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Implementation of the Hiwar Method in the HelloTalk Voiceroom in Virtual Bi'ah Lughawiyyah

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المستخلص :في العصر الرقمي، تعد محدودية البيئة اللغوية الواقعية عائقاً رئيسياً أمام إتقان مهارة الكلام .يهدف هذا البحث إلى تحليل تطبيق طريقة الحوار لخلق بيئة لغوية افتراضية عبر ميزة" غرفة الصوت (Voiceroom) "في تطبيق "هالو-توك(HelloTalk) "، بالإضافة إلى تحديد استجابات المستخدمين والعوامل الداعمة والمعيقة .استخدم هذا البحث المنهج النوعي بأسلوب الإثنوغرافيا الرقمية (*Netnography*). تم جمع البيانات من خلال الملاحظة المشاركة لتفاعلات 23 مشاركاً من المتحدثين الأصليين ومتعلمي اللغة من خلفيات متنوعة .استخدم البحث تقنيات التحليل الوصفي-التحليلي لتفكيك أنماط التفاعل الهجين.وتشير النتائج إلى أن ميزة" غرفة الصوت "تحول بفعالية طريقة الحوار الكلاسيكية إلى نظام بيئي لغوي افتراضي .أظهر المشاركون استجابات تكيفية مدفوعة بوجود المتحدثين الأصليين ودعم ميزة النصوص .وعلى الرغم من استمرار وجود عقبات تقنية ولغوية، فإن دمج ميزات" هالو-توك "يساهم في تقليل "المرشح العاطفي (*Affective filter*) "لدى المتعلمين .وخلص البحث إلى أن طريقة الحوار في هذا الفضاء الافتراضي نجحت في خلق بيئة لغوية ديناميكية، تمنح المتعلمين . استقلالية لممارسة اللغة العربية بشكل أصيل بعيداً عن العوائق الجغرافية

الكلمات المفتاحية :إثنوغرافيا" هالو-توك ;"البيئة اللغوية الافتراضية مهارة الكلام ;تطبيق طريقة الحوار

Abstrak: Di era digital, keterbatasan lingkungan bahasa fisik (*bi'ah lughawiyyah*) menjadi hambatan utama dalam penguasaan *maharah kalam*. Inovasi manajemen kurikulum melalui teknologi diperlukan untuk menciptakan ruang praktik yang imersif dan mandiri. Penelitian ini bertujuan untuk menganalisis implementasi metode *hiwar* (percakapan) dalam menciptakan *bi'ah lughawiyyah* virtual melalui fitur Voiceroom pada aplikasi HelloTalk, serta mengidentifikasi respons pengguna dan faktor-faktor pendukung serta penghambatnya. Penelitian ini menggunakan pendekatan kualitatif dengan metode Netnografi (etnografi digital). Data dikumpulkan melalui observasi partisipan terhadap interaksi audio-lisan 23 partisipan yang terdiri dari penutur-penutur asli (*native speakers*) dan pembelajar dari berbagai latar belakang negara yang beragam bahasa dalam fitur Voiceroom. Analisis data teknik pengodean (*coding*) deskriptif-analitif untuk membedah pola interaksi hibrida dan respons partisipan. Temuan menunjukkan bahwa fitur Voiceroom efektif mentransformasi metode *hiwar* klasik ke dalam ekosistem *bi'ah lughawiyyah* virtual. Partisipan menunjukkan respons adaptif yang didorong oleh kehadiran penutur asli (*native speaker*) dan fitur bantuan teks. Meskipun hambatan teknis dan linguistik masih ditemukan namun penurunan *affective filter* dan integrasi fitur Voiceroom dapat memitigasinya. Implementasi metode *hiwar* di ruang virtual HelloTalk berhasil menciptakan *bi'ah lughawiyyah* yang dinamis, memberikan otonomi bagi pembelajar untuk mempraktikkan bahasa Arab secara autentik tanpa sekat geografis.

Kata Kunci: *Bi'ah Lughawiyyah* Virtual; Implementasi Metode *Hiwar*; Studi Netnografi Voiceroom HelloTalk

INTRODUCTION

The creation *of a supportive bi'ah lughawiyyah* "بيئة لغوية" (language environment) is a crucial determinant in the successful acquisition of Arabic language skills in both formal and informal realms [1], [2]. Along with the dynamics of the era of globalization and digital disruption, there has been a transformation of the learning paradigm from conventional methods to a more flexible and adaptive approach. In this context, *mobile-assisted language learning* (MALL) is present as a crucial strategic solution. The literature shows that the effectiveness of MALL is based on the advantages of portability and optimization of social interaction mediated by mobile devices, making it a relevant and essential learning model in the contemporary Arabic education ecosystem [3], [4].

In contrast to conventional MALL platforms that generally function as standalone digital instructors (such as Duolingo or ChatGPT) [5]. HelloTalk represents the *social language learning* (SLL) paradigm. Based on Vygotsky's theory of social constructivism, the platform positions interaction and collaboration as the main instruments in the construction of knowledge through social experience [6], [7], [8]. HelloTalk integrates *a language exchange* feature that allows direct interaction with *native speakers* [9], [10]. In particular, the Voiceroom feature provides *topic-based real-time* (live) audio discussion rooms, facilitating authentic linguistic exchanges and old contexts [11]. Through a mechanism *of mutual exchange*, HelloTalk transforms rigid language pedagogy into a dynamic culturally-based social interaction environment [12].

The gap between linguistic competence and communicative competence is often rooted in the lack of *a language immersion* environment [13]. In the context of learning Arabic, *maharah kalam* (speaking skills) is a fundamental element as well as a significant challenge [14]. This study proposes the application of *the hiwar* method "حوار" (conversation) [15]. Based on a communicative approach that involves the element of listening, through structured dialogue, an active language laboratory is created [16] as a strategy to simulate real interaction and optimize *communicative language teaching* (CLT) [17], [18].

Although the audio interaction feature in the MALL application is increasingly widely used. However, there is a *research gap* (significant gap) in the existing literature. The majority of previous studies have tended to focus on chat-based interactions or the psychological aspects of motivation in general. The study of the extent to which this digital platform is able to act in forming *a virtual bi'ah lughawiyyah* that is representative of individuals independently and systematically, practically and globally through *the hiwar* method is still very limited. This research is here to fill this gap by focusing on the Voiceroom feature in the HelloTalk application as a virtual language laboratory. In order to dissect how the implementation of *the hiwar* method is able to transform these digital features into an ideal bi'ah lughawiyyah, a strong theoretical foundation is needed regarding dialogical pedagogy and language learning ecosystems. The theoretical framework underlying the analysis in this study is described as follows;

Referring to Al-Fauzan's thought, *the hiwar* method emphasizes that dialogue pedagogy for non-Arabs must go through structured stages, structured steps can be taken through four main efforts. First, *'Ard wa Taqdim* (عرض و تقديم) is the preparation of a text based on the real situation presented by the facilitator. Second, *At-Taqliid wa al-Hifzh* (التقليد والحفظ) is the process of imitating speech patterns and memorizing language structures. Third, *Perhaps al-Tadrib* (مراحل التدريب) exercises variations and questions and answers to strengthen understanding. Fourth, *At-Ta'biir al-Hurr* (التعبير الحر), the culmination of the *al-*

intaj stage , which is the stage in which the learner is able to produce dialogue freely without the help of a text [19].

Multimodality integration in mobile applications acts as a highly effective digital *scaffolding* in helping learners overcome linguistic complexity during the process of self-paced communication [20].Alexiadou & Sougari [21] evaluate that the main strength of interaction applications lies in the transition from *isolated learning* to community-based *social language learning*. The creation of *bi'ah lughawiyyah* is the main pillar in the acquisition of a second language that naturally contributes positively to improving *maharah kalam*, mastery of vocabulary, grammar, building confidence in communicating through social interaction mediated by multimodality features of application [22], [23].

Salimodo et al., [24] in their journal on curriculum management innovations for educational institutions, the integration of technology such as HelloTalk with conventional methods is a crucial step to increase the potential of Arabic language learning in the digital era. So as to create a more inclusive and competitive learning environment in line with the digital transformation paradigm in the world of education. The use of the Voiceroom feature creates a virtual public space that allows *the hiwar* method to be applied collectively, thus forming a dynamic learning community in the digital space [25], [26]. Based on Krashen's *affective filter hypothesis*, this study highlights the crucial role of emotional factors such as motivation, self-confidence, and anxiety in influencing the effectiveness of language acquisition [27]. Without visual distractions (personal facial expressions) the internal monitoring process becomes more relaxed, so that *the output* of speech flows more naturally and smoothly by minimizing anxiety and maximizing psychological comfort [28], [29]. In this context, the Voiceroom feature on the HelloTalk app emerged as a hybrid space that facilitates *synchronous and spontaneous* real-time audio interaction [30].

To dissect the dynamics of interactions in it, the Netnography approach developed by Kozinets and Gretzel [31] has become the most fundamental methodological instrument as the main methodological instrument for analyzing social behavior and technoculture in the digital space in a *non-obtrusive (non-intrusive*) manner of the research subject. This methodological integration is synergized with the pedagogical strategy *of* al-Fauzan and the foundation of Krashen's psychological theory to form an Arabic learning model that is inclusive, representative, and adaptive to the development of the digital ecosystem.

The novelty of this research lies in the use of a netnography approach to observe how the Arabic language ecosystem is formed audially in an immersive and independent digital space. Through the global social collaboration mechanism in the Voiceroom feature in HelloTalk, the language environment is no longer understood as an institutionally inherited space, but rather an autonomous space constructed independently and participally by learners.

This study aims to analyze the transformation of the implementation of *the hiwar method* from the context of conventional classrooms into an autonomous digital space through the Voiceroom feature in the HelloTalk application. Substantially, this study explores how learners reconstruct communicative competencies independently, beyond the limitations of physical classrooms. This provides practical significance for individuals, including alumni of formal institutions, to maintain and hone Arabic language skills through the creation *of a virtual bi'ah lughawiyyah* that is flexible and accessible without dependence on institutional structures.

This study was limited to the observation of verbal (audio) interaction during the period from January to March 2026, the limit of the focus subject on 23 participants in the *room* who used Arabic labels as learning targets. By focusing on communication behavior and

user responses within the scope of Arabic language learning. Specifically, this study seeks to answer three main problem formulations:

1) What is the pattern of implementing *the hiwar* method in the Voiceroom feature in HelloTalk to create an interactive Arabic environment?
2) What are the various responses (positive and negative) of users to *the practice of hiwar* in the virtual space?
3) What are the supporting and inhibiting factors (as well as the advantages and disadvantages) found during the interaction process in the Voiceroom feature?

METHODS

This study uses a descriptive qualitative approach to explore social phenomena in the digital space in depth. The qualitative approach was chosen because the researcher aims to understand the meaning, perception, and subjective experience of users in the Arabic language learning process through complex social interactions. The main approach applied is Netnography (digital ethnography), which is the practice of ethnography (traditional anthropology participant observation techniques) that is specially adapted to study the culture and social interaction of online communities in the digital environment. This is done because, the internet is not just a tool but a place, interaction on social media has become part of the daily social reality that provides language data taken from real interactions in the digital space [32]. Which reinforces that culture and interaction in apps (such as HelloTalk) can be studied in depth as well as direct observation in the field (pesantren/school). Although HelloTalk's Voiceroom feature is based on *real-time audio* without a visual representation of physical space, it is classified as a virtual *bi'ah lughawiyyah* because it facilitates social presence and synchronous verbal interaction in a digital ecosystem that transcends geographical boundaries. The design subsection of this study includes:

1) Participants and Context

The context of this research is the digital ecosystem on the HelloTalk application, especially the Voiceroom feature. This feature was chosen because it represents a virtual bi'ah lughawiyyah that facilitates a synchronous social presence and verbal interaction that transcends geographical boundaries. The research participants consisted of *native speakers* and Arabic learners who actively and passively interacted in the Voiceroom discussion room.

2) Instruments and Data Sources

This research relies on researchers as the main instrument (*human instrument*). The data sources used include; participatory observation data in the form of transcripts of voice recordings of conversations in the Voiceroom, visual data in the form of screenshots of interactions, and supporting data through semi-structured in-depth interviews with key informants (Arabic learners) via the application chat feature.

3) Netnography Procedure

The researcher conducted *a non-obtrusive* participatory observation in the Arabic-labeled language learning group on the Voiceroom feature, followed the interaction of the HelloTalk Voiceroom feature, then implemented the *hiwar* method with the user/learner in the feature to observe how the user responded and the factors that created *the bi'ah lughawiyyah* interactive virtual and collect digital documentation from these interactions.

4) Data Analysis

Data is analyzed through systematic stages, the first step is data reduction (processing recordings, transcripts, and screenshots into text form to focus on interaction patterns and linguistic barriers), the second step is data presentation (categorizing findings based on problem formulation, namely interaction patterns, emotional/linguistic responses, and technical constraints), the third step is selective coding (using tables to present findings on

how interactions in the Voiceroom form *virtual bi'ah lughawiyyah*), and the last step of drawing conclusions (synthesis of findings to answer the research objectives).

5) Research Ethics

This research upholds the ethics of netnography by applying the principle of *disclosed research* (open research in which the researcher reveals his identity), in addition, pseudonymity on all informant data, namely the ethics of replacing the real name of the research participant (informant) with a pseudonym or initials to protect their privacy in scientific reports, and data protection by maintaining the confidentiality of visual identity (censoring/obscuring the face or user profile photo), as well as ensuring that digital data is only used for academic purposes without violating participants' privacy.

RESULTS AND DISCUSSION

Figure 1. Scope *of Bi'ah Lughawiyyah* Voiceroom

Based on the documentation of the HelloTalk application in the Voiceroom menu, figure 1 can be described as a "*Virtual Marketplace of Conversations*" because it provides a visual catalog of chat showcase lists classified by tags such as: *Strange stories, chat, music,* and *podcasts* (which is not explicitly visible), which provides autonomy for learners to choose an environment that suits their ability level.

Each room is represented by a card element that displays crucial information, from the signal icon for live status, the host's profile, to a row of participants' profile photos and the number of participants, such as "+7" or "+9", which indicates the density of social interaction in the room. The country flag on each profile indicates the country of origin or language spoken by the host and attendees. The diversity of user country flags shows that the Arabic-

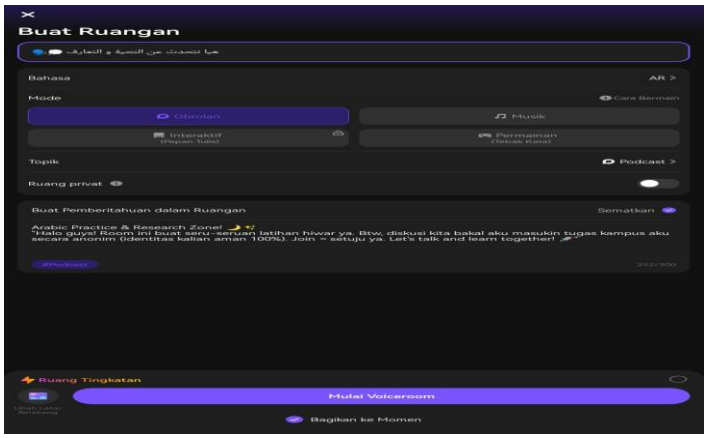
speaking social interaction community connects *native speakers* from various countries who join global Arabic learning through social interaction in the Voiceroom feature.

The titles listed in each room box reflect the variety of topics used to attract users to join the conversational community of formal *language exchange titles* such as; "تعلم اللغة العربية مع الإنجليزية" (learn Arabic with English) to informal titles with the context of socio-cultural interaction such as; "تقبل الله منا ومنكم الأعمال الصالحة" (may Allah accept our righteous deeds and yours), "كل عام وانتو بخير" (happy new year/Eid al-Fitr) and other titles that use *Ammiyah* (Levantine) dialect and Iraqi dialect, showing the diversity of dialects and cultures within the community as well as rich language inputs. In this virtual space, the researcher no longer dominates the interaction, but acts as a facilitator or host who oversees the course of moderation. This hybrid communication pattern provides the freedom for learners to test their speaking skills (*kalam*) directly without any structural pressure.

Pedagogically, the initial appearance of Voiceroom serves as a digital gate that builds an immersive atmosphere for learners before engaging in verbal interaction. With control over the selection of language tabs (Arabic, Indonesian, etc.), this feature creates *bi'ah lughawiyyah* that is isolated from other language distractions, so that learners can focus more on the target language from the first second.

This phenomenon proves that HelloTalk has succeeded in constructing an independent and dynamic virtual *bi'ah lughawiyyah*, where learners are no longer passive objects as in conventional classrooms, but active participants who have full authority in choosing their own language regions.

Figure 2. Voiceroom Initiation Stages



To open and start a standalone Voiceroom, users need to tap the purple microphone icon in the initial view of figure 1. The researcher used material from *Al-Arabiyyah Baina Yadaik* (العربية بين يديك) by Al-Fauzan التحية و التعارف (greetings and introductions) as the theme of the topics raised in the implementation of *hiwar* [33]. The language (AR) icon indicates the target language is Arabic. In the study of netnography, this is the main filter for limiting the ecosystem to only Arabic speakers or learners.

The Voiceroom feature provides four interaction modes (chat, music and games, whiteboard) that condition *the practice of hiwar* to take place dynamically. Chat mode as the main channel to train *maharah istima' and kalam,* music as a supporting instrument to dilute the atmosphere, games to increase participant engagement, and a whiteboard that is very crucial for *the Al-Arabiyyah Baina Yadaik* method in visualizing the vocabulary or rules of nahwu directly. The integration of these four modes creates a comprehensive learning ecosystem, where learners can choose the interaction instrument that best suits their

pedagogical needs to achieve effective communication goals. The choice of chat mode (*voice-based*) enabled by the researcher is at the heart of *hiwar's practice*. These icons facilitate real-time voice message exchanges that mimic real-world interactions. The dialogue in *Al-Arabiyyah Bayna Yadaik* that is static on paper is transformed into dynamic communication.

This feature allows for *spontaneous output*, in-depth topic expansion.Pedagogically, this implementation succeeded in moving the concept of bi'ah lughawiyyah from the conventional classroom to the digital realm, emphasizing the integration of the principle *of Al-Istima' qobla al-Kalam* (الإستماع قبل الكلام) where participants are actively involved in listening activities before producing speech (*kalam*). In accordance with Al-Fauzan's view that *hiwar* is a social activity.

One of the crucial findings in this observation is the use of the "Create Pinned Announcement" feature. The researcher wrote a disclaimer regarding the use of data for campus assignments anonymously. In the study of netnography, there was a notice that the discussion in the Voiceroom and the pseudonymity of the informant were in the "*Arabic Practice & Research zone*" space.

With the existence of *transparent written digital informed consent*, researchers have succeeded in creating a *safe space* for learners to actively participate.
including facilitating non-Indonesian learners in understanding information through the translation/transliteration feature. The success *of this virtual bi'ah lughawiyyah* is driven by the perception of identity security that makes learners feel confident to practice *hiwar* even though they still experience obstacles in *the tarkib* "تركيب" (sentence structure) or *makharijul the letter* "مخارج الحروف" (places where letters come out). In addition, the dynamics of interaction built through the variation of the four interaction modes create a flexible and non-monotonous learning environment.

Efforts to expand the reach of the ecosystem are carried out through the activation of the "Share to the Moment" feature, which functions as a social marketing strategy to attract *native speakers* and advanced learners. As such, the interactions are not only educational, but also inclusive, proving that the Voiceroom feature effectively consolidates global participation in authentic Arabic language practices.

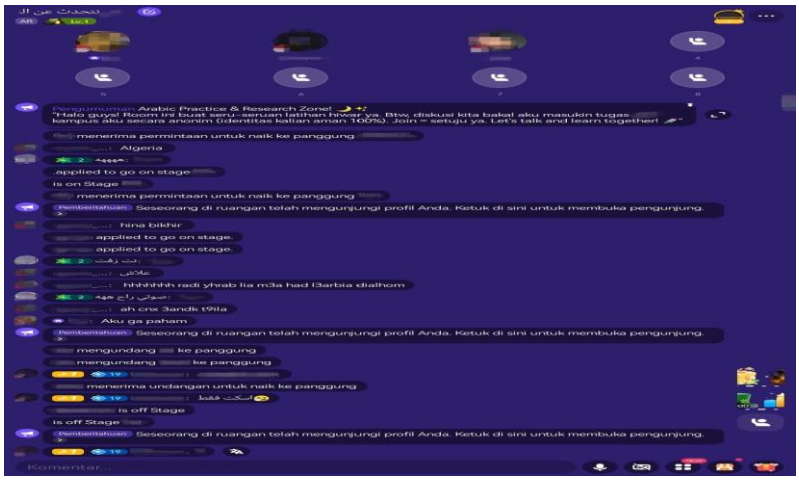
Figure 3. Implementation *of Hiwar* in Voiceroom

Based on the observation of the Voiceroom feature that facilitates direct interaction between users from various language backgrounds. Figure 3 shows a tiered participation

structure, a clear division of roles between *the* speaker in the stage quota (*stage slots* 1-8) and *the listener* (listeners under the stage).

The blue house icon on the Indonesian host (researcher) profile "H-ID subject code" indicates that the owner of the room (researcher as well as host/moderator) has full control over moderation, based on figure 3 and involves the presence of *native speakers* Egypt (Egypt) and Morocco (Morocco) "subject code NS-EG, NS-MA" as well as the involvement of *Chinese and Indonesian learners (Learners) "subject codes L1-CN, L2-ID, L3-ID, L4-ID".*

Figure 4. *Keeping an eye* out for comments

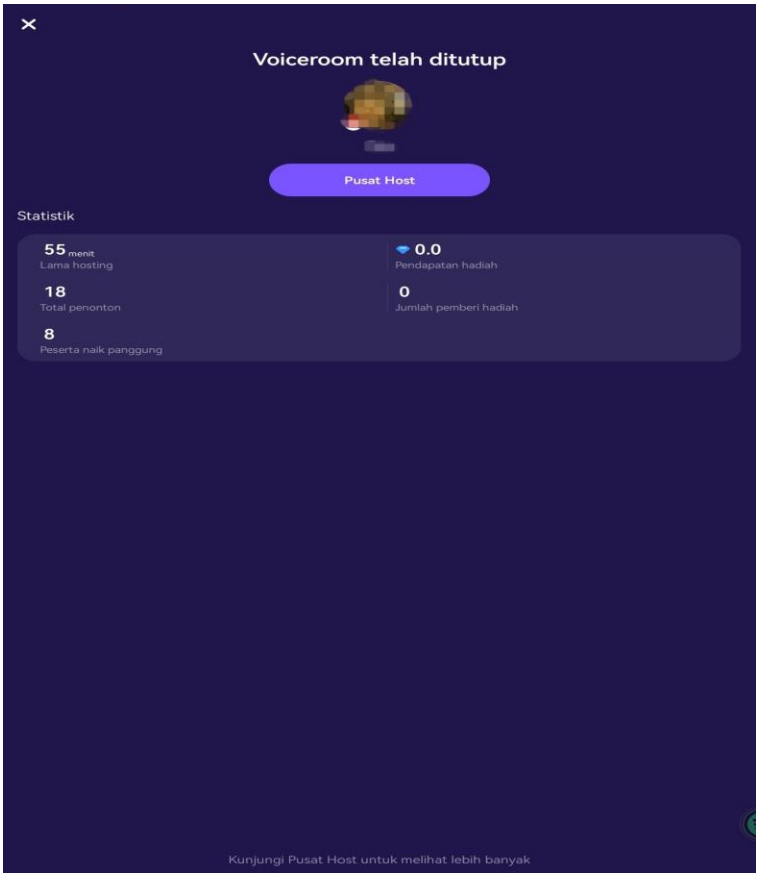


Monitoring of peripheral participants such as (*listener/audience*) "AUD-01, AUD-02" in figure 3 and "AUD-04, AUD-05, AUD-06" in figure 4 interacting in the comment column. *Pinned announcements* at the top of the chat column, pinned messages provide important information (mechanism, research purpose, or room identity) to keep newcomers visible.

Notification of the system "*request to stage*" in the comment column of figure 3 by tapping the raise hand icon in the bottom navigation or a function for the audience/listener (such as AUD-01 and AUD-02) to apply to go on stage to speak and the host can invite users to the stage or drop them off when the speaking session is over, so that other users can take turns going up to the stage to speak. The system encourages users to raise their hands and go on stage (*stage acces*) and engage in verbal language exchanges.

Pedagogically, this is a form of *scaffolding* that is rooted in Lev Vygotsky's *zone theory of proximal development* (ZPD) [34], where learners are challenged to practice speaking under host moderation, through this feature learners transform from passive listeners to active speakers, reduce learning anxiety (*language anxiety*), accelerate grammar mastery (*grammar acquisition*), increased autonomy, stronger memory retention. In accordance with Al-Fauzan's view that *hiwar* is a social activity, the Voiceroom feature in HelloTalk has succeeded in moving the concept *of bi'ah lughawiyyah* from a physical classroom to a digital space.

Figure 5. Participant Statistics in Voiceroom



The statistical documentation was used as *auxiliary data* to strengthen the evidence that the observation was carried out for a sufficient duration and involved a representative number of participants (N=23), 8 active participants (*on stage*) and 18 peripheral participants (*audience*), so that the findings regarding *the pattern of hiwar* It has a robust and objective database. After understanding the mechanism of using the Voiceroom feature technically, the researcher conducted an in-depth observation of *the course of the interaction.* To provide a more comprehensive picture of how the pattern of implementation of the conversation method is practiced in real life by the host and participant, the following data table presents the sequence of interactions that occurred during the learning session:

- Topics : والتعارف التحية
- Date/duration : 18 March/55 minutes
- Moderator/Host : H-ID
- Number of Participants : 23
- Research Year : 2026

Table 1. Hiwar Implementation Pattern in HelloTalk Voiceroom

Research Variables	**Kategori segmen**	**Indikator Utama**
1) Implementation of *the hiwar method*	Interaction *of the book* according to the text of the book	*Instructional scaffolding* by the host uses a standard text structure pattern.
	Improvise topics	The transformation from formal patterns to organic and spontaneous interactions.
	Code switching and correction strategies between participants	The role of facilitators/curators in evaluating and correcting Arabic structure/vocabulary between participants.
	Comment field interactions	Gift-giving , and *monitoring* by passive participants.

Based on the data findings, the implementation of *the hiwar* method in HelloTalk Voiceroom takes place through four main interaction patterns that span a spectrum from formal to informal. First, the pattern of *interaction according* to the text of the book is the initial foundation applied by the host. In this pattern, the host (H-ID) has complete control over the course of the conversation. The host acts as a facilitator who applies *scaffolding* techniques by including native speakers (NS-EG) as *a model of hiwar*. The interaction begins with the formal greeting pattern "التحية والتعار". In practice, participants (NS-MA, L1-CN, and L2-ID) are directed to follow a predetermined language structure. H-ID guided with the greeting "مرحبا ، السلام عليكم،كيف حالك؟" (welcome, assalamu'alaikum, how are you?), which was consistently responded to by the participants with the sentence pattern " مرحبا، وعليكم السلام، الحمدلله بخير يا أختي و كيف بك؟" (welcome, wa'alaikumsalam, alhamdulillah good, O my sister, how about you?).

Second, the improvisation of the topic of the *hiwar transformation* pattern from a textual-formal form to a more organic and spontaneous discussion. This pattern arises when the topic of conversation expands towards the realities of everyday life. For example, a discussion about the celebration of Eid al-Fitr in their respective countries triggers an interaction that is no longer tied to the text of the book when L1-CN asks " متى سيكون يوم العيد في بلا دكم؟" (when is Eid al-Fitr in your country?). *Hiwar* developed into an informal space for participants to improvise and exchange opinions freely. Although this dynamic sparked an endless debate about the determination of the day of Eid al-Fitr because the participants were different madhhab "يوجد الرئي في مذهب الشافعي و الملك و الحنفية" (there are madhhabs of Shafi'i, Maliki and Hanafi). For a reasonable debate, users respect each other demonstrate the values of sociocultural interaction. In order to *keep the hiwar* inclusive and conducive, the host remoderates on topics related to "التحية والتعارف".

Third, the use of *code-switching* emerged as a collaborative strategy to overcome vocabulary limitations. When H-ID did not find the correct equivalent of the word "joking" in Arabic switching to the English "*Just kidding*', this was not considered an obstacle, but rather an opportunity for other participants (L1-CN and NS-EG) to make corrections and provide the right vocabulary; "الميزح" (joking). This interaction creates a collaborative learning process where participants complement each other in constructing sentences.

Fourth, the pattern of interaction in the comment column. The uniqueness of this pattern is found in the interaction segment in the comment column, where the interaction

pattern is not only verbal, but also supported by digital gifting patterns. This action serves as an affective strategy in *the virtual bi'ah lughawiyyah* to reduce language *anxiety* in non-Arabic learners, especially participants from China and Indonesia (L1-CN, L2-ID). As well as passive participation that only listens but still responds to interactions in the comment column. The comment column serves as a social control tool and instant feedback on what is happening on stage, When there is an irregularity, comments such as; Participants of AUD-04, AUD-05, AUD-06 intervened through the chat column by providing technical reports on the quality of the connection "*CNX T9ila*" (slow MU connection), "نت زفت" (the internet is dirty/poor). The researcher also responded to the language barrier in the comments with the sentence "*radi yhrab lia m3a had l3arbia dialhom"* (I am confused by their Arabic).

Table 2. Variety of Participant Responses in HelloTalk Voiceroom

Research Variables	**Category Response**	**Key Indicators**
2) Variety of user responses	Positive	The use of the virtual *gift* feature as an instrument to lower *affective filters*, active *interlanguage* interaction , and dynamic negotiation of meaning.
	Negatives	Dominance of speech by certain participants, obstacles to *the speed of speech of native speakers*, and linguistic *anxiety* due to intense debate dynamics.

The positive response in the form of support for the use of virtual gifts can be seen in the comment column showing appreciation and enthusiasm in the Arabic-language social interactions that occur in the Voiceroom feature. As well as an interactive language room, the question-and-answer session flows without a long break between participants. This succeeded in lowering *the affective filter* and building the confidence of learners/participants. The presence of *native speakers from Egypt and Morocco provides an authentic linguistic model, while the participation of learners from China, Indonesia creates a unique interlanguage dynamic*, interaction occurs between non-Arabic learners. The debate about the momentum of Eid al-Fitr proves that this virtual space is able to facilitate *negotiation of meaning* where Arabic is not only studied as a theory, but is used as an active communication tool to discuss cultural differences to the stage of saying goodbye in the comment column. This phenomenon is in line with Al-Fauzan's theory of the peak of *Al-Intaj* learning, where the learner's ability to produce free dialogue without text while debating is the evidence of the highest success in reaching a productive level.

On the other hand, the negative dimension, there is an obstacle in the form of dominance of the monopoly of speech by certain participants regarding which causes other participants to be silent for a long time, so that the conversation is interrupted, some participants *leave the stage suddenly (leave stage*) and leave the Voiceroom. When there is a debate between native speakers (Egyptian and Moroccan) reaches its peak, where some participants. This condition triggered *linguistic anxiety* that even the researcher as the host was silent for a moment before intervening in the debate, because the speed of the *native speaker*'s speech style could not be matched by the host. These findings confirm that in *virtual bi'ah lughawiyyah*, the position of host authority is not always directly proportional to linguistic confidence, especially when dealing with *native speakers*, but nevertheless in line

with Krashen's theory of the decrease in affective filters due to the existence of a strong motivation to continuously improve *the skills of maharah kalam* which encourages learners to remain brave in communicating directly with *native speakers* and overcoming linguistic barriers.

Table. 3 Factors Supporting and Inhibiting HelloTalk *Voiceroom* Hiwar

Research Variables	Category Factor	Key Indicators
1. Supporting and Inhibiting Factors (as well as advantages and disadvantages)	Supporters	The role of *the native speaker*, authority as the host and functionality of the microphone icon, virtual space anonymity, *gifting* icons as social support, transliteration and *text-to-speech*/chat columns, VIP features.
	Inhibitors	The phenomenon of multiglossia between *native speakers* and Arabic language learners, unstable internet connections , *overlapping* (talking at the same time), lack of participant interest (passive), digital orthography.

Based on data analysis, there are several key supporting factors that facilitate the effectiveness *of* Voiceroom on the HelloTalk platform. First, the role *of the native* (Egyptian & Morocco) is not only to be a language partner, but automatically to be a model or corrector. An analysis of how they provide examples of greetings and introductions and develop broader topics of cultural and sociocultural are no longer limited to text material, the presence of *native speakers* and cross-border learners creates *a peer-to-peer scaffolding* pattern and a more lively room.

Second, the control and security aspects of communication are also important points. The researcher as the host, the researcher has the control of icons to *mute* or *move to audience* of the participants who are too domineering as a solution to overcome sociocultural obstacles (overheated debates) and technical disturbances (noise from one of the participants' microphones), while creating a safe space because participants do not need to show their faces, so they are more courageous to try to speak Arabic than in offline classes. Third, *gifting icons* as a form of visual appreciation that is able to reduce psychological barriers or anxiety of participants.

Lastly, advanced digital feature support is helpful in overcoming language barriers. In the comment section of figure 4 there is a transliteration tool, a *text-to-speech* feature and a translation icon that functions to convert Arabic text (especially those that use *Ammiyah* or *Arabic*) into the Latin alphabet (transliteration) or translate it directly into the mother tongue. To help researchers and learners understand the meaning of words such as "*radi yhrab lia"* or *"alash*" that are not in formal dictionaries. In addition, the "VIP Subtitle Real-time" feature automatically converts the voice (audio) being debated by Egyptian/Moroccan speakers into on-screen text in *real-time*. It is very effective in overcoming *the istima'* barrier when the native speaker speaks too quickly or when there is overlapping voice. To resolve audio *overlapping* for non-VIP speakers, speakers can mute the microphone for other participants to speak in turn.

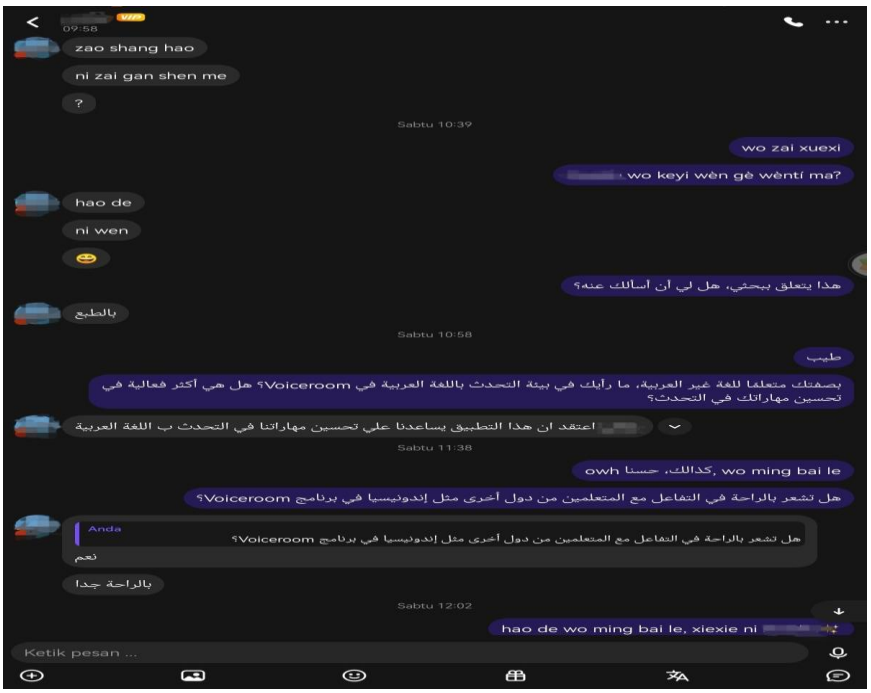
While Hiwar Voiceroom offers a wide range of feature support, there are some significant barriers that affect the effectiveness of the Arabic language learning process. First, linguistic barriers arise due to differences in competence between participants, the use of Moroccan/Algerian dialects by teak speakers such as the term *"radi yhrab lia or alash*" makes

it difficult for Indonesian and Chinese learners to follow the flow of conversation. When *native speakers* insert Ammiyah *or Moroccan dialects* that are far from *Fusha rules* , this phenomenon shows the existence of multiglossia (more than two variations of language/dialects) between *Fusha* and other dialects. The phenomenon of multiglossia requires learners to adapt to more complex language variations beyond standard textbooks.

Second, technical obstacles are the main obstacle in smooth communication. Internet connection instability often leads to complaints in the comments "*ah cnx 3andk t9ila*" (*your connection is slow*) and "*نت زفت*" (the internet is dregs) having a direct impact on audio quality. In the Voiceroom feature, when 8 people are active on stage, there is often a collision of voices or *overlapping*, which causes distortion of the message so that the information conveyed by the native speaker is not fully absorbed by the learner.

In addition to technical constraints, the absence of (*non-verbal) eye contact* also makes it difficult for learners to understand their turns, which ultimately triggers *overlapping* or even causes participants to choose to be passive and simply listen in the comment column. The inability to follow the dynamics of a tough conversation often makes *the atmosphere of the war* less lively. Finally, the use of *arabizi* (numbers 3, 9, 7) by the participants in the comment column creates *a real linguistic gap*, where there is a wide gap between the language theory studied in the book *Al-Arabiyyah Baina Yadaik* and the reality of informal conversations that take place on the HelloTalk platform.

Figure 6. In-Depth Interviews with Informants



Based on interview data through the chat feature in figure 6, it strengthens the findings of participatory observation in the Voiceroom. The Chinese informant (L2-CN) confirmed that the platform contributed significantly to the improvement of Arabic speaking skills, which was revealed in the transcript of the image; "اعتقد ان هذا التطبيق يساعدنا علي تحسين مهاراتنا في التحدث باللغة العربية" (I believe this app helps us improve the speaking skills of Arabic learners) , this statement reinforces the answers to the formulation of problems 1 and 3. Voiceroom is not just an entertainment feature, but is recognized by participants as an instrument to increase *maharah istima'* and *kalam*. When asked about the comfort of interacting with learners from other countries (such as Indonesia), the informant replied with the emphasis of "بالراحة جدا" (very comfortable).

Although the informant is a non-Arab (Chinese) learner, he does not feel intimidated by the differences in nationality. This supports the contribution of the implementation *of cross-border hiwar* practices . In addition, the researcher's use of a transnational language strategy (Arabic-Mandarin) to Chinese informants shows a cultural approach strategy. The flexibility of intertwined communication, including the use of a translingualism strategy (Arabic-Chinese Pinyin), proves that this feature facilitates an inclusive multilingual ecosystem. Thus, Voiceroom manages to be a social space where learners feel safe and valued when expressing themselves using the various linguistic competencies they have, without feeling intimidated by differences in nationality.

CONCLUSION AND IMPLICATIONS

Based on the analysis of the data findings that have been presented, the implementation of *the hiwar* method in *the virtual bi'ah lughawiyyah* of HelloTalk succeeded in transforming the formal interaction of *Al-Arabiyyah Baina Yadaik book material* into a spontaneous improvisation pattern of deep topic expansion where an interactive language environment depends on the host's moderation skills and *feedback* (Feedback) participants. The diversity of user responses, the response is proactive-dialectical when differences of opinion (debate) regarding socioreligious themes do not become linguistic barriers, but rather become a trigger *for negotiation of meaning* that increases speaking competence, Although debates due to topic improvisation trigger the exit of a number of participants from the room, community stability is maintained thanks to the intervention of moderators who are able to overcome *linguistic anxiety* personally. The persistence of persistent participants, coupled with the arrival of new participants in the midst of these dynamics, suggests that conflict does not stop the process of language acquisition, but rather becomes a catalyst for a more resilient and adaptive discussion environment. The success of this pattern is validated by highly adaptive participant responses, where peripheral participants provide support or technical reports through virtual stage monitoring patterns in the comment column. The main supporting factor is the multimodality aspect that provides social strengthening.

These findings are also supported by in-depth interviews with L1-CN participants who argued about hybrid patterns, stating that the integration of HelloTalk features facilitates the process of information absorption and low *affective filters* are determinants of the success of Arabic language interactions in this environment. This synergy between participant recognition and field data shows that HelloTalk's virtual *bi'ah lughawiyyah* has met the criteria of an ideal language environment psycholinguistically, and theoretically this study concludes that the success of the virtual *bi'ah lughawiyyah* in the HelloTalk application lies in its ability to integrate *the structure of the hiwar* methodology into dynamic social interactions. The use of multimodality features acts as a catalyst in lowering the *learner's affective filter*, thereby creating a digital comfort zone where linguistic errors are seen as part of the process of negotiating meaning. This confirms that technology is not just a tool, but a space for cognitive and psychological expansion that is essential for the process of acquiring Arabic in the contemporary era.

Therefore, the results of this study have implications for the redefinition of Arabic language pedagogy in the digital era, where the role of facilitators and institutions shifts to become catalysts in autonomous learning ecosystems. Practically, the results of this study provide strategic implications for educational institutions, schools and universities to integrate this digital ethnography platform into a blended learning-based curriculum structure . This step is an efficient solution to connect students with *native speakers* globally, educational institutions are advised to start developing a standardized structured independent task that utilizes virtual communication platforms, in order to optimize *istima'* and *kalam* skills students in an actual, independent, and sustainable manner. This success indicates that the future of

Arabic language education lies in the ability of learners and teachers to explore virtual interaction spaces as a collaborative, immersive, and adaptive learning ecosystem to the development of digital technology.

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