

**MAHARAH KALAM LEARNING USING THE TAQDIMUL QISHOH METHOD  
FROM A VYGOTSKY THEORY PERSPECTIVE AT AL-MASHDUQIAH ISLAMIC  
BOARDING SCHOOL AND DARUL LUGHAH WAL KAROMAH ISLAMIC  
BOARDING SCHOOL**

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**ABSTRACT**

*This study discusses the learning of maharah kalam using the Taqdimul Qissah method, from the perspective of social constructivism proposed by Lev Vygotsky, at the Al-Mashduqiah Islamic Boarding School and the Darul Lughah Wal Karomah Islamic Boarding School. This study uses a qualitative method with an evaluation study approach. Data were collected through observations and interviews with teachers and students in grade 3 at the middle school. The results of the study indicate that the taqdimul qissah method is implemented at the Al-Mashduqiah Islamic Boarding School through teacher storytelling, vocabulary explanations, comprehension discussions, and individual retelling practices. This is in accordance with Vygotsky's principles. While at the Darul Lughah Wal Karomah Islamic Boarding School, this is implemented through storytelling, group discussions, collaborative retelling practices, and individual assignments to compose stories. The findings indicate that learning occurs through social interaction, gradual support (scaffolding), and communication practices that encourage students to use Arabic actively. Thus, the taqdimul qishah method aligns with the learning principles outlined in Vygotsky's theory.*

**Keywords:** *Learning speaking skills, Taqdimul Qishah Method, Vygotsky perspective*

**ABSTRAK**

Penelitian ini membahas pembelajaran maharah kalam menggunakan metode Taqdimul Qishah berdasarkan perspektif teori konstruktivisme sosial yang dikemukakan oleh Lev Vygotsky di Pondok Pesantren Al-Mashduqiah dan Pondok Pesantren Darul Lughah Wal Karomah. Penelitian ini menggunakan metode kualitatif dengan pendekatan studi evaluasi. Data melalui teknik observasi dan wawancara terhadap guru dan santri kelas 3 tingkat menengah. Hasil penelitian menunjukkan bahwa implementasi metode taqdimul qissah di Pondok Pesantren Al-Mashduqiah dilakukan melalui penyampaian cerita oleh guru, penjelasan kosakata, diskusi pemahaman, serta praktik penceritaan kembali secara individual, hal ini sesuai dengan prinsip Vygotsky. Sedangkan di Pondok Pesantren Darul Lughah Wal Karomah dilaksanakan melalui penyampaian cerita, diskusi kelompok, praktik penceritaan kembali secara kolaboratif, serta penugasan individu untuk menyusun cerita. Temuan tersebut menunjukkan bahwa proses pembelajaran berlangsung melalui interaksi sosial, dukungan bertahap (scaffolding), serta praktik komunikasi yang mendorong santri menggunakan bahasa Arab secara aktif.

Dengan demikian, bahwa metode taqdimul qishah menunjukkan kesesuaian dengan prinsip pembelajaran dalam teori Vygotsky.

**Kata Kunci:** Pembelajaran maharah kalam, Metode Taqdimul Qishah, Perspektif Vygotsky

### **A. Introduction**

Speaking is a language skill that plays a crucial role in communication, both in educational and social contexts (Nela Erina, Afif Amrulloh, 2025). In Arabic language learning, speaking skills are known as maharah al-kalām (Syamaun, 2020). This skill not only reflects mastery of linguistic elements such as vocabulary and sentence structure, but also demonstrates the successful internalization of language in real-life communication practices (2019, بشير).

In the context of Islamic boarding school education, maharah al-kalām holds a highly strategic position. Arabic is not only studied as a formal subject but is also used as a means of communication and for the development of Islamic scholarly traditions (Wahyuni, Fauzi, Khuryati, & Nufriзал, 2025). Therefore, Arabic language learning in Islamic boarding schools requires methods that encourage active interaction, social participation, and students' courage in using the language orally.

One method for developing speaking skills is the taqdīm al-qīṣṣah method (Sulasmi, Diana Sartika, 2023). This method utilizes stories as a learning medium to establish a natural communication context. Through storytelling, students can enrich their vocabulary, understand language structures, and express ideas verbally. Furthermore, stories also serve as a stimulus for interaction, enabling dialogue, discussion, and retelling activities that can train students' speaking skills in a more communicative manner (Rambe, Sumadi, & Meilani, 2021).

Based on initial observations, Al-Mashduqiah Islamic Boarding School is characterized by creative and performative Arabic language instruction. Activities such as Arabic arena drama and happy stage performances are regularly held as a medium for students to practice speaking skills in public contexts. These activities demonstrate the integration between language learning and authentic social practices within the pesantren environment.

Meanwhile, Darul Lughah Wal Karomah Islamic Boarding School is known as an educational institution with linguistic achievements at the regional and national levels. Success in various Arabic language competitions demonstrates an academic culture that supports the development of language skills, particularly speaking. However, these achievements require further study to understand how the learning process unfolds and the extent to which the taqdim al-qissah method contributes to students' mastery of Arabic.

Several previous studies have shown that learning maharah al-kalam using the taqdimul qissah method has shown positive results in improving students' speaking skills. One such study is the study conducted by Sulasmi and Diana Sartika et al., entitled "Improving the Mastery of Kalam of Female Students at the Islamic Education College through the Taqdimul Qissah Method." The results of this study indicate that, prior to the implementation of the taqdimul qissah method, female students' speaking skills remained suboptimal. This was indicated by the minimal use of Arabic in oral communication and the frequent structural and vocabulary

errors. However, after the taqdimul qissah method was systematically applied in the learning process, there was a significant increase in the fluency of speaking, the accuracy of sentence structure, and the courage of female students in expressing ideas orally (Sulasmi, Diana Sartika, 2023).

Another relevant study is the study conducted by Mu'alim Wijaya et al., entitled "Implementation of the Taqdimul Qissah Method to Improve Kalam Proficiency at the Al-Wafiyah Kitab & Bahasa Arab (AWKIBA) Institute." This study examines the application of the Taqdimul Qissah method in the context of a course institution that initially focused primarily on the study of yellow books. Over time, the institution began integrating communicative Arabic language learning to support student competency. The research findings indicate that applying a story-based method, combined with ongoing speaking practice, can improve students' Kalam proficiency, particularly in pronunciation accuracy, sentence structure fluency, and vocabulary mastery. This reinforces the assumption that the Taqdimul Qissah method is effective in creating an interactive learning environment

and encouraging active student participation in oral communication (Wijaya, Manshur, & Latifah, 2022).

This study shares similarities with previous studies in terms of the object of study, namely the taqdimul qissah method in maharah al-kalam learning, and its recognition of its potential in improving students' speaking skills. However, the fundamental difference lies in the focus and orientation of the analysis. While previous studies tended to emphasize quantitative measurements of learning outcomes or the effectiveness of the method, this study focuses on how the taqdimul qissah method is implemented in the maharah al-kalam learning process.

Therefore, this study places greater emphasis on procedural and pedagogical aspects, such as implementation stages, interaction patterns between teachers and students, forms of scaffolding, and classroom dynamics that develop during learning practices. Furthermore, this study is analyzed using Lev Vygotsky's theoretical perspective to understand the processes of social interaction and language mediation that occur during learning. These differences

demonstrate that this study's contribution lies in its in-depth analysis of the implementation and processual aspects, rather than solely on learning outcomes.

The novelty of this research lies in its analytical focus, which places the implementation of the taqdimul qissah method as the primary object of study in the teaching of maharah al-kalam, rather than simply measuring its effectiveness on learning outcomes. This study aims to describe the stages of maharah kalam learning using the taqdimul qissah method at the Al-Mashduqiah Islamic boarding school and the Darul Lughah Wal Karomah Islamic boarding school, using Lev Vygotsky's theoretical perspective as an analytical framework to interpret pedagogical practices in the context of story-based learning, thus providing a more systematic theoretical foundation for the practice of taqdimul qissah.

Another novelty lies in the research context, conducted in two Islamic boarding schools with distinct characteristics, allowing for a comparative analysis of variations in the method's implementation within the pesantren-based educational environment. Thus, this research

offers conceptual and contextual contributions to the development of studies on social interaction-based maharah al-kalam learning.

Based on the description, this study aims to describe and analyze the implementation of the taqdimul qisah method in learning maharah al-kalam from the perspective of Vygotsky's theory at the Al-Mashduqiah Islamic boarding school and the Darul Lughah Islamic boarding school, including the implementation stages and the interaction patterns that emerge during the learning process.

## **B. Method**

This research uses a qualitative method with an evaluation study approach to deeply analyze the implementation of the taqdimul qisah method in the teaching of maharah kalam in the context of Islamic boarding schools (Nurrisa & Hermina, 2025). This approach allows researchers to explore learning phenomena holistically in a natural context without resorting to statistical measurement procedures.

The research subjects were the Al-Mashduqiah Islamic boarding schools and the Darul Lughah Wal

Karomah Islamic boarding schools in Probolinggo Regency, East Java Province. The research sites were selected based on each institution's strong tradition of Arabic language learning and implementation of the taqdimul qisah method in its learning activities.

The subjects of this article are students and teachers who implement the taqdimul qisah method in the teaching of maharah kalam. The research subjects were the Al-Mahduqiah Islamic boarding schools and the Darul Lughah Wal Karomah Islamic boarding schools, specifically the LPBA (Lembaga Pengembangan Bahasa Arab). The researchers took a sample of 24 middle-class students from each institution.

Data collection techniques included observation and semi-structured interviews. Observations were conducted to directly examine the classroom learning process, particularly the implementation of the taqdimul qisah method. Interviews were conducted with teachers and students to obtain more in-depth information regarding their experiences and perceptions of the learning process

(Fadila, Safriani, Eliana, & Khaddafi, 2025).

Data analysis in this study employed the Miles and Huberman interactive analysis model, which includes the stages of data collection, data reduction, data presentation, and conclusion drawing (Hasby Ash-Shiddiqi, 2025). The analysis process was conducted continuously from the beginning of data collection until the study's completion, enabling researchers to gain a comprehensive understanding of the phenomenon under study.

### **C. Research Results & Discussion**

#### **1. Learning Maharah Kalam Using the Taqdimul Qissah Method from a Vygotsky Theory Perspective at Al-Mashduqiah Islamic Boarding School**

Based on observations by researchers at the Al-Mashduqiah Islamic Boarding School, the implementation of the taqdimul qissah method in teaching maharah kalam begins with the teacher telling a complete story from beginning to end in Arabic using the Qiraatur Rasyidah book. The story is presented along with gradual explanations of difficult

vocabulary. This approach allows students to grasp the overall structure of the story before moving on to more detailed analysis of words and phrases (Adira Adzkiya & Ibnu Muthi, 2025).

In the next stage, students are encouraged to comprehend the story presented by the teacher through a process of collective repetition of understanding. This process is interactive, with the teacher ensuring that all students can follow the storyline (Kalsum & Taufiq, 2023). In-depth interviews with several students indicate that this approach can reduce initial hesitation or reluctance in learning Arabic and help them build a stronger understanding before moving on to speaking practice (Salsabila & Sultan, 2025). If any students experience difficulties, the teacher retells the story using simpler, more everyday Arabic. Furthermore, the teacher retells the story using simpler, more everyday Arabic. Furthermore, the teacher facilitates discussion among students so they can help each other explain any parts of the story do not understand. This strategy reflects adaptive and inclusive learning practices within the Islamic boarding

school environment (Herdayanti, Mulya, Harsono, & Suriansyah, 2026).

After all students are deemed to have understood the story, the teacher asks them to begin speaking practice, where they take turns retelling the story in their own Arabic to their peers. This direct Arabic speaking practice serves as spontaneous language practice to hone their speaking skills (Fadhilah & Jauhari, 2025). After the students tell the story, the teacher asks thematic questions to gauge their understanding. The students are asked to re-explain the story's meaning and values. The *taqdimul qissah* method not only helps students understand the story but also encourages them to express that understanding verbally (Magfirah, 2024).

The implementation of the *taqdimul qissah* method at Al-Mashduqiah Islamic Boarding School demonstrates a strong connection with the principles of social constructivism proposed by Lev Vygotsky. First, social interaction is seen as dominant in the learning process, through storytelling by teachers, group discussions, and retelling activities involve active

student participatio. This situation aligns with Vygotsky's view, which emphasizes that individual cognitive development occurs through social mediation (Hasanah, 2025). Second, the practice of gradual assistance (scaffolding) is evident in how teachers explain difficult vocabulary, repeat stories in simpler language, and facilitate discussions when students struggle to understand the material. This assistance is temporary and tailored to students' ability levels, so they gradually become more independent in their language use. Stories, as a medium for meaning, strengthen the function of narrative as a learning context that encompasses not only linguistic but also cultural and collective values (Ciwuk Musiana Yudhawasthi, 2025).

From Vygotsky's perspective, meaning is constructed through social context; Thus, *qissah* serves as a vehicle for internalizing norms and shared understanding. Fourth, the implementation of this method emphasizes language as a tool for thinking and communication within the zone of proximal development (ZPD) (Husniyah, 2025). Students who initially only understood receptively, with the assistance of teachers and

peers, gradually became able to produce speech independently. This transition from guided understanding to independent expression reflects the students' shift from potential to actual abilities.

Stories used in learning function not only as linguistic texts but also as media containing social meaning and cultural values. From Vygotsky's perspective, the meaning of language is constructed through social interaction and cultural context (Babo & Luisti, 2025). Therefore, the use of qissah in Arabic language learning can be a means of internalizing values while developing communication skills. Fourth, the implementation of this method also demonstrates that language functions as a tool for thinking and communication within the zone of proximal development (ZPD) (Damanik, Malau, Sinaga, Siburian, & Simanjutak, 2025). Students who initially understood stories only receptively, with the assistance of teachers and peers, gradually became able to understand them independently.

Based on these field findings, the researcher interprets that the implementation of the taqdimul qissah method functions not only as a

storytelling technique in language learning, but also as a social mediation mechanism that encourages the gradual development of maharah kalam skills. Intense interaction between teachers and students, as well as collaboration between students, demonstrates the ongoing scaffolding process that allows students to develop speaking skills from a guided understanding stage to more independent communication.

## **2. Learning Maharah Kalam Using the Taqdimul Qishoh Method from the Perspective of Vygotsky's Theory at the Darul Lughah Wal Karomah Islamic Boarding School**

The implementation of the taqdimul qissah method in Arabic language learning at the Darul Lughah Wal Karomah Islamic Boarding School begins with the teacher telling a story using relatively simple Arabic to ensure students easily understand it. The stories are generally sourced from the books Qira'atur Rasyidah, Al-Arabiyyah Lil Nasyi'in, and Muhawarah Haditsah, presented in their entirety. These findings indicate that teachers provide students with an initial framework of understanding through

the presentation of stories as a context for language learning (Ramadani & Harjani, 2024).

The taqdimul qissah method is implemented through storytelling as an initial stage of learning to help students understand the material and improve their Arabic speaking skills. From the perspective of Lev Vygotsky's social constructivism theory, teacher storytelling can be understood as a form scaffolding that helps students understand the material before they actively engage in learning activities (Babo & Luisti, 2025). Thus, the story presentation stage can be viewed as a pedagogical strategy to build an initial framework of understanding while introducing the use of Arabic in a contextualized way.

The next step in implementing the taqdimul qissah method is forming study groups of four to five members. Each group is given a specific story theme to understand and translate together. This demonstrates that learning occurs through collaborative activities involving students interaction (Soro, Suherman, & Masrukoyah, 2024). The storytelling method in Arabic language learning can train students' ability to understand and retell stories through discussion and

collaboration. From the perspective of Lev Vygotsky's social constructivism theory, group work activities enable students to help one another understand the material through social interaction (Vygotsky, 1978). Based on this, group formation in the learning process creates a collaborative learning environment that allows students to build language understanding together.

The next step is providing each group with the opportunity to present their understanding of the story through storytelling practice in front of the class. This activity is usually carried out at the next meeting after students have understood the previously presented material. This demonstrates that learning emphasizes not only text comprehension but also oral language use practice (Yasin, Idris, Nanta, & Dien, 2023). The storytelling method can improve Arabic language skills, both receptive and productive, including speaking skills and student participation in learning (Qomaruddin, 2025). Within the framework of the communicative approach (Communicative Language Teaching), retelling activities constitute a concrete form of language

use in a communicative context (Hafidz, Widyanti, Ismail, & Miftakhul Jannha, 2024). Thus, group practice activities can be understood as a means to develop speaking skills (maharah kalam) through the direct use of language in learning situations.

The final step in implementing the taqdimul qissah method involves assigning each student to create a story individually with the same theme, or sometimes, a free theme. Each student is required to create a story that differs from the others. This demonstrates that learning is directed not only at understanding and reproducing the story but also at developing creative language production skills (Hafidz et al., 2024). This aligns with research in ABANNA: Journal of Contemporary Islamic Education, which explains that the storytelling method can improve students' speaking skills and creativity because they are encouraged to understand, retell, and develop the story independently (Qadri & Rizkyta, 2025). From a constructivist perspective, writing or composing stories is a form of individual knowledge construction grounded in prior learning experiences. Therefore, the task of creating individual stories

aims to strengthen language internalization while simultaneously developing students' creativity in constructing Arabic narratives independently.

#### **D. Conclusion**

Based on the research results, the implementation of the taqdimul qissah method in the learning of maharah kalam at the Al-Mashduqiah Islamic Boarding School and the Darul Lughah Wal Karomah Islamic Boarding School is consistent with the social constructivist theory proposed by Lev Vygotsky. At the Al-Mashduqiah Islamic Boarding School, the learning process takes place through teacher storytelling, vocabulary explanations, strengthening understanding through discussions, and individual retelling practices. These stages reflect the provision of gradual assistance (scaffolding) that allows students to understand the material before they can express it independently. Meanwhile, the implementation at the Darul Lughah Wal Karomah Islamic Boarding School emphasizes collaborative learning through group discussions, group retelling, and individual assignments to compose

stories. This pattern shows that learning occurs through social interaction and cooperation among students, enabling the construction of knowledge together. Thus, the research findings indicate that the taqdimul qissah method functions not only as a storytelling strategy but also as a means to support the development of Arabic speaking skills through social mediation and communication practices.

This study has several limitations, including the limited scope of the research locations at two educational institutions, which means the results cannot describe the broader implementation of the taqdimul qissah method in various Arabic language learning contexts. Furthermore, this study focused primarily on describing the learning implementation process and therefore failed to quantify improvements in students' maharah kalam skills. Therefore, future research is recommended to expand the study to other educational institutions and to combine qualitative and quantitative approaches to more comprehensively analyze the effectiveness of the taqdimul qissah method in improving Arabic-speaking skills.

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