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Islamic Values-Based Arabic Speaking Learning through Guided Reading and Snowball Throwing

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Abstract

This classroom action research examined Islamic-values-based Arabic speaking instruction integrating Guided Reading and Snowball Throwing among 27 seventh-grade students at MTs Mamba'ul Ulum Dagan, Lamongan. The study used two cycles of planning, action, observation, and reflection. Guided Reading was used as a supported input stage to build comprehension, pronunciation, vocabulary, and sentence-pattern awareness, while Snowball Throwing provided structured opportunities for oral production and peer interaction. Islamic values were embedded primarily through classroom routines and interactions, including greetings, prayer, respectful communication, cooperation, encouragement, discipline, and moral reinforcement. Speaking performance was assessed using a five-domain classroom rubric covering nahwu-sharaf, fluency, pronunciation, vocabulary, and self-confidence; self-confidence was treated as an affective-support indicator rather than a linguistic proficiency construct. Based on the recorded total-score column, the mean score increased from 65.89 in the pre-cycle to 70.48 in Cycle I and 85.78 in Cycle II. Mastery increased from 6/27 (22.22%) to 11/27 (40.74%) and 27/27 (100%), respectively. Teacher activity increased from 82.35% to 97.06%, and student activity from 80.36% to 92.86%. The findings indicate substantial within-class improvement and implementation feasibility in this classroom context; they do not establish causal effectiveness beyond the action-research setting. The study indicates that combining guided literacy input with playful cooperative oral practice can create an active, communicative, and value-oriented Arabic classroom.

Keywords: Arabic language learning; Guided Reading; Islamic values; Snowball Throwing

Introduction

Arabic occupies an important position in Islamic education because it functions both as a language of communication and as a medium through which learners engage with the Qur'an, hadith, Islamic literature, and religious practices. In madrasah settings, Arabic instruction therefore has a dual orientation: developing communicative competence while cultivating classroom dispositions that are consistent with Islamic educational aims. In this study, the expression "Islamic values-based learning" is used in a deliberately limited sense. It refers to the integration of adab (proper conduct), ta'awun (cooperation), respect, discipline, responsibility, encouragement, and polite communication into classroom routines and interactions. These values are not treated as

independently measured learning outcomes because the study did not employ a validated instrument for measuring moral internalization.

Speaking requires learners to move beyond recognition of vocabulary and grammatical forms toward real-time language production. Learners must select words, construct utterances, pronounce Arabic sounds, and respond to interlocutors. Fear of error, shyness, speaking anxiety, and limited opportunities for oral practice can constrain this process (Achmad et al., 2025). Research on Arabic speaking development in Indonesia likewise emphasizes meaningful interaction, communicative activity, and opportunities for learners to use Arabic rather than merely study its forms (Attruk, 2025).

The initial condition at MTs Mamba'ul Ulum Dagan reflected these challenges. Observation and interview records indicated that many seventh-grade students were hesitant to speak, had pronunciation difficulties, limited vocabulary, and relied heavily on teacher explanation. The pre-cycle mean speaking-performance score was 66. Of the 27 students, 6 met the KKM of 75, corresponding to 22.22%. This baseline is used throughout the revised manuscript to maintain consistency between the numerator, denominator, and percentage.

Guided Reading can address part of this problem by providing scaffolded access to linguistic input. Rather than asking beginning learners to produce language immediately, the teacher can support comprehension, vocabulary recognition, pronunciation, and attention to sentence patterns before oral production. Existing Guided Reading studies have mainly examined reading comprehension and related outcomes (Andayani et al., 2024; Juliana et al., 2025). The theoretical relevance to speaking therefore requires an additional bridge: supported input can reduce processing demands and give learners linguistic material that can subsequently be retrieved during oral interaction. In this study, Guided Reading is consequently conceptualized not as a speaking method by itself, but as an input-and-scaffolding stage preceding oral production.

Snowball Throwing provides a complementary output and interaction stage. Students encounter a question, retrieve recently learned vocabulary and structures, formulate an answer, and receive peer or teacher feedback. Previous studies have reported positive associations between Snowball Throwing, student participation, and speaking practice (Aghniyah et al., 2025; Rusli et al., 2025). Its pedagogical value in the present study lies in creating repeated, distributed, and relatively low-stakes opportunities to produce Arabic.

The research gap is therefore more specific than the simple absence of a previous study combining two techniques. Existing Guided Reading studies represented in the manuscript primarily address reading-related outcomes; Snowball Throwing studies address participation and speaking practice; and Islamic-values studies in Arabic education commonly emphasize materials, curriculum, or classroom culture. What remains insufficiently documented is how supported textual input, cooperative oral production, and Islamic classroom values can be orchestrated within an iterative Classroom Action Research design in a madrasah. The contribution of this study is consequently pedagogical and contextual: it examines a two-stage input-output learning sequence in which Guided Reading prepares linguistic resources, Snowball Throwing activates oral production, and Islamic values frame classroom interaction.

The study addressed three objectives: (1) to describe the implementation of Arabic instruction integrating Guided Reading and Snowball Throwing within an Islamic-values-based classroom culture; (2) to examine teacher and student activity and students' reported learning responses; and (3) to document changes in rubric-based Arabic speaking performance across the pre-cycle, Cycle I, and Cycle II. Because the design is a single-class CAR study without a comparison

condition, the intended contribution is evidence of within-class improvement and implementation feasibility rather than a general causal claim of effectiveness.

Method

Research Design and Participants

The study employed Classroom Action Research (CAR) using a planning–action–observation–reflection cycle associated with action-research methodology (Arikunto et al., 2019). The participants were 27 seventh-grade students at MTs Mamba'ul Ulum Dagan, comprising 16 male and 11 female students. The KKM for Arabic was 75. Cycle I was conducted on April 23, 2026, and Cycle II on April 28, 2026; each cycle lasted 2×45 minutes. The research record identifies the researcher as responsible for planning, implementing, observing, and reflecting on the action, but it does not document in sufficient detail whether the classroom Arabic teacher served as a collaborator or whether a separate observer was involved. This role information should therefore be verified against the original research log before submission.

Intervention Procedure and Fidelity

Cycle I followed the initial procedure. Reflection identified unclear game instructions, uneven participation, pronunciation difficulties, and limited confidence among some students. Cycle II retained the same core input–output design but revised the game mechanics, simplified instructions, slowed demonstrations, increased reinforcement for hesitant students, and used a more controlled jar-based procedure. These changes represent the action-research function of reflection: Cycle II was not a new intervention, but a refinement of the same learning design in response to Cycle I evidence.

Both cycles lasted 2×45 minutes and used the same learning theme, al-usrah (family), together with the Arabic textbook/materials, Guided Reading worksheets, whiteboard, and Snowball Throwing materials. The supplied research record does not specify the exact word count and difficulty index of the al-usrah text or the exact number and cognitive/linguistic level of the oral questions; these details should be added from the lesson plan if available.

The supplied rubric contains four performance descriptors for each domain. For nahwu-sharaf, the descriptors range from accurate use of fi'il, sentence patterns, and structure to lack of understanding of basic structure; for fluency, from fluent and rapid responses without pauses to inability to speak without guidance; for pronunciation, from clear pronunciation consistent with makhraj to speech that is not intelligible; for vocabulary, from rich and relevant vocabulary to very limited vocabulary; and for self-confidence, from speaking without being prompted to not being willing to speak. The source sheet records actual scores on a 5–20 continuum, but it does not document the precise conversion between the four descriptor bands and the individual integer scores. The supplied record also does not document formal expert validation, scorer training, or inter-rater reliability. These procedures should be reported if they were conducted; otherwise, the manuscript should transparently state that the assessment was a classroom rubric administered by the available scorer.

Teacher and student activity were scored using observation sheets with four response levels (1–4). The teacher sheet contained 17 indicators, giving a maximum score of 68; the student sheet contained 14 indicators, giving a maximum score of 56. Percentages were calculated as (observed score / maximum possible score) $\times 100$. Thus, Cycle I teacher activity was $56/68 = 82.35\%$ and student activity was $45/56 = 80.36\%$, while Cycle II teacher activity was $66/68 = 97.06\%$ and student activity was $52/56 = 92.86\%$. The source record does not specify a separate inter-rater

procedure or a formally stated category-threshold scheme; the original descriptive labels were retained as reported (jayyid for Cycle I and Mumtaz for Cycle II).

Interview evidence was used to contextualize perceptions of the learning experience rather than to establish intervention effectiveness. In the preliminary stage, the research record identifies discussions/interviews with the madrasah head, the Arabic-language teacher, and one seventh-grade female student. The later narrative reports that most students described the lessons as more enjoyable, easier to understand, and supportive of speaking courage, but the supplied record does not preserve the number of students interviewed, selection criteria, interview duration, audio recordings/transcripts, or respondent-level coding. Accordingly, these statements are treated as contextual classroom feedback rather than as a formally quantifiable qualitative dataset. No respondent-level quotation is added because a transcript is not available in the supplied records.

Ethical considerations: the participants were seventh-grade students and therefore minors. The supplied research record does not document a formal ethics approval number, parental/guardian informed consent, or student assent procedure. These details should be verified from the institutional research or school records and inserted before journal submission. In reporting the study, student identities should remain anonymized.

The explicit numerical achievement criterion documented in the research record was the Arabic KKM of 75. The cycle decision was also informed by observable improvement in student participation, confidence, and fluency. However, the supplied record does not state a separate predetermined numerical target for the proportion of students achieving the KKM or for teacher/student activity. Therefore, the final interpretation is based on the documented KKM attainment and the observed improvement, rather than on an invented stopping threshold.

Results

Speaking-Performance Development

The pre-cycle results show that the main problem is not only low scores, but also limited opportunities for students to use Arabic orally. Initial observations found that students tend to be shy when speaking, are not fluent in pronunciation, have limited vocabulary, and are still waiting for the teacher's explanation. Of the 27 students, only about 4-5 students seemed to have mastered the speaking skills on the theme of al-usrah. An average score of 66 and a completeness of 25% confirm that there needs to be a change in the learning design.

Table 1. Performance Development

Stage	Mean total score	Mastery (n/N)	Mastery (%)	Interpretation
Pre-cycle	65.89	6/27	22.22%	Baseline performance below the KKM for most students
Cycle I	70.48	11/27	40.74%	Improvement observed, but the KKM criterion was not yet achieved by most students
Cycle II	85.78	27/27	100%	All students reached the KKM in the final recapitulation

The mean rubric-based speaking-performance score increased from 65.89 in the pre-cycle to 70.48 in Cycle I (+4.59 points) and to 85.78 in Cycle II (+15.30 points), producing an overall increase of 19.89 points. Mastery increased from 6/27 students (22.22%) at baseline to 11/27

(40.74%) in Cycle I and 27/27 (100%) in Cycle II. These results document substantial within-class improvement, while the CAR design does not permit the increase to be attributed uniquely to Guided Reading and Snowball Throwing.

Table 2. Development of Speaking Skills

Component	Pre-cycle	Cycle I	Cycle II
Nahwu-sharaf	12.56	14.85	17.15
Fluency	13.15	14.04	17.78
Pronunciation	12.70	13.96	16.85
Vocabulary	12.56	12.93	17.44
Self-confidence	15.00	14.67	16.56

The component-level means calculated from the supplied scoring sheets show improvement across the four linguistic/oral-performance dimensions. Nahwu-sharaf increased from 12.56 to 14.85 and 17.15; fluency from 13.15 to 14.04 and 17.78; pronunciation from 12.70 to 13.96 and 16.85; and vocabulary from 12.56 to 12.93 and 17.44. Self-confidence, treated as an affective-support indicator, changed from 15.00 to 14.67 and then to 16.56. These descriptive means suggest that the strongest final-cycle gains occurred in fluency and vocabulary, while self-confidence showed a small decline in Cycle I before increasing in Cycle II. Because the component scores are drawn from the classroom rubric and the total-score column contains some arithmetic inconsistencies in the source sheet, the component means are reported descriptively rather than as evidence of independently validated subscales.

During Cycle I, the teacher opened the lesson with greetings, prayer, Arabic salutations, attendance, a short warm-up, and questions about family members. Guided Reading then provided supported exposure to the al-usrah text through teacher modelling, pronunciation correction, vocabulary explanation, and repeated reading. Snowball Throwing followed as the oral-production stage, with students reading questions and responding in Arabic. Peers could add or correct responses, and the teacher provided feedback.

Table 3. Learning Activities in Cycle I

Observation indicator	Cycle I	Category (reported)	Interpretation
Teacher activity	56/68 = 82.35%	Jayyid	Core steps implemented; game instructions required greater clarity and systematic delivery
Student activity	45/56 = 80.36%	Jayyid	Participation increased, although some students remained hesitant

The Cycle I mean score was 70.48, and 11 of 27 students (40.74%) reached the KKM. The increase from the pre-cycle indicates an initial improvement, while the activity observations and reflection identified implementation problems that became the basis for Cycle II revisions. The result should therefore be interpreted as evidence that the first implementation was feasible but not yet sufficient to achieve the study's intended classroom achievement target.

Reflection on Cycle I led to four main revisions: clearer instructions, slower demonstrations, stronger reinforcement for hesitant students, and a more orderly game mechanism. In Cycle II, Guided Reading was retained as the supported input stage, while Snowball Throwing was modified through a controlled jar-based procedure. Students who did not successfully place the ball into the

jar answered the question contained in the ball. Teacher feedback, motivation, and appreciation were also made more consistent.

Table 4. The Development of Teacher and Student Activities

Observation indicator	Cycle I	Cycle II	Change
Teacher activity	82.35%	97.06%	+14.71 percentage points
Student activity	80.36%	92.86%	+12.50 percentage points

The Cycle II mean total speaking-performance score reached 85.78, and 27 of 27 students reached the KKM. Teacher activity rose from 82.35% to 97.06%, while student activity rose from 80.36% to 92.86%. The co-occurrence of improved implementation and higher student scores is compatible with the action-research interpretation that the refinement improved classroom functioning. However, it does not establish that implementation quality caused the achievement gain because repeated practice, familiarity with the task and rubric, teacher adaptation, and maturation are alternative explanations.

Table 5. The Response of teacher and student activities

Response category	Evidence available in supplied record	Interpretation
Enjoyment/engagement	General narrative: students found the lesson more enjoyable and engaging	Contextual classroom feedback; no respondent count retained
Ease of understanding	General narrative: students found the material easier to understand	Contextual classroom feedback; no respondent count retained
Greater courage to speak	General narrative: students reported greater courage to speak Arabic	Consistent with observation notes, but no interview frequency retained
Cooperation/peer interaction	Observation narrative describes peer participation and correction	Supported primarily by classroom observation rather than interview frequency

The supplied record indicates positive classroom responses to the intervention. Students were described as becoming more active, more enthusiastic, more willing to speak Arabic, more attentive to the lesson, and more cooperative. The preliminary interview record includes the madrasah head, the Arabic teacher, and one seventh-grade female student; later statements refer generally to positive student responses. Because interviewee-level counts and transcripts were not retained in the supplied data, these findings are reported as contextual feedback rather than as frequency-based qualitative evidence.

Islamic values in this study were not treated as a generic label for all positive classroom behavior. The analysis focused on values explicitly visible in the learning routine: adab/respect, ta'āwun/cooperation, discipline, responsibility, encouragement, and polite communication. The values were embedded primarily in classroom processes rather than separately assessed as moral outcomes.

Table 6. The Classroom Activity of Teacher and Student

Classroom activity	Value	Observable behavior	Evidence source
Greeting and polite salutation	Adab/respect	Students greet teacher and peers appropriately	Observation/field notes
Prayer and orderly	Discipline/responsibility	Students follow the	Observation/field

opening		agreed opening routine	notes
Peer	Ta'āwun/cooperation	Students assist or	Observation/field
addition/correction		respond to peers	notes
Teacher	Positive support/respect	Students receive and	Observation/field
encouragement and		provide constructive	notes
appreciation		encouragement	
Moral messages linked	Responsibility/adab	Students are reminded	Teacher
to learning		to communicate	records/field notes
		respectfully	

This distinction is important because the available evidence supports a claim about an Islamic learning culture and value-embedded interaction, not a quantified claim that students internalized Islamic values. The interpretation is therefore aligned with the actual data and avoids treating greetings, prayer, and polite communication as direct measures of moral development.

The observed improvement is theoretically compatible with a structured input–interaction–output sequence. Guided Reading reduced the immediate linguistic burden by supporting comprehension, vocabulary, pronunciation, and sentence-pattern awareness before students were asked to speak. Snowball Throwing then provided repeated opportunities to retrieve and produce those resources in interaction. In this sense, the design connects three processes: supported input, guided oral production, and feedback. The contribution of the present study is not the invention of either technique, but the demonstration of how the two can be deliberately sequenced within an iterative CAR process and embedded in an Islamic classroom culture.

At the same time, the findings should not be read as evidence that Guided Reading alone caused the speaking gains, nor that Snowball Throwing alone caused them. The intervention was integrated, and Cycle II also involved teacher adaptation and repeated exposure. The appropriate theoretical claim is therefore that the study illustrates the practical feasibility of an input-to-output learning sequence and provides a plausible pedagogical explanation for the observed within-class improvement.

The findings extend three strands of prior work represented in the manuscript. First, Guided Reading research has demonstrated benefits for supported reading and related learner outcomes, but the present study applies the strategy as preparation for oral production. Second, Snowball Throwing research has emphasized participation and speaking practice; here it is positioned after a structured input stage rather than as a stand-alone activity. Third, Islamic-values-based Arabic education has highlighted contextual materials and classroom practices; this study adds an interactional implementation layer in which values are enacted through the organization of classroom communication. The combined contribution is therefore a contextual learning design rather than evidence of a universal treatment effect.

For madrasah teachers, the findings suggest that interactive speaking activities may be more manageable when learners first receive structured linguistic preparation. A practical sequence is to select a short, level-appropriate text; identify a limited set of target vocabulary and sentence patterns; guide reading and pronunciation; and then design Snowball Throwing questions that require students to reuse the same language resources orally. Islamic values can be embedded authentically through respectful greetings, cooperative response routines, disciplined participation, and contexts involving family, responsibility, cleanliness, and respect for parents.

Several limitations constrain interpretation. First, the study involved one class of 27 students, so transferability to other madrasahs requires replication. Second, the intervention covered only two cycles and the theme of al-usrah, so durability and transfer across topics remain unknown. Third, Islamic values were observed through classroom practices rather than measured with a

dedicated validated instrument. Fourth, the supplied score sheets contain minor inconsistencies between some component sums and recorded total scores; for transparency, mastery was calculated from the recorded total-score column, while component means were calculated from the recorded component scores. Fifth, the absence of a comparison condition means that improvement may also reflect repeated practice, familiarity with the assessment, teacher adaptation, or maturation. Finally, formal ethics/consent documentation and detailed scorer-validation/reliability information were not contained in the supplied research record and should be verified before submission.

Discussion

Interpreting the Improvement in Arabic Speaking Performance

The most important finding is the within-class improvement in rubric-based Arabic speaking performance across the two action-research cycles. The mean score increased from 65.89 in the pre-cycle to 70.48 in Cycle I and 85.78 in Cycle II, while the proportion of students reaching the KKM of 75 increased from 22.22% (6/27) to 40.74% (11/27) and finally 100% (27/27). This pattern indicates that the intervention was associated with substantial improvement in the observed classroom performance, particularly after the procedural refinements introduced in Cycle II. The result should nevertheless be interpreted as improvement in the study's classroom rubric rather than evidence of general Arabic proficiency, because the study did not administer a standardized proficiency test. This distinction is important in Arabic speaking research, where performance is shaped by vocabulary access, pronunciation, grammatical control, interactional opportunities, and affective factors such as anxiety and confidence (Achmad et al., 2025; Salam et al., 2025).

The component scores provide a more informative interpretation than the total score alone. Nahwu-sharaf increased from 12.56 to 14.85 and then 17.15; fluency from 13.15 to 14.04 and 17.78; pronunciation from 12.70 to 13.96 and 16.85; vocabulary from 12.56 to 12.93 and 17.44; and self-confidence from 15.00 to 14.67 and 16.56. The largest Cycle I-to-Cycle II gains were therefore concentrated in fluency, vocabulary, and grammatical control. This pattern is pedagogically plausible because the second cycle did not merely repeat the first cycle: it incorporated clearer instructions, a more orderly Snowball Throwing procedure, peer assistance, and stronger teacher support for hesitant learners. Research on L2 speaking similarly suggests that learners benefit when oral tasks provide preparation, interaction, feedback, and manageable opportunities to produce language rather than requiring immediate unscaffolded production (Lambert et al., 2021; Pitura & Chang, 2023).

Guided Reading as a Linguistic and Cognitive Scaffold

Guided Reading appears to have functioned as the input and preparation stage of the intervention. In the observed lessons, students first encountered the al-usrah material through guided reading, vocabulary and sentence-pattern work, teacher explanation, and repeated exposure before they were asked to respond orally. This sequencing is theoretically important because beginning speakers often need temporary support to reduce the processing burden associated with simultaneously retrieving vocabulary, constructing grammatical patterns, and managing pronunciation. Recent evidence on Guided Reading shows that structured teacher guidance can improve learners' access to text meaning and make reading processes more systematic (Andayani et al., 2024; Juliana et al., 2025). Although those studies primarily concern reading comprehension, the present findings extend the pedagogical logic by positioning guided reading as preparation for

subsequent oral production.

The contribution of Guided Reading in this study should therefore not be interpreted as a direct speaking treatment. Rather, its function is preparatory: it makes relevant lexical items, sentence patterns, and topic knowledge available before the communicative task. This interpretation is consistent with task-preparation research showing that preparation can influence the complexity, accuracy, and fluency of subsequent L2 speech (Lambert et al., 2021). In the present classroom, the family theme supplied a relatively familiar semantic field, while the reading stage supplied language resources that students could subsequently retrieve during Snowball Throwing. The combination may have reduced the gap between comprehension and production by turning recently encountered language into immediately usable oral material.

Snowball Throwing as an Interaction and Output Mechanism

Snowball Throwing contributed a different pedagogical function. After receiving guided input, students had to retrieve and produce language in response to questions contained in the paper 'snowballs.' The mechanism created a sequence of anticipation, question interpretation, formulation of an answer, oral production, peer response, and teacher feedback. This is important because speaking development requires opportunities not only to receive language but also to attempt production in interaction. Studies of Snowball Throwing have reported increased participation and speaking performance, including research with junior-high learners and more recent studies of speaking skills (Salim et al., 2020; Aghniyah et al., 2025; Rusli et al., 2025). The present study supports this literature while adding an Arabic-learning context and combining the technique with a preceding Guided Reading stage.

The classroom evidence also suggests that the effectiveness of the technique was partly dependent on procedural design. In Cycle I, uneven participation and unclear game instructions were observed. The Cycle II revision—keeping students seated, organizing turns, placing the jar at a defined distance, allowing peer additions or corrections, and providing immediate teacher correction—made the activity more predictable. This matters because an interactive technique is not inherently communicative merely because it is playful; its learning value depends on whether the activity creates repeated, meaningful opportunities to process and produce target language. Recent work on scaffolding L2 speaking emphasizes the value of instructor, peer, and task-based supports that are responsive to learners' different levels of readiness (Pitura & Chang, 2023).

The Input–Interaction–Output Sequence and Speaking Development

The combined intervention can be conceptualized as an input–interaction–output sequence. Guided Reading supplied structured input; teacher explanation and peer assistance supplied interactional scaffolding; Snowball Throwing required pushed output; and feedback created opportunities for learners to notice and revise forms. The sequence provides a stronger theoretical explanation than attributing the gains to either technique in isolation. Li and Zhang (2023), for example, found that scaffolding was related to the development of L2 speaking accuracy and fluency and examined its relationship with self-efficacy. Pitura and Chang (2023) likewise show that scaffolding can be distributed across teacher, peer, resource, and activity levels. These perspectives help explain why the present intervention produced larger gains after the second-cycle adjustments: the revised procedure increased the amount and quality of support surrounding oral production.

The pattern also helps explain why confidence should be interpreted separately from linguistic proficiency. Self-confidence was included in the classroom rubric as an affective-support indicator because willingness to speak is highly relevant to oral participation, but it is not itself a

linguistic competence. The Cycle II increase in confidence is consistent with the classroom observation that more students were willing to participate, yet the study cannot claim that confidence caused the linguistic gains. Rather, confidence, participation, feedback, and language performance may have reinforced one another during repeated practice. Research on Arabic speaking anxiety underscores that affective barriers can inhibit willingness to communicate, making psychologically supportive classroom routines important for oral-language development (Achmad et al., 2025).

Islamic Values as Embedded Pedagogical Practice

A distinctive contribution of the intervention is that Islamic values were embedded in classroom routines rather than treated as a separate lesson. The documented routines included greetings and salutations, prayer, respectful communication, cooperation, discipline, responsibility, encouragement, and peer support. This approach is consistent with recent Arabic-language education research arguing that Islamic values can be implemented through materials, teaching methods, classroom interaction, and assessment practices rather than only through explicit moral instruction (Wati, 2025). Similarly, Hamidah and Abdullah (2025) demonstrate the value of recontextualizing Arabic instructional materials through Islamic values so that linguistic learning remains connected to learners' religious and cultural context.

The present findings are especially relevant to the distinction between value-embedded routines and explicit value assessment. The study provides evidence that the classroom culture embodied *adab*, *ta'awun*, respect, discipline, and responsibility, but it did not use a separate validated character scale to quantify changes in those values. Therefore, the appropriate claim is that the intervention created a value-embedded learning environment, not that it statistically increased students' Islamic character. This cautious interpretation is methodologically important and aligns with recent work emphasizing that Arabic learning in Islamic educational settings can simultaneously support linguistic, ethical, and humanistic development when values are intentionally integrated into classroom practice (Zahro & Fauji, 2025; Salam et al., 2025).

Relationship to Previous Studies and the Study's Contribution

The findings extend previous research in three ways. First, studies of Guided Reading generally emphasize comprehension and supported reading; the present study uses the reading stage as a bridge toward oral production (Andayani et al., 2024; Juliana et al., 2025). Second, Snowball Throwing studies have documented improvements in participation, vocabulary, and speaking, but the present intervention places the technique after a structured input phase, thereby giving students language resources before they are required to respond orally (Kusumaningrum et al., 2020; Salim et al., 2020; Aghniyah et al., 2025). Third, research on Islamic values in Arabic learning has emphasized the integration of *adab*, cooperation, discipline, and religious habituation; the present study connects those values to a specific communicative classroom sequence rather than treating them as a separate character-education component (Wati, 2025; Zahro & Fauji, 2025).

The novelty therefore lies less in claiming that either Guided Reading or Snowball Throwing is universally effective and more in showing how the two can be sequenced within a value-embedded Arabic speaking lesson. The action-research design also contributes a process perspective: the strongest improvement occurred after reflection on Cycle I and modification of the classroom procedure. This is consistent with the logic of classroom action research, in which instructional decisions are iteratively refined on the basis of observed classroom evidence. The findings thus offer a feasible pedagogical model for contexts where teachers need to move students

from supported comprehension toward active oral participation without abandoning the religious and ethical orientation of madrasah education.

Practical Implications for Arabic Speaking Instruction

Several practical implications follow. First, teachers can begin a speaking lesson with a short, focused reading stage that supplies topic vocabulary and target sentence patterns. Second, the oral task should require students to retrieve and recombine that language rather than merely repeat it. Third, peer correction can be used carefully so that interaction becomes a source of support rather than embarrassment. Fourth, teachers should monitor participation distribution, because interactive games can still leave quieter students behind if turns are not deliberately organized. Fifth, Islamic values can be made visible through routines—greetings, respectful listening, cooperation, discipline, and responsibility—while linguistic achievement remains assessed with explicit speaking criteria. This separation helps teachers maintain both pedagogical clarity and ethical coherence.

The activity data reinforce this implication. Teacher activity increased from 82.35% in Cycle I to 97.06% in Cycle II, while student activity increased from 80.36% to 92.86%. Because these percentages were calculated from fixed observation sheets, they are best interpreted as implementation indicators rather than standardized measures of engagement. Nevertheless, their parallel increase alongside speaking performance suggests that improved procedural clarity coincided with a more active classroom. This pattern is compatible with research showing that interaction-rich and task-supported speaking environments can create more opportunities for oral production and participation (Abd Rahman, 2024; Pitura & Chang, 2023).

Alternative Explanations, Limitations, and Future Research

The findings should be interpreted cautiously. The study involved one class of 27 students and used a classroom action research design without a control group. Consequently, the observed gains cannot establish that the combined intervention caused the improvement independently of maturation, repeated practice, teacher familiarity, test familiarity, or other classroom factors. The large increase in Cycle II may also partly reflect the fact that the teacher had learned from Cycle I and students had become familiar with the assessment and activity format. In addition, the interview evidence was contextual rather than a formally coded qualitative dataset, and the available research record does not document formal inter-rater reliability for the speaking rubric. These limitations should be explicitly acknowledged in interpreting the results.

Future studies should strengthen the design by using multiple classes or comparison groups, reporting validated analytic-rubric procedures, training independent raters, and collecting audio/video evidence of speaking performance. Researchers could also examine whether the same sequencing works with different Arabic topics, proficiency levels, and school types. A further direction is to separate linguistic outcomes from affective outcomes by using independent measures of speaking proficiency, anxiety, self-efficacy, and willingness to communicate. Finally, longitudinal studies could examine whether students retain the gains after the intervention and whether embedded Islamic values become stable classroom behaviors rather than short-term routines.

Conclusion

The pedagogical contribution lies in the sequencing of supported linguistic input and interactive oral production, together with value-embedded classroom routines. Guided Reading prepared

vocabulary, pronunciation, comprehension, and sentence-pattern resources, whereas Snowball Throwing created opportunities to retrieve and use those resources orally. The Islamic-values dimension is best understood as an ethical and interactional classroom framework rather than a quantitatively demonstrated moral outcome.

The findings should be interpreted as evidence of observed improvement and implementation feasibility in this class, not as proof of general effectiveness. Future research should replicate the design with larger and multiple classes, comparison conditions where appropriate, longer interventions, validated speaking and confidence measures, transparent qualitative procedures, and explicit measurement of Islamic-value outcomes. Before submission, the authors should also complete the institutional ethics/consent information and verify the assessor and instrument procedures from the original research records.

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