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Integration of Islamic Religious Education Values in *Mahārah al-Kalām Learning*

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Abstract

Developing linguistic competence and instilling Islamic values are missions of Arabic Language Education (ALE). This case study analyzes the speaking skills of 20 fifth-grade students at the Madrasah, identifies the primary obstacles hindering their oral use of Arabic, and formulates a framework for integrating Islamic Religious Education (IRE) values with mahārah al-kalām (Arabic speaking skills). Researchers conducted classroom observations, maintained field notes, examined relevant instructional documents, and reviewed existing research literature. Students' Arabic speaking proficiency has not yet reached an optimal level; they continue to struggle with activating mufradat (vocabulary), spontaneously constructing simple utterances, responding without the aid of a written text, and developing the confidence to speak. An approach that integrates IRE values into ALE is required. These IRE values are incorporated through religious themes and communication ethics – specifically politeness, honesty, respect, cooperation, responsibility, gratitude, and moral courage. Mahārah al-kalām serves as a medium for integrating these IRE values into ALE.

Keywords: *Adab al-kalām; Islamic Religious Education; Mahārah al-kalām*

INTRODUCTION

Arabic holds a distinct position within Islamic Educational Institutions; as a foreign language, it requires the mastery of four language skills and is intrinsically *linked* to the Quran, Hadith, acts of worship, and the vast corpus of Islamic scholarship. In *Madrasah*, the ALE is directed toward developing linguistic competence, which can serve as a medium for shaping values and behaviors aligned with the objectives of IRE. The religious orientation is often reflected in its selection of instructional materials, teaching strategies, and the character of its educators. Thus, the ALE becomes integrated into the environment of Islamic values within which the learning process unfolds.[1]

ALE aligns with the values of IRE, serving as a medium for transmitting religious knowledge aimed at shaping attitudes, habits, and behaviors. Students learn the definitions of values – such as honesty, respect, or responsibility – and put them into practice in their daily lives. Modeling, the cultivation of habits, and contextual experiences within the school environment are key elements in building an Islamic character. Integrating religious values into instructional practices and social interactions at school renders IRE more meaningful.[2]

[1] Rizka Eliyana Maslihah, "The Contribution of Religious Orientation of Nahdlatul Ulama in Arabic Learning," *Indonesian Journal of Arabic Studies*, 2022, 4, 1, 109–123. https://doi.org/10.24235/ijas.v4i1.9943.

[2] Luthfi Febriani & Nenden Munawaroh, "The Role of Islamic Education Teachers in the Development of Students' Islamic Character at SD IT Al-Furqon," *Al-Ulum: Jurnal Pendidikan Islam*, 2026, 7, 1, 293–307, https://doi.org/10.56114/al-ulum.v7i1.13194.; Nanda Fitri Anisa', Moch Mahsun, & Mokhammad Khosim,

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Integration is clearly evident in the instruction of *mahārah al-kalām*, as speaking is simultaneously a linguistic, social, and ethical activity. When speaking, learners employ vocabulary and sentence structures, learn to initiate conversations, listen to their interlocutors, provide responses, wait for their turn, and express opinions without belittling others. Two-way communication and the example set by the educator play a crucial role in character formation. Qualities such as honesty, politeness, cooperation, gratitude, humility, and a spirit of helping one another can be directly incorporated into the practice of language and communication.[3]

Mahārah al-kalām is one of the productive skills in the context of IRE. It encompasses the ability to memorize dialogue texts or articulate individual vocabulary items (*mufradat*), recall vocabulary when needed, construct intelligible sentences, respond to an interlocutor, pronounce utterances clearly, speak with relative fluency, and possess the confidence to use the language. A limited active vocabulary hinders speaking proficiency; students may recognize the meaning of a word when they see it, yet be unable to employ it when the need to speak arises. This gap between knowledge and usage explains why some learners are capable of reading or mimicking dialogues, but struggle when asked to generate original utterances.[4]

Developing *muḥādatsah* (conversational) materials using the direct method – for instance, by utilizing simple dialogues, images, and clear contexts while minimizing reliance on the first language – will expand opportunities for interacting with the target language. The Total Physical Response approach can support speaking skills by linking language, actions, and situations. Both linguistic and non-linguistic factors influence a learner's performance. Learning to speak requires an increase in the volume of material and the provision of gradual communication experiences.[5]

Role-play brings communication closer to real-life situations. It has a positive impact on the development of conversational skills compared to textbook-centered learning. The primary value of role-play lies in the repetition of sentences for clear communicative purposes, as students take on specific roles within authentic scenarios – for instance, asking for permission, checking in on a friend, or acting out an interaction between a buyer and a seller.[6]

Gamification can increase participation and motivation, reduce feelings of fear or boredom, and help master language concepts and language elements more actively. The difficulty of learning Arabic comes from the structure of the language, related to motivation, the way the material is presented, opportunities to use the language, and the suitability of learning to the social and cultural context of students. Learner independence and providing

"Integration of Multicultural Islamic Religious Education in Inclusive Learning Practices Based on Local Culture," *Halaqa: Islamic Education Journal*, 2026, 10, 1, 52–60, https://doi.org/10.21070/halaqa.v10i1.1848.

[3] Chatia Hastasari, Benni Setiawan, & Suranto Aw, "Students' Communication Patterns of Islamic Boarding Schools: The Case of Students in Muallimin Muhammadiyah Yogyakarta," *Heliyon*, 2022, 8, 1, e08824, https://doi.org/10.1016/j.heliyon.2022.e08824.; Harun Joko Prayitno et al., "Prophetic Educational Values in the Indonesian Language Textbook: Pillars of Positive Politeness and Character Education," *Heliyon*, 2022, 8, 8, e10016, https://doi.org/10.1016/j.heliyon.2022.e10016.

[4] Chairani Astina, Umi Baroroh, & Rifqi Aulia Rahman, "Learning Maharah al-Kalam through Verb and Noun Forming Using the Qiyas Method," *Indonesian Journal of Arabic Studies*, 2022, 4, 1, 17–36, https://doi.org/10.24235/ijas.v4i1.9776.

[5] Ade Ruswatie & Enjang Burhanudin Yusuf, "Preparing Muhadatsah Material in Light of the Direct Method for Students of State Islamic University Purwokerto," *Indonesian Journal of Arabic Studies*, 2023, 5, 2, 218–236, https://doi.org/10.24235/ijas.v5i2.13186.; Muhammad Afthon Ulin Nuha & Nurul Musyafa'ah, "Improvement of Arabic Speaking Skills through the Total Physical Response Learning Method at the State Islamic Junior High School," *Indonesian Journal of Arabic Studies*, 2023, 5, 1, 105–121, https://doi.org/10.24235/ijas.v5i1.12583.

[6] Ayman Sabry Daif-Allah & Muhammad Sultan Al-Sultan, "The Effect of Role-Play on the Development of Dialogue Skills among Learners of Arabic as a Second Language," *Education Sciences*, 2023, 13, 1, 50, https://doi.org/10.3390/educsci13010050.

space for students to choose, participate and interact actively in the learning process has the potential[7] to improve their ability to learn Arabic.

Mahārah al-kalām flourish when opportunities for practice are expanded. Activities such as a "Language Art Exhibition" necessitate the authentic use of Arabic, helping to enrich *mufradat* and build self-confidence. Consistent *mumārasah al-lughah* (language practice) – demonstrating sustained communicative activity – can foster an environment that encourages the courage to speak. Classroom instruction should be accompanied by an atmosphere that enables students to use and repeat the language on a consistent basis.[8]

The use of visual aids in vocabulary instruction can support the development of speaking skills in primary-school-aged students, particularly when vocabulary is linked to visual objects and concrete contexts. Word-chain games provide an enjoyable space for practice, while a language-rich environment encourages the use of Arabic across various activities. The audio-lingual approach – characterized by exposure, imitation, and repetitive oral practice – serves as a foundation for the gradual development of speaking skills.[9]

The linguistic dimension and the dimension of values education complement each other in the teaching of *mahārah al-kalām* at the *Madrasah Ibtidaiyah*. The linguistic dimension encompasses vocabulary, pronunciation, structure, responsiveness, and fluency. The dimension of values education provides guidance on how language should be used. For instance, when students learn to say "thank you," "sorry," or "please," they not only acquire new expressions but also practice engaging in polite communication.

Initial observations in the fifth-grade class at *Madrasah Ibtidaiyah Swasta Salafiyah Syafi'iyah* Bandung III indicate that students' Arabic-speaking proficiency remains limited. While students have been exposed to the IRE pattern and have acquired a certain amount of vocabulary (*mufradat*) and basic expressions, the transition from merely knowing the language to using it spontaneously has not yet optimally developed. This difficulty becomes particularly apparent when students are asked to respond without reading from a text, to substitute specific elements within a sentence pattern, or to construct simple responses independently. The

[7] Sultan A. Almelhes, "Gamification for Teaching the Arabic Language to Non-Native Speakers: A Systematic Literature Review," *Frontiers in Education*, 2024, 9, 1371955, https://doi.org/10.3389/feduc.2024.1371955.; Sultan A. Almelhes, "Enhancing Arabic Language Acquisition: Effective Strategies for Addressing Non-Native Learners' Challenges," *Education Sciences*, 2024, 14, 10, 1116, https://doi.org/10.3390/educsci14101116.; Sultan A. Almelhes, "Reframing Learner Autonomy in Arabic Language Education for Non-Native Speakers: A Theoretical Framework of Power, Control, and Motivation," *Frontiers in Education*, 2025, 10, 1622527, https://doi.org/10.3389/feduc. 2025.1622527.

[8] Agus Yasin, Cecep Sobar Rochmat, Sofia Putri Syahida, Anastasya Safira, & Shabrina Tazakka, "Improving Arabic Speaking Skills through Language Art Exhibition," *Abjadia: International Journal of Education*, 2024, 9, 1, 247–258, https://doi.org/10.18860/abj.v9i1.27053.; Sri Jomila Oktari, Nuril Mufidah, & Abdul Malik Karim Amrullah, "Implementing Mumarasah al-Lughah to Enhance Maharah Kalam among Arabic Language Education Students: A POAC-Based Management Approach," *Abjadia: International Journal of Education*, 2025, 10, 4, 764–780, https://doi.org/10.18860/abj.v10i4.34759.

[9] Hasan Abidin & Ma'rifatul Kamiliatun Ni'mah, "Media Gambar dalam Pembelajaran Mufrodat Kitab Ro'sun Sirah untuk Meningkatkan Maharah Kalam di SDN Kertorejo 2 Ngoro Jombang," *Jiluna Arabiyah: Jurnal Bahasa Arab dan Pendidikan Bahasa Arab*, 2024, 1, 2, 124–138, https://doi.org/10.61181/jilunaarabiyah.v1i2.412.; Nunik Zuhriyah & Muhammad Hasyim, "Efektivitas Penggunaan Permainan Kata Berantai untuk Pengajaran Keterampilan Bicara di Kelas X MA Al-Manar Prambon Nganjuk," *Jiluna Arabiyah: Jurnal Bahasa Arab dan Pendidikan Bahasa Arab*, 2024, 1, 2, 106–114, https://doi.org/10.61181/jilunaarabiyah.v1i2.408.; Ibnu Mas'ud Luthfi, "Efektivitas Lingkungan Bahasa untuk Meningkatkan Keterampilan Berbicara," *Jiluna Arabiyah: Jurnal Bahasa Arab dan Pendidikan Bahasa Arab*, 2025, 3, 1, 51–60, https://doi.org/10.61181/y8ccdy22.; Sukiman & Hasan Abidin, "Penggunaan Metode Dengar-Ucap untuk Meningkatkan Keterampilan Berbicara Kelas 11 Madrasah Aliyah Darul Faizin, Mojowarno, Jombang," *Jiluna Arabiyah: Jurnal Bahasa Arab dan Pendidikan Bahasa Arab*, 2025, 2, 1, 24–34, https://doi.org/10.61181/jiluna.v2i1.494.

language material stored in a student's memory does not necessarily equate to the ability to utilize that material for communication.

Mahārah al-kalām requires deeper examination to formulate a pedagogical model that addresses students' needs within the Madrasah context. The concept of *adab al-kalām* bridges the gap between language proficiency and ethical conduct. Through this approach, students can speak Arabic in a manner that is intelligible, confident, polite, and responsible.

This study describes the state of *mahārah al-kalām*, identifies the primary obstacles hindering the optimal oral use of Arabic, and formulates a model for integrating IRE values into *mahārah al-kalām* instruction – a model tailored to the characteristics of *Madrasah Ibtidaiyah* students that combines communicative competence with *adab al-kalām*.

METHOD

This study employs a qualitative approach with a case study design to understand mahārah al-kalām within the natural context of a classroom, identify factors that emerge during instruction, and interpret these findings based on relevant literature. The case study method enables the researcher to gain a deeper understanding of the learning process within a school environment. The study was conducted in the fifth-grade class at the *Madrasah Ibtidaiyah Swasta Salafiyah Syafi'iyah* Bandung III. The class consists of 20 students who had received instruction in previous years. These students already possessed a foundational grasp of *mufradat* and basic linguistic patterns, allowing for the observation of their transition toward oral usage.

Data were collected through direct observation, field notes, and instructional documents. Direct observation was conducted during the learning process. Field notes captured students' responses to the Arabic language, their ability to use *mufradat* orally, their capacity to construct simple utterances, their reliance on models or texts, and their level of initiative and self-confidence when speaking. Available instructional documents served as supporting data to understand the types of materials and exercises provided to the students. The research findings are presented descriptively, reflecting the patterns that emerged during the observations.

The data underwent condensation to select records directly related to *mahārah al-kalām*, language-use barriers, and classroom interaction. Subsequently, the data were categorized into themes: active vocabulary, speech production, spontaneous response, reliance on models, self-confidence, and the communication environment. Each theme was interpreted in relation to previous research. The emerging learning patterns were compared across multiple learning situations, and conclusions were drawn from more than a single instance. These interpretations were then cross-verified by consulting instructional documents and other relevant references.

RESULTS AND DISCUSSION

The State of *Mahārah al-Kalām* Among Fifth-Grade Students

The *mahārah al-kalām* of fifth-grade students have not yet reached a level of independent usage. Students appear more comfortable engaging with Arabic when it is presented as isolated *mufradat* or in the form of written example sentences. The level of difficulty increases when activities shift toward oral responses without the aid of written text. While students possess some language knowledge receptively, it has not yet fully developed into productive ability.

There is a distinction between passive and active vocabulary. Students may recognize words such as *Madrasah*, *kitab* (book), or friend when they see or hear them, yet they hesitate when required to recall this vocabulary to provide an oral response. Student performance is generally stronger in reading, matching, or translation tasks than in conversation. This limited

active vocabulary restricts the learners' ability to produce original speech – a challenge compounded when exercises are confined primarily to the imitation of pre-existing dialogues.[10]

Students are generally capable of imitating sentences provided by their teacher, but they require additional support when asked to replace specific elements or construct simple responses on their own. In reality, imitation is an essential stage in learning a new language; however, a problem arises when it becomes the final goal rather than an initial step toward more independent language use. Sentence models should serve as a foundation for making modifications and engaging in communication. A teacher might begin with a pattern such as, "What is your name? My name is..." and then ask students to substitute the name with their own. Subsequently, this pattern can be expanded to, "Where do you live? I live in..." Once students become familiar with these question-and-answer (Q&A) patterns, they can be encouraged to pose questions to their peers without relying on a written text. This simple progression shifts the learning process from rote memorization of dialogues toward the application of dialogue structures in real-life situations.

Major Obstacles in the Oral Use of Arabic

The observable obstacles can be categorized into four aspects. First, vocabulary that is already known is not easily activated during speech. Second, students still struggle to construct simple utterances without the aid of a text or a teacher. Third, consistent practice in communication remains limited; Arabic is studied primarily as a subject matter and is rarely used for actual communication. Fourth, there is a sense of hesitation and a fear of making mistakes.

Difficulties in learning Arabic stem from grammar, morphology, or phonology, and are further influenced by factors such as motivation, prior learning experiences, teaching strategies, and opportunities for interaction. Addressing challenges in speaking skills requires expanding students' vocabulary or having them memorize longer dialogues, while simultaneously increasing opportunities for them to apply the language knowledge they have already acquired.[11]

Students who fear being laughed at by their peers tend to remain silent, even when they know part of the answer. If every mistake is immediately met with an extensive correction, students may come to perceive speaking as a risky endeavor. It is important to distinguish between activities focused on accuracy and those focused on fluency. Fluency practice can be facilitated by allowing students to finish what they are saying before the teacher provides a brief correction on the most essential points.

IRE can serve as part of a linguistic solution. When showing respect for peers, refraining from laughing at mistakes, collaborating, and practicing patience are established as classroom rules rooted in Islamic values, the psychological environment becomes safer for speaking. These Islamic values help create a more effective process for ALE.

Gradual Communicative Learning Needs

Teacher support in guiding speaking activities can be gradually reduced. The flow of conversation can progress from listening, imitating, and substituting sentence elements to engaging in Q&A, paired dialogues, and role-play, ultimately leading to increasingly independent responses. In the listening phase, the teacher provides short utterances related to a clear, specific situation. In the imitation phase, students repeat these utterances – both as a group and individually. Next, the teacher substitutes one element to demonstrate that sentences are

[10] Chairani Astina, Umi Baroroh, & Rifqi Aulia Rahman, "Learning Maharah al-Kalam through Verb and Noun Forming Using the Qiyas Method."

[11] Sultan A. Almelhes, "Enhancing Arabic Language Acquisition: Effective Strategies for Addressing Non-Native Learners' Challenges."

not rigid, fixed texts; for example, the pattern "I go to school" can be changed to "I go to the mosque" or "I go home." Following this, the question "Where are you going?" is used to encourage students to employ the same grammatical structure in more meaningful responses.

Role-play follows a gradual progression, guiding students from the repetition of sentences toward using those sentences in purposeful, situational contexts. In an Islamic *Madrasah Ibtidaiyah*, role-play scenarios can be kept very simple – for example, asking for permission, inquiring about someone's well-being, asking about school supplies, or offering help to a friend.[12]

Gamification can be leveraged, as it helps reduce psychological pressure while encouraging students to practice using the language – without the feeling that they are constantly being tested. Teachers can incorporate tools such as picture cards, Q&A matching games, word chains, or activities where students select an image and construct a sentence based on it. Utilizing visuals and word games in this way creates more opportunities for students to speak.[13]

A communicative environment does not always require complex technology. Instructional media can enhance interaction and assist in the mastery of pronunciation and vocabulary. Such media should actively encourage language production. A single image, a flashcard, or a real-life object in the classroom can be more effective than elaborate digital media if it succeeds in prompting students to say something in Arabic.[14]

Integration of IRE Values in *Mahārah al-Kalām* Material

The integration of IRE values can begin with the selection of topics that are relevant to students' daily lives. Themes such as greetings, family, school, cleanliness, helping friends, respecting teachers, expressing gratitude, asking for permission, and being mindful of time can serve simultaneously as language learning material and as a medium for values education. A sentence does not need to be long to convey a moral or religious message.

Students can practice using the question, "Do you help your friends?" and the response, "Yes, I help my friends." Through this, students learn the structure of Q&A, as well as the use of the verb "to help." This Q&A exercise relates to the value of *ta'āwun* – the act of helping one another. Another example is, "What do you do at school?" with the response, "I study and respect my teachers." Such Q&A patterns help students practice using verbs and simple sentences, while simultaneously reinforcing the value of showing respect toward teachers.

Greetings can serve as both linguistic material and a source of values. Expressions such as "*Assalamu'alaikum*," "*Wa'alaikumussalam*," "How are you?," and "I am well, *alhamdulillah*" are already familiar within the culture of a *Madrasah*. These greetings can serve as an ideal entry point for bridging the language that students already use in social contexts with more structured speaking exercises.

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[12] Ade Ruswatie & Enjang Burhanudin Yusuf, "Preparing Muhadatsah Material in Light of the Direct Method for Students of State Islamic University Purwokerto."; Ayman Sabry Daif-Allah & Muhammad Sultan Al-Sultan, "The Effect of Role-Play on the Development of Dialogue Skills among Learners of Arabic as a Second Language."

[13] Sultan A. Almelhes, "Gamification for Teaching the Arabic Language to Non-Native Speakers: A Systematic Literature Review."; Hasan Abidin & Ma'rifatul Kamiliatun Ni'mah, "Media Gambar dalam Pembelajaran Mufrodat Kitab Ro'sun Sirah untuk Meningkatkan Maharah Kalam di SDN Kertorejo 2 Ngoro Jombang."; Nunik Zuhriyah & Muhammad Hasyim, "Efektivitas Penggunaan Permainan Kata Berantai untuk Pengajaran Keterampilan Bicara di Kelas X MA Al-Manar Prambon Nganjuk."

[14] Mahir Pradana, Ratna Rintaningrum, Mikhail Kosov, Tatiana Bloshenko, Tatyana Rogova, & Nermeen Singer, "Increasing the Effectiveness of Educational Technologies in the Foreign Languages Learning Process by Linguistic Students: Comparative Analysis of Russian, Indonesian and Egyptian Experience," *Frontiers in Education*, 2022, 7, 1011842, https://doi.org/10.3389/feduc.2022.1011842.

Values are more impactful when integrated into school culture and patterns of interaction, rather than being presented as discourse detached from daily experience. Teachers serve as role models and architects of habits, fostering good conduct, responsibility, and discipline. In *Madrasah*, ALE teachers contribute to character education by managing classroom dialogue and interactions, while incorporating lessons on *aqidah* (creed) or *fiqh* (Islamic jurisprudence).[15]

Adab al-Kalām: Integrating ALE and IRE

This research proposes the concept of *adab al-kalām* within the context of ALE and IRE. *Adab al-kalām* encompasses a set of behaviors and values that accompany the use of language during interactions – such as speaking truthfully, listening attentively, respecting the person one is speaking with, refraining from interrupting, not laughing at others' mistakes, offering corrections politely, expressing gratitude, apologizing, and taking responsibility for one's own words.

Adab al-kalām within the context of IRE enhances the quality of interaction. Listening attentively helps students understand questions; waiting for one's turn makes dialogue more orderly; supporting peers expands opportunities for practice; and refraining from laughing at mistakes reduces the fear of making errors. In the context of ALE, *adab al-kalām* encompasses both the knowledge and the practice of ethical conduct. Integrating the values of *adab al-kalām* into both ALE and IRE fosters communication, while communication, in turn, serves as a space for putting these values into practice.

Teachers can incorporate *adab al-kalām* into their lessons through simple guidelines. Before a dialogue begins, a teacher can remind students to listen until their peer has finished speaking, refrain from laughing when a peer makes a mistake, offer a word of assistance if needed, and express thanks after receiving help. If these practices are consistently encouraged, such simple rules can evolve into a classroom culture of communication.

An examination of prophetic values in language instruction reveals that qualities such as politeness, honesty, cooperation, and gratitude can be cultivated through content and communicative practices. *Adab al-kalām* fosters two-way communication and serves as an exemplary model for shaping behavior. Furthermore, *adab al-kalām* enhances *mahārah al-kalām*, which in turn improves the learning environment.[16]

Fear of Being Courageous and Civilized

Research findings call for a shift in how we perceive success. If success is defined as "never making a mistake," students who struggle will become increasingly reluctant to speak. Conversely, if success – especially in the early stages – is understood as "having the courage to use what one already knows and then learning from corrections," the classroom becomes a more productive environment. Accuracy in speaking Arabic can still be maintained by prioritizing specific goals for each activity.

Teachers can distinguish between practice sessions focused on fluency and those focused on accuracy. During pair dialogues, students should be given the space to complete

[15] Nanda Fitri Anisa', Moch Mahsun, & Mokhammad Khosim, "Integration of Multicultural Islamic Religious Education in Inclusive Learning Practices Based on Local Culture."; Luthfi Febriani & Nenden Munawaroh, "The Role of Islamic Education Teachers in the Development of Students' Islamic Character at SD IT Al-Furqon."

[16] Harun Joko Prayitno et al., "Prophetic Educational Values in the Indonesian Language Textbook: Pillars of Positive Politeness and Character Education."; Chatia Hastasari, Benni Setiawan, & Suranto Aw, "Students' Communication Patterns of Islamic Boarding Schools: The Case of Students in Muallimin Muhammadiyah Yogyakarta."

their sentences before the teacher selects one significant error to address. In pronunciation exercises, however, corrections can be more detailed. Not every speaking activity needs to turn into a series of interruptions that could undermine a student's self-confidence.

Positive reinforcement should be provided without making hurtful comparisons between students. Linguistic and ethical objectives can be pursued simultaneously through the concept of being "courageous yet courteous." Students are encouraged to speak boldly while remaining respectful toward their conversation partners; teachers correct errors while upholding the student's dignity; and peers offer support without taking over the entire conversation. This dual linguistic and ethical orientation fosters courage while preserving the value of politeness.

A sense of agency and active involvement can help build motivation, and this can be implemented in simple ways. For example, students might be given a choice between two images to describe, allowed to select their own partners for certain tasks, or asked to formulate a simple question to pose to the rest of the group.[17]

Small-Scale Language Environment in the Classroom

Observations indicate that Arabic is still more frequently associated with moments of explanation rather than serving as a language for classroom interaction. Teachers can cultivate a language environment on a small scale – for instance, by incorporating fixed, daily expressions such as *iftaḥ al-kitāb*, *iqra'*, *isma'*, *uktub*, *ijlis*, *qum*, *min faḍlik*, *syukran*, *mumtāz*, and *marratan ukhrā*.

When such classroom expressions are used consistently in every session, students increasingly come to understand the language without constantly requiring translations. Some of these expressions can also be adopted by students when interacting with their peers. In this way, the use of Arabic in the classroom gradually extends from the teacher to the entire class.

An atmosphere that encourages the use of the target language across various activities fosters the development of speaking skills. Regular language practice ensures the continuity and consistency of these activities, which in turn positively influences both self-confidence and competence. It is far more beneficial to use five expressions daily than to memorize dozens of phrases only to never use them again.[18]

Integration of IRE Values in *Mahārah al-Kalām Learning*

This study identifies six stages for integrating IRE values into the instruction of *Mahārah al-kalām*. IRE values enhance *mufradāt* and expressions. These vocabulary items and expressions, in turn, facilitate "guided speaking," which promotes communicative interaction. Such interaction fosters *adab al-kalām*, which subsequently deepens reflection. These six stages of integration serve as a framework for organizing instruction, ensuring that language proficiency and Islamic values develop in tandem.

In the first stage, the teacher selects a value relevant to the lesson's theme – for example, cooperation, cleanliness, respect for teachers, or honesty. In the second stage, the teacher chooses specific vocabulary and expressions that support this value; for instance, if the chosen value is cooperation, the vocabulary might include terms like "helping," "friend," "thank you," and "together." In the third stage, the teacher provides a model of a short utterance, which students then imitate and adapt by modifying certain elements. In the fourth stage, the language

[17] Sultan A. Almelhes, "Reframing Learner Autonomy in Arabic Language Education for Non-Native Speakers: A Theoretical Framework of Power, Control, and Motivation."

[18] Ibnu Mas'ud Luthfi, "Efektivitas Lingkungan Bahasa untuk Meningkatkan Keterampilan Berbicara."; Sri Jomila Oktari, Nuril Mufidah, & Abdul Malik Karim Amrullah, "Implementing Mumarasah al-Lughah to Enhance Maharah Kalam among Arabic Language Education Students: A POAC-Based Management Approach."

is applied through interactive activities, such as Q&A sessions, paired dialogues, the use of visual aids, games, or role-playing. In the fifth stage, the teacher observes *adab al-kalām* alongside language performance – ensuring that students listen attentively, respect their peers, use polite expressions, and refrain from mocking others' mistakes. In the sixth stage, the lesson concludes with a brief reflection, covering aspects such as new expressions learned, values practiced, and any parts of the lesson that students still find challenging.

This straightforward approach to integration is well-suited for the *Madrasah Ibtidaiyah* level. It connects values directly to the behaviors exhibited while students speak. This integrative approach – combining knowledge with practice – differs from mere "symbolic" integration (such as simply inserting religious themes into a text). Instead, this model encompasses content, behavior, interaction, and evaluation.

Implications for Assessment

Assessment of language learning needs to balance linguistic and communicative aspects. Components that can be assessed include clarity of pronunciation, accuracy of vocabulary use, ability to construct simple sentences, understanding and responding to questions, relative fluency, and courage to try. Communication etiquette can complement the assessment of language proficiency.

If the goal of dialogue exercises is to practice responding, then students who are polite but do not produce speech will not receive full language marks. Teachers should also not ignore teasing behavior simply because a student speaks fluently. Language competence is assessed based on linguistic indicators. Communication behavior is monitored as part of character education in *Madrasahs*.

Teachers can use simple progress notes to track changes in student abilities over time to complement the results of oral tests at the end of the lesson. A student who previously hesitated to speak but then is able to produce two simple sentences should be seen as progress. Feedback in the form of progress notes can strengthen motivation and keep learning targets realistic for the student's developmental stage.

Discussion of Findings Based on Previous Research

Mahārah al-kalām does not develop solely through theoretical knowledge. The application of the *qiyas* (analogical) method often highlights issues related to passive vocabulary and an over-reliance on literal dialogue. The interaction between linguistic and non-linguistic factors – such as through role-play – proves beneficial for communication. Gamification enhances engagement and motivation. Knowing vocabulary does not necessarily equate to the ability to use it; hesitation and a lack of practice are part of the problem.[19]

A safe environment, necessary for developing speaking skills, can be fostered by incorporating IRE values – such as refraining from laughing at peers, collaborating, exercising patience, respecting others, and being honest. These IRE values are linked to setting an example, establishing habits, and cultivating a positive school culture. Language thus becomes a space for practicing politeness and fostering character education.[20] Language activities are

[19] Chairani Astina, Umi Baroroh, & Rifqi Aulia Rahman, "Learning Maharah al-Kalam through Verb and Noun Forming Using the Qiyas Method."; Muhammad Afthon Ulin Nuha & Nurul Musyafa'ah, "Improvement of Arabic Speaking Skills through the Total Physical Response Learning Method at the State Islamic Junior High School."; Ayman Sabry Daif-Allah & Muhammad Sultan Al-Sultan, "The Effect of Role-Play on the Development of Dialogue Skills among Learners of Arabic as a Second Language."; Sultan A. Almelhes, "Gamification for Teaching the Arabic Language to Non-Native Speakers: A Systematic Literature Review."

[20] Luthfi Febriani & Nenden Munawaroh, "The Role of Islamic Education Teachers in the Development of Students' Islamic Character at SD IT Al-Furqon."; Nanda Fitri Anisa', Moch Mahsun, & Mokhammad Khosim,

not a sole solution. Visual aids, games, role-play, the audio-lingual approach, and a language-rich environment can all be utilized, provided they are organized in a sequential, progressive manner that aligns with the students' abilities. Incorporating visual aids, word games, the audio-lingual approach, and a language-rich environment expands opportunities for learners to use the language.[21]

The six-stage integration within IRE helps transform vocabulary from passive knowledge into a tool for communication, while also fostering the development of responsiveness, fluency, and self-confidence. This six-stage integration incorporates Islamic values into daily conduct throughout the learning process. The relationship between ALE and IRE is functional in nature: IRE provides an ethical orientation for communication, while ALE serves as a concrete setting for the practice of such ethics.

CONCLUSION

The development of mahārah al-kalām among fifth-grade students at *Madrasah Ibtidaiyah Swasta Salafiyah Syafi'iyah* Bandung III requires a more systematic approach. Their existing knowledge of Arabic has not yet effectively transitioned into independent oral usage. While students are familiar with a range of *mufradat* and basic linguistic patterns, they still struggle with recalling vocabulary, constructing simple utterances, responding without the aid of a written text, and speaking with confidence.

Instruction that prioritizes the sheer volume of content should shift toward an approach that emphasizes active language use. A more appropriate pedagogical sequence for these students involves listening, imitating, substituting sentence elements, engaging in Q&A sessions, practicing dialogues in pairs, and utilizing role-play—all of which foster greater independence in responding. The use of visual aids, language games, recurring classroom expressions, and the cultivation of a language-rich environment within the classroom can further contribute to this independence.

The development of speaking skills should also integrate values-based education. *Adab al-kalām* – which encompasses honesty, active listening, respect for one's interlocutor, refraining from mocking others' mistakes, cooperation, gratitude, the ability to apologize, responsibility, and polite courage – serves to mediate the interaction between the students and the IRE curriculum. *Adab al-kalām* helps create a safe atmosphere for students to attempt speaking, effectively transforming Islamic values from mere knowledge into actual practice.

ALE and IRE need not be forced together artificially; language is, by nature, a social and ethical activity. If the development of *mahārah al-kalām* is designed in an integrative manner – incorporating IRE values, vocabulary and expressions, guided speaking, communicative interaction, adab al-kalām, and reflection (supported by periodic progress tracking) – it has the potential to produce accurate Arabic utterances while encouraging students to communicate with clarity, confidence, politeness, and a sense of responsibility.

"Integration of Multicultural Islamic Religious Education in Inclusive Learning Practices Based on Local Culture."; Harun Joko Prayitno et al., "Prophetic Educational Values in the Indonesian Language Textbook: Pillars of Positive Politeness and Character Education."; Chatia Hastasari, Benni Setiawan, & Suranto Aw, "Students' Communication Patterns of Islamic Boarding Schools: The Case of Students in Muallimin Muhammadiyah Yogyakarta."

[21] Hasan Abidin & Ma'rifatul Kamiliatun Ni'mah, "Media Gambar dalam Pembelajaran Mufrodat Kitab Ro'sun Sirah untuk Meningkatkan Maharah Kalam di SDN Kertorejo 2 Ngoro Jombang,"; Nunik Zuhriyah & Muhammad Hasyim, "Efektivitas Penggunaan Permainan Kata Berantai untuk Pengajaran Keterampilan Bicara di Kelas X MA Al-Manar Prambon Nganjuk.; Sukiman & Hasan Abidin, "Penggunaan Metode Dengar-Ucap untuk Meningkatkan Keterampilan Berbicara Kelas 11 Madrasah Aliyah Darul Faizin, Mojowarno, Jombang."; Ibnu Mas'ud Luthfi, "Efektivitas Lingkungan Bahasa untuk Meningkatkan Keterampilan Berbicara."

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