

Reconstruction of Arabic Language Teaching Materials Based on a Communicative Approach: A Qualitative Analysis of Al 'Arabiyyah Bayna Yadaik Volume 1

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Abstract: The book Al 'Arabiyyah Bayna Yadaik Volume 1 is one of the most widely used Arabic language teaching materials for non-Arab learners. Its popularity makes it important to be critically studied, especially from the perspective of the communicative approach that emphasizes communicative competence as the main goal of language learning. This study aims to reconstruct the structure and substance of the book's teaching materials through qualitative analysis based on content analysis. The primary data is the book Al 'Arabiyyah Bayna Yadaik Volume 1, while secondary data are obtained from the literature on communicative approach theory, communicative competence, and previous research. The results of the study indicate that this book structurally contains the integration of four language skills (istima', kalam, qira'ah, kitabah) and three language components (ashwat, mufradat, tarakib). Conceptually, this book supports the development of grammatical, discourse, sociolinguistic, and strategic competence. Contextual dialogues, interactive exercises, and everyday life themes demonstrate a strong communicative orientation. However, there are several aspects that need to be reconstructed, especially in strengthening the authenticity of the communication context, expanding the variety of social interactions, and integrating explicit communication strategies. This study concludes that the book Al-'Arabiyyah Bayna Yadaik Volume 1 is generally aligned with the principles of the communicative approach, but requires pedagogical enrichment to optimize the achievement of communicative competence of beginner Arabic language learners.

Keywords: *Teaching Materials, Communicative Approach, Communicative Competence, Arabic.*

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INTRODUCTION

The development of foreign language teaching methodology over the past several decades reflects a significant paradigm shift—from structural approaches focused on grammatical mastery toward communicative approaches emphasizing language use as meaningful communication. This shift represents not merely a change in instructional techniques but a philosophical transformation concerning the nature of language itself. Language is no longer perceived as a system of grammatical rules to be mastered mechanically; rather, it is understood as a dynamic and contextual tool for social interaction. Within this framework, foreign language instruction—including Arabic—must aim to develop learners’ communicative competence rather than solely their linguistic competence.

Communicative Language Teaching (CLT) emerged as a response to the limitations of structural and audiolingual approaches, which were considered inadequate in preparing learners for real-life communication. Canale and Swain (Sumadi, 2010) propose that communicative competence consists of four principal components: grammatical competence, sociolinguistic competence, discourse competence, and strategic competence. These dimensions emphasize that language mastery involves not only structural knowledge but also the ability to use language appropriately within social contexts, to produce coherent discourse, and to employ communication strategies when encountering linguistic limitations. Traditional approaches, which primarily emphasized structural mastery and memorization of sentence patterns, often neglected practical communicative skills. As a result, many learners possessed sound grammatical knowledge yet struggled to use the language effectively in authentic situations (Azizah et al., 2022).

The structural approach centers on mastery of linguistic forms and sentence patterns. However, it has been criticized for insufficient attention to the social context of language use and communicative purpose. Language is treated as a system of rules rather than as a communicative instrument. The audiolingual method, on the other hand, emphasizes repetitive drills and pattern practice. Although such drills may help learners internalize linguistic structures, they are often ineffective in enabling learners to produce coherent discourse or engage in meaningful conversation (Zakiyah et al., 2023; Saepudin, 2018).

A major critique of both methods is their prioritization of accuracy over fluency. Consequently, learners may understand grammatical rules theoretically but lack the ability to apply them effectively in daily communication (Asbulah et al., 2019; Yassin et al., 2024). In response to these shortcomings, CLT focuses on developing communicative competence rather than merely structural accuracy. Within CLT, interaction serves both as the means and the ultimate goal of language learning. Learners are encouraged to participate in meaningful communication through situations resembling real-life contexts. This approach situates language use within authentic contexts, enabling learners to express ideas, emotions, and information effectively (Azizah et al., 2022). Empirical research indicates that CLT implementation significantly enhances students’ speaking ability and increases the relevance of learning to their everyday experiences (Aripi & Rohani, 2022).

In the context of teaching Arabic as a Foreign Language (AFL), implementing the communicative approach presents unique challenges. Arabic is characterized by complex morphology and syntax, diglossia between fusha (Modern Standard Arabic) and ‘ammiyah (colloquial varieties), and strong cultural embeddedness. Therefore, instructional materials must bridge the needs of non-Arab learners, enabling them not only to understand linguistic structures but also to use the language in relevant and authentic communicative situations.

Instructional materials play a central role in the successful implementation of CLT. As concrete representations of curriculum and pedagogical ideology, textbooks function as primary references for both teachers and learners. Richards (2001) emphasizes that instructional materials are not merely sources of content but instruments that shape classroom interaction patterns, determine instructional focus, and influence learners' perceptions of language. Accordingly, textbook analysis becomes a crucial step in evaluating the alignment between communicative principles and the pedagogical practices embedded in such materials.

One of the most widely used Arabic language textbooks globally is *Al 'Arabiyyah Bayna Yadaik*. Designed specifically for non-Arab learners, the textbook has been adopted in numerous Arabic language institutions across the Middle East and internationally, including Indonesia. Its widespread use positions it as a primary reference for beginner to intermediate Arabic instruction. However, popularity does not automatically guarantee methodological alignment with ideal communicative principles. Therefore, critical examination is necessary to determine the extent to which this textbook genuinely represents CLT principles in its structure and substance.

Al 'Arabiyyah Bayna Yadaik, Volume 1, is intended for beginner-level learners and covers everyday themes such as introductions, family, daily activities, food, travel, and health. Each unit typically begins with a dialogue (*hiwar*), followed by vocabulary lists (*mufradat*), structural explanations (*tarakib*), and exercises addressing the four language skills: listening (*istima'*), speaking (*kalam*), reading (*qira'ah*), and writing (*kitabah*).

Previous research on foreign language textbook evaluation indicates that many materials claim to adopt communicative principles but remain structurally oriented in practice. Littlewood (2004) describes the phenomenon of "pseudo-communicative practice," wherein exercises appear communicative but merely manipulate structures without authentic social context. In Arabic language education, several studies have similarly identified a tendency for materials to emphasize explicit grammar instruction while offering limited opportunities for communication strategies or sociolinguistic variation.

Authenticity of materials is another central concern within the communicative approach. Brown (2007) argues that communicative language learning should reflect real-life language use. Authenticity involves not only the use of genuine texts but also the relevance of context and communicative purpose. Although the dialogues in *Al 'Arabiyyah Bayna Yadaik*, Volume 1, are based on everyday scenarios, further analysis is required to determine whether these scenarios represent diverse and realistic social interactions for non-Arab learners.

In the context of globalization and international mobility, Arabic learners increasingly engage in multicultural environments, not solely with native speakers in the Middle East. Consequently, communicative materials should incorporate intercultural awareness rather than presenting only formal Arab cultural contexts. Kramersch (1993) emphasizes that communicative competence includes a cultural dimension; learners must understand social norms and language variation across contexts. Therefore, evaluation of this textbook should assess the explicit integration of cultural and sociolinguistic dimensions.

Furthermore, contemporary communicative approaches emphasize strategic competence—the ability to employ communication strategies such as paraphrasing, clarification, or nonverbal cues to overcome linguistic gaps. This aspect is often underrepresented in instructional materials. For beginner learners, communication strategies are particularly important in maintaining interaction despite limited grammatical proficiency. Thus, analysis of *Al 'Arabiyyah Bayna Yadaik*, Volume 1, must determine whether communication strategies are explicitly taught or merely implied within exercises.

The urgency of this study rests on three primary considerations. First, theoretically, it contributes to the relatively limited body of research on Arabic language textbook evaluation compared to English language materials. Second, practically, the findings may guide Arabic language teachers in selecting and adapting materials to meet learners' communicative needs. Third, pedagogically, the study encourages the development of Arabic instructional materials that are more responsive to contemporary communicative learning principles.

METHOD

This study employed a qualitative approach with a content analysis design to reconstruct Arabic language teaching materials based on the communicative approach in the textbook *Al 'Arabiyyah Bayna Yadaik Volume 1*. The qualitative approach was chosen because it allowed the researcher to conduct an in-depth analysis of the textbook's structure, substance, and pedagogical characteristics interpretively and contextually. Content analysis was used to identify representations of the principles of the communicative approach in the text, dialogues, exercises, and material organization.

The primary data for this study was *Al 'Arabiyyah Bayna Yadaik Volume 1*, the main object of study. This book was analyzed comprehensively, covering unit structure, dialogue (*hiwar*), vocabulary (*mufradat*), language structure (*tarakib*), and exercises for the four language skills (*istima'*, *kalam*, *qira'ah*, and *kitabah*). Secondary data consisted of theoretical literature on the communicative approach (Communicative Language Teaching), the concept of communicative competence according to Canale and Swain, and previous research relevant to the evaluation of foreign language teaching materials.

The analysis procedure was carried out in several stages. The first stage was the identification and categorization stage, which mapped the book's components based on unit structure and types of learning activities. The second stage was the thematic classification stage, which grouped the material based on four dimensions of communicative competence: grammatical, sociolinguistic, discourse, and strategic competence. The third stage was the evaluative-interpretive stage, which assessed the alignment between the book's content and the principles of the communicative approach, including the authenticity of the dialogue, the meaningfulness of the exercises, and the opportunities for communicative interaction. The fourth stage was the conceptual reconstruction stage, which formulated recommendations for pedagogical reinforcement or enrichment based on the analysis findings.

Data validity was maintained through theoretical triangulation, which compared the findings with conceptual frameworks from various primary literature in the field of communicative language teaching. Furthermore, the analysis was conducted systematically using an evaluation matrix based on communicative competence indicators to ensure consistency of interpretation. Using this method, the research yielded a comprehensive picture of the extent to which *Al 'Arabiyyah Bayna Yadaik Volume 1* aligns with the communicative approach and the aspects that require pedagogical reconstruction to improve the quality of communication-based Arabic language learning.

RESULT AND DISCUSSION

Result

The results of this study were obtained through a systematic content analysis of the structure, content, and pedagogical characteristics of *Al 'Arabiyyah Bayna Yadaik Volume 1*, using communicative approach indicators and a communicative competency framework as the basis for the analysis. An examination of each unit reveals that the book is designed with a relatively consistent organizational pattern: beginning with dialogue (*hiwar*), followed by vocabulary (*mufradat*), an explanation of the structure (*tarakib*), and then practice of the four

language skills (istima', kalam, qira'ah, and kitabah). This structure demonstrates the orientation of language use as the starting point for learning, before rule analysis is conducted.

At the beginning of the unit, the dialogue is presented as a conversation between two characters within the context of everyday life. For example, in the introductory unit, the dialogue takes the form of a conversation like this:

مَا اسْمُكَ؟ اسْمِي أَحْمَدُ
مِنْ أَيْنَ أَنْتَ؟ أَنَا مِنْ إندونيسيا

This dialogue demonstrates the basic communicative function of introducing oneself and stating one's country of origin. The sentence structure used is simple and repetitive, making it easy for learners to recognize question-answer patterns. From a communicative perspective, presenting the dialogue at the beginning of the unit demonstrates that learners are encouraged to first understand language use in real-life interaction contexts before learning its formal structure.

In the unit discussing families, the dialogue features conversations such as:

هَذَا أَبِي
مَا عَمَلُ أَبِيكَ؟
هُوَ طَبِيبٌ

This example shows that family vocabulary is introduced through contextual conversation, rather than through a separate word list. The vocabulary is then elaborated in the vocabulary section, where words such as أَخ , أُم , أَب , and أُخْتٌ accompanied by meaning and sometimes visual illustrations. This shows that lexical recognition is directly linked to the communication context.

Analysis of the tarakib section shows that grammatical rules are explained after learners are exposed to the dialogue. For example, after the introductory dialogue, the book explains the number pattern of ismiyah (nominal sentences) and the use of dhamir muttashil (possessive pronouns). The examples given are:

هَذَا كِتَابِي - ذَلِكَ بَيْتُهُ

This presentation of the structure demonstrates an inductive approach, where learners first see examples of usage in dialogue before receiving explanations of the rules. However, exercises that follow the explanations of the rules often take the form of filling in the blanks or sentence transformations, for example: هَذَا قَلَمِي ... (أَنَا) which must be filled in هَذَا قَلَمِي.

These exercises emphasize grammatical accuracy and still demonstrate the influence of the structural approach, while remaining within the context of relevant vocabulary.

In terms of listening skills, the book provides recorded dialogues that are identical to the written text. Learners are asked to listen and answer questions such as: مِنْ أَيْنَ أَحْمَدُ؟

The expected response is explicit information from the dialogue. This exercise reinforces literal comprehension, but does not significantly encourage interpretation of implied meaning or pragmatic inference. The recordings tend to have a slow and clear pace and articulation, suitable for beginners, but they do not adequately represent the intonation variations of natural conversation.

For speaking skills, the book provides exercises such as:

تَحَدَّثْ مَعَ زَمِيلِكَ عَنْ أُسْرَتِكَ

This instruction encourages learners to talk about their families using learned patterns. Although there are opportunities for language production, the question framework provided is often highly structured, for example:

كَمْ عَدَدُ أَفْرَادِ أُسْرَتِكَ؟
مَا عَمَلُ أَبِيكَ؟

This exercise demonstrates that the interaction is semi-controlled, with learners still relying on predetermined question patterns. Spontaneous language production is not fully encouraged.

In the reading section, the text presented is relatively short, such as a paragraph about daily activities:

أَسْتَيْقِظُ فِي السَّاعَةِ السَّادِسَةِ صَبَاحًا. أَصَلِّي الفَجْرَ، ثُمَّ أَذْهَبُ إِلَى المَدْرَسَةِ

Questions that accompany the text are usually in the form of: مَتَى يَسْتَيْقِظُ؟ which request explicit answers from the text. This structure demonstrates the strengthening of simple discourse skills, but does not provide much practice in interpreting more complex meanings.

In writing skills, students are asked to copy text, construct sentences from scrambled words, or write short paragraphs based on a specific theme. For example:

أَكْتُبُ فِقْرَةَ قَصِيرَةً عَنِ يَوْمِكَ

While this instruction opens up space for expression, the example paragraphs provided often serve as models that learners follow almost identically, limiting creative variation.

From a communicative competence perspective, grammatical competence in this book is strong because the structure is structured progressively and systematically. Discourse competence also begins to develop through the integration of dialogue and text. However, sociolinguistic competence remains limited to formal situations and does not present much variation in registers or different cultural contexts. Strategic competence is hardly taught explicitly; there is no section discussing expressions like لَمْ أَفْهَمْ or systematic strategies for asking for clarification.

Overall, the findings indicate that Al 'Arabiyyah Bayna Yadaik Volume 1 has a fairly strong communicative structure in terms of skill integration and the use of contextual dialogue. However, the implementation of communicative principles still tends to be controlled and not fully authentic. The text examples demonstrate an orientation toward language use in a social context, but variations in interactions and communication strategies can still be reconstructed to improve the quality of learners' communicative competence.

Discussion

1. Communicative Orientation in Textbook Structure: Between Inductive Principles and Structural Residues

The findings indicate that Al 'Arabiyyah Bayna Yadaik, Volume 1, generally reflects communicative principles in its instructional structure, particularly in positioning dialogue as the starting point of each unit. Presenting dialogue prior to explicit grammatical explanation embodies the principle of language use preceding analysis of form. This approach aligns with Richards and Rodgers (2001), who assert that in Communicative Language Teaching (CLT), language should be learned through exposure to meaningful communicative contexts rather than through isolated rule presentation.

Dialogues such as *مَا اسْمُكَ؟ اسْمِي أَحْمَدُ* immediately expose learners to functional language use—introducing oneself and inquiring about identity. From a Second Language Acquisition (SLA) perspective, this design supports Krashen's (1985) comprehensible input hypothesis, which emphasizes that learners require meaningful input within understandable contexts. Accordingly, the textbook's dialogic structure may be viewed as an effort to provide communicative input.

However, analysis also reveals that subsequent exercises often revert to structurally oriented patterns emphasizing formal accuracy. Gap-filling activities and sentence transformation tasks reflect the enduring influence of structural approaches. Littlewood (2004) describes this phenomenon as a “communicative veneer,” where materials appear communicative superficially but rely primarily on structural manipulation in practice.

In Arabic language instruction, such tendencies may be understandable given the language's morphological and syntactic complexity. Nevertheless, contemporary communicative pedagogy stresses a balance between accuracy and fluency. Brown (2007) argues that structure-based exercises remain important but must be explicitly linked to communicative purposes. Although the textbook adopts an inductive orientation in unit sequencing, strengthening meaning-focused tasks remains necessary to avoid reverting to structural drill patterns.

Thus, structurally, the textbook demonstrates a substantial communicative orientation while still retaining traces of traditional approaches. Pedagogical reconstruction is required to ensure that structural exercises consistently relate to authentic and contextualized communicative functions.

2. Representation of Communicative Competence: Grammatical Strength and Sociolinguistic Challenges

Communicative Language Teaching (CLT) emphasizes the development of communicative competence, encompassing grammatical, sociolinguistic, discourse, and strategic dimensions (Alamsyah, 2025). The analysis shows that Al 'Arabiyyah Bayna Yadaik, Volume 1, demonstrates significant strength in grammatical competence. Sentence structures are introduced gradually and systematically, progressing from *jumlah ismiyah* (nominal sentences) to *jumlah fi'liyah* (verbal sentences). This structured progression provides a solid linguistic foundation for beginner learners.

Al-Mekhlafi and Nagaratnam (2011) highlight that effective CLT implementation depends on balancing grammatical competence with communicative usage. Without sufficient grammatical grounding, learners struggle to develop communicative fluency. Therefore, the textbook's grammatical strength can be considered an essential foundational component.

However, sociolinguistic competence appears less developed. Dialogues predominantly represent formal contexts and Standard Arabic (*fusha*). Variations in register, politeness levels, and pragmatic expressions in informal settings are minimally explored. Yet, Hymes (Amir, 2025) emphasizes that communicative competence includes the ability to select appropriate linguistic forms according to social and cultural contexts.

Previous evaluations of Arabic language textbooks (Wahba, Taha, & England, 2018) indicate that many modern materials prioritize formal Standard Arabic while providing limited exposure to everyday sociolinguistic variation. This limitation may reduce learners' readiness for authentic social interaction in Arabic-speaking communities.

Regarding discourse competence, the textbook integrates cohesion and coherence through short texts and connectors such as *وَأَنْتُمْ* dan *وَأَنْتُمْ*. Nevertheless, exercises largely emphasize literal comprehension rather than encouraging learners to construct extended arguments or narratives. According to Celce-Murcia (Suherni, 2021), discourse competence extends beyond structural recognition to include the ability to organize complex spoken or written discourse.

In summary, while the textbook establishes a solid foundation for communicative competence—particularly grammatically—strengthening sociolinguistic and discourse dimensions remains an important area for pedagogical enhancement.

3. Authenticity and Meaningful Interaction in Arabic Language Learning

A central principle of CLT is the incorporation of authentic materials and meaningful interaction. Although the textbook's dialogues reflect everyday situations, their authenticity remains limited to highly structured and predictable scenarios. Exchanges such as *مَا اسْمُكَ؟* and *مِنْ أَيْنَ أَنْتَ؟* illustrate basic communicative functions but do not capture the complexity and variability of real-world interaction.

Authentic language use often includes implied meanings, pragmatic functions, and contextual variation. Roque et al. (2018) demonstrate that perception verbs in various languages frequently carry non-literal meanings in informal conversation. This highlights the necessity of exposing learners to pragmatic nuance rather than dictionary-based definitions alone. Nunan (Sriningsih & Herawati, 2015) further argues that authentic materials should reflect unpredictability and opportunities for meaning negotiation. In the textbook analyzed, opportunities for negotiation of meaning remain limited, as dialogues are designed with highly controlled responses.

Savignon (2008) emphasizes that effective communicative learning involves task-based activities requiring learners to use language to accomplish specific goals. In this textbook, speaking activities are primarily structured role-plays with fixed frameworks. Problem-solving tasks or open-ended discussions are relatively scarce.

Authenticity also involves cultural dimensions. Kramsch (1998) asserts that communicative competence inherently includes intercultural awareness. While the textbook presents elements of Arab culture—such as family and religious practices—it provides limited comparative or intercultural perspectives relevant to global learners. Therefore, pedagogical reconstruction should incorporate more open-ended communicative tasks and project-based activities, enabling learners to move beyond repetition of scripted dialogues toward more natural and meaningful interaction.

4. Strategic Competence and Pedagogical Reconstruction

Strategic competence constitutes a crucial dimension of CLT, as learners frequently encounter linguistic limitations during real communication. Canale (Kuswari, 2021) explains that communication strategies such as requesting clarification, repetition, or paraphrasing, help sustain interaction despite linguistic gaps.

In Al 'Arabiyyah Bayna Yadaik, Volume 1, explicit instruction in communication strategies is largely absent. Expressions such as *لَمْ أَفْهَمْ* (I did not understand) or *هَلْ يُمَكِّنُ أَنْ نُعِيدَ؟* (Could you repeat?) are not systematically highlighted as communicative strategies. Research indicates that explicit strategy training enhances learners' confidence and communicative effectiveness (Wulandari et al., 2025; Masrul et al., 2024).

Pedagogical reconstruction could involve incorporating dedicated sections on communication strategies, including exercises focusing on clarification and negotiation of

meaning. Additionally, assessment practices should shift from structure-based testing toward performance-based communicative evaluation.

Overall, while the textbook provides a strong communicative foundation, enrichment in strategic competence and authentic interaction is necessary. Such reconstruction would align the material more closely with contemporary CLT principles and the needs of global Arabic learners.

CONCLUSION

This study aims to reconstruct Arabic language teaching materials based on a communicative approach through a qualitative analysis of Volume 1 of *Al 'Arabiyyah Bayna Yadaik*. The analysis shows that structurally, this book has adopted the basic principles of a communicative approach, particularly through the presentation of contextual dialogue as a starting point for learning, the integration of the four language skills (*istima'*, *kalam*, *qira'ah*, and *kitabah*), and thematic and progressive organization of the material. This structure provides a strong foundation for developing the communicative competence of beginning learners.

In terms of communicative competence, this book demonstrates strengths in grammatical competence and the early development of discourse competence. The gradual and contextual presentation of rules supports a systematic understanding of language structure. However, sociolinguistic and strategic competence still require strengthening. Variations in social context and language register have not been extensively explored, and communication strategies such as clarification, paraphrasing, or negotiation of meaning have not been explicitly taught.

From the perspective of authenticity and meaningful interaction, this book provides basic communication situations relevant to everyday life. However, the space for improvisation and spontaneous language production is still limited because the exercises tend to be semi-controlled. Therefore, pedagogical reconstruction is needed by adding problem-solving-based tasks, open-ended interaction exercises, and strengthening intercultural awareness and communication strategies.

Overall, *Al 'Arabiyyah Bayna Yadaik* Volume 1 can be categorized as a teaching material that is relatively aligned with the communicative approach, especially at the beginner level. However, to achieve more comprehensive communicative competence that is adaptive to the needs of global learners, conceptual and pedagogical enrichment is necessary. This reconstruction is essential so that Arabic language learning not only produces structural accuracy but also fluency, meaningfulness, and readiness for communication in real contexts.

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