



Integrated Arabic Language Learning in Pesantren: Five Patterns and Their Differential Roles in Developing Kalām and Kitābah

التعليم المتكامل للغة العربية في المعهد الإسلامي: خمسة أنماط وأدوارها المختلفة في تنمية مهارة الكلام والكتابة

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ABSTRACT

Arabic language instruction is often fragmented across skills and language components, widening the gap between mastery of grammatical rules and productive language use. Integration is proposed as a bridge, yet a puzzle remains: within a single institution, one and the same language environment does not yield equal development in speaking and writing. Because integration tends to be treated as an undifferentiated category, this uneven outcome has been documented but not explained. This study addresses that gap by mapping the integration patterns operating within a single institution and analysing their differential contribution to speaking (kalām) and writing (kitābah) at the Dar al-Ukhuwwah Putri 2 pesantren (Islamic boarding school) in Malang. The study employed a qualitative approach with a case study design. Data were collected through observation, in-depth interviews, and documentation, and were analysed using the Miles and Huberman model, with credibility ensured through source and technique triangulation. The study identifies five integration patterns organised into two mutually reinforcing dimensions: a pedagogical dimension (inter-skill integration; language-component-skill integration; Arabic-Islamic-content integration) and an environmental dimension (formal-nonformal integration; language-environment integration). The patterns contribute unequally: speaking is shaped mainly through oral production and habituation within the language environment, whereas writing is shaped mainly through a graded progression from controlled to free composition and through written corrective feedback. This study not only examines integration within classroom-based instruction but also extends it to non-formal activities in the dormitory and the language environment, which operate through a single sequence: input → comprehension → language use → habituation. The findings recommend selectively strengthening the patterns according to the targeted skill.

Keywords: Integrated learning; Arabic language; productive skills; *kalām* and *kitābah*; *pesantren*.

مستخلص البحث

كثيراً ما يجري تعليم اللغة العربية مجزأً بين المهارات وعناصر اللغة، مما يوسع الفجوة بين إتقان القاعدة والقدرة على استعمال اللغة استعمالاً إنتاجياً. وي طرح التكامل جسراً لهذه الفجوة، غير أن رسم خريطة متكاملة لأنماط التكامل العاملة في مؤسسة واحدة، مع بيان إسهامها المتفاوت في المهارات الإنتاجية، لا يزال نادراً. يحل هذا البحث أنماط تكامل تعليم اللغة العربية وإسهامها في مهارتي الكلام والكتابة في معهد دار الأخوة البنات الثاني بمالانج. اعتمد البحث المدخل الكيفي بنوع دراسة الحالة، وجمعت البيانات بالملاحظة والمقابلة المتعمقة والتوثيق، ثم حلت بنموذج مايلز وهوبرمان، وضبطت صحتها بتثليث المصادر والتقنيات. توصل البحث إلى خمسة أنماط للتكامل تنتظم في بعدين متعاضدين: بعد تربوي (التكامل بين المهارات، وبين عناصر اللغة والمهارات، وبين اللغة والمحتوى الإسلامي) وبعد بيئي (التكامل بين التعليم الرسمي وغير الرسمي، ومع البيئة اللغوية). وتسهم الأنماط إسهاماً متفاوتاً: فالكلام يتكون أساساً عبر الإنتاج الشفوي والتعويد في البيئة اللغوية، بينما تتكون الكتابة أساساً عبر التدرج من الكتابة المقيدة إلى الحرية والتغذية الراجعة الكتابية. لا تقتصر الدراسة على النظر في التكامل داخل التعليم الصفي، بل تمتد أيضاً إلى الأنشطة غير الرسمية في السكن الداخلي والبيئة اللغوية، التي تعمل وفق مسار واحد يتمثل في: التعرض-الفهم - استخدام اللغة - الاعتياد. وتوصي النتائج بتقوية الأنماط تقوية انتقائية بحسب المهارة المستهدفة.

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INTRODUCTION

Integration has become one of the important approaches in contemporary education for responding to the fragmentation of knowledge. In language learning, this idea rests on the reality that the four language skills rarely appear in isolation in real communication, so that their teaching demands integration (Brown, 2007). This demand grows even stronger in Arabic, which possesses complex linguistic characteristics encompassing *naḥw*, *ṣarf*, and vocabulary alongside the skills of *istimāʿ* (listening), *kalām* (speaking), *qirāʾah* (reading), and *kitābah* (writing). Separating these components risks severing the functional relationships that in fact constitute the very core of language use.

Field realities, however, reveal a recurring paradox: learners frequently master the rules of *naḥw* and *ṣarf* yet are unable to use them productively (Nurlaila, 2020). This paradox is most visible in the productive skills, because – unlike the receptive skills, which can proceed without observable output; *kalām* and *kitābah* require learners to externalise their mastery. Beneath this gap lies a fundamental tension in language teaching, namely the tension between accuracy and fluency: an emphasis on rules tends to yield accuracy without fluency, whereas an emphasis on free use may yield fluency without accuracy (Skehan & Skehan, 1998). Integration, if it truly works, ought to bridge the two. For this reason, *kalām* and *kitābah* are regarded as a touchstone for claims about the success of integration and, at the same time, as the domain in which this tension most needs to be resolved. On these grounds, the present article focuses on these two productive skills.

Within the tradition of Arabic language teaching, ʿAwaḍ (2000) proposed three forms of integration: integration among language components, integration among skills, and integration between language components and their skills. This typology is important as a point of departure, but it operates entirely at the level of instructional design within the classroom. The ultimate aim of language learning, however, is its use as a means of communication (Ṭuʿaimah, 1989), and communicative competence does not stop at the mastery of rules but includes the ability to use language appropriately according to context (Canale & Swain, 1980; Hymes, 1972). Consequently, a typology confined to the classroom is not yet adequate to explain how the mastery of rules is transformed into productive ability, since an important part of that process in fact takes place outside the classroom.

Prior studies on this issue have moved in two main directions. The first documents the problems of the productive skills and shows that the mastery of rules often does not translate into speaking ability when integrated communicative practice is limited (Nurlaila, 2020). The second highlights the role of the language environment in cultivating *mahārat al-kalām* in boarding institutions, and consistently reports that language habituation fosters courage and fluency in speaking (Astuti, Setyawan, & Aji, 2020; Basith & Setiawan, 2022; Jazilah & Mufidah, 2024; Kasmantoni, Aflisia, & 'Atiyah, 2022). Both directions are valuable, yet they share two related limitations. First, each isolates a single lever – communicative practice or the language environment – without situating it among the other integration patterns that operate simultaneously within a single institution. Second, and more fundamentally, both treat that lever as an undifferentiated category whose effect is assumed to hold uniformly across the productive skills. Studies of the *bi'ah*, for instance, position the environment as an explanation for speaking ability, yet stop short of asking why the same environment does not exert an equal influence on writing. This monolithic framing harbours a conceptual blind spot that surfaces as an empirical contradiction: one and the same language environment yields markedly unequal development in *kalām* and *kitābah*. Because integration is theorised as a single category, the existing literature can document its effect on speaking but cannot explain this divergence.

This gap calls for a research site that provides the full range of integration patterns simultaneously. A preliminary observation at the Dar al-Ukhuwwah Putri 2 *pesantren* in Malang revealed phenomena that meet this requirement. In this institution, Arabic is not only integrated across skills and with language components inside the classroom but is also used as the medium of instruction for Islamic subjects, extended into dormitory activities such as *muḥāḍarah* (public speaking), *inshā'* (composition), and vocabulary delivery, and required in daily communication through language regulations and language-correction activities. Notably, although every student inhabits the same language environment, progress in *kalām* and *kitābah* does not occur equally, the very contradiction that the existing literature leaves unexplained. This observed divergence constitutes the central puzzle of the study: why does a shared repertoire of integration yield different attainment across the two productive skills? It is also what makes this institution an apt case, since only a site that runs the full range of integration patterns simultaneously can reveal how a common environment comes to produce uneven outcomes.

Recent approaches in language teaching further affirm that the mastery of linguistic form is meaningful only when it is practised in communicative use that is interlinked across skills (Richards & Rodgers, 2014). In line with this, research on second-language acquisition shows that productive ability does not grow automatically from a knowledge of rules but requires repeated, meaningful opportunities for practice in real contexts (Ellis, 2008). In the context of Arabic language learning in Indonesia, the integration of formal instruction with the creation of a language environment has long been positioned as the key to success, particularly in boarding institutions (Effendy, 2017). These three affirmations strengthen the argument that the problem of the productive skills cannot be adequately explained by a single lever but instead demands a comprehensive mapping of all the integration patterns operating simultaneously within a single institution, together with an explanation of why the same pattern can contribute differently to *kalām* and *kitābah*. More recent empirical work in the Arabic *pesantren* context reinforces this argument, showing that language acquisition in a structured language environment advances through the sustained interplay of input, interaction, and output (Muttaqin, Bakheit, & Hasanah, 2024).

Taking this puzzle as its point of departure, the present article reframes the uneven development of *kalām* and *kitābah* from an incidental observation into an analytical problem, and offers two contributions to novelty. First, instead of treating integration as a single category, the very move that renders the divergence inexplicable, it maps five integration patterns organised into two dimensions, namely a pedagogical dimension and an environmental dimension. Second, it traces the differential contribution of these five patterns to *kalām* and *kitābah*, together with their working mechanisms, thereby making the unequal outcomes analytically explicable rather than merely observed. Accordingly, the study seeks to answer two questions: (1) what are the patterns of integrated Arabic language learning at the Dar al-Ukhuwwah Putri 2 *pesantren* in Malang; and (2) how do these patterns contribute to the productive skills, namely *kalām* and *kitābah*. In practical terms, this mapping is expected to help those who manage Arabic language learning to determine which patterns need to be strengthened in order to cultivate a particular skill, rather than expanding all activities uniformly.

RESEARCH METHOD

This study employed a qualitative approach with a case-study design, since its aim was to understand in depth a learning phenomenon within its natural context,

bound to a single institution (Creswell & Poth, 2018; Yin, 2018). The research site was the Dar al-Ukhuwwah Putri 2 *pesantren* in Malang, selected purposively because of its distinctive characteristics: it applies integration patterns in Arabic language learning while also maintaining a language environment that requires the use of Arabic in daily communication. As context, this *pesantren* combines three curricula at once; *Kulliyat al-Mu'allimīn al-Islāmiyyah*, the Al-Azhar curriculum, and the national curriculum. So that Arabic functions simultaneously as an object of study and as the medium for learning a range of Islamic subjects.

The data sources comprised nine participants selected purposively on the basis of their direct involvement in Arabic language learning and mentoring at the *pesantren*, consisting of two Tsanawiyah (junior secondary) students, three Aliyah (senior secondary) students, two teachers, and two dormitory supervisors (*musyrifah*). Of the two teachers, one was responsible for and knowledgeable about the Arabic language curriculum, while the other served as a classroom instructor, so that the perspectives of both the design and the delivery of the learning process could be captured. Participants were included if they were actively and directly engaged in Arabic language activities, whether as learners in both classroom and language-environment settings, as teachers responsible for the curriculum and its classroom delivery, or as supervisors of Arabic-language activities in the dormitory and had been part of the *pesantren* long enough to have experienced the full cycle of these activities. This selection across different educational levels and roles was intended to capture variation in learning experience, responsibility, and level of Arabic proficiency.

From these participants, data were collected through three complementary techniques, namely observation, in-depth interviews, and documentation. Observation was conducted from April to July 2026 and encompassed formal Arabic language instruction, the teaching of *naḥw* and *ṣarf*, the teaching of Islamic content delivered in Arabic, as well as the language environment and the students' everyday linguistic communication. In each session, the data were recorded in the form of field notes. In-depth interviews, in turn, were conducted in a semi-structured manner using Indonesian. With the participants' consent, the interviews were audio-recorded and simultaneously documented through written notes. Documentation involved the examination of textbooks, the students' workbooks, the students' poster assignments, and Arabic-language writing displayed within the *pesantren* environment.

Data analysis followed the Miles, Huberman, & Saldaña (2014) model, which

proceeds through data condensation, data display, and the drawing and verification of conclusions. To safeguard trustworthiness, the study applied source triangulation by comparing the accounts of the students, teachers, and dormitory supervisors, and technique triangulation by cross-checking the results of observation, interviews, and documentation, so that every claim was supported by evidence consistent across sources and techniques.

RESULT AND DISCUSSION

This section presents the findings and their discussion in an integrated manner, in accordance with the two research questions: what are the patterns of integrated Arabic language learning at the Dar al-Ukhuwwah Putri 2 *pesantren* in Malang, and how do these patterns contribute to the productive skills, namely speaking (*kalām*) and writing (*kitābah*).

Five Patterns of Integrated Arabic Language Learning across Two Dimensions

The findings show that Arabic language learning at the Dar al-Ukhuwwah Putri 2 *pesantren* does not present linguistic components in isolation but integrates them through five patterns. The first three patterns operate within formal learning and combine components within that learning itself, whereas the next two link formal learning with domains outside the classroom, namely the non-formal language activities of the dormitory and the language environment of the students' daily life. The following exposition presents each pattern together with its field evidence and interpretation.

First pattern: integration among language skills. This pattern is evident when skills are not taught in isolation but are strung together from receptive input toward production. In the Arabic lesson at the Tsanawiyah level, the teacher reads a text, the students imitate it, and a question-and-answer exchange on the meaning of vocabulary follows, answered in Arabic. When a student asked the meaning of *al-jayb*, for example, the teacher first responded with an Arabic definition, «الجيب هو الشيء الذي نضعه داخل اللباس» ('a pocket is something we place inside a garment'), before finally giving its Indonesian meaning if the student still did not understand (Observation, 2026). The sequence continued with an exercise in constructing sentences from the vocabulary found in the reading and in answering questions in written or oral form.

The same pattern appears in the learning of *mufradāt* for the names of the Gregorian months. The students listened to the teacher's reading, imitated it, read on

their own, and were then asked to close their books and write the names of the months on the board in turns for joint correction (Observation, 2026). This sequence displays a complete strand of skills—from listening and reading to writing—as input received orally and in writing is transformed into a written product, which then itself becomes material for joint correction. Textbook documentation reinforces this picture: the beginning-level Arabic textbook contains basic *tarākīb* followed by application exercises, so that language components are not taught apart from their use (Documentation).

In the Arabic lesson at the Aliyah level, the teacher explains the text in Arabic while the students listen to the explanation as they read. When unfamiliar vocabulary arises, the teacher explains the meaning of the *mufradāt* through an Arabic-language explanation. For instance, when the students did not understand the word «كنيسة» in the text, the teacher explained it in Arabic, «الكنيسة يعني مكان العبادة لغير المسلمين» ('a church is a place of worship for non-Muslims'), before posing oral questions to the students (Observation, 2026). In addition, the teacher sometimes asks students to give an oral summary of the text under discussion. One student recounted that, in the lesson, the teacher usually poses questions related to the material being studied; sometimes they answer with sentences from the book and sometimes in their own words, and the teacher also occasionally asks them to summarise the text to the best of their ability (Interview, 2026).

This account marks a deeper layer of integration at the Aliyah level: listening and reading do not stop at comprehension but become material through which students express their own ideas. This shows that integration among skills produces a gradation according to level. At the Tsanawiyah level, production still takes the form of imitation and repetition, whereas at the Aliyah level it has moved toward the expression of ideas.

Theoretically, this pattern of inter-skill integration accords with the *nazariyyat al-wahdah* (unity theory), which views language as a single, indivisible whole rather than as separate branches, and with one of the forms of integration formulated by ‘Awad (2000), namely integration among skills. This receptive-productive movement finds its explanation in Krashen (1982) input hypothesis—that acquisition occurs when learners receive comprehensible input—and in Swain (1985) output hypothesis—that production compels learners to process language more deeply than mere comprehension does. The sequence from listening and imitation to sentence construction and summarising also reflects the principle of a balance among the four intersecting strands of skills (Nation,

2007), which ensures that meaningful input always issues in output. In this connection, Brown (2007) affirms that the reception and production of language are two sides of one coin that are rarely separated in real communication.

Second pattern: integration of language components with skills. This pattern reveals that the rules of *naḥw* and *ṣarf* do not remain mere memorisation. In the *Naḥw* lesson, the teacher explains a rule and then asks students to produce an example in the form of a sentence; in *Ṣarf*, the teacher conducts *murājaʿat al-taṣrīf* and then provides exercises in conjugating a word while also arranging it into a complete sentence. At the Aliyah level, this integration is consciously recognised by the students themselves, as one of them recounted that, in the *Naḥw* lesson, the teacher explains the material and sometimes poses questions about it, and they are usually also asked to produce examples orally or in writing, and are at times asked to read a text in order to apply the *naḥw* rules contained within it (Interview, 2026).

This account confirms that a text is not treated merely as material for comprehension but as a field for applying rules, so that reading becomes a way of recognising rules and constructing sentences becomes a way of using them. It is here that a gradation of written production emerges in the form of controlled writing, that is, writing within the limits of the rules and patterns specified by the teacher. This serves as a bridge toward free writing in the *Inshāʾ* lesson, in which students compose a complete paragraph on a given theme or by linking sentences through *adawāt al-rabṭ* (connectives). Textbook documentation shows one exercise theme in the form of an admonition to maintain the cleanliness of the *pesantren*, «حافظوا على نظافة معيهدكم», which requires students to compose a paragraph of admonition in writing (Documentation).

This pattern of integration is a manifestation of ʿAwaḍ (2000) third form of integration, namely the integration of language components with their skills, and at the same time a manifestation of the proceduralisation of knowledge in DeKeyser (2007) skill-acquisition theory: the teacher's explanation produces declarative knowledge, the sentence-construction exercise carries out proceduralisation, and *Inshāʾ* extends that proceduralisation to freer use. Thus, this pattern provides a continuous ladder of written production, from *kitābah muqayyadah* (controlled writing) toward *kitābah ḥurrah* (free writing)—which distinguishes it from other patterns that do not make the ordering of formal accuracy a conscious target.

Third pattern: integration of Arabic with Islamic content. This pattern operates

when Arabic functions as the medium for studying Fiqh, Hadith, Sirah, Tafsir, and other Islamic subjects. The textbooks for the Islamic subjects are entirely in Arabic without translation – Fiqh uses the book *Taysir al-Taqrīb*, Creed the book *‘Ilm al-‘Aqā’id*, and Sirah the book *Khulāṣat Nūr al-Yaqīn*, among others, as do a number of the Al-Azhar curriculum books – so that students engage directly with authentic Arabic texts and Islamic content becomes authentic linguistic input (Documentation). Arabic also serves as the language of classroom instruction, from the instructions that open the lesson to the expressions of respect that students offer their teachers at its beginning and end.

In the learning process at the Tsanawiyah level, the teacher reads the text, examines the *mufradāt* together with the students, explains in Arabic or in a mixture of Arabic and Indonesian as a scaffold for comprehension, and then requires Arabic-language production about the content: answering oral questions and completing exercises. This range of activities is reinforced by a student's account of the Tsanawiyah Fiqh lesson, in which the teacher explains the material in Arabic or occasionally mixed with Indonesian, and the students not only listen to the explanation but also answer questions directly from the teacher; sometimes there is a game in which the teacher poses questions and they answer in turns, and the one who loses is asked to explain the material (Interview, 2026).

At the Aliyah level, the demand for production increases. In the Hadith lesson, students read the hadith, the teacher repeats and translates it, explains its meaning and terminology in Arabic through examples, and then poses oral questions to be answered orally as well. In Aliyah Fiqh, students read the text, the teacher explains it in Arabic, and then provides oral questions and Arabic-language exercises through the ZEP application (Observation, 2026). One student added that, besides answering questions, the teacher sometimes asks them to re-explain the material studied in Arabic, complete written exercises in their books, occasionally make a summary in the form of a poster related to the material, and explain the material (Interview, 2026).

The researcher also examined the summary posters of Fiqh material produced by the students (Documentation), and in the Tafsir lesson one student recounted that, after the explanation, they are sometimes asked to make a summary related to the *tafsir* of the material explained and then write it in their notebooks (Interview, 2026). In this way, students do not learn about Arabic but learn through Arabic, so that language mastery grows as an effect of engagement with content. This formulation is the core of the Content and Language Integrated Learning (CLIL) framework, which sets in motion four

mutually supporting dimensions – content, communication, cognition, culture – when a second language is used not merely as a language of instruction but as the principal tool for building knowledge (Coyle, Hood, & Marsh, 2010; R Lyster, 2007). Recent systematic reviews of CLIL across school settings likewise confirm that using a second language as the medium for subject content supports both content mastery and language development (Ruiz Hidalgo & Ortega-Sánchez, 2023).

Fourth pattern: integration of formal learning with non-formal activities. This pattern links the classroom with the dormitory through a movement of transfer–practice–feedback. The *muḥāḍarah* activity requires students to compose their speech scripts independently, without digital translators, relying on the linguistic provisions gained at the madrasah, as one student recounted that, when her turn came to deliver an Arabic speech, they composed the script themselves; if they encountered difficult words, they asked friends or the teacher and sometimes consulted a dictionary, because they were not permitted to use Google Translate or any online translation tool, so that the script had to be composed by themselves according to their ability (Interview, 2026).

Another student affirmed its functional connection with formal learning, noting that, in composing a speech script, they needed the understanding of *naḥw* and *ṣarf* they had gained at the madrasah, so that this material helped them compose the speech script or take part in other dormitory activities (Interview, 2026). The script is then not used directly but is submitted to the teacher for review and correction before it is presented. The teacher emphasised that raw copying is not permitted, because although students sometimes choose a theme from a madrasah lesson, they are not allowed to copy the text as it is; if this is discovered, the script is returned and they are asked to revise it and compose a new text (Interview, 2026).

The students, too, are aware that the teacher's written corrections form part of the learning process, since they not only compose the speech script but also receive corrections before delivering it in front of their peers, so that they learn from those corrections as well (Interview, 2026). Besides positioning students as speakers, *muḥāḍarah* also positions them as listeners required to demonstrate comprehension: students are asked to give an immediate oral summary of a peer's speech, and a teacher is assigned to attend to the course of the *muḥāḍarah* in order to assess the correspondence of the summary with the content of the speech (Interview, 2026). Thus, the flow of language use in this activity is not one-directional from speaker to listener but forms a complete

loop.

A similar connection appears in the vocabulary-delivery activity: the *musyrifah* provides new vocabulary, the students memorise it while also constructing sentences from it, and those sentences are then corrected (Interview, 2026). The weekly *inshā'* activity likewise requires students to write on a set theme and then receive the teacher's correction (Interview, 2026). This connection is a manifestation of learning transfer (Salomon & Perkins, 1988), which links two domains of learning through language products such as texts and sentences by drawing on the linguistic provisions gained in formal learning that move from the classroom to the dormitory, while the teacher's correction is a form of corrective feedback that helps students notice and repair errors of form (Roy Lyster & Ranta, 1997; Schmidt, 1990).

Fifth pattern: integration of formal learning with the language environment (bi'ah lughawiiyyah). This pattern is built through mandatory language regulations. The *pesantren* enforces alternating Arabic and English schedules, and during the Arabic week students are required to use Arabic throughout their daily life in their rooms, the canteen, the mosque, and other parts of the *pesantren*. This regulation is not a mere exhortation but a system supervised by the language section as well as by fellow students, and reinforced by educative sanctions such as finding new vocabulary or writing *inshā'* (Observation, 2026). One student admitted a loophole in its implementation, noting that, although in daily life they must speak Arabic, they sometimes use Indonesian surreptitiously and are not penalised if no one reports it (Interview, 2026). This regulation creates a communicative need that is then supported by the presentation of dialogue material and vocabulary related to daily life and by *iṣlāḥ al-lughah* (language-correction) activities that repair real errors from everyday conversation, until habituation is formed.

Besides being built through rules of speaking, the language environment is also shaped through the availability of Arabic-language information, both oral and written, around the students. The researcher found Arabic-language information and writing that encourage students to draw on their reading provisions, as well as a wall magazine (*mading*) on which students write Arabic sentences or texts (Observation, 2026). Thus, an environment that is fundamentally oral still opens space for communicative written production.

This availability of a language environment and of Arabic-language information accords with the ecological approach to language, which views the environment as a

source of affordances – that is, language opportunities that learners can make use of (van Lier, 2004). The role of the teacher and senior students in helping and correcting students accords with Vygotsky (1978) sociocultural theory of mediation and scaffolding, and with the notion of a community of practice in which students learn through increasingly full participation (Lave & Wenger, 1991). Meanwhile, the regulative character of the schedule, the supervision, and the sanctions reveals the workings of language policy at the micro-institutional level (Spolsky, 2004). In the same vein, studies of *pesantren* language environments document how obligatory daily use, peer supervision, and correction convert environmental exposure into productive language use (Muttaqin, Bakheit, & Hasanah, 2024).

In relation to the exposition above, the researcher affirms that these five patterns are organised into two mutually complementary dimensions. The first through third patterns form the pedagogical dimension – integration born of the design of classroom learning that is systematically arranged through the curriculum, textbooks, and assessment. The fourth and fifth patterns form the environmental dimension – integration that takes place through the life system of the *pesantren*, its language activities, and language habituation. It must be emphasised that this environmental dimension does not imply spontaneity without planning; on the contrary, the dormitory activities are systematically arranged through the language schedule, supervision, correction, and *işlāḥ al-lughah*. This finding invites a rethinking of the formal–non-formal dichotomy: the two are not separate worlds but two faces of a single, deliberately constructed linguistic design, in line with the typology of Coombs & Ahmed (1974), which positions formal, non-formal, and informal education as mutually complementary subsystems.

Behind this diversity operates one and the same basic logic. As the field data presented above show, all five patterns can be traced through the same four-stage movement of input, comprehension, production, and habituation, differing only in the scale at which that movement unfolds. In the inter-skill pattern, for instance, oral or written input is received through listening and reading, comprehension is built through vocabulary Q&A, production takes the form of sentence construction or summarising, and reinforcement occurs through joint correction. The same four stages recur in the component-skill pattern, where rule comprehension issues in controlled and then free written production, and in the Arabic-Islamic-content pattern, where authentic texts

become input that is reworked into answers, summaries, and posters. In the fourth and fifth patterns, the identical movement extends beyond the classroom: linguistic provisions acquired formally are transferred into *muḥāḍarah* and *inshā'* and corrected by the teacher, or into spontaneous daily communication that settles into habituation. Because the same four-stage sequence can be traced in every pattern, the five patterns are best understood not as five distinct mechanisms but as a single mechanism realised at different scales. This finding extends 'Awad (2000) three-form typology of integration, which stops at the domain of design, by adding an environmental dimension that accords with the role of the linguistic environment in language acquisition (Krashen, 1982; Long, 1996).

More than a mere addition of a category, it is the unification of the five patterns into a single graduated mechanism that constitutes the core argument of these findings. The scope of integration theory—hitherto dominated by Fogarty (2009) curriculum-integration model and 'Awad (2000) *takāmul* typology, both of which situate integration at the level of the curriculum, the lesson, or the learner—is extended toward the institutional-environmental: the *pesantren* not only integrates skills and language components inside the classroom but links the entire life system of the students into a single linguistic ecosystem. Within this framework, the language environment is not natural immersion that unfolds of its own accord but engineered immersion—a blend of natural acquisition and directed learning managed through language policy, supervision, and correction (Spolsky, 2004; van Lier, 2004). Therefore, the explanatory power of these findings lies not in the number of patterns but in a single graduated mechanism replicated across scales, from the sentence in the classroom to the utterance in the dormitory, thereby making the classroom, the non-formal language activities, and the language environment a single functional whole that transforms linguistic provisions into productive ability.

The Contribution of the Integration Patterns to the Enhancement of Productive Skills

a. The Contribution of the Integration Patterns to the Enhancement of Speaking Skill (*Kalām*)

The speaking skill (*kalām*) is shaped by all five patterns through a route distinctive to each. First, integration among language skills (the first pattern). In this pattern, students are not immediately directed to speak but are first provided with input: the

teacher reads a text, the students listen and imitate, examine the *mufradāt*, and then answer oral questions. This contribution is graded by level at the Tsanawiyah level oral production still takes the form of imitation, repetition, and sentence production, whereas at the Aliyah level it has moved toward the expression of ideas, as the teacher explains an Arabic text and the students answer questions and give an oral summary. One student affirmed this productive demand, noting that the teacher sometimes asks them to explain a summary of the material being studied to the best of their ability (Interview, 2026). The mechanism proceeds in three stages: the provision of input through listening and reading, the processing and comprehension of language, and then oral production. Theoretically, this route links Krashen (1982) input hypothesis with Swain (1985) output hypothesis: comprehensible input becomes provision, while the demand to answer and express opinions compels students to process language to the level of production – two sides that Brown (2007) describes as rarely separated in real communication.

Second, integration of language components with skills (the second pattern) contributes through controlled oral production. When students answer oral questions and produce example sentences orally in the *Naḥw* and *Ṣarf* lessons, they produce language within patterns specified by the teacher. The mechanism proceeds in two stages: comprehension of the rule through Arabic-language explanation and question-and-answer, and then controlled oral production as an application of the rule. What is trained in this pattern is accuracy of form rather than fluency, because the utterance remains bound to a pattern and does not yet require students to arrange ideas freely. Within the framework of focus on form Long (1991) and DeKeyser (2007) skill-acquisition theory, controlled production of this kind occupies an important but limited function: it links a knowledge of rules with oral use at a still-controlled level, thereby preparing the accuracy that will later be deployed in freer utterance. Because its orientation is toward accuracy, the second pattern's contribution to *kalām* rests on providing a stock of forms, while courage and fluency are shaped by the fourth and fifth patterns.

Third, integration of Arabic with Islamic content (the third pattern) contributes through the delivery of Islamic material. After the teacher explains an Arabic-language text of Fiqh, Hadith, or another Islamic subject, students answer oral questions and, in some lessons, are asked to re-explain the material. One student recounted that, besides answering questions, the teacher sometimes asks them to re-explain the material studied

in Arabic (Interview, 2026). The mechanism proceeds in three stages: the presentation of content through reading the text, comprehension through examining the *mufradāt* and the teacher's explanation, and then oral production about the content. This demand to re-explain is analytically more demanding than merely answering, because students must reorganise scholarly content in their own words, so that what is trained is idea-laden speaking rather than the recitation of short answers. This is a form of 'pushed output' in Swain (1985) sense and, at the same time, an application of the CLIL principle that language grows when it is used as a tool for building and conveying knowledge (Coyle et al., 2010).

Fourth, integration of formal learning with non-formal activities (the fourth pattern) contributes through *muhāḍarah*, a space for planned speaking before an audience. Students compose their own speech scripts with their formal provisions, the script is corrected by the teacher, and it is then delivered before their peers. Because the utterance is preceded by written preparation and correction, what is trained is not the on-the-spot construction of language but the courage to perform, the fluency of delivery, and the ability to organise ideas before an audience. This development can be read in a student's account of initially feeling confused when performing for the first time, then becoming accustomed because the *muhāḍarah* takes place every week (Interview, 2026). In addition, *muhāḍarah* presents two kinds of oral production at once – planned utterance (the speech) and impromptu utterance (summarising a peer's speech without a script). The mechanism proceeds in three stages: the formation of provisions through formal learning, transfer to the composition and delivery of the speech, and then practice and habituation of public speaking. The courage and fluency formed through this scheduled repetition are a manifestation of automatisisation through practice (DeKeyser, 2007), while the use of classroom provisions for speech-giving confirms the occurrence of learning transfer (Salomon & Perkins, 1988). It must be emphasised that the presence of spontaneous utterance does not erase the distinction between this pattern and the fifth: the distinguishing factor is not whether the utterance is spontaneous, but rather that the fourth pattern schedules the activity, whereas the fifth pattern schedules the language.

Fifth, integration of formal learning with the language environment (the fifth pattern) contributes through speaking in situations that are not designed, not themed, and not prepared. The obligation to use Arabic in the dormitory drives communication among students asking for help, asking questions, discussing, conveying information, and storytelling. So that students construct sentences and respond to their interlocutors

spontaneously. Students also expressed that at first they found it difficult and had to think beforehand about what they wished to say, but over time became accustomed because Arabic is used every day (Interview, 2026).

The leniency toward using Indonesian in the first semester of the first year shows that the environment does not demand instant fluency but provides room for a gradual transition. The mechanism proceeds in three stages: linguistic provision through formal learning; transfer and use of language in real daily communication; and then the formation of a speaking habit. It is this spontaneous and repeated use that opens the way to automatisisation (DeKeyser, 2007), a stage that cannot be reached through structured classroom practice alone. The role of an environment that demands the negotiation of meaning accords with Long (1996) emphasis on the central function of the linguistic environment, while correction by peers, *musyrifah*, and teacher shows that the fluency of *kalām* grows out of mediated exposure—scaffolding within Vygotsky (1978) framework—in a community of practice (Lave & Wenger, 1991).

From the exposition above, it is apparent that the five patterns contribute to *kalām* with unequal weight. The primary shaper is the pattern of integration with the language environment (the fifth pattern), since only in this pattern do the demand for spontaneous speaking and habituation work fully. That contribution is supported by integration among skills (the first pattern), which moves students from comprehension toward production; by integration of Arabic with Islamic content (the third pattern), which demands speaking laden with Islamic material; and by formal-non-formal integration (the fourth pattern), which trains the courage to perform through *muḥāḍarah*. Integration of language components with skills (the second pattern) serves as an auxiliary, because its oral production is controlled and oriented toward accuracy of form. Thus, the contribution to *kalām* proceeds through a graduated mechanism: the provisioning of input, controlled and planned production, and then free and spontaneous production that settles into habituation.

b. The Contribution of the Integration Patterns to the Enhancement of Writing Skill (*Kitābah*)

Unlike *kalām*, the writing skill (*kitābah*) is also shaped by the five integration patterns, but with unequal weight. On the basis of an examination of the observation, interview, and documentation data, four patterns serve as primary shapers—integration among skills (the first pattern), integration of language components with skills (the second pattern), integration of Arabic with Islamic content (the third pattern), and

integration of formal learning with non-formal activities (the fourth pattern) – while one pattern, integration with the language environment (the fifth pattern), serves as an auxiliary.

The first primary shaper is integration among language skills (the first pattern), which forms the basic ability to write while also making writing the outlet of listening and reading. That basic ability is formed through *imlā'*, in which a sentence that is heard is transformed into written form so that sound is linked to its script, and through activities such as closing the book and then rewriting vocabulary – for example, the names of the months – on the board in turns for subsequent joint correction. Writing also becomes the outlet of receptive activity when students answer reading questions in writing and construct sentences from the *mufradāt* found in the text. Because the formation of this basic ability is deliberate and accompanied by correction – linking sound with written form and jointly repairing students' writing – the first pattern occupies the position of a primary foundation for the writing skill, not merely an auxiliary (Observation & Documentation, 2026). The mechanism of this pattern proceeds through four stages: the formation of the basic writing ability through *imlā'*; the reception of input through listening and reading; the comprehension of the text; and then written production, when students write vocabulary, construct sentences, or answer questions in writing.

The second primary shaper is integration of language components with skills (the second pattern), which provides a continuous gradation of written production. Comprehension of the rules in *naḥw* and *ṣarf* becomes provision for controlled writing – constructing sentences from a conjugated word or producing examples according to a pattern – as well as for free writing in the form of composing paragraphs in the *Inshā'* activity. This gradation is clearly readable in the field data: in the *Ṣarf* lesson students conjugate a word and then arrange it into a complete sentence, whereas in *Inshā'* they compose a complete themed paragraph – for example, an admonition on the cleanliness of the *pesantren* – using *adawāt al-rabṭ* (Observation & Documentation, 2026). The mechanism of this pattern proceeds through three stages: comprehension of the rule through explanation and question-and-answer; controlled written production; and then free written production. Within DeKeyser (2007) framework, these three stages move knowledge from declarative to procedural, that is, from knowing the rule toward being able to use it in one's own composition.

The third primary shaper is integration of Arabic with Islamic content (the third

pattern), which demands written production to express scholarly understanding. After comprehending Arabic-language Islamic material, students are asked to answer Arabic-language questions in writing, compose summaries of the material in their notebooks, and make summary posters; here the theme of the writing is determined by the scholarly content rather than by the need for language practice. Because writing here becomes a consciously used means of transforming comprehension into a written product, the third pattern is classified as a primary shaper rather than an auxiliary. Its mechanism proceeds in three stages: the reception of Arabic-language content and its comprehension; the selection and reorganisation of information; and then written production in the form of answers, summaries, or posters. This pattern differs from the second: in the second pattern the theme of the writing is determined by the need for language practice, whereas in the third pattern it is determined by scholarly content.

The fourth primary shaper is the pattern of integrating formal learning with non-formal activities (the fourth pattern), since almost all of the language activities in the dormitory yield written products: independently composed speech scripts, sentences in vocabulary delivery, and compositions in the weekly *Inshā'*. The most decisive contribution of this pattern comes from the teacher's written correction, when the script is reviewed and repaired before use. A document examination reinforces this claim: the *khiṭābah* script book shows that scripts from the early period contain more corrections in the form of markings that touch on the handwriting, vocabulary, sentence arrangement, and word forms, whereas scripts from the later period contain fewer corrections (Documentation, 2026). This gradually diminishing correction is not merely evidence of the application of rules but a trace of the students' development in using them. Its mechanism proceeds in three stages: the provisioning of linguistic knowledge through formal learning; transfer and application in non-formal activities; and then feedback and improvement through the teacher's correction.

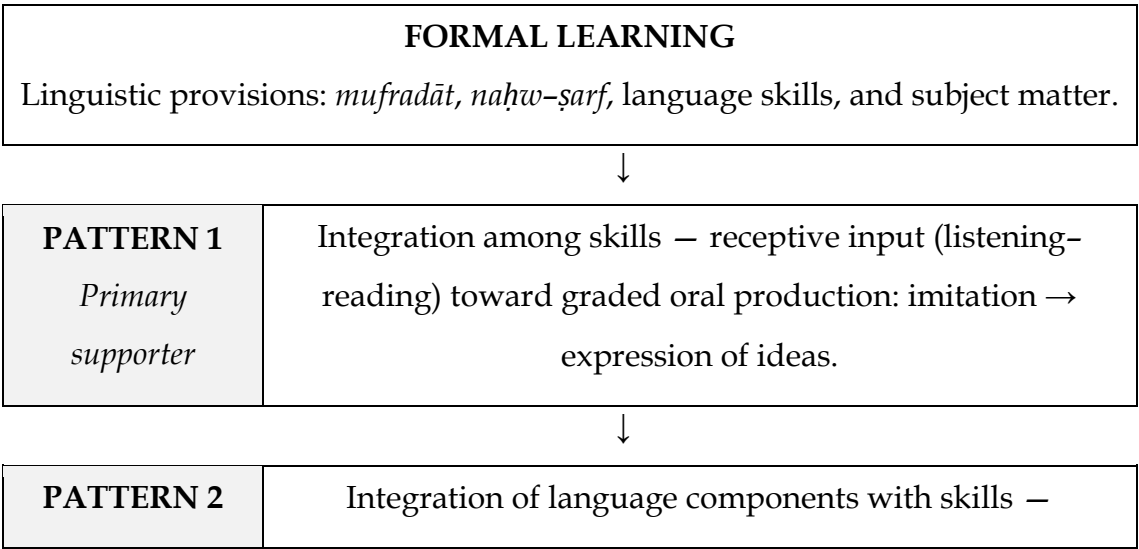
Meanwhile, one pattern serves as an auxiliary, namely integration with the language environment (the fifth pattern). This auxiliary position arises because the environment is fundamentally oral, so that the demand to write does not arise naturally from daily conversation. Nevertheless, this pattern still opens space for written production through the wall magazine, which is written and read by fellow students – so that writing acquires a real communicative function – as well as through educative language sanctions such as writing *Inshā'* or finding new vocabulary. Because the

demand to write in this pattern does not arise of its own accord but only through deliberately provided means, its contribution to *kitābah* is that of an auxiliary. Thus, the overall mechanism of contribution to *kitābah* proceeds through four stages: the formation of the basic writing ability, controlled written production, free written production, and then feedback and improvement.

Analytically, the advantage in the formation of *kitābah* lies in two features that are distinctive and not possessed by the oral skill: the presence of a structured gradation from rule toward composition, and the presence of written correction. Both link language production with the ordering of its accuracy, in line with the idea that production (output) drives learners to attend to accurate language form (Swain, 1985) and that conscious attention to the gap between the form produced and the correct form is a condition of learning (Schmidt, 1990). The permanent nature of writing renders errors directly inspectable, so that clear written corrective feedback aids improvement in subsequent writing (Ferris & Roberts, 2001; Roy Lyster & Ranta, 1997). Therefore, the writing skill is shaped by four primary patterns – the first, second, third, and fourth – with the fifth pattern as an auxiliary. Recent meta-analytic evidence corroborates this, indicating that written corrective feedback produces durable gains in second-language written accuracy (Brown, Liu, & Norouzian, 2023).

The overall contribution of the five patterns to the two productive skills can be summarised in the schemes in Figure 1 and Figure 2. These schemes separate the *kalām* chain from the *kitābah* chain, mark the position of each pattern as a primary shaper or an auxiliary, and do not merely map the mechanism but also affirm the final contribution produced by each chain.

Figure 1. The Contribution of the Integration Patterns to the Enhancement of *Kalām*



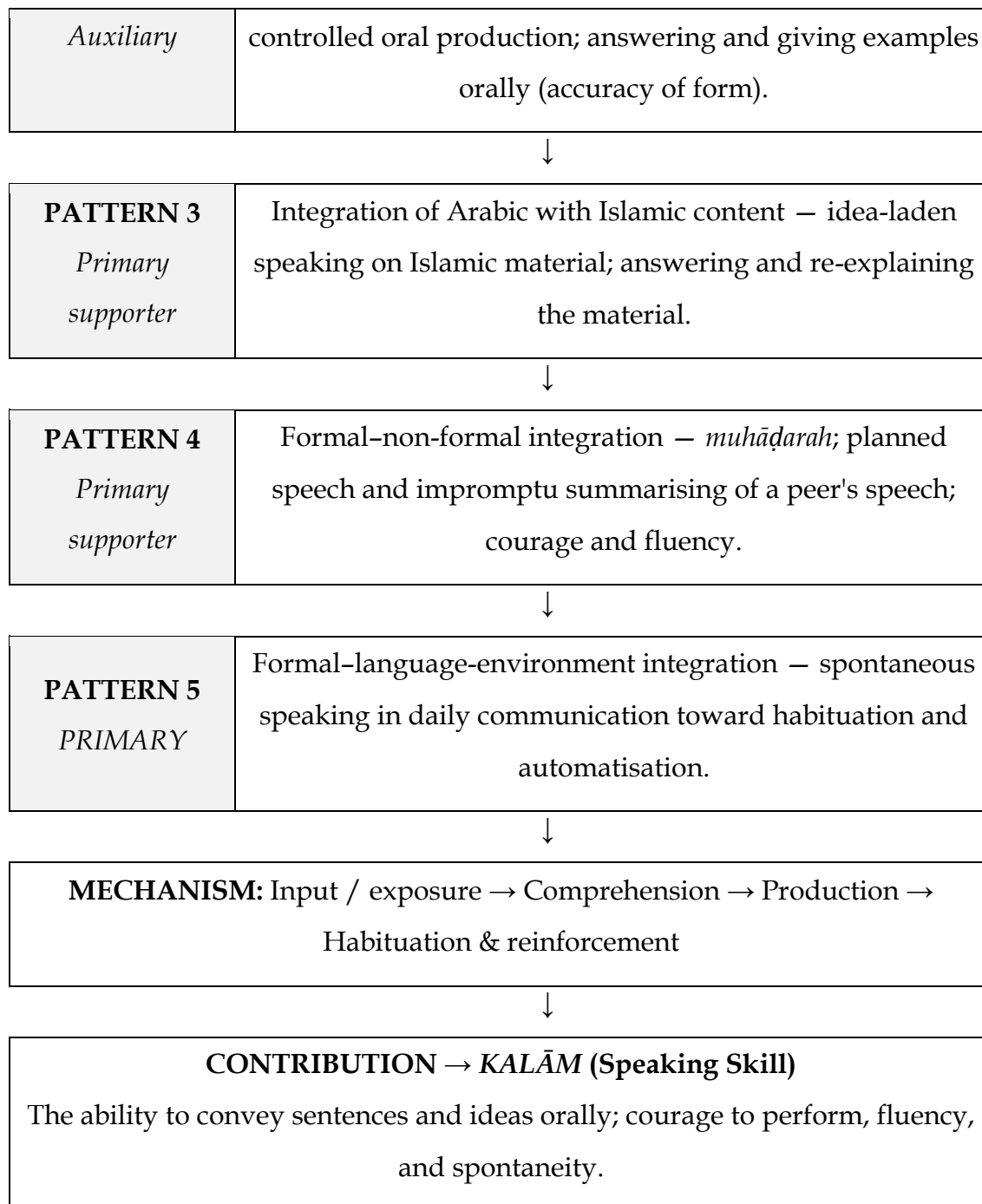
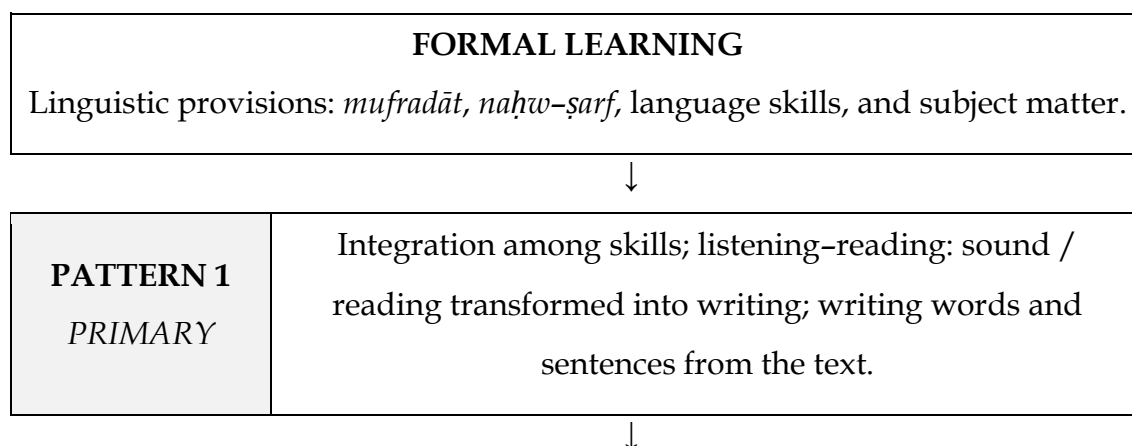
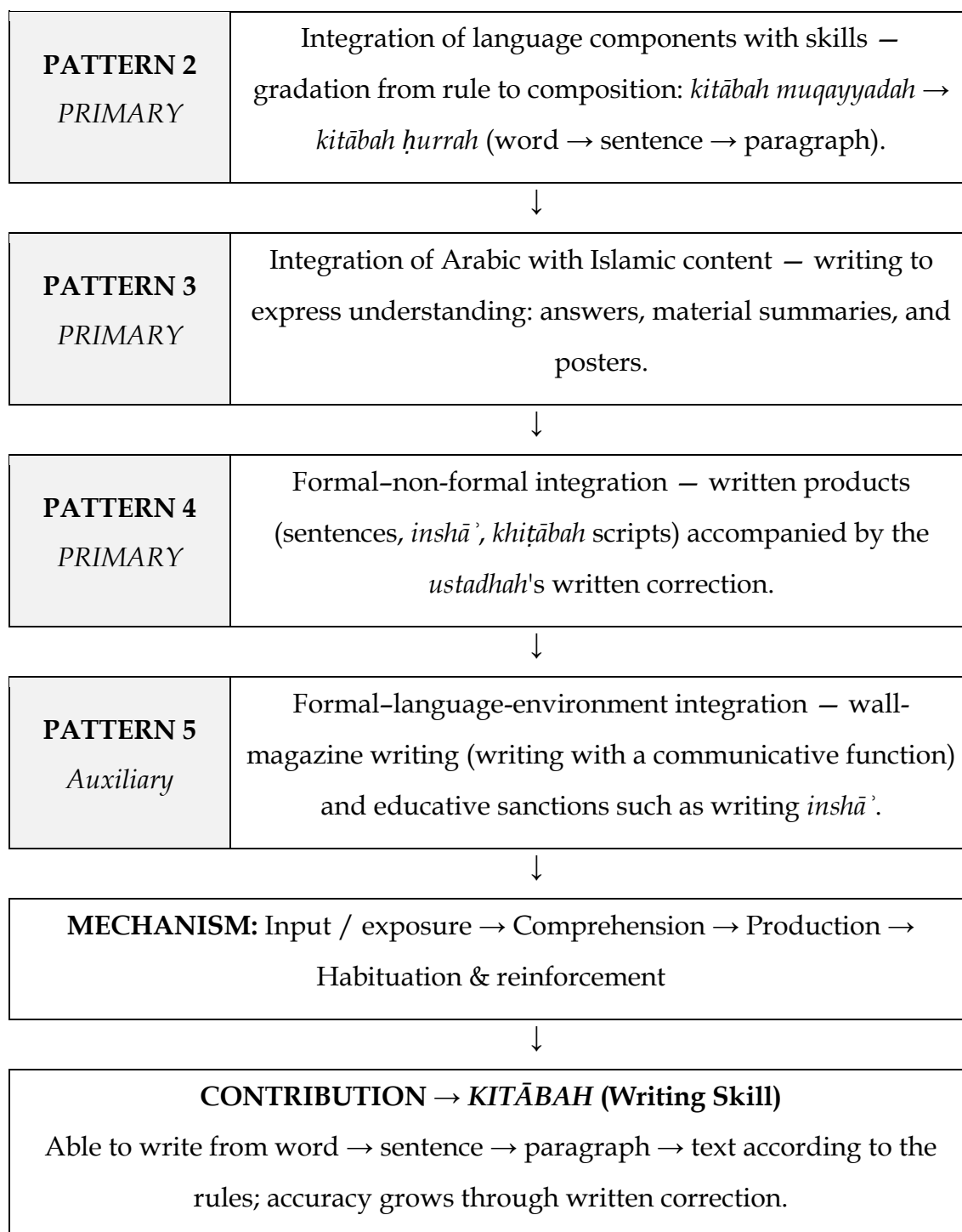


Figure 2. The Contribution of the Integration Patterns to the Enhancement of *Kitābah*





The schemes in Figure 1 and Figure 2 show that productive skills are not formed directly but through a series of interrelated integrations among formal learning, non-formal language activities, and the language environment. Although *kalām* and *kitābah* follow different developmental routes – *kalām* resting on courage and oral habituation, whereas *kitābah* rests on the gradation of rules and written correction – both are built through the same mechanism, namely language exposure, comprehension, production, and habituation with reinforcement. Thus, productive skills develop through a process of integration that is spiral and continuous.

CONCLUSION

This study set out to map the patterns of integrated Arabic language learning at a *pesantren* and to explain their differential contribution to the productive skills. Its central finding is not merely that five integration patterns exist across a pedagogical and an environmental dimension, but that these seemingly disparate patterns are governed by a single graduated mechanism—input, comprehension, production, and habituation—replicated at successive scales, from the sentence in the classroom to the whole of language life in the dormitory. The significance of this finding lies in what it resolves: it explains why one and the same language environment yields unequal development in *kalām* and *kitābah*. Speaking advances chiefly where the mechanism reaches spontaneous use and habituation in the language environment, whereas writing advances chiefly where it passes through a graded ordering of rules and written correction. What had appeared as an anomaly thus becomes analytically intelligible: the two skills draw on the same mechanism but are cultivated most strongly at different stages of it.

Theoretically, this reframes integration itself. The dominant typologies have treated integration as a matter of instructional design, confined to the curriculum, the lesson, or the learner. The present study shows that integration is more adequately understood as an institutional–environmental phenomenon, in which the classroom, the non-formal activities, and the language environment form a single engineered ecosystem rather than separate domains. In doing so, it dissolves the familiar formal–non-formal dichotomy and demonstrates that a language environment is effective not as spontaneous immersion but as immersion deliberately managed through policy, supervision, and correction. This is the new understanding the study contributes: productive ability is the product not of any single lever but of a mechanism sustained across an entire linguistic ecosystem.

Pedagogically, this carries a clear implication. Because each skill is cultivated most strongly at a particular stage of the shared mechanism, those who manage Arabic language learning should strengthen patterns selectively according to the skill they aim to develop reinforcing spontaneous, habituating use for speaking, and the gradation of rules with sustained written correction for writing—rather than expanding all activities uniformly. The development of productive skills, in short, is best designed as a deliberate chain that links the classroom, the activities, and the environment.

This study is bounded by its focus on a single *pesantren*, which enabled depth but

limits generalisation. Future research could test the transferability of the five patterns and their underlying mechanism to other institutional settings, and measure empirically the contribution of each pattern to learners' attainment in *kalām* and *kitābah*.

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