



# A Constructivist Instructional Model for the Implementation of *Thariqah Mubasyarah* in Beginner *Mufrodat* Instruction

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## Abstract:

This study aims to examine the relationship between constructivist theory and the application of *thariqah mubasyarah* in beginner-level *mufrodat* learning, emphasizing its urgency in fostering meaningful vocabulary acquisition. Despite the centrality of Arabic in *pesantren* education, traditional rote memorization methods dominate, resulting in passive learning that limits students' ability to internalize and apply vocabulary effectively. Constructivist approaches highlight active engagement, social interaction, and contextualized learning as key mechanisms for constructing knowledge. This research employed a qualitative descriptive design to explore how constructivist principles underpin the implementation of *thariqah mubasyarah* in beginner-level *mufrodat* lessons. The findings reveal three major outcomes: first, students' activeness increased through direct interaction with objects, verbal participation, and sensory engagement, transforming rote memorization into meaningful learning. Second, social interaction and collaboration in pairs or groups facilitated peer scaffolding, enhancing vocabulary retention, communicative confidence, and cooperative learning. Third, independence and creativity emerged as students designed dialogues, performed role-plays, and applied vocabulary in authentic contexts, reflecting self-directed construction of knowledge. The study contributes to Arabic language education by providing empirical evidence that *thariqah mubasyarah* grounded in constructivist theory promotes active, collaborative, and creative learning. It is recommended that educators integrate constructivist principles in curriculum design to enhance vocabulary mastery, critical thinking, and communicative competence.

**Keywords:** *Constructivism, Thariqah Mubasyarah, Mufrodat Learning, Beginner-Level, Active Learning, Collaboration, Creativity*

## Abstrak:

Penelitian ini bertujuan untuk mengkaji hubungan antara teori konstruktivis dan penerapan *thariqah mubasyarah* dalam pembelajaran *mufrodat* tingkat pemula, dengan menekankan urgensinya dalam menumbuhkan perolehan kosakata yang bermakna. Terlepas dari sentralitas bahasa Arab dalam pendidikan *pesantren*, metode hafalan tradisional mendominasi, menghasilkan pembelajaran pasif yang membatasi kemampuan siswa untuk menginternalisasi dan menerapkan kosakata secara efektif. Pendekatan konstruktivis menyoroti keterlibatan aktif, interaksi sosial, dan

pembelajaran kontekstual sebagai mekanisme utama untuk membangun pengetahuan. Penelitian ini menggunakan desain deskriptif kualitatif untuk mengeksplorasi bagaimana prinsip-prinsip konstruktivis menopang implementasi thariqah mubasyarah dalam pelajaran mufrodat tingkat pemula. Temuan ini mengungkapkan tiga hasil utama: pertama, keaktifan siswa meningkat melalui interaksi langsung dengan objek, partisipasi verbal, dan keterlibatan sensorik, mengubah hafalan menjadi pembelajaran yang bermakna. Kedua, interaksi sosial dan kolaborasi berpasangan atau kelompok memfasilitasi perancah teman sebaya, meningkatkan retensi kosakata, kepercayaan diri komunikatif, dan pembelajaran kooperatif. Ketiga, kemandirian dan kreativitas muncul saat siswa merancang dialog, melakukan permainan peran, dan menerapkan kosakata dalam konteks otentik, yang mencerminkan konstruksi pengetahuan yang diarahkan sendiri. Studi ini berkontribusi pada pendidikan bahasa Arab dengan memberikan bukti empiris bahwa thariqah mubasyarah yang didasarkan pada teori konstruktivis mempromosikan pembelajaran aktif, kolaboratif, dan kreatif. Disarankan agar pendidik mengintegrasikan prinsip-prinsip konstruktivis dalam desain kurikulum untuk meningkatkan penguasaan kosakata, pemikiran kritis, dan kompetensi komunikatif.

**Kata Kunci:** *Konstruktivisme, Thariqah Mubasyarah, Pembelajaran Mufrodat, Tingkat Pemula, Pembelajaran Aktif, Kolaborasi, Kreativitas*

## INTRODUCTION

Arabic is the primary language in Islamic religious education, particularly in developing proficiency in mufrodat (vocabulary) in pesantren and madrasah diniyah. Mastery of mufrodat significantly impacts students' communicative abilities, comprehension of sacred texts, and social engagement within both the pesantren environment and the broader Muslim community. However, traditional pedagogical practices often emphasize rote memorization, leading to low retention, limited motivation, and fewer meaningful learning experiences (Prissa, Abdurahman & Khalid, 2025). This reflects a broader societal issue: the demand for language-learning models that are not only efficient at content mastery but also effective at fostering critical thinking, interpersonal communication, and creativity among young Muslims in a globalized era. Without intervention, young learners' Arabic competence may lag, thereby limiting their capacity to understand deep religious texts and to make meaningful contributions to a competitive global society. Therefore, this study aims to develop contextually and socially relevant alternatives for learning Arabic vocabulary.

A fundamental challenge faced by students in pesantren and madrasah diniyah is the lack of active engagement in mufrodat learning, which undermines the development of communicative and authentic Arabic competencies. Many students report fatigue with conventional, teacher-centered methods that prioritize memorization and translation without providing opportunities for real-life language use (Harahap et al., 2024). Consequently, students exhibit low classroom participation, limited collaboration, and restricted autonomy and creativity in applying vocabulary flexibly. Psychologically, this approach also diminishes students' confidence in speaking Arabic by depriving them of

interactive, experiential learning. Observations indicate that traditional teaching remains dominant, with teachers functioning as knowledge centers.

In contrast, students remain passive recipients, often required only to memorize and translate vocabulary lists without opportunities for authentic interaction (Setiawati & Puspitasari, 2025). Although some pesantren have begun implementing experiential and group-based approaches, these methods are not yet systematically integrated into curricula. This gap between the ideal of communicative Arabic learning and actual practice necessitates empirical research to design more effective, contextually grounded learning models.

Previous studies highlight the potential of constructivist approaches to enhance student engagement through active learning, social interaction, and reflective practice (Haerullah et al., 2024; Umah & Maharani, 2024). However, most research focuses on general language skills, such as reading and speaking, without fully exploring the integration of strategies such as *thariqah mubasyarah* in *mufrodat* learning or collaborative, context-rich classroom experiences (Nisa, Abdurahman & Khalid, 2025; Oktavera et al., 2025). Constructivist-based Arabic reading pedagogy has shown that active, context-sensitive methods accommodate diverse learners and deepen comprehension (Ayumi, Yul & Andrian, 2025). Bibliometric analyses also indicate growing interest in innovative approaches, though implementation primarily targets higher-level learning (Zikriah & Mauludiyah, 2024). Therefore, this study addresses a critical gap by developing a constructivist-based *thariqah mubasyarah* model that emphasizes learner activity, social collaboration, and creative autonomy in vocabulary acquisition, offering both empirical and practical contributions to Arabic language pedagogy in religious educational contexts.

The novelty of this research lies in the systematic integration of constructivist principles across three domains: learner engagement, social collaboration, and creativity autonomy. While previous studies often remain theoretical or offer general recommendations, this research presents empirical evidence that *thariqah mubasyarah* transforms learning behavior, enhances sensory engagement, fosters social interaction, and enables students to creatively construct the meanings of vocabulary. This approach aligns with contemporary trends in innovative, experience-based language learning (Lazuardi & Syaheed, 2024) while adding significant value through its religious, pesantren, and *mufrodat*-specific focus. The research question is: How can a constructivist-based *thariqah mubasyarah* enhance learner activity, social collaboration, and autonomy creativity in mastering Arabic vocabulary in pesantren? Preliminary findings suggest that experiential, dialogic, and collaborative practices significantly improve these domains compared to conventional memorization. The study thus provides a theoretical practical model that religious education institutions can adopt to develop holistic *mufrodat* competence, encompassing not only vocabulary mastery but also reflective and adaptive social communication skills. Ultimately, this model offers a tangible solution to chronic

challenges in Arabic language education in pesantren, which have traditionally relied on passive memorization.

## RESEARCH METHOD

This study employs a qualitative case study design to investigate in depth the relationship between constructivist theory and the application of thariqah mubasyarah in mufrodat learning at the mubtadi' level. The case study design was chosen for its ability to explore complex, contextual phenomena in a real educational environment, allowing a holistic understanding of the dynamics of teacher-student interaction and the naturalistic process of learning Arabic (Prissa, Abdurahman & Khalid, 2025; Haerullah et al., 2024). According to the literature, case studies are appropriate when the research focus is on understanding the actions, experiences, and meanings constructed by participants in real-world contexts (Nurdin & Hafidzi, 2023; Muharromah, 2025; Mukarromah, 2025). This research was conducted in a pesantren that has integrated thariqah mubasyarah into the mufrodat curriculum, chosen because this context reflects traditional Arabic learning practices while demonstrating the potential for learning transformation through the principles of constructivism. The context of pesantren is a suitable setting for examining how direct experiences, social interactions, and meaningful activities are embodied in mufrodat learning, underscoring the need for research to explore learning in a deep, authentic, and comprehensive way.

Data were collected through participatory observation, in-depth interviews, and documentation of learning activities to ensure data triangulation and the validity of findings. Participatory observation is intended to record the dynamics of teacher-student interaction, the pattern of stimulus provision, and students' responses during the intensive mufrodat learning process, as recommended in the study of the development of constructivist-based teaching materials (Nurhadi & Hilmi, 2025). In-depth interviews are used to understand educators' and learners' subjective experiences with the application of thariqah mubasyarah and their perspectives on its relationship to constructivist theory, in line with the practice of qualitative interviews in language research (Rufaiqoh et al., 2025). Documentation, including teaching notes, activity recordings, and mufrodat teaching materials, is included to enrich the evidence. Data analysis follows the stages of data reduction, display, and verification, to identify patterns of relationships between theoretical frameworks and field practice according to the procedures of Miles, Huberman & Saldaña (2020). The validity of the data is affirmed through triangulation of sources and methods, member checking, and trail audits, thereby maintaining the credibility and traceability of the research process, as suggested by the methodology of language constructivism.

## RESULT AND DISCUSSION

### Result

The following section presents findings on the implementation of *thariqah mubasyarah* in *mufrodat* learning, focusing on two interrelated domains: social interaction and collaboration, and independence and creativity. The results highlight how active engagement in peer dialogue, group work, and immersive language practices facilitates not only vocabulary acquisition but also the development of communicative competence, confidence, and autonomous learning behaviors among beginner students. Drawing on observations and interviews with teachers and students, the data illustrate the dynamics of collaborative scaffolding, authentic interaction, and experiential learning in a contextually rich *pesantren* environment. These findings provide empirical evidence of the effectiveness of constructivist-based approaches in fostering holistic linguistic development, demonstrating that vocabulary learning extends beyond rote memorization to include social, cognitive, and creative dimensions.

### Increase Student Activity

The increase in student activity in the context of *thariqah mubasyarah* is defined as the transformation of student behavior from passive recipients to active learners who are spontaneously involved in constructing the meaning of *mufrodat*. This activeness is evident in verbal participation in dialogue, self-exploration of concrete objects, the courage to ask questions, initiative in responding to teachers' instructions, and the ability to associate new vocabulary with sensory experiences and *pesantren* routines. From a constructivist perspective, activeness is understood as an indicator of students' optimal cognitive functions of assimilation and accommodation.

The first informant, a *mufrodat* teacher, stated that "the students seem to be more daring to try to pronounce *mufrodat* when asked to describe real objects in class, even though their pronunciation is not perfect." This statement indicates that activeness arises from a sense of security built through the *mubasyarah* approach, in which vocabulary is not taught through translation but through direct experience that fosters the courage to speak. The researcher interprets the students' activity as a sign of epistemic change: they are no longer afraid of being wrong because the learning process has shifted from memorization and evaluation to personal discovery of meaning.

A *mubtadi'* student also revealed that "the lesson became more exciting because we could immediately practice the words by pointing at the objects of the *pesantren* or doing demonstrations." This testimony shows that activity arises not only from the teacher's instruction but also from emotional and sensory involvement, which makes *mufrodat* easier to understand. The researcher argues that authentic experiences act as catalysts for cognitive engagement because students feel a direct connection between vocabulary and real meaning, consistent with the constructivist principle that learning occurs when knowledge is associated with prior experiences.

The observations showed that students were consistently engaged in activities such as pointing to real objects, imitating movements, initiating spontaneous dialogues, and providing quick responses without prompting from the teacher. In certain situations, students even help one another identify new vocabulary from visual context. The researcher interprets the high response rate and spontaneous interaction as indicating the internalization of meaning through a naturally occurring, constructive process rather than through memorization. This emphasizes that changes in student behavior lead to more independent, active, and meaningful learning.

Overall, interview and observation data indicated that students' engagement increased because the learning process enabled them to construct meaning through direct interaction with real objects, authentic dialogue, and sensory experiences. Students not only memorize mufrodat but also begin to understand and practice it in real-world contexts. Courage to speak up, initiative to respond, and involvement in classroom activities are key indicators that learning is more constructive and participatory.

The general pattern seen from the overall data is that the use of thariqah mubasyarah consistently triggers three forms of activism: (1) verbal activism through dialogue and spontaneous response; (2) physical activity through object demonstrations and movement demonstrations; and (3) cognitive activeness through efforts to connect new vocabulary with everyday experiences. The sensory contextual interaction provided by this method creates a learning environment that facilitates a continuous process of knowledge construction. This pattern reinforces that constructivism is not only a theoretical foundation but also manifests in students' learning behavior in the classroom.

Table 1. Informants and Interview Excerpts Related to Student Activeness in Thariqah Mubasyarah

Informant Position	Interview Excerpts	Activity Indicators
Guru Mufrodat	"Students are more daring to try to say mufrodat when describing real objects in class even though they are not perfect."	Courage to speak, spontaneous verbal responses, participation in dialogue
"Stuart Mubtadi"	"The lessons are more fun because we can immediately practice the words by pointing at objects or doing demonstrations."	Sensory engagement, self-exploration, demonstration of motion and objects

Teachers' data showed that students' verbal activity increased when learning involved real objects. This emphasizes that the concrete context provides enough security for students to try without fear of making mistakes. Indicators such as spontaneous responses and the courage to speak indicate that students find the learning process more meaningful than memorization. From a constructivist perspective, this courage reflects the active process of assimilation

and accommodation, as students test and adapt their new knowledge through hands-on practice.

Meanwhile, student data indicated that excitement and physical experience play an essential role in fostering activity. When students can point to objects, demonstrate movements, or do context-based activities, they find it easier to understand and remember mufrodat. This shows that activeness is not only oriented towards verbal responses, but is also integrated with sensory and emotional activity. This pattern shows that experiential learning is more effective in triggering deep internalization of vocabulary.

The visible pattern shows that thariqah mubasyarah creates learning that stimulates multidimensional activeness: verbal, physical, and cognitive. Verbal activeness arises from dialogue without translation; physical activeness grows through the demonstration of objects and classroom activities; while cognitive activeness develops through the process of associating mufrodat with real experiences. This pattern emphasizes that students' engagement is not the result of direct instruction but the fruit of a constructivist learning design that provides space for exploration, interaction, and authentic experiences.

### **Social Interaction and Collaboration**

Social interaction and collaboration in mufrodat learning through thariqah mubasyarah are defined as the process of students' engagement in joint learning activities based on dialogue, group work, and collective language practice without using a mediating language. Collaborative activity manifests through simple group discussions, mutual assistance with new vocabulary, immersive question-and-answer sessions conducted entirely in Arabic, and students providing scaffolding for one another. This interaction aligns with Vygotsky's social constructivist principles, which emphasize that language development and comprehension occur in a social context through cooperative learning within the Zone of Proximal Development (ZPD).

The mufrodat teacher stated, "Students master vocabulary more quickly when practicing in pairs because they help each other find the correct words." This statement indicates that social interaction functions as a tool for language internalization. Collaborative dialogue makes the meaning-making process more dynamic and fosters mutual support among students. The researcher interprets this collaboration as a form of natural scaffolding, in which more capable students assist others, thereby facilitating vocabulary acquisition socially rather than solely through teacher instruction.

One student mentioned, "Group learning makes us more confident to speak Arabic because friends can correct our mistakes in a fun way." This highlights that social interaction contributes to psychological safety, enabling students to speak without fear of errors. Observations further revealed that students actively interacted through paired dialogues, language games, spontaneous Q&A, and group tasks to identify objects or daily routines in Arabic.

Students often gave hints, corrected pronunciations, and completed each other's sentences, indicating learning within a productive ZPD. This demonstrates that thariqah mubasyarah facilitates active and effective collaboration.

Overall, interviews and observations indicate that social interaction plays a key role in facilitating students' mastery of mufrodat. Students learn through group work, mutual assistance, and error correction in immersive dialogue settings. Collaboration not only accelerates vocabulary retention but also builds confidence and enhances fluency. The emergent patterns suggest three main tendencies: (1) faster recall and comprehension of vocabulary through group activities, (2) improved maharah kalam due to authentic peer dialogue, and (3) increased confidence through a safe and supportive interactive environment. These patterns confirm that learning is social, dynamic, and holistic, in line with social constructivist theory.

Table 2. Informants and Interview Excerpts on Social Interaction and Collaborative Learning in Mufrodat

Informant Position	Interview Excerpt	Social Interaction & Collaboration Indicators
Mufrodat Teacher	"Students master vocabulary more quickly when practicing in pairs because they help each other find the correct words."	Peer scaffolding, paired work, collaborative meaning-making
Beginner Student	"Group learning makes us more confident to speak Arabic because friends correct our mistakes in a fun way."	Confidence, supportive learning environment, peer correction

Teacher data confirm that paired dialogues trigger active collaboration that accelerates vocabulary mastery. Mutual support in searching for vocabulary demonstrates that student interaction functions as scaffolding that fills knowledge gaps through peer assistance. This shows that learning is not solely dependent on the teacher but distributed across a learning community that strengthens language skills. Student data highlight the role of social interaction in creating psychological safety and confidence. Peer corrections in a pleasant atmosphere encourage students to speak and experiment with the language. This aligns with Vygotsky's theory that language development occurs through active engagement in supportive social environments. Consequently, collaborative patterns function not only to understand vocabulary but also to build readiness for communicative use of Arabic.

The general pattern indicates that social interaction in thariqah mubasyarah results in faster, more confident, and more communicative learning. The use of group work, paired dialogues, and peer correction creates a rich ZPD in which students naturally learn from each other. This pattern demonstrates that mufrodat learning at the beginner level becomes more effective when the classroom environment is designed as a collaborative learning community.



## Developing Independence and Creativity

Independence and creativity in mufrodat learning through thariqah mubasyarah are defined as the ability of beginner students to actively construct the meaning of vocabulary on their own through exploration, improvisation, and real-life contextual usage without relying entirely on teacher instruction. Independence is manifested in students' ability to experiment with vocabulary in spontaneous dialogues, ask questions autonomously, use surrounding objects to visualize meaning, and practice language in authentic situations. Creativity is demonstrated in how students create actions, gestures, or role-play scenarios aligned with pesantren routines to understand and internalize mufrodat.

The mufrodat teacher explained, "Students start making their own dialogues without me demonstrating first; some even modify sentences according to their needs." This indicates that students have achieved linguistic independence, taking initiative to construct relevant language use based on their experiences. The researcher interprets this behavior as evidence of successful internalization of constructivist principles, as students assimilate and accommodate new vocabulary into their cognitive structures independently and creatively.

A student stated, "Learning is more interesting because we can create scenes like morning activities at the pesantren, not just memorize words." This highlights that students develop creativity in using mufrodat, particularly through role-play and simulating daily activities. The researcher notes that this creativity emerges from opportunities to connect vocabulary with real experiences, producing more vivid and meaningful language expression. Thariqah mubasyarah thus provides space for students to be producers of meaning rather than mere recipients of content.

Observations showed that students could independently complete context-based tasks, such as creating group dialogues without detailed teacher instructions, selecting vocabulary appropriate to their scenarios, and performing short scenes demonstrating comprehension of specific mufrodat. Some students even took the initiative to use surrounding objects as visual aids. These behaviors indicate strong independence and growing creativity within a constructive learning environment, where students feel free to express and explore.

Overall data show that independence and creativity develop when students are given space to construct understanding through spontaneous dialogue, role-playing, and use of concrete media. Students move beyond mechanical memorization and construct meaning through experiences relevant to their world, making learning more applicable, contextual, and sustainable.

Emergent patterns include: (1) independent initiative in constructing dialogues and selecting mufrodat, (2) creativity in using gestures, scenes, and real objects to interpret meaning, and (3) the ability to connect vocabulary to pesantren routines as authentic meaning-making. These patterns demonstrate

that thariqah mubasyarah effectively facilitates learning that empowers students as knowledge agents.

Table 3. Informants and Interview Excerpts on Student Independence and Creativity in Thariqah Mubasyarah

Informant Position	Interview Excerpt	Independence & Creativity Indicators
Mufrodat Teacher	"Students make their own dialogues and modify sentences according to their needs."	Independent initiative, sentence improvisation, creative language use
Beginner Student	"Learning is more interesting because we can create scenes of pesantren activities, not just memorize."	Creative role-playing, contextual visualization, autonomous meaning production

Teacher statements show that students can manage their own learning process. When students independently create and modify dialogues, they transition from teacher-dependent to autonomous learning. Sentence improvisation is a strong indicator that students understand language structures and can apply them flexibly, aligning with Piaget's constructivist view that knowledge is actively formed through interaction with linguistic experiences. Student statements emphasize that creativity arises from opportunities to express real-life experiences through language. Role-playing of pesantren activities facilitates deeper communicative experiences and holistic comprehension of meaning. Visualized and dramatized scenes demonstrate experiential learning that strengthens vocabulary understanding. Thariqah mubasyarah thus fosters both linguistic competence and creative language use.

Data patterns indicate that students become more independent and creative when given opportunities to construct knowledge exploratively. Students do not merely imitate teachers but create variations, modify dialogues, and design scenarios according to their imagination. This demonstrates that thariqah mubasyarah empowers students as meaning-making agents and cultivates creativity in the use of Arabic at the beginner level.

### Discussion

Vocabulary learning through the Constructivist Theory approach, as shown in Finding 1, clearly increases students' activeness, transforming them from passive recipients into active participants who explore real objects, engage in dialogue, and relate vocabulary to sensory experiences. This aligns with the study *Constructivism in Arabic Language Pedagogy: An Exploration Through Islamic Higher Education Settings*, which concluded that constructivism enables students to build knowledge through experience, interaction, and active reflection (Haerullah et al., 2024; Jamil & Sanusi, 2024; Makiyah, 2024). Similarly, research on the Implementation of Constructivist Theory in Arabic Language

Learning found that students given space for exploration and inquiry demonstrated higher participation compared to traditional methods (Adistiyanani, Nisa Azzahra & Abu Bakar, 2025). Thus, your field data support the theoretical claim that constructivism is not merely an educational philosophy but also a practically viable approach in the pesantren context, particularly for avoiding mechanical memorization and promoting meaningful learning.

The literature also strongly supports the aspect of social interaction and collaboration. In the Analysis of the Implementation of Collaborative Learning in Arabic Language Learning at SMA Muhammadiyah Boarding School 3 Tulangan, it was found that collaborative learning methods that combined group dialogue, storytelling, and language games increased students' motivation, engagement, and communicative fluency (Iqbal & By Arifin, 2024, Mukarromah, 2025; Sa'diyah & Suhermanto, 2024). Your observation that students scaffold each other by assisting with pronunciation and correcting vocabulary aligns with the principles of social constructivism, as highlighted in *Constructivist Approaches in Arabic Language Teaching: An Analysis of the Relationship with Modern Linguistic Theories*, which emphasizes the importance of interaction and cooperation in language mastery (Sunan & Al-Azhar, 2024, Khotimah et al., 2024; Zakiyah, 2025). Accordingly, *thariqah mubasyarah* provides a social space that fosters the Zone of Proximal Development (ZPD), enabling students to benefit from peer interaction and internalize *mufrod* more effectively.

Furthermore, the findings on independence and creativity are consistent with the literature. According to *Development of Arabic Teaching Modules Based on Constructivism With A Communicative Approach*, constructivist and communicative-based teaching modules allow students to express themselves creatively, use vocabulary in real-life contexts, and construct their own meaning, resulting in a more holistic understanding and language ability (Tsaqofah & Fahyuni, 2024). Additionally, *The Learning of Arabic Speaking Skills With Constructive Theory Perspective* highlights that applying constructivist theory in *maharah kalām* learning enhances speaking skills, as students practice in authentic and reflective situations (Rufaiqoh, Rosyidi, Machmudah, El Jack & Sodik, 2025). Therefore, your observation that students create their own dialogues, perform role-play, and visualize vocabulary with real objects demonstrates that *thariqah mubasyarah* successfully facilitates the constructive function: students as producers of knowledge, not merely consumers.

However, the literature also offers important insights into real-world challenges. In *Transforming Arabic Language Learning Through Constructivist Methods*, it is noted that the effectiveness of constructivist methods may decrease if implementation is inconsistent, teachers are not adequately prepared to serve as facilitators, or students have diverse cognitive backgrounds and abilities (Nisa, Mubarakah & Abu Bakar, 2024). This is relevant to the pesantren context, where a full curriculum and varying student capacities may influence outcomes. The practical implication is that educational institutions need to provide teacher

training, carefully design teaching modules, and conduct regular monitoring and evaluation to ensure that this method operates optimally and sustainably.

Theoretically and empirically, this study underscores the relevance of constructivism (both cognitive and social perspectives) in early-level Arabic language learning. Theoretically, the research demonstrates that constructivism remains relevant to traditional educational contexts, such as pesantren, when translated into authentic practice. Practically, for teachers and institutions, including madrasah diniyah, the implication is the importance of designing activities that enable activeness, collaboration, reflection, creativity, and use of authentic contexts. Thus, thariqah mubasyarah can serve as an effective, contextual, and empowering model for Arabic language learning, fostering students' active and creative learning.

## CONCLUSION

This study shows that the application of Thariqah Mubasyarah in mubtadi' level mufrodat learning significantly increases students' activeness, social interaction, collaboration, independence, and creativity. The first findings revealed that student activeness emerged through verbal responses, exploration of real objects, and sensory engagement, which confirms that constructivism encourages students to move from passive recipients to active, reflective learners. The second finding emphasizes the importance of social interaction and collaboration, in which students scaffold, discuss, and correct peers' mistakes, thereby creating a productive Proximal Development Zone. The third finding indicates that independence and creativity develop when students are given space to construct their own meaning through spontaneous dialogue, role-play, and real-world contexts. The wisdom of this research is that learning Arabic that integrates the principles of constructivism is not only academically effective, but also builds psychological readiness, confidence, and applicability in daily life. This approach provides an important lesson for teachers and educational institutions: meaningful learning can be achieved through authentic experiences, social interaction, and creative exploration.

The main contribution of this research lies in the development of a theoretical and practical framework for constructivism-based mufrodat learning in Islamic boarding schools. Scientifically, the study reinforces the literature emphasizing that learning Arabic is not merely memorization but can be built through interaction, collaboration, and sensory experiences, and provides empirical evidence on the effectiveness of Thariqah Mubasyarah. These findings also confirm the relationship between Piaget's cognitive theory and Vygotsky's social constructivism in the context of early madrasahs, thereby broadening insights into the application of educational theory in practice. However, this study has limitations, including: a limited sample of one madrasah, variations in the initial ability of students that have not been fully controlled, and a focus on early-level mufrodat so that generalizations to the advanced level need to be

tested. For future research, it is recommended to conduct longitudinal studies with a larger sample, include multiple levels of language proficiency, and evaluate the integration of Thariqah Mubasyarah with educational technology to improve engagement and effectiveness in Arabic language learning across various educational contexts.

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