



Integration of Constructivist Theory in *Maharah Kalam* Learning: A Literature Analysis on The Effectiveness of Active Communication

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Abstract

The teaching of *Maharah Kalam* still faces the problem of low speaking skills, limited communicative practices, and the dominance of teaching patterns that position students as language recipients. These conditions require a pedagogical framework capable of activating experience, interaction, collaboration, and reflection in Arabic language learning. This article aims to analyze the integration of constructivism theory in *Maharah Kalam* teaching and test its effectiveness in active communication based on the latest scientific literature. This study uses a qualitative approach with a systematic literature review design of reputable journal articles relevant to the theme studied. Data were analyzed through the stages of identification, selection, thematic coding, critical synthesis, and review of conceptual propositions. The results show that constructivism strengthens *Maharah Kalam* through four main mechanisms: experiential meaning-making, social interaction and scaffolding, authentic communicative tasks, and reflective assessment. Strategies such as cooperative learning, contextual teaching, role-playing, project-based learning, social media, Telegram, and gamification have been shown to encourage participation, confidence, fluency, and negotiation of meaning. In conclusion, constructivism integration is effective when it is designed in a structured, context-based manner, and supported by teacher competence and a sustainable language environment.

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INTRODUCTION

Maharah kalam is a productive skill that occupies a central position in learning Arabic because the success of learning a language is ultimately seen in the ability of students to convey ideas orally, precisely, and meaningfully. However, learning practices in various educational institutions still show a strong tendency to master rules, memorize vocabulary, and structured exercises that do not always lead to the courage to communicate. In this context, kalam learning cannot be understood simply as a pronunciation exercise, but rather as a social-cognitive process that involves courage, speech selection, context understanding, and negotiation of meaning. Therefore, an approach is needed that shifts the classroom from a transmission space to a language experience construction space (Sutaman & Febriani, 2021; Sarbaini & Rahmi, 2024). In line with this, mastering this skill requires a deep understanding of language functions, as explained in the research by Muhlis et al, stating that 'language is very important to master so that language users can understand expressions' delivered by the interlocutor accurately. Therefore, an approach is needed that shifts the classroom from a mere transmission space into a space for the construction of language experiences (Muhlis et al., 2024).

The urgency of reforming the learning of *maharah kalam* is getting stronger when the need for active communication in education, da'wah, academics, and global mobility demands graduates who are able to use Arabic in real situations. It is not enough for students to understand the text or answer grammatical problems, but it is necessary to build communicative competencies that include fluency, accuracy, social acceptance, and the ability to respond to opponents. Studies have shown that active strategies, language environments, digital media, and collaborative activities can increase students' verbal participation, especially when learning provides room for exploration and repetitive practice. Thus, the main problem is not only the low ability of kalam, but also the learning design that

has not fully facilitated the authentic use of language (Kamalia et al., 2022; Rain, 2025).

The theory of constructivism offers a relevant conceptual foundation to answer this question. In the perspective of constructivism, knowledge is not transferred entirely from the teacher to the learner, but is built through experience, interaction, reflection, and problem-solving. Language learning, including Arabic, should thus enable learners to connect initial knowledge, social context, and meaningful communicative tasks. The role of teachers shifts from information centers to facilitators, situation designers, scaffolding givers, and feedback managers. Constructivism also places speech errors as a natural part of the competency formation process, not just deviations that must be mechanically punished (Szabó & Csépes, 2023; (Le & Nguyen, 2024) The relevance of this paradigm is clearly seen in the practice of learning Arabic in the field, as expressed by Muhlis et al. about sorogan's strategy at the Al-Khoirot Islamic Boarding School. In this context, students do not passively accept meaning from the teacher, but work together to find and build their own understanding of the content of the text (Muhlis et al., 2025).

In the Arabic language learning literature, constructivism has been integrated through various strategies, such as cooperative learning, contextual teaching and learning, role play, debate, language games, project-based learning, the use of Instagram, Telegram, and interactive applications. The findings of Bahrudin, Amrullah, and Audina show that the use of Instagram in kalam lectures is able to facilitate the construction of ideas, despite facing obstacles to self-confidence and access to technology. The study of Falaqi, Qomari, and Ritonga confirms that collaborative learning based on constructivism can be realized through drama, three-step interviews, debates, and language games. These findings show that constructivism is not an abstract theory, but can be translated into classroom practice that demands active participation of learners

(Bahruddin et al., 2021; Falaqi et al., 2023).

However, existing studies are still spread across different contexts, methods, and media. Some of the research focuses on the use of digital media, while others examine cooperative strategies, module design, project-based learning, or experiential learning. As a result, the understanding of how constructivism works systemically in improving active communication in maharah kalam is still not integratively structured. The research gap that has emerged is that there have not been many studies that synthesize empirical and conceptual evidence to explain the pedagogical mechanism of constructivism, its prerequisites for success, and the limitations of its application in kalam learning. Whereas this kind of synthesis is important to avoid using the term constructivism only as a methodological label without a clear operational framework (Islamiy & Fahyuni, 2024; Taufiq et al., 2025).

Another gap lies in the relationship between constructivism and the effectiveness of active communication. Many articles report increased motivation, participation, or learning outcomes, but do not always account for the dimensions of improved communication, whether speaking fluency, courage, accuracy, interaction, negotiation of meaning, or the ability to use speech in context. In kalam learning, effectiveness should not only be measured through final scores, but also by the quality of the interactions that occur during the learning process. Therefore, it is necessary to critically read the indicators of effectiveness used in the literature, as well as to reframe the concept of active communication as meaningful, responsive, and reflective participation in Arabic (Mahmudah & Mushtofa, 2023; Wahdah et al., 2024).

Based on this background, this article aims to examine the integration of constructivist theory in the learning of maharah kalam through systematic literature analysis. The focus of the study is directed to four main aspects, namely the theoretical foundation of constructivism in kalam learning, the pedagogical

strategies used, evidence of effectiveness for active communication, as well as implementation challenges and integrative models that can be developed. Theoretically, this study is expected to clarify the relationship between knowledge construction, social interaction, and speaking competence. Practically, this article can be a reference for teachers, lecturers, curriculum developers, and Arabic language researchers in designing kalam learning that is more participatory, communicative, and contextual (Page et al., 2021; Tranfield et al., 2003).

RESEARCH METHOD

This study uses a qualitative approach with a synthesis-narrative systematic literature review design. This design choice is based on the purpose of the study to examine conceptual patterns, strategic tendencies, evidence of effectiveness, and problems of implementing constructivism theory in *maharah kalam* learning. The literature is treated as the main data that is critically analyzed, not just as a list of previous research results. The study procedure refers to the principle of systematic review that emphasizes the transparency of search, selection, and synthesis, and is combined with thematic analysis in order to capture the conceptual meaning of diverse articles in contexts, methods, and educational units (Tranfield et al., 2003; Page et al., 2021).

Data collection was conducted by searching for reputable journal articles aligned with specific keywords in both Indonesian and English. These keywords included constructivism, *maharah kalam* (Arabic speaking skills), active communication, cooperative learning, contextual learning, role-play, project-based learning, and the use of digital media in Arabic language learning. Selected articles had to meet specific inclusion criteria: they must be open-access scientific journal articles, possess an active official publication link, discuss Arabic or foreign language learning relevant to constructivism and speaking skills, and be published in SINTA- or Scopus-indexed journals. Additionally, methodological articles on

systematic reviews and thematic analysis were included to serve as a procedural foundation. Conversely, literature lacking a clear publication identity, being inaccessible, or being irrelevant to the focus on oral communication was excluded from the analysis.

The data analysis process was carried out through five systematic stages. The first stage began with identifying articles based on their title, abstract, keywords, and the validity of the journal source. Second, a full-text screening was performed to ensure compatibility with the core focus on *maharah kalam*, constructivism, and active communication. Third, initial coding was conducted based on specific themes, such as learning experiences, social interaction, scaffolding, authentic tasks, digital media, motivation, fluency, accuracy, and assessment. Fourth, these codes were grouped into four major themes that would serve as the discussion subchapters. Fifth, a critical synthesis was performed to formulate relationships between findings, map out existing limitations, and develop an integrative model. To enhance the validity of the synthesis, a cross-reading technique was applied across Arabic language studies, foreign language learning research, and relevant methodological literature. (Braun & Clarke, 2006; Le & Nguyen, 2024).

RESULT AND DISCUSSION

The Foundation of Constructivism in *Maharah Kalam* Learning

Constructivism departs from the assumption that learners build knowledge through mental and social activities that take place in a specific context. In *maharah kalam* learning, this assumption means that the ability to speak is not formed only through the teacher's explanation of sentence patterns, but through the use of language in situations that demand the selection of meaning, response, and adjustment of speech. Students construct kalam skills as they try to speak, receive feedback, compare speech with models, and then revise communication

strategies. Therefore, a constructivistic kalam class should provide ample opportunities for practice, reflection, and interaction, not just the practice of repeating written dialogues (Szabó & Csépes, 2023; Sutaman & Febriani, 2021).

The cognitive dimension of constructivism emphasizes the importance of students' initial knowledge. In learning Arabic, learners come with native language experience, religious knowledge, limited vocabulary, as well as certain perceptions of the difficulties of the Arabic language. If the initial knowledge is ignored, kalam learning can easily turn into less meaningful imitation activities. On the other hand, teachers can use students' experiences as an entry point to build new speeches, for example by associating the topic of hiwar with school life, family, social media, worship, or academic activities. The relationship between experience and material makes speech less alien, so that students are better prepared to participate in active communication (Islamiy & Fahyuni, 2024; Hamidiyyah et al., 2024).

The social dimension of constructivism, especially in the Vygotskian tradition, places interaction as a source of capability development. In the context of maharah kalam, interaction is not only a goal, but also a means of learning. Learners can improve their speaking skills when they are in the zone of proximal development, which is the space between actual ability and potential ability achieved through the help of teachers or peers. Scaffolding can take the form of sample expressions, vocabulary lists, question and answer patterns, indirect corrections, or speaking partner support. Thus, constructivist *kalam* learning rejects the view that learners must be perfect before speaking; rather, the ability to develop through guided social practices (Le & Nguyen, 2024; Bahrudin et al., 2021).

In the perspective of constructivism, misspeaking speech has an important pedagogical function. Pronunciation errors, vocabulary choices, sentence structure, or fluency do not merely indicate failure, but rather provide information

about the stage of language construction of students. Constructivist teachers do not delay communication for fear of error, but manage mistakes as material for reflection and improvement. Corrections can be given selectively so as not to turn off the courage to speak, especially in the early stages. This principle is in line with the goal of active communication which emphasizes the courage to convey meaning before achieving full accuracy. Accuracy remains important, but it must be placed in a gradual process of communicative development (Mahmudah & Mushtofa, 2023; Sarbaini & Rahmi, 2024).

Constructivism also demands a change in the role of teachers. In traditional learning, teachers are often the center of speech, translators, and controllers of correct answers. In the constructivist class, teachers play the role of language experience designers, interaction facilitators, developmental observers, and feedback givers. This change in role does not mean passive teachers, but rather more strategic in setting context, organizing pairs or groups, providing stimulus, and keeping interactions in the target language. Studies on *kalam* learning design show that the quality of lecturer or teacher preparation greatly affects the coherence of the learning process and students' practice opportunities (Sarbaini & Rahmi, 2024; Sanusi et al., 2024).

Thus, the foundation of constructivism in the learning of *maharah kalam* can be summarized in four principles. First, learners are active subjects who build speaking skills through practice. Second, real experience and context are the source of the formation of meaning. Third, social interaction and scaffolding accelerate the development of communication. Fourth, reflection and feedback transform the speaking experience into a more stable competence. These four principles show that constructivism is not just a method, but a paradigm that regulates how to view language, students, teachers, materials, and assessments in *kalam* learning (Falaqi et al., 2023; Taufiq et al., 2025).

Constructivistic Pedagogical Strategies to Enable Communication

The pedagogical strategy that most often appears in the literature is cooperative learning. This strategy is in line with social constructivism because it organizes students in small groups to help each other, exchange ideas, and produce speech. In *maharah kalam* learning, cooperative learning can be realized through paired dialogues, three-step interviews, jigsaws, think-pair-share, and group discussions. The advantage lies in the increased number of speaking opportunities compared to teacher-centered classes. Students not only wait for their turn to answer, but actively formulate, try, and improve speech with friends. However, its effectiveness depends on the division of roles, clarity of tasks, and supervision of the use of the target language (Shidiq et al., 2024; Zaid et al., 2024).

Role play and drama are important strategies because they bring learners into communicative situations that resemble real life. Through role play, learners not only memorize expressions, but act out specific identities, goals, and contexts, such as asking directions, trading, interviews, presentations, or public service conversations. This strategy brings together linguistic, paralinguistic, and social aspects in one activity. Research on the application of role play in kalam learning shows that teachers can start from providing context, role sharing, dialogue exercises, performances, and reflection. The flow is in line with constructivism because students build speech through experience, not just receiving ready-made patterns (Azizah et al., 2025; Falaqi et al., 2023).

Contextual teaching and learning also plays a role in connecting kalam material with the world of students. Speaking activities will be more meaningful if the topic used is close to their experiences and communicative needs. Studies on learners' perceptions of contextual teaching learning in speaking skills show that context can increase learning engagement and relevance. Within the framework of constructivism, context is not an accessory, but rather part of the formation of meaning. Teachers need to choose authentic situations, provide functional

vocabulary, and encourage learners to respond personally. Thus, active communication is not only in the form of pronouncing sentences, but also the ability to use language according to the situation (Wahdah et al., 2024; Islamiy & Fahyuni, 2024).

Project-based learning expands the space for language construction because learners work to produce products or performances that require a communication process. In Arabic language learning, projects can be video conversations, Arabic-language interviews, simple podcasts, virtual tours of schools, or cultural presentations. Studies on web-based project-based learning show that web-based projects can be a medium to familiarize with Arabic language practices and answer students' low skills. The advantage of this strategy is the integration between planning, information search, collaboration, language production, and publication. However, teachers need to ensure that the project does not only emphasize the technical aspects of the media, but remains oriented towards the quality of speech and interaction (Rahmah et al., 2024; Nuraini et al., 2025).

Digital media reinforces constructivistic strategies when used to expand practice opportunities and feedback. Instagram, Telegram, Educaplay, Kahoot, YouTube, and web platforms can be spaces for speech publications, independent exercises, discussions, and reflections. Instagram research shows positive perceptions because learners can build speaking concepts through video production, despite barriers to confidence and networking. Telegram's research shows an improvement in conversational skills through the integration of constructivist approaches and digital media. This means that effective technology is not only because of its digital nature, but because it provides space for interaction, repetition, documentation, and evaluation that supports the construction of kalam competencies (Bahrudin et al., 2021; Rain, 2025).

Gamification strategies and interactive applications can also improve active

communication through elements of challenge, quick feedback, and a fun learning atmosphere. The use of Kahoot in the development of Arabic speaking skills is reported to increase engagement and motivation because it presents positive competition and instant responses. Educaplay is also used to assess speaking skills and make learners more interested in language activities. However, from a constructivism perspective, gamification should be more than just a quiz game. Activities need to be designed so that students formulate answers, explain choices, dialogue, and reflect on mistakes. Otherwise, gamification simply moves mechanical training to a digital format without reinforcing active communication (Yasin et al., 2025; Rachmawati & Liza, 2024).

Effectiveness of Active Communication in *Kalam* Learning

The effectiveness of constructivist integration is seen first of all in increased verbal participation. In teacher-centered classrooms, the amount of speech students have is often limited because the interaction goes one-way. The constructivist approach changes this pattern by increasing the number of activities in pairs, groups, projects, and performances. Students are given the responsibility of composing speech, responding to friends, and completing communicative tasks. The literature shows that active strategies in learning Arabic can significantly improve language skills when supported by motivation, language environment, and adequate facilities. This participation is important because maharah kalam only develops through the use of repetitive and meaningful language (Kamalia et al., 202; ; Sutaman & Febriani, 2021).

The second effectiveness has to do with increased confidence. Many learners understand vocabulary or sentence structure, but are afraid to speak for fear of being wrong, laughed at, or not fluent. Constructivism reduces these barriers through a supportive learning environment, group work, scaffolding, and the acceptance of mistakes as part of the process. Role play, language games, and digital media can provide a space for practice before appearing in front of the

class. But confidence is not built automatically; Teachers must build a safe classroom culture, provide proportionate corrections, and ensure that all students have the opportunity to speak. Thus, the effectiveness of active communication is psychological as well as linguistic (Bahruddin et al., 2021; Azizah et al., 2025).

The third effectiveness appears in fluent speech. Fluency is not only measured by the speed of speech, but also by the ability to maintain the flow of communication, use compensation strategies, and respond to the interlocutor. Constructivistic activities such as debates, interviews, think-pair-shares, and video projects encourage learners to practice connecting ideas more naturally. Studies on TPS show increased engagement, material comprehension, confidence, and fluency in kalam learning. These findings indicate that fluency develops when students are given time to think, opportunities to pair up, and share space, rather than when they are directly asked to answer in large class pressures (Zaid et al., 2024; Falaqi et al., 2023).

The fourth effectiveness has to do with the negotiation of meaning. Active communication doesn't always mean talking a lot, but also the ability to ask for clarification, improve speech, respond to questions, and adjust messages. In constructivistic interactions, students learn that meaning is built together with the interlocutor. Cooperative learning, role play, and group discussions allow students to experience situations when their speech is not understood, and then have to find other ways to explain. This process is very important in learning a foreign language because students learn communication strategies, not just language forms. Constructivism gives pedagogical legitimacy to the process of bargaining for meaning (Le & Nguyen, 2024; Sarbaini & Rahmi, 2024).

The fifth effectiveness appears in the integration between accuracy and meaning. Criticism of communicative or constructivist approaches sometimes argues that speaking activities can ignore grammatical accuracy. The literature

shows that this risk does exist if teachers do not provide feedback and support structures. Constructivism, however, does not reject accuracy; It puts accuracy in the context of use. Students can be directed to improve qawaid, pronunciation, and vocabulary after performing communicative tasks through reflection, peer feedback, or teacher correction. Thus, a good integration of constructivism does not choose between communication and precision, but connects the two gradually (Sarbaini & Rahmi, 2024; Mahmudah & Mushtofa, 2023).

The sixth effectiveness is related to the sustainability of learning. Kalam learning often fails because practice only occurs in the classroom, while outside the classroom students again do not use Arabic. Digital media, projects, and language environments can extend the learning space so that active communication does not stop at the lesson schedule. Telegram, Instagram, YouTube, and gamification platforms provide students with the opportunity to repeat, record, share, and review speaking performance. However, sustainability requires ethical management, access to technology, and a clear assessment rubric. Without it, digital activities risk turning into a technical burden that does not always strengthen speaking competence (Maulana, 2025; Al-Abdullatif & Alsubaie, 2022).

Implementation Challenges and Integrative Model of *Kalam* Learning

The main challenge in constructivist integration is teacher readiness. This approach requires teachers to design activities, manage classes, scaffold, assess performance, and maintain a balance between freedom of communication and language accuracy. If teachers simply replace lectures with group work without clear instructions, learning can become crowded but unproductive. Studies on the design of speaking skills learning show variations in the quality of teacher preparation, multimedia use, and practice opportunities. This indicates that constructivism requires strong pedagogical competence, not just the willingness to provide activities to students (Sarbaini & Rahmi, 2024; Sanusi et al., 2024).

The second challenge is the limitation of motivation and initiative of students. Some studies have found that students are less courageous in discussing, less confident in uploading videos, or have limited vocabulary. Constructivism does place learners as active subjects, but activeness does not appear automatically. Teachers need to build motivation through relevant topics, small successes, peer support, and value-based assessments. In addition, communicative tasks must be tailored to the level of ability. If the task is too easy, communication becomes superficial; If it is too difficult, students may experience anxiety and choose to remain silent (Shidiq et al., 2024; Bahrudin et al., 2021).

The third challenge has to do with access and technology literacy. Digital media is often seen as a solution to improve active communication, but not all learners have devices, stable networks, or the ability to edit and upload content. The Instagram study noted network constraints and lack of confidence in publishing videos, while the use of interactive apps can also require quota and technical readiness. Therefore, technology integration must consider the principle of access equity. Teachers can provide offline alternatives, shared device-based group work, or lightweight use of the platform. Digital constructivism must remain learning-oriented, not on media sophistication (Bahrudin et al., 2021; Rachmawati & Liza, 2024).

The fourth challenge is assessment. Active communication is difficult to measure if teachers only use written tests or memorization of dialogues. Constructivistic assessments need to assess processes and performance, such as boldness of speech, fluency, accuracy, vocabulary, pronunciation, interaction, communication strategies, and reflection. The rubric must be transparent so that students understand the purpose of the activity. Assessment can also involve peer assessment and self-assessment to reinforce reflection. However, authentic assessments require time and consistency, so teachers need to prepare simple but valid instruments. Without appropriate assessments, constructivistic learning

is difficult to demonstrate its effectiveness conclusively (Mahmudah & Mushtofa, 2023; Page et al., 2021).

Based on the synthesis of the literature, an integrative model of maharah kalam learning based on constructivism can be built through six stages. The first stage is the activation of the initial experience through contextual questions. The second stage is the provision of meaningful inputs in the form of vocabulary, expressions, models of hiwar, or videos. The third stage is scaffolding through guided exercises and study pairs. The fourth stage is authentic communicative tasks, such as role plays, debates, interviews, or digital projects. The fifth stage is reflective feedback that connects meaning and accuracy. The sixth stage is the publication or transfer of the use of language to another context. This model keeps constructivism from stopping as a theory, but becoming an operational learning stream (Falaqi et al., 2023; Islamiy & Fahyuni, 2024).

The model needs to be supported by a language ecosystem. Kalam learning is not enough to be determined by one method in one meeting, but by the consistency of speaking opportunities in the classroom, outside the classroom, and digital spaces. The language environment, the support of responsive friends, lecturers or teachers, contextual materials, and institutional policies will determine whether active communication becomes a culture or just a momentary activity. Therefore, the integration of constructivism in maharah kalam must be understood as a pedagogical and institutional project. If designed systematically, constructivism is able to bridge the need for learners to build language knowledge, practice in real interactions, and develop the courage of continuous Arabic communication (Sutaman & Febriani, 2021; Kamalia et al., 2022).

The final synthesis of the discussion emphasizes that the effectiveness of constructivism in maharah kalam is conditional, not automatic. This theory is effective when supported by authentic task design, adequate scaffolding, a safe classroom environment, functional media, and assessments that measure oral

performance in its entirety. On the contrary, its application becomes weak if it is only manifested as a discussion without a purpose, the use of technology without a strategy, or group work without accountability. Therefore, the main contribution of this study is not only to state that constructivism is effective, but to explain the pedagogical conditions that make it possible to be effective in kalam learning.

In the context of Islamic education and Arabic language learning in Indonesia, the constructivism approach also needs to consider affective and cultural dimensions. Arabic is often perceived as a religious language of high value, but at the same time it is considered difficult and formal. This perception can create a psychological distance between learners and speaking practices. Constructivism helps reduce that distance by presenting close topics, collaborative activities, and safe room for error. However, teachers still need to maintain communication manners, contextual accuracy, and cultural sensitivity. Thus, active communication is not only linguistically fluent, but also polite and in accordance with educational values.

Cross-study findings also show that the success of constructivistic kalam learning depends on the continuity between input, interaction, output, and evaluation. Inputs in the form of vocabulary, expressions, and speech models provide material for students; interaction provides room for negotiation; output provides proof of capability; evaluation gives direction for improvement. If one of the elements is missing, the effectiveness of active communication becomes limited. For example, a digital project without adequate input can produce superficial speech, while a strong input without communicative output only magnifies passive knowledge. Therefore, teachers need to design a learning cycle that moves from understanding to use, then returning to reflection and reinforcement.

Critically, the literature also shows that constructivism should not be understood as a complete neglect of students. Learning kalam still requires a clear

structure, linguistic goals, and performance standards. Without structure, dialogue activities can run spontaneously but are poor at language improvement; without a purpose, group work can turn into non-academic conversations; Without standards, it is difficult for teachers to assess the development of students. Therefore, productive constructivism is guided constructivism. The teacher provides a framework, students build speech through activities, then the two meet in a reflection process. This pattern strengthens active communication because freedom of speech is balanced with pedagogical direction that maintains the quality of language.

CONCLUSION

This study concludes that the integration of constructivism theory in *maharah kalam* learning has a strong theoretical and empirical basis. Constructivism views learners as active subjects who build speaking skills through experience, social interaction, scaffolding, authentic assignments, and reflection. In the context of Arabic, this principle is relevant because *maharah kalam* cannot develop only through memorization of patterns or explanation of rules, but through the meaningful use of language. The literature shows that cooperative learning, contextual learning, role play, project-based learning, social media, Telegram, Kahoot, and Educaplay can increase participation, confidence, fluency, and negotiation of meaning.

The theoretical implication of this research is the need to position *maharah kalam* as a communication construction process, not just an articulative skill. The effectiveness of active communication must be read through the dimensions of process and outcomes, including the number of speaking opportunities, the quality of interaction, courage, gradual accuracy, and the ability to use speech in context. The practical implication is that teachers need to design classrooms as a safe, collaborative, and reflective language learning community. Teachers are not

enough to be material presenters, but must be facilitators who provide context, provide support, manage feedback, and assess performance authentically.

The main recommendation of this study is the development of a constructivism-based kalam learning model that is operational, flexible, and according to the level of students. The model should include initial experience activation, meaningful input, scaffolding, authentic communicative tasks, reflective feedback, and the transfer of language use to a real context. Educational institutions also need to strengthen the language environment, teacher training, media availability, and performative assessment systems. Subsequent research is recommended to conduct a more rigorous meta-synthesis or comparative empirical study to test the effectiveness of constructivistic models at various levels of education, student character, and institutional context.

Finally, this article recommends that the next maharah kalam research not only test one method separately, but examine the relationship between constructivist design, student profiles, interaction quality, and communication outcomes. Experimental studies, classroom action studies, longitudinal studies, and conversational analysis can be used to strengthen empirical evidence. In addition, the development of rubric-based active communication assessment instruments needs to be an important agenda so that teachers have tools that are objective, practical, and in accordance with the character of maharah kalam. With this step, the integration of constructivism can evolve from innovative practices to a more established framework of Arabic language learning.

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