

Mediated *Samā'* and Corrective *Talaqqī* in the Development of *Malakah Lisāniyyah* as a Normative Framework for the Integration of Digital Media in Arabic Language Instruction at *Madrasah*

Mustajab M Making*

Institut Agama Islam Persis Bandung, Indonesia

*Email: mustajab@iaipibandung.ac.id

Abstract

Studies of digital media in Arabic language teaching in Indonesia usually measure success through student attention, interest, and participation, and treat media as value-neutral tools. This article tests that assumption by asking under what conditions digital media serve the aim of Arabic instruction in madrasahs, namely the formation of an Arabic linguistic faculty (*malakah*) as a path to understanding the sources of Islam. The study is a normative-philosophical library inquiry. Its primary corpus comprises Qur'anic verses on the Arabic character of revelation and the Prophet's mode of receiving it, the reports of Ibn 'Abbās and of the Ramaḍān mudārasah in Ṣaḥīḥ al-Bukhārī, the chapters on teaching and language in Ibn Khaldūn's Muqaddimah, the rule on means (*wasīlah*) in al-Qarāfī's al-Furūq, and Ibn Taymiyyah's Iqtidā' al-Ṣirāṭ al-Mustaqīm. This corpus is placed in dialogue with contemporary Islamic philosophy of education and second language acquisition research. The analysis yields a distinction between mediated listening (*samā'*) and corrective transmission (*talaqqī*). Digital media extend the quantity of listening, enable spaced repetition, and enrich input, while the correction of pronunciation, the diagnosis of errors, and the cultivation of *adab* still require a present teacher. The article maps four positions on technology in Islamic educational thought, adopts a position of *adab*-conditioned instrumentalism, and formulates four theoretical propositions for testing in madrasah classrooms. Its contribution is an evaluative framework for media grounded in the aims of Islamic education and the theory of *malakah*, replacing generic affective measures.

Keywords: Arabic pedagogy in madrasah; Islamic education; *malakah*; *talaqqī*; digital media.

Introduction

Arabic occupies a dual role in Indonesian madrasahs. It is taught as a foreign language subject in the curriculum established by the Ministry of Religious Affairs (Ministry of Religious Affairs of the Republic of Indonesia, 2019), and it is also the language of revelation. The Qur'an links the Arabic nature of revelation to the goal of understanding, *innā anzalnāhu qur'ānan 'arabiyyan la'allakum ta'qilūn* (Quran 12:2), and states that it was revealed *bi-lisānin 'arabiyyin mubīn* (Quran 26:192–195). Ibn Taymiyyah (1999, Vol. 1, p. 527) draws its normative consequences unequivocally. Understanding the Qur'an and the Sunnah is an obligation; neither can be understood without understanding the Arabic language, and anything that is a prerequisite for fulfilling an obligation also becomes obligatory. On this basis, the success of Arabic language learning in madrasahs cannot be measured solely by student enjoyment. The measure is the extent to which students acquire the proficiency that leads them to an understanding of the sources of Islamic teachings.

فَإِنَّ نَفْسَ اللُّغَةِ الْعَرَبِيَّةِ مِنَ الدِّينِ، وَمَعْرِفَتُهَا فَرَضٌ وَاجِبٌ، فَإِنَّ فَهْمَ
الْكِتَابِ وَالسُّنَّةِ فَرَضٌ، وَلَا يُفْهَمُ إِلَّا بِفَهْمِ اللُّغَةِ الْعَرَبِيَّةِ، وَمَا لَا يَتِمُّ
الْوَاجِبُ إِلَّا بِهِ فَهُوَ وَاجِبٌ

“The Arabic language itself is part of the religion, and knowing it is an obligation, because understanding the Qur'an and the Sunnah is an obligation; neither can be understood except through an understanding of the Arabic language, and anything without which an obligation is not fulfilled is itself obligatory.” (Ibn Taymiyyah, 1999, Vol. 1, hlm. 527).

The hadith often cited in Arabic language teaching literature “Learn Arabic, for it is part of your religion” should be treated with caution. On the same page, Ibn Taymiyyah (1999, Vol. 1, pp. 527–528)

refers to it with the phrase “and in another narration from ‘Umar” without providing a chain of transmission. The narration with a chain of transmission is actually a letter from ‘Umar to Abū Mūsā al-Ash‘arī, which Ibn Taymiyyah quoted from Ibn Abī Shaybah, and it reads: “Understand the Sunnah, understand the Arabic language, and al ‘irāb the Qur’an, for it is in Arabic.” The editor of the book cites the assessment of al-Bukhārī and Ibn Abī Ḥātim that this narration from ‘Umar b. Zayd, attributed to ‘Umar, is *mursal*. This article therefore uses both narrations as historical evidence supporting the status of the Arabic language in the tradition acknowledging the open-ended nature of the narrations’ status and bases its normative arguments on the Quranic verse and the reasoning of Ibn Taymiyyah.

Over the past decade, research on digital media in Arabic language learning in Indonesia has grown rapidly. Studies have reported the benefits of interactive media for Arabic literacy (Muhammad & Irmansyah, 2024), the impact of quiz apps on critical thinking and learning outcomes (Anwar & Hilmi, 2025), and the development of video media for speaking skills (Mukhibat & Bukhori, 2021). Most of these studies use similar measures of success, such as motivation, attention, participation, or short-term test scores. While such measures are valid as data, they leave unanswered the underlying normative questions: for what purpose is learning taking place, and what kinds of competencies are intended to be developed?

This void has two sides. The first side is theoretical. Islamic tradition possesses a well-developed theory of language acquisition, namely Ibn Khaldūn’s theory of *malakah*, which describes language as a skill akin to a technical proficiency formed through listening and repetition (Ibn Khaldūn, 1988, Vol. 1, pp. 764 –765). This theory has been used to formulate Arabic teaching strategies in Malaysia, which divides Ibn Khaldūn’s strategy into the stages of acquisition, consolidation, and application (Samah et al., 2020), and has been linked to higher-order thinking skills in Islamic education (Othman et al., 2023),

and compared with approaches to Arabic instruction in Indonesia (Roji, 2024). All three studies treat *malakah* as the goal of instruction. None have yet used it as a tool for evaluating digital media, even though this theory contains highly relevant criteria: listening, repetition, and the distinction between knowledge of rules and skills. The second aspect is critical. The discourse on the Islamization of science and the concept of *ta'dīb* demands an examination of the epistemological assumptions underlying every modern tool before it is adopted (al-Attas, 1980; al-Faruqi, 1982), and criticism of the instrumentalization of education has resurfaced in recent studies (Ni'mah & Asnawan, 2026). The literature on Arabic instructional media has almost never addressed this criticism.

The tradition of teaching the Qur'an raises one of the most pressing issues. The accuracy of the text in this tradition is ensured through *talaqqī* and *mushāfahah* that is, direct transmission from a teacher who listens and corrects (Taslim, 2026). Digital media now provides an unlimited number of recordings by native speakers. The question is whether these recordings can replace a teacher who corrects, and if not, where exactly the limit lies.

This article addresses two questions. First, under what conditions do digital media serve the purpose of Arabic language learning in madrasahs according to the normative framework of Islamic education? Second, which pedagogical functions can be delegated to digital media, and which functions still require the presence of a teacher? The contributions offered include a conceptual distinction between mediated *samā'* and corrective *talaqqī*, a mapping of four schools of thought on technology in Islamic education, and four theoretical propositions that dapat diuji secara empiris.

Methods

This study is a normative-philosophical literature review. This design was chosen because the research questions are conceptual and normative in nature, namely, assessing the validity criteria of an educational tool based on the objectives of Islamic education. This article makes no

claims regarding practices at specific madrasahs. All empirical claims cited are drawn from published research and are identified as such.

The primary corpus consists of five text groups. The first group consists of verses from the Qur'an regarding the Arabic nature of revelation (S. Yusuf 12:2; S. al-Shu'arā' 26:192–195), the manner in which the Prophet received revelation (QS. al-Qiyāmah 75:16–19), and the pen as a means of instruction (QS. al-'Alaq 96:4). The second group consists of two hadiths in *Ṣaḥīḥ al-Bukhārī*, namely the hadith of Ibn 'Abbās regarding the Prophet's listening to Jibrīl's recitation (no. 5) and the hadith on *mudārasah* of the Qur'an during the month of Ramadan (no. 6). The third group consists of chapters 37, 46, 49, and 50 of Ibn Khaldūn's *Muqaddimah* on the methods of teaching knowledge, language as *amalakah*, the teaching of the Arabic language, and the distinction between *malakah* and knowledge of grammatical rules. The fourth group consists of the *wasīlah* principles in al-Qarāfī's *al-Furūq*. The fifth group is *Iqtidā' al-Ṣirāṭ al-Mustaqīm* by Ibn Taymiyyah on the status of the Arabic language. These texts were accessed via the digital edition of al-Maktabah al-Shāmilah and cited according to the volume and page numbers retained in that edition. Every Arabic quotation was verified against the original text. Sources found only through third-party citations are marked with *bi al-wāsiṭah*.

The secondary corpus includes works on contemporary Islamic philosophy of education, namely al-Attas (1980), Wan Daud (1998), al-Faruqi (1982), Nasr (1981), Halstead (2004), and Günther (2006). This corpus also includes research on educational technology, particularly the debate between Clark and Kozma (Clark, 1994; Kozma, 1994), as well as research on second language acquisition regarding repetition, corrective feedback, and pronunciation instruction.

The analysis took place in three stages. The first stage was a conceptual analysis of the term kunci (*malakah*, *samā'*, *tikrār*, *talaqqī*, *wasīlah*, *ta'dīb*) within their textual contexts, following the principles of qualitative content analysis, which requires explicit and

traceable categories (Krippendorff, 2019). The second stage is dialectical analysis, which involves comparing different positions on technology in Islamic education to identify points of convergence and divergence. The third stage is theoretical synthesis, which involves developing a conceptual framework and deriving testable propositions. Each proposition is labeled a theoretical hypothesis because this article does not present field data. The researcher acknowledges that a normative commitment to the tradition of Islamic education influences the interpretation. To account for this, this article includes opposing viewpoints and empirical evidence that does not align with the proposed framework.

Results and Discussion

The Media as a Means and a Measure of Purpose

Titik tolak penilaian normatif atas media adalah kaidah *wasīlah*. Rumusan populer “للسائل أحكام المقاصد” lazim dinisbahkan kepada al-Qarāfī, tetapi redaksi itu tidak ditemukan dalam *al-Furūq*. Al-Qarāfī merumuskannya sebagai berikut.

وَمَوَارِدُ الْأَحْكَامِ عَلَى قِسْمَيْنِ: مَقَاصِدُ وَهِيَ الْمُتَضَمِّنَةُ لِلْمَصَالِحِ
وَالْمَقَاسِدِ فِي أَنْفُسِهَا، وَوَسَائِلُ وَهِيَ الطُّرُقُ الْمُفْضِيَةُ إِلَيْهَا، وَحُكْمُهَا
حُكْمُ مَا أَفْضَتْ إِلَيْهِ ... غَيْرَ أَنَّهَا أَخْفَضُ رُتْبَةً مِنَ الْمَقَاصِدِ فِي حُكْمِهَا

“Legal sources are divided into two categories: the end (*maqāṣid*), which inherently involves benefit and harm, and the means (*wasā'il*), which are the means leading to it. The ruling on the means follows the ruling on the end ... except that its status is lower than that of the end.” (al-Qarāfī, t.t., Vol. 2, p. 33).

This principle has two implications for the evaluation of media. The first implication is that media have no value in and of themselves.

Its value is determined by the purpose it serves, so the question “Is this medium effective?” must always be accompanied by the question “Effective for what purpose?” The second implication is that the means are subordinate to the ends. When a medium increases student engagement but shifts the focus away from the intended purpose for example, replacing text comprehension with visual entertainment that medium loses its legitimacy even if participation rates rise.

Islamic tradition itself has recognized the role of tools in teaching from the very beginning. The first verse revealed refers to Allah as *alladhī ‘allama bi-l-qalam*, “He who teaches with the pen” (Quran 96:4). Al-Qurṭubī (1964, Vol. 20, p. 120) interprets this as the teaching of writing and asserts that knowledge is not preserved and revealed scriptures are not maintained except through writing. Al-Marāghī (1946, Vol. 30, p. 199) describes the pen as a medium (*wāsiṭah*) for mutual understanding between people who are far apart, just as speech serves as a medium for those who are close. The pen is a technology, and the Qur’an designates it as a means of divine instruction. Rejecting a medium simply because it is new therefore has no basis in tradition. The legitimate question is one of function and purpose.

The goal of Arabic language instruction in madrasahs, according to Ibn Taymiyyah’s reasoning cited above, is an understanding of the Qur’an and the Sunnah. Halstead (2004) points out that the concept of Islamic education integrates individual development, moral formation, and the transmission of religious knowledge. A study on the *maqāsid* approach in the Arabic language curriculum proposes something similar, namely organizing Arabic learning objectives according to the levels of necessity: *ḍarūriyyāt*, *ḥājjiyyāt*, and *taḥsīniyyāt* (Anafiri, 2023). Within this framework, Arabic language proficiency serves as a means to understanding religious texts, and digital media is a means to that end. This hierarchical structure requires that media be evaluated based on their contribution to lasting proficiency. Momentary appeal does not factor into this assessment.

Malakah Lisāniyyah, Samā‘, dan Tikrār

Ibn Khaldūn offers the most explicit theory regarding the skills to be developed. In Chapter 46 of the *Muqaddimah*, he states that all languages are *malakah* similar to technical skills and that *malakah* is formed solely through the repetition of actions.

اعْلَمْ أَنَّ اللُّغَاتِ كُلَّهَا مَلَكَاتٌ شَبِيهَةٌ بِالصِّنَاعَةِ ... وَالْمَلَكَاتُ لَا تَحْصُلُ
إِلَّا بِتَكَرُّارِ الْأَفْعَالِ

“Know that all languages are abilities (*malakāt*) that resemble technical skills ... and abilities are formed only through repeated practice.”(Ibn Khaldūn, 1988, Vol. 1, p. 764).

He then explained the mechanism. The first act imprints a trait on the self; repetition turns it into a state (*ḥāl*) that is not yet firmly established; and subsequent repetition turns it into *malakah*, that is, a firmly established trait. Arabic speakers acquire this ability by listening to the speech of their generation. Children hear words used in their proper contexts and imitate them; they then hear sentence structures and imitate them; and this process of listening is constantly renewed at every moment by every speaker until it becomes a firmly established trait (Ibn Khaldūn, 1988, Vol. 1, p. 765). The sequence described by Ibn Khaldūn is clear: listening, imitating, and repeating extensively.

The saying “السمع أبو الملكات اللسانية” (listening is the mother of linguistic skills) is often directly attributed to Ibn Khaldūn. Research indicates that Ibn ‘Āshūr quoted it with the introduction *wa qad qālū* (“they have said”) in *Uṣūl al-Inshā‘ wa al-Khiṭābah* (Ibn ‘Āshūr, 1433 H, p. 111). This article therefore treats it as an expression circulating in the Arab rhetorical tradition and cited *bi al-wāsiṭah*. Its content is consistent with Ibn Khaldūn’s explanation above.

Chapter 50 introduces a crucial distinction. Ibn Khaldūn asserts that the *malakah* of language differs from the science of Arabic grammatical rules (*ṣinā'at al-'arabiyyah*), since the science of grammar is merely knowledge of the laws governing that *malakah*.

فَهُوَ عِلْمٌ بِكَيْفِيَّةٍ لَا نَفْسُ كَيْفِيَّةٍ، فَلَيْسَتْ نَفْسُ الْمَلَكَةِ

“It is knowledge of a skill, not the skill itself” (Ibn Khaldūn, 1988, Vol. 1, p. 772).

Ibn Khaldūn illustrates this with the example of someone who can explain sewing techniques in detail but is unable to sew when asked to do so. This distinction between *ma'rifah* knowledge of the rules and *malakah* ingrained skill serves as a sharp analytical tool for media research. Media that make students “feel like they understand” the rules do not necessarily foster *malakah*, and the claim that media enable students to use the language effectively requires evidence of performance. Students’ self-reports are not sufficient to support this claim.

Chapter 37 completes the discussion on repetition. Ibn Khaldūn states that teaching is only beneficial when it is gradual, little by little, taking into account the student’s readiness (*isti'dād*). He explains three stages within a single discipline. The first cycle provides a concise overview of the main points and results in partial and weak proficiency. The second cycle increases the level of explanation and introduces differing opinions. The third cycle resolves every difficulty until the skill is mastered, “and as you can see, this is achieved only through three repetitions” (Ibn Khaldūn, 1988, Vol. 1, p. 734). In this theory, *tikrānīs* spiral in nature and becomes increasingly in-depth with each cycle. A more popular tradition of scholarly etiquette in Islamic boarding schools, namely *Ta'lim al-Muta'allim* by al-Zarnūjī, also positions the repetition of lessons as part of the etiquette of the seeker of knowledge (al-Zarnūjī, 1947, *bi al-wāsiṭah* via translation), and Günther (2006) demonstrates that medieval Muslim educational thinkers paid systematic attention to learning methods and sequences.

Recent research on second language acquisition supports Ibn Khaldūn's thesis while also elaborating on it. A meta-analysis found a positive relationship between the number of exposures to a word and vocabulary acquisition (Uchihara et al., 2019). Spaced repetition yields greater acquisition than repetition condensed into a single session (Kim & Webb, 2022). This is where digital media has a distinct advantage. Recordings can be replayed indefinitely, at home or in the classroom, with adjustable time intervals. A meta-analysis of mobile-assisted vocabulary learning found a significant positive effect compared to conventional learning (Lin & Lin, 2019). Digital media expands the quantity of *samāʿ* and facilitates spaced *tikrār* two conditions that, according to Ibn Khaldūn and contemporary research, are essential for the formation of *malakah*.

***Talaqqī* as a Correction Mechanism**

Kuantitas penyimakan belum menjamin ketepatan. Tradisi Islam menyimpan model penerimaan yang menggabungkan penyimakan dengan koreksi. Al-Qur'an menggambarkan cara Nabi menerima wahyu sebagai berikut.

لَا تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ ۚ إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ ۚ فَإِذَا قَرَأْنَاهُ فَاتَّبِعْ قُرْآنَهُ ۚ ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ

“Do not move your tongue to recite it hastily. Indeed, it is We who have revealed it and recited it. When We have recited it, follow the recitation. Then it is We who will explain it.” (QS. al-Qiyāmah 75:16–19).

The hadith of Ibn ‘Abbās in *Ṣaḥīḥ al-Bukhārī* interprets this verse as “listen and be silent,” and then recounts the Prophet’s practice afterward.

فَكَانَ رَسُولُ اللَّهِ ﷺ بَعْدَ ذَلِكَ إِذَا أَتَاهُ جِبْرِيلُ اسْتَمَعَ، فَإِذَا انْطَلَقَ جِبْرِيلُ قَرَأَهُ النَّبِيُّ ﷺ كَمَا قَرَأَهُ

“Then, whenever Jibrīl came to him, the Messenger of Allah ﷺ would listen, and when Jibrīl had left, the Prophet ﷺ would recite it just as Jibrīl had recited it.”” (al-Bukhārī, 1422 H, Vol. 1, p. 8, no. 5).

The sequence in this hadith is to listen in silence, then faithfully reproduce what was recited. The next hadith in the same chapter adds the dimension of periodic correction and reinforcement. Jibrīl would meet the Prophet every night during the month of Ramadan “and recite the Qur’an with him” (*fa-yudārisuhu al-Qur’ān*) (al-Bukhārī, 1422 H, Vol. 1, p. 8, no. 6). *Mudārasah* is a two-way activity. The text is recited aloud, listened to, and verified. The model of revelation reception thus comprises two analytically distinguishable elements: *samā’* as the reception of input, and *talaqqī* or *mudārasah* as reception within a personal relationship that allows for verification and correction.

Research on second language acquisition provides empirical evidence as to why the second component cannot be eliminated. A meta-analysis of oral corrective feedback in second-language classrooms showed a significant and lasting effect on the learning of the corrected target (Lyster & Saito, 2010). A meta-analysis of pronunciation instruction found a greater effect when instruction was accompanied by feedback (Lee et al., 2015). Computer-assisted pronunciation training programs do show positive effects in general (Mahdi & Al Khateeb, 2019), but most effective programs include structured feedback mechanisms. Recordings that are simply played back without correction provide a model, but do not tell students where their speech deviates from that model.

Automatic speech recognition (*ASR*) technology appears to challenge this distinction, as machines can now provide feedback on speech. Recent evidence highlights its limitations. The accuracy of machine transcription of learners’ speech varies depending on sentence context and the type of error, so machines are more reliable in some conditions and less reliable in others (John et al., 2025). Studies on

speech recognition systems combined with peer feedback have shown good results precisely when machine feedback is embedded within human interactions (Evers & Chen, 2022). For Arabic sounds that are particularly challenging for Indonesian speakers as documented in a study of phonological errors in the Hijaiyah alphabet at Islamic boarding schools (Musthofa et al., 2024) there is currently no evidence that machines can replace teachers in correcting *makhārij al-ḥurūf*. This technology is therefore more appropriately positioned as an aid to *talaqqī*, and its role needs to be reevaluated as technology evolves..

The unique characteristics of the Arabic language add to the complexity of this issue. Models of word-reading development in Arabic indicate that readers must map vowelized letters to a standard variety that is phonologically distinct from everyday spoken Arabic (Saiegh-Haddad, 2017), making phonological familiarity with the target forms a prerequisite. Arabic instruction in madrasahs is structured around four skills (*mahārāt lughawīyyah*), namely *istīmāʿ*, *kalām*, *qirāʾah*, and *kitābah* (Hermawan, 2018), with the first two skills being most dependent on phonetic accuracy. Ferguson (1959) describes Arabic diglossia, namely the presence of a standard variety and a colloquial variety that differ systematically. Versteegh (2014) explains how the Arabic sound system, roots, and script present unique challenges for learners. For Indonesian madrasah students, distinguishing sounds such as *ashāʾ* and *hāʾ*, *ʾayn* and *hamzah*, or *ṣād* and *sīn*, determine differences in meaning, and in the recitation of the Qurʾan, they determine whether a recitation is valid or not. The accuracy of the *makhārij al-ḥurūf* in the Qurʾanic tradition is verified through *talaqqī* and *mushāfahah* (Taslim, 2026). A student's perception that they "understand pronunciation better" after watching a video is not proof that their pronunciation is correct. What matters is whether a teacher listens to the student's pronunciation and corrects it.

The Framework of Mediated *Samā'* and Corrective *Talaqqī*

The analysis above yields a conceptual distinction that constitutes the main contribution of this article. *Samā' mediated* refers to listening to Arabic language input via recorded or digital media. *Corrective talaqqī* is learning in direct interaction with a teacher who listens to the student's speech, identifies errors, and corrects them. Both stem from the same model namely, the reception of revelation, which combines listening and *mudārasah* but they serve different functions in the formation of *malakah*. Table 1 summarizes these distinctions.

Table 1. Distinguishing Between Mediated Samā' and Corrective Talaqqī in the Development of Language Skills

Dimensions	Samā' termediasi	Talaqqī Corektif
The role in the formation of <i>malakah</i>	Provides large amounts of input and allows for spaced repetition	Comparing students' speech to the model, identifying deviations, and correcting them
Foundations in Tradition	Silent recitation before reading (Quran 75:16–19; al-Bukhari, no. 5); <i>malakah</i> is formed through repeated recitation (Ibn Khaldun, 1/764–765)	<i>Mudārasah</i> of Jibrīl and the Prophet (al-Bukhārī no. 6); <i>talaqqī</i> and <i>mushāfahah</i> in the teaching of the Qur'an; gradual instruction according to <i>istī' dād</i> (Ibn Khaldūn, 1/734)
What the media can do	Playing the speaker model repeatedly, in class and at home, at set intervals	Recording students' speech for correction purposes; automatic speech recognition provides partial feedback whose accuracy varies (John et al., 2025) and works better in human interactions (Evers & Chen, 2022)

Dimensions	Samā' termediasi	Talaqqī Corektif
Batas	Failing to point out to students where their speech goes astray can lead to understanding without competence (Ibn Khaldūn, 1/772)	Depending on the teachers' availability and expertise
Research support	Repetition and spaced repetition (Uchihara et al., 2019; Kim & Webb, 2022)	Corrective feedback and pronunciation instruction (Lyster & Saito, 2010; Lee et al., 2015)
Dimensions of Etiquette	Etiquette regarding screen time and device usage restrictions (Ward et al., 2017; Sana et al., 2013)	The relationship between students and teachers as <i>murabbī</i> , respect for knowledge (al-Attas, 1980)
Design Principles	Recording for <i>samā'</i>	Teacher for <i>taṣḥīḥ</i>

Source: The author's synthesis of the primary corpus and the cited literature.

This framework establishes a clear division of labor between media and teachers. Media excels in quantity and repetition. Teachers are irreplaceable when it comes to correction, diagnosis, and fostering good manners. The design implications can be formulated as the principle “recordings for *samā'*, teachers for *taṣḥīḥ*.” Students listen to the recording repeatedly at intervals both at home and in class, then recite their lines in front of the teacher, who listens and corrects them. In this principle, the recording increases the quantity and variety of input, while the teacher ensures the accuracy of speech and the achievement of learning objectives.

Reexamining Media Research Claims Through the Malakah Lens

The framework above enables a critical analysis of claims commonly found in research on Arabic educational media. Table 2 outlines four frequently reported claims, the issues raised by the *malakah* lens

regarding them, and the types of evidence required to substantiate those claims..

Table 2. *Common claims in research on Arabic learning media viewed through the lens of malakah*

Common claims in media research	Persoalan dari lensa <i>malakah</i>	Bukti yang dibutuhkan
Media increases students' attention and interest	Attention is a prerequisite for learning; it does not in itself prove the acquisition of a skill (al-Qarāfī, 2/33)	The Relationship Between Engagement and Measured Language Performance
Students have a better understanding of pronunciation after watching a video or listening to an audio recording	Perception and understanding differ from the accuracy of speech; knowledge of a skill does not yet constitute that skill (Ibn Khaldūn, 1/772)	Assessment of pronunciation by a teacher or independent evaluator before and after correction
Assessment of pronunciation by a teacher or independent evaluator before and after correction	This claim is closest to the <i>tikrār</i> theory, but the repetition variable is not reported	The number and duration of listening tasks, recall tasks, and vocabulary use in speech
Media makes it easier to explain abstract concepts	The normative weight differs between the rule <i>i'rāb</i> and concrete vocabulary	Curriculum specifications, textbook chapters, and observed skills

Sumber: Analisis penulis.

The first claim that the media increases attention and interest is the most common and, from the perspective of objectives, the weakest. Attention is a prerequisite for learning. It does not yet constitute evidence of the development of competence. According to al-Qarāfī's principle, a tool that increases attention but does not lead to the objective remains a

tool whose function has not been proven. Research that stops at this measure evaluates the tool by the measure of the tool itself.

The second claim that students gain a better understanding of pronunciation after listening to videos or audio recordings confuses two distinct concepts within this framework. Listening provides a model. The accuracy of pronunciation can only be determined by evaluating the students' speech. Without an assessment of pronunciation by a teacher or independent evaluator, this claim merely reports a perception. In the words of Ibn Khaldūn, the claim speaks of knowledge of a skill but does not yet address the skill itself.

The third claim that media aids in vocabulary memorization is, in fact, the one most closely aligned with the *malakah* theory, and is therefore the most worthy of further exploration. The relevant questions are: how many times is the material listened to, at what intervals, are students asked to recall it without looking, and is the vocabulary used in speech? Research on spaced repetition shows that these variables determine the extent of acquisition (Kim & Webb, 2022; Uchihara et al., 2019). Claims about memorization without data on repetition lack their most crucial component.

The fourth claim that media makes it easier for teachers to explain abstract material requires a specification of the material. In madrasah-level Arabic, abstract material can refer to the grammatical rules *i'rab*, *ḍamīr*, or the *wazn* patterns, which are directly related to understanding the linguistic structure of the Qur'an. This material can also refer to concrete vocabulary that is visualized. These two possibilities carry different normative weight. Media that help students understand the *i'rab* pattern contribute to the goal of understanding the source text. Media that merely visualize concrete vocabulary contribute to an earlier stage. Without further specification, the reader cannot assess which contribution is being claimed.

This analysis indicates that the main issue in research on Arabic learning media lies in the mismatch between the measures used and the

objectives to be achieved. The *malakah* lens calls for three changes. The measure of success needs to shift from perception to performance. Retest data need to be reported as the primary variable. The skills and content being observed need to be specified.

Framework-Based Learning Unit Design

The framework of mediated *samā'* and corrective *talaqqī* can be translated into a sequence of Arabic language learning units in madrasahs. This sequence follows the pattern of revelation reception described in the hadith of Ibn 'Abbās namely, listening, reproducing, and then verifying and aligns with Ibn Khaldūn's three-cycle teaching model.

The first stage is *samā'*. Students listen to a recording of a short, meaningful text such as a dialogue or a reading passage from a textbook several times without looking at the text, and then while looking at the text. The second stage is spaced *tikrār*. The same recording is played again at the next session and, if access allows, listened to at home, with the assignment to recall the vocabulary without looking at the text. The third stage is *'arḍ*, in which students read aloud or speak to the teacher, either in turns or in pairs under the teacher's supervision. The fourth stage is *tashhīḥ*. The teacher corrects pronunciation and sentence structure, explains errors, and provides a model. The fifth stage is application. Students use the vocabulary and structures they have heard and had corrected in new oral or written assignments.

This sequence assigns a clear role to the media in the first and second stages, and gives teachers an irreplaceable role in the third and fourth stages. It also provides measurement points that align with the theoretical propositions below: the number and duration of listening sessions in the second stage, as well as the accuracy of speech before and after correction in the fourth stage.

Four Perspectives on Technology in Islamic Education

There is no single perspective on the role of digital media in Islamic education. At least four distinct viewpoints can be identified.

The first position is fiqh instrumentalism. It is based on al-Qarāfī's principle of *wasīlah* and evaluates technology based on the purpose it serves. Its strength lies in its flexibility and its solid foundation in the *ṣūl*. Its weakness arises when this principle is interpreted narrowly, as if every means that is not haram is automatically permissible, without examining whether that means covertly alters the purpose.

The second position is that of *ta'dīb* al-Attas. Al-Attas (1980) defines education as the instillation of *adab* that is, the recognition and acknowledgment of the proper place for all things, including knowledge and teachers. Wan Daud (1998) explains how this framework calls for vigilance against instruments of knowledge that promote a secular worldview. In this interpretation, the first question regarding media is whether it fosters or undermines the learner's *adab* toward knowledge, and the question of effectiveness follows thereafter. Recent studies confirm that the instrumentalization of education is rooted in an ontological error regarding the nature of humanity (Ni'mah & Asnawan, 2026).

The third position is Seyyed Hossein Nasr's perennialist traditionalism. Nasr (1981) criticizes modern knowledge for separating knowledge from the sacred. From this perspective, modern technology is problematic because it stems from a worldview that has desacralized knowledge. This position diverges from that of al-Attas. Al-Attas emphasizes the structuring of *adab* and the Islamization of concepts, whereas Nasr emphasizes the restoration of the sacred dimension of knowledge.

The fourth position is selective integration, developed by al-Faruqi (1982) and the IIIT circle. This position accepts modern knowledge and tools after they have been selected and adapted to the principles of *tawhid*. Its strength lies in its programmatic openness. Its weakness is that the selection criteria often remain abstract when applied in classroom practice.

These four positions have different implications for madrasahs. A narrow interpretation of fiqh tends to justify whatever is currently in vogue, leading madrasahs to adopt new practices every year without evaluating their objectives. The *ta'dīb* position offers a strong critique of such adoption, but rarely provides criteria that teachers can use when selecting materials for a single class session. The perennialist position offers metaphysical depth, yet at the same time is difficult to translate into day-to-day pedagogical decisions. The integrative position offers a program, but its selection criteria need to be operationalized. The same gap is evident in all four positions: the absence of operational criteria at the classroom level. The *malakah* theory fills this gap with questions that teachers can answer: Does this medium facilitate meaningful listening and repetition, and does it leave room for correction?

The debate over educational technology in the West reveals a parallel pattern. Clark (1994) argues that media are merely vehicles for delivering instruction and do not influence learning; therefore, it is the method that is decisive. Kozma (1994) counters that media have the capacity to interact with teaching methods and learners' cognitive processes, so media and methods cannot be completely separated. Both positions converge on one point: the source of influence on learning lies in how media are used. This common ground aligns with Ibn Khaldūn. *Malakah* is formed through the repetition of actions, and media are influential only to the extent that they multiply and organize those actions.

This article adopts a position that could be termed "conditional instrumentalism of etiquette." First, it adopts the principle that the value of media is determined by its purpose. Second, it adopts the condition that media is legitimate as long as it does not undermine learners' respect for knowledge and teachers. Drawing on Ibn Khaldūn and research on language acquisition, it adopts the operational criterion that media are evaluated based on their contribution to repetition and listening, which shape *malakah*. This position rejects two extremes: it rejects the adoption

of technology that pursues engagement alone, and it rejects the rejection of technology that ignores evidence regarding the benefits of media-based repetition..

Teachers, Digital Etiquette, and Access Equity

The framework of mediated *samāʿ* and corrective *talaqqī* has implications for the role of the teacher. In the Islamic tradition, the teacher serves as a *murabbī* who nurtures and sets an example. Al-Ghazālī, in *Ayyuhā al-Walad*, states that those on the spiritual path need a guiding teacher who educates (*shaykh murshid murabbī*) so that bad character traits may be replaced with good ones through *tarbiyah* (al-Ghazālī, n.d., *bi al-wāsiṭah*). When learning resources go digital, teachers risk being reduced to mere content curators—people who simply select and play videos. The framework proposed here prevents that shift. The functions of correction and the cultivation of good manners remain the teacher's responsibility, so the presence of media actually clarifies the aspects of a teacher's work that cannot be delegated.

Digital etiquette is a dimension that has been largely overlooked in research on Arabic educational media. Studies show that the mere presence of a smartphone near a person reduces available cognitive capacity, even when the device is not in use (Ward et al., 2017). Multitasking with a laptop in class reduces comprehension, including for nearby students who are not multitasking (Sana et al., 2013). Within the framework of *taʿdīb*, these findings relate to the etiquette of attention. Giving one's full attention to knowledge and the teacher is part of the etiquette of seeking knowledge. The integration of media must therefore be accompanied by rules for device use, screen time limits, and the cultivation of attentiveness.

Equitable access (*ʿadl*) is the next normative implication. Not all madrasah students have the same devices and internet connections, and not all students are able to use digital media. Studies on interactive media in Arabic language instruction have identified limited access and a lack of teacher training as major barriers (Muhammad & Irmansyah, 2024).

If mediated *samā'* is left to students to repeat at home, students without devices will fall behind. An equitable design provides time for repeated listening at school and does not make device ownership a hidden prerequisite for learning success..

Theoretical Propositions for Empirical Testing

Because this article is conceptual in nature, its framework is formulated as propositions that can be tested in field research at madrasahs.

First proposition: Spaced repeated listening via media improves the accuracy of Arabic sound and vocabulary recognition more than repeated listening condensed into a single session. This proposition can be tested using a quasi-experimental design that compares repetition schedules.

Second proposition. Students' pronunciation accuracy improves significantly only when mediated listening is followed by immediate correction from the teacher. This proposition can be tested by comparing a group that only listens to recordings and a group that listens and then receives correction, with pronunciation assessed by an independent evaluator.

Proposition 3. Media that enhance the perceived understanding of grammatical rules do not, in and of themselves, improve language performance. This proposition tests Ibn Khaldūn's distinction between knowledge of grammatical rules and *malakah* by comparing scores on grammar tests and performance tasks.

Proposisi keempat. Aturan adab penggunaan gawai di kelas menurunkan distraksi dan meningkatkan perolehan belajar dari media digital. Proposisi ini dapat diuji melalui observasi terstruktur dengan kategori perhatian dan interaksi guru-siswa sebagai konsep pemeka (*sensitizing concepts*), sambil tetap melaporkan temuan yang tidak sesuai dengan kerangka.

Limitations

This study has three limitations. First, it does not present field data, so its framework and propositions are of a theoretical, hypothetical nature. Second, two relevant classical sources namely, *Taʿlīm al-Mutaʿallim* and *Ayyuhā al-Walad*, are cited *bi al-wāsiṭah* because their tahqiq editions are not available in the examined corpus. Third, the primary corpus originates from the Sunni tradition and does not yet include perspectives from other Islamic educational traditions.

Conclusion

Digital media serves the purpose of Arabic language learning in madrasahs when it is regarded as a *wasīlah* for the development of *malakah* in the Arabic language, which leads to an understanding of Islamic sources. Al-Qarāfī's principle assigns value to media based on the purpose it serves, and Ibn Khaldūn's theory establishes its operational criteria, namely the media's contribution to listening and repetition, which form lasting proficiency. Based on these criteria, digital media excels at expanding the quantity of *samāʿ* and facilitating remote *tikrār*. Pronunciation correction, error diagnosis, and the cultivation of proper conduct still require the presence of a teacher, as illustrated in the model of receiving revelation that combines listening with *mudārasah*.

The theoretical contribution of this article is the distinction between mediated *samāʿ* and corrective *talaqqī* as a framework for media integration in Arabic language instruction at madrasahs, formulated from the perspective of conditional adab instrumentalism. This framework replaces generic affective measures with measures grounded in the goals of Islamic education. Further research should test the four propositions put forward through field studies using measurable language performance data, institutional approval, parental consent for underage students, and participant anonymization.

References

- Annafiri, A. Z. (2023). Why learning Arabic? Maqasid approach in formulating Arabic learning curriculum. *HuRuf Journal: International Journal of Arabic Applied Linguistics*, 3(1), 32. <https://doi.org/10.30983/huruf.v3i1.6289>
- Anwar, M. R., & Hilmi, D. (2025). Students' critical thinking skills and Arabic learning outcomes using Quizlet media. *Ijaz Arabi: Journal of Arabic Learning*, 8(1). <https://doi.org/10.18860/ijazarabi.v8i1.30206>
- al-Attas, S. M. N. (1980). *The concept of education in Islam: A framework for an Islamic philosophy of education*. Muslim Youth Movement of Malaysia (ABIM).
- al-Bukhārī, M. b. I. (1422 H). *Al-jāmi' al-ṣaḥīḥ* [Ṣaḥīḥ al-Bukhārī] (M. Z. b. N. al-Nāṣir, Ed.; Vol. 1). Dār Ṭawq al-Najāh.
- Clark, R. E. (1994). Media will never influence learning. *Educational Technology Research and Development*, 42(2), 21–29. <https://doi.org/10.1007/BF02299088>
- Evers, K., & Chen, S. (2022). Effects of an automatic speech recognition system with peer feedback on pronunciation instruction for adults. *Computer Assisted Language Learning*, 35(8), 1869–1889. <https://doi.org/10.1080/09588221.2020.1839504>
- al-Faruqī, I. R. (1982). *Islamization of knowledge: General principles and workplan*. International Institute of Islamic Thought.
- Ferguson, C. A. (1959). Diglossia. *Word*, 15(2), 325–340. <https://doi.org/10.1080/00437956.1959.11659702>
- al-Ghazālī, A. Ḥ. (t.t.). *Ayyuhā al-walad* [Wahai anakku]. [Edisi tahqiq perlu dilengkapi; kutipan diambil bi al-wāsiṭah].
- Günther, S. (2006). Be masters in that you teach and continue to learn: Medieval Muslim thinkers on educational theory. *Comparative Education Review*, 50(3), 367–388. <https://doi.org/10.1086/503881>

- Halstead, M. (2004). An Islamic concept of education. *Comparative Education*, 40(4), 517–529. <https://doi.org/10.1080/0305006042000284510>
- Hermawan, A. (2018). *Metodologi pembelajaran bahasa Arab*. Remaja Rosdakarya.
- Ibn ‘Āshūr, M. al-Ṭ. (1433 H). *Uṣūl al-inshā’ wa al-khiṭābah* [Dasar-dasar komposisi dan retorika] (Y. b. Ḥ. al-Muṭayrī, Ed.). [Penerbit perlu dilengkapi].
- Ibn Khaldūn, ‘A. (1988). *Dīwān al-mubtada’ wa al-khabar fī tārikh al-‘Arab wa al-Barbar* [Kitab al-‘Ibar, bagian Muqaddimah] (Kh. Shaḥādah, Ed.; Ed. ke-2, Vol. 1). Dār al-Fikr.
- Ibn Taymiyyah, A. (1999). *Iqtidā’ al-ṣirāṭ al-mustaqīm li-mukhālafat aṣḥāb al-jahīm* (N. ‘A. al-‘Aql, Ed.; Ed. ke-7, Vol. 1). Dār ‘Ālam al-Kutub.
- John, P., Johnson, C., & Cardoso, W. (2025). Exploring automatic speech recognition for corrective and confirmative pronunciation feedback. *Journal of Second Language Pronunciation*, 11(2), 213–239. <https://doi.org/10.1075/jslp.24035.joh>
- Kementerian Agama RI. (2019). *Keputusan Menteri Agama Nomor 183 Tahun 2019 tentang Kurikulum Pendidikan Agama Islam dan Bahasa Arab pada Madrasah*. Kementerian Agama Republik Indonesia.
- Kim, S. K., & Webb, S. (2022). The effects of spaced practice on second language learning: A meta-analysis. *Language Learning*, 72(1), 269–319. <https://doi.org/10.1111/lang.12479>
- Kozma, R. B. (1994). Will media influence learning? Reframing the debate. *Educational Technology Research and Development*, 42(2), 7–19. <https://doi.org/10.1007/BF02299087>
- Krippendorff, K. (2019). *Content analysis: An introduction to its methodology* (4th ed.). SAGE. <https://doi.org/10.4135/9781071878781>

- Lee, J., Jang, J., & Plonsky, L. (2015). The effectiveness of second language pronunciation instruction: A meta-analysis. *Applied Linguistics*, 36(3), 345–366. <https://doi.org/10.1093/applin/amu040>
- Lin, J.-J., & Lin, H. (2019). Mobile-assisted ESL/EFL vocabulary learning: A systematic review and meta-analysis. *Computer Assisted Language Learning*, 32(8), 878–919. <https://doi.org/10.1080/09588221.2018.1541359>
- Lyster, R., & Saito, K. (2010). Oral feedback in classroom SLA: A meta-analysis. *Studies in Second Language Acquisition*, 32(2), 265–302. <https://doi.org/10.1017/S0272263109990520>
- al-Marāghī, A. M. (1946). *Tafsīr al-Marāghī* (Ed. ke-1, Vol. 30). Sharikat Maktabat wa-Maṭba'at Muṣṭafā al-Bābī al-Ḥalabī.
- Mahdi, H. S., & Al Khateeb, A. A. (2019). The effectiveness of computer-assisted pronunciation training: A meta-analysis. *Review of Education*, 7(3), 733–753. <https://doi.org/10.1002/rev3.3165>
- Muhammad, K., & Irmansyah. (2024). Utilizing interactive media to enhance Arabic literacy in secondary school students. *IJ-ATL: International Journal of Arabic Teaching and Learning*, 8(2). <https://doi.org/10.33650/ijatlv8i2.10364>
- Mukhibat, M., & Bukhori, E. M. (2021). Video scribe media development management in improving Arabic speaking skills. *Ijaz Arabi: Journal of Arabic Learning*, 4(3). <https://doi.org/10.18860/ijazarabi.v4i3.12760>
- Musthofa, T., Nasiruddin, & Rojudin, D. (2024). Phonological errors in the pronunciation of hijaiyyah letters at Islamic boarding school. *Ijaz Arabi: Journal of Arabic Learning*, 7(1). <https://doi.org/10.18860/ijazarabi.v7i1.22272>
- Nasr, S. H. (1981). *Knowledge and the sacred*. Crossroad.
- Ni'mah, A. U., & Asnawan. (2026). A philosophical critique of instrumentalism in Islamic education: Analyzing Syed Muhammad

- Naquib al-Attas's thought. *Dinamika: Jurnal Kajian Pendidikan dan Keislaman*, 11(1), 1–14. <https://doi.org/10.32764/v75dkj09>
- al-Qarāfī, A. b. I. (t.t.). *Al-furūq: Anwār al-burūq fī anwā' al-furūq* (Vol. 2). 'Ālam al-Kutub.
- al-Qurṭubī, M. b. A. (1964). *Al-jāmi' li-aḥkām al-Qur'ān* (A. al-Bardūnī & I. Aṭfayyish, Eds.; Ed. ke-2, Vol. 20). Dār al-Kutub al-Miṣriyyah.
- Roji, F. (2024). Arabic language learning concepts according to Ibn Khaldun and Azhar Arsyad. *Lahjah Arabiyah: Jurnal Bahasa Arab dan Pendidikan Bahasa Arab*, 5(1), 45–63. <https://doi.org/10.35316/lahjah.v5i1.45-63>
- Othman, M. S., Hoshan, H., Yusof, A. B., Abdullah, Z., & Mohamed, A. T. (2023). The concept of malakah Ibn Khaldun in the context of teaching that applies high order thinking skills (HOTS) in Islamic education. *Syamil: Jurnal Pendidikan Agama Islam*, 11(1), 61–74. <https://doi.org/10.21093/sy.v11i1.5937>
- Samah, R., Isahak, A., & Wan Ahmad, W. A. (2020). Amalan guru cemerlang dalam PdP bahasa dan sastera Arab mengikut strategi Ibnu Khaldun [Excellent teachers' practice in teaching Arabic language and literature according to Ibn Khaldun's strategy]. *Asia Pacific Journal of Educators and Education*, 35(1), 37–54. <https://doi.org/10.21315/apjee2020.35.1.3>
- Saiegh-Haddad, E. (2017). MAWRID: A model of Arabic word reading in development. *Journal of Learning Disabilities*, 51(5), 454–462. <https://doi.org/10.1177/0022219417720460>
- Sana, F., Weston, T., & Cepeda, N. J. (2013). Laptop multitasking hinders classroom learning for both users and nearby peers. *Computers & Education*, 62, 24–31. <https://doi.org/10.1016/j.compedu.2012.10.003>
- Taslim, H. A. (2026). Talaqqi and musyafahah methods in Qur'anic literacy learning: A literature review in Qur'anic education. *Al-Muhafidz: Jurnal Ilmu Al-Qur'an dan Tafsir*, 6(1), 153–166. <https://doi.org/10.57163/mdk2s323>

- Uchihara, T., Webb, S., & Yanagisawa, A. (2019). The effects of repetition on incidental vocabulary learning: A meta-analysis of correlational studies. *Language Learning*, 69(3), 559–599. <https://doi.org/10.1111/lang.12343>
- Versteegh, K. (2014). *The Arabic language* (2nd ed.). Edinburgh University Press. <https://doi.org/10.1515/9780748645299>
- Wan Daud, W. M. N. (1998). *The educational philosophy and practice of Syed Muhammad Naquib al-Attas*. International Institute of Islamic Thought and Civilization (ISTAC).
- Ward, A. F., Duke, K., Gneezy, A., & Bos, M. W. (2017). Brain drain: The mere presence of one's own smartphone reduces available cognitive capacity. *Journal of the Association for Consumer Research*, 2(2), 140–154. <https://doi.org/10.1086/691462>
- al-Zarnūjī, B. al-D. (1947). *Ta'lim al-muta'allim ṭarīq al-ta'allum: Instruction of the student, the method of learning* (G. E. von Grunebaum & T. M. Abel, Trans.). King's Crown Press.
- .