material, Chapter 1 of *At-Ta'aruf*, for 7th-grade students at Madrasah Tsanawiyah. The purpose of this analysis is to uncover how normative knowledge within the curriculum is transformed into teachable knowledge through instructional planning. This process is analyzed using Chevallard's Didactic Transposition Theory [13] to understand the epistemological transformation of scientific knowledge into pedagogical knowledge in Arabic language learning.[55], [56]

1. Transposition of the Curriculum into Teaching Modules

The focus of this study is on the analysis of learning outcomes, learning objectives, and competencies in curriculum documents and teaching modules, as these three components are the main representations of the didactic transposition process at the knowledge to be taught stage. This focus aligns with Chevallard's theoretical framework, which emphasizes how normative scientific knowledge in the curriculum is transformed into knowledge that can be taught through lesson planning.[13]

Table 1. Transposition of Curriculum into Teaching Modules

No	Aspek	Scholarly Knowledge (SK)	Knowledge to be Taught (KT)
		Kurikulum	Modul
1	Learning Outcomes	Students are expected to have the ability to understand the social function, text structure, and linguistic elements (sound, words, meaning, and grammar) of simple texts with the theme of <i>at-ta'aruf</i> and be able to analyze and present ideas from these texts by paying attention to the form, meaning, and function of grammatical structure.	Students are able to explore information heard and read related to the theme of introduction and understand the explicit and implicit information from the text through reading and viewing activities, which are directed at understanding the meaning of the text and presenting the results of the analysis in a simple manner.
2	Learning Objectives	The curriculum targets students' ability to understand, analyze, and demonstrate speech acts of introducing themselves and others, as well as presenting ideas from simple texts with attention to	The learning objectives are formulated operationally in indicators 7.1.1–7.1.4, namely understanding the social function and linguistic elements of the <i>at-ta'aruf</i> text, analyzing the ideas in the text,

		linguistic elements, especially the grammatical structure of <i>mubtada'</i> and <i>khobar</i> .	demonstrating the act of speech of introduction orally and in writing, and presenting the results of the analysis of ideas with attention to the grammatical form and function of <i>mubtada'</i> and <i>khobar</i> .
3	Competence	Basic competencies emphasize students' receptive and productive abilities in understanding, analyzing, demonstrating, and presenting ideas from simple texts on the theme of <i>at-ta'aruf</i> as part of the development of Arabic language skills, especially reading (<i>al-kifāyah al-qirā'iyah</i>).	The teaching module develops reading competence through the stages of understanding text content, analyzing ideas, and presenting the results of analysis in written and oral form. Reading competence is positioned as the basis for supporting other Arabic language skills in a gradual and contextual manner.

Based on the data in Table 1, a didactic transposition process has occurred, shifting the concept of qira'ah learning in the curriculum as normative knowledge to knowledge ready to be taught in the modules. This finding theoretically proves that no epistemological distortion occurred during the external transposition stage. In accordance with Chevallard's theory [13], the curriculum successfully breaks down macro-competencies (receptive and productive skills) into operational indicators within the modules without changing their primary objectives. The teaching modules function effectively as a bridge that reduces the abstract demands of the curriculum into measurable cognitive activities, such as identifying explicit information and presenting the results of grammatical analysis.

In terms of learning outcomes, the curriculum emphasizes students' ability to understand the social function, text structure, and linguistic elements of simple texts on the theme of *at-ta'aruf*, as well as their ability to analyze and present ideas from these texts. This focus is in line with the teaching module that directs *qirā'ah* learning towards activities that involve understanding the explicit and implicit information in texts through reading and viewing activities. The difference lies in the level of detail, where the teaching module formulates these outcomes in the form of learning activities that are more contextual and appropriate to the conditions of the students.

In terms of learning objectives, the curriculum formulates general objectives through the abilities to understand, analyze, and practice introductory speech acts and present ideas from simple texts with attention to grammatical elements. These formulations are then elaborated in teaching modules into more specific and measurable indicators. These indicators confirm the stages of reading competence, starting from understanding the communicative function and linguistic elements in the text, analyzing ideas, to presenting the results of the analysis with attention to grammatical structure such as *mubtada'* and *khobar*.


In terms of competency, the curriculum positions reading skills (*al-kifāyah al-qirā'iyah*) as a receptive ability that is integrated with productive abilities, such as presenting and demonstrating ideas from texts. The teaching module adapts these competencies by emphasizing the development of reading skills through the stages of understanding text content, analyzing ideas, and presenting the results of analysis orally and in writing. This shows that teachers carry out didactic transposition by organizing reading competencies into systematic learning stages that can be achieved by students.

Thus, the didactic transposition that occurs at the curriculum stage to the teaching module does not indicate a shift in learning objectives but rather an adaptation of the form and level of operationalization of competencies. The teaching module serves as a means to bridge the demands

of the curriculum to make it easier to understand and apply in *qirā'ah* learning practices in the classroom, in accordance with the characteristics and needs of MTs students.


2. Praxeological Analysis

Table 1. Praxeological Analysis 1

Practical Block		Theoretical Block	
Type of Task	Technique	Technology	Theory
<p>Reading the <i>qirā'ah</i> text About التَّعَارُفُ / at-ta'āruf (introduction).</p> 	<p>Reading the text based on the direct instruction in the book, which is the sentence</p> <p>"أَنْظُرْ وَأَقْرَأْ هَذَا النَّصَّ" <i>unzur waqra' an-naṣṣa</i> <i>hādḩā an-naṣṣa</i> (Look and read this text).</p>	<p>Understanding short discourse in the context of التَّعَارُفُ / at-ta'āruf (introduction).</p>	<p><i>Qirā'ah</i> as a receptive skill.</p>

In the first task type (T1), textual instructions direct students to simply view and read the text. The task form is explicitly indicated through the instruction "أَنْظُرْ وَأَقْرَأْ هَذَا النَّصَّ" / *unzur waqra' hādḩā an-naṣṣa* (Look and read this text) listed in the textbook, which directs students to read the text presented. However, the lack of specific technical formulations within the module indicates a disruption in the practical block. This finding aligns with previous research [26], which asserts that oversimplification of material often eliminates the theoretical arguments that underpin it. In this context, the absence of pedagogical techniques potentially leads to the reading task losing its technological dimension, reducing the *qirā'ah* activity to a mere mechanical routine without direct teacher intervention in the classroom.


Table 2. Praxeological Analysis 2

Practical Block		Theoretical Block	
Type of Task	Technique	Technology	Theory
<p>Identifying information and meaning contained in the <i>qirā'ah</i> text التَّعَارُفُ / at-ta'āruf (introduction).</p> 	<p>Not explicitly formulated in textbooks or teaching modules.</p>	<p>Understanding the meaning of discourse and the communicative function of <i>qirā'ah</i> texts.</p>	<p>Understanding of reading as a cognitive process that connects text and language competence.</p>

In the second type of assignment, students are required to identify information and meaning, a high-level cognitive process that connects linguistic and textual competencies. In addition, students are also expected to be able to practice introducing themselves and asking about the origin of a region or country, as well as presenting the results of their analysis of the text orally or in

writing as a representation of the curriculum requirements that emphasize understanding the meaning and basic communication functions in the *qirā'ah* text. Ironically, the teaching module does not formulate specific techniques to mediate this cognitive process. Theoretically, this situation highlights a structural gap between the expectations of normative documents and operational design. Reading comprehension should be positioned as an active activity of meaning reconstruction. The module's failure to provide technical guidance forces the teacher to act as the sole epistemological agent to compensate for the document's weaknesses through spontaneous internal transposition in the classroom.

Table 3. Praxeological Analysis 3

Practical Block		Theoretical Block	
Type of Task	Technique	Technology	Theory
<p>Analyzing grammatical elements in <i>qirā'ah</i></p> 	<p>Identifying <i>mubtada'</i> (<i>damir</i>) and <i>khabar</i> in sentences.</p>	<p>Understanding the form, meaning, and function of the grammatical structure of <i>mubtada'</i> and <i>khabar</i>.</p>	<p>Grammatical analysis as part of reading comprehension (<i>qirā'ah tahliliyyah</i>).</p>

In the third type of assignment, related to the analysis of *mubtada'* and *khabar* structures, the gap between the practical and theoretical blocks is again evident. Although the technological demand (the ability to link grammatical form with communicative function) is strong, the practical instructions for achieving it are left empty. Referring to Brousseau's Didactic Contract Theory integrated within the transposition framework [42], this gap shifts the entire burden of didactic mediation onto the teacher. Grammatical knowledge is no longer transferred through systematic module design, but rather relies solely on the teacher's pedagogical decisions when interacting directly with students.

3. Internal Transposition and Student Context Dynamics

The *qirā'ah* material used in the teaching module is sourced from the Grade 7 Arabic textbook. Teachers do not compile reading texts independently, but use texts that are already available in the book as the main source of learning. The *qirā'ah* material raises the theme of *التعارف / at-ta'aruf*, and is presented in the form of simple short dialogues. The texts contain expressions for introducing oneself and others, as well as questions about identity and regional origin using basic sentence patterns such as *أَنَا طَالِبٌ / ana ṭālib*, *هَذَا طَالِبٌ / hādẓā ṭālib*, and question forms such as *مَنْ هَذَا / man hādẓā*.

From a linguistic perspective, the *qirā'ah* material emphasizes basic grammatical structures that are appropriate for the initial level of proficiency of Madrasah Tsanawiyah (MTs) students. Conceptually, structures such as *mubtada'–khabar*, the use of *isim isyārah*, *damir*, and simple question words are indeed relevant for seventh grade because they are at the stage of introducing basic nominal sentence patterns in Arabic. With limited and repetitive vocabulary, this text is theoretically suitable for supporting early reading skills. Based on interviews with teachers, this structure is also explained directly in class when students read texts so that they can better understand the relationship between sentence structure and meaning. Teachers said that “When reading texts, students are usually guided to understand the structure of *mubtada'* and *khabar* in order to understand the information conveyed in the sentence.” This shows that understanding of

grammatical structure is not only obtained from the text, but also through additional explanations from teachers in the learning process.

Although the text structure is generally considered appropriate for the junior high school level, teachers revealed that students' comprehension levels vary. Some students who have a background as santri tend to find it easier to understand nominal sentence patterns, while students with a general background require repeated explanations. In addition, the use of books written entirely in Arabic poses a challenge, especially for seventh-grade students who are just adapting to the Arabic language learning environment. Therefore, teachers often provide additional explanations beyond what is written in the book to ensure that the meaning of the text is fully understood.

These findings indicate that, curricularly, the *qirā'ah* material is appropriate and aligned with the learning outcomes for analyzing simple texts on the theme of **التعارف**, which include expressions for introducing oneself and others, as well as questions about one's country or region of origin using the interrogative words **من**, **هل**, and **أين**. Students are also expected to present the results of their analysis of ideas from the text while considering the form, meaning, and function of the grammatical structure **المبتدأ (ضمير) + الخبر**. However, at the implementation level, the didactic transposition process does not stop at selecting texts from the textbook. It continues through pedagogical mediation, including oral explanations, translation of instructions, provision of additional examples, and direct assessment of comprehension in the classroom.

Thus, the *qirā'ah* material in the teaching module not only serves as a source of language input, but also as a starting point for pedagogical interaction that is developed flexibly by teachers according to the conditions and characteristics of the students. This shows that the stage of internal didactic transposition is more dominant in learning practice than in the written formulation of the teaching module.

This finding is crucial when examined using Extended Didactic Transposition Theory (GDTT) and Fleck's epistemology.[42], [43] The fact that teachers must differentiate teaching methods between students from Islamic boarding schools (santri) and those from public schools demonstrates that the collective thinking styles of the student environment significantly dictate how knowledge is transformed. While teaching module documents are static, classroom reality is dynamic. Therefore, teachers are not merely curriculum implementers but also key actors in internal didactic transposition. They reconstruct formal material into contextual knowledge that can be readily absorbed by the cognitive heterogeneity of students within the classroom.

CONCLUSION AND IMPLICATIONS

The didactic transposition process in qira'ah learning at Madrasah Tsanawiyah (Islamic junior high school) confirms a structural asymmetry between the normative theoretical and practical instructional blocks. Although the external transposition stage successfully translated curriculum outcomes into module objectives without conceptual distortion, Chevallard's praxeological analysis revealed a fundamental anomaly: the absence of explicit pedagogical techniques. This gap was not a technical accident, but rather occurred because curriculum developers implicitly shifted the entire burden of epistemological mediation to educators. Consequently, students' success in deconstructing *mubtada'* and *khobar* grammar and understanding the meaning of texts did not arise from systematic document design, but rather from teachers' internal transposition, responding to students' cognitive heterogeneity in real-time in the classroom.

This study makes a new theoretical contribution by demonstrating that the completeness of formal documents is not the primary determinant of the effectiveness of Arabic language learning, but rather the educator's agency, as the primary transposition actor. The implications of these findings demand a structural paradigm shift; from an obsession with standardizing teaching

modules to strengthening teachers' internal transposition competencies. Therefore, it is recommended that policymakers and curriculum developers begin incorporating praxeological techniques that bridge static texts with students' cognitive dynamics. This step is crucial for reducing absolute reliance on teachers' verbal instincts and ensuring that the quality standards of qira'ah understanding are achieved uniformly.

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