

Designing *Mahārah al-Kalām* Instruction through Speech Act Analysis of Authentic YouTube Videos

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Abstract : The gap between the functional mandates of KMA Number 450 of 2024 and the prevailing reality of Arabic instruction in *madrasahs* remains a critical issue. This study aims to analyze speech acts within authentic YouTube videos and utilize them as a foundation for designing *Mahārah al-Kalām* instruction based on the Deep Learning framework. Employing a descriptive qualitative design, the primary research instrument was the researcher, supported by document analysis guidelines. The corpus comprised 76 spoken utterances extracted from three authentic YouTube videos representing history, health, and popular science genres. These data were analyzed using Searle's speech act theory and Fullan's Deep Learning elements. The results showed distinct pragmatic patterns across genres: historical videos were dominated by assertive speech acts for epistemic authority, health videos relied on intimate directives, and popular science videos exhibited linguistic hybridity through expressive acts. Consequently, this study formulates an instructional design integrating four elements: learning partnerships, learning environments, leveraging digital, and pedagogical practices. The implications of this study offer a proposed pedagogical model for Arabic language educators to transition from rigid textbook-bound grammar instruction to dynamic, culturally responsive digital pedagogy, facilitating active student engagement and autonomous learning in the 21st century.

INTRODUCTION

The implementation of the Merdeka Curriculum in *madrasahs*, as stipulated in KMA Number 450 of 2024 concerning Guidelines for Curriculum Implementation in *Madrasahs*, demands a fundamental paradigm shift in Arabic language learning.¹ This curriculum calls for a transformation from mere rigid structural understanding toward mastery of language as a functional communication tool. In this perspective, language is no longer viewed solely as an

¹ Kementerian Agama Republik Indonesia, Keputusan Menteri Agama Republik Indonesia Nomor 450 Tahun 2024 tentang Pedoman Implementasi Kurikulum pada Raudhatul Athfal, *Madrasah Ibtidaiyah*, *Madrasah Tsanawiyah*, *Madrasah Aliyah*, dan *Madrasah Aliyah Kejuruan* (Direktorat Jenderal Pendidikan Islam, 2024).

instrument of description or a collection of vocabulary, but rather as a social act governed by rules. In line with Searle, speaking Arabic means performing actions through utterances.² Rosmita et al. emphasize that in modern linguistic studies, understanding language structure must go hand in hand with understanding meaning in order to achieve communication.³ Therefore, classroom learning is not sufficient if it only equips students with regulative rules (normative grammar), but must also address constitutive rules so that students are able to understand the intentions behind utterances and respond appropriately in social interactions. Without this pragmatic understanding, students may be able to construct grammatically correct sentences, yet risk experiencing fatal communication breakdowns due to their inability to interpret situational context.

Specifically, the competency standards that students must achieve are detailed in the Decree of the Director General of Islamic Education Number 3302 of 2024 concerning Learning Outcomes. In Phase F (*Madrasah Aliyah* Grades 11–12), Arabic language learning requires advanced abilities to comprehend both implicit and explicit information and to construct spoken language extensively.⁴ The learning materials must include global and contextual themes relevant to the lives of 21st-century students, including tourism, health, hajj and umrah, religions in Indonesia, information and communication technology, Islamic figures, and academic life at universities. Furthermore, the construction of spoken language must employ specific and complex grammatical structures, such as *Tashrif Lughawi* (verbal morphology), *Na'at* (adjectives), *Idhafah* (possessive phrases), *Isim Tafdhil* (comparatives), as well as *Fi'il Mabni Ma'lum* and *Majhul* (active and passive constructions). The greatest challenge for educators today is how to provide teaching materials capable of integrating these contextual themes with the targeted grammatical structures precisely, without trapping students again in monotonous memorization methods.

However, empirical realities in the field reveal a concerning learning gap. Various recent studies confirm that the Arabic learning ecosystem in *madrasahs* is still dominated by conventional teacher-centered methods. For example, research by Cholifah & Akmalia shows that classical methods such as *Qowaid wa Tarjamah* are indeed effective in improving reading skills (*Mahārah Qira'ah*) and writing skills (*Mahārah Kitabah*).⁵ Although this grammar-translation-based method successfully strengthens students' textual understanding, its dominance often

² John R. Searle, *Speech Acts: An Essay in the Philosophy of Language* (Cambridge University Press, 1969).

³ Ermi Rosmita et al., *Linguistik: Konsep Teori dan Aplikasi* (U ME Publishing, 2025).

⁴ Direktorat Jenderal Pendidikan Islam, *Keputusan Direktur Jenderal Pendidikan Islam Nomor 3302 Tahun 2024 tentang Capaian Pembelajaran Pendidikan Agama Islam dan Bahasa Arab Kurikulum Merdeka pada Madrasah* (Jakarta: Kementerian Agama Republik Indonesia, 2024).

⁵ Nur Cholifah and Frida Akmalia, "Mahārah Kalām Book: The Implementation at Arabic Course," *ALSUNIYAT: Jurnal Penelitian Bahasa, Sastra, dan Budaya Arab* 4, no. 1 (2021): 1–14, <https://doi.org/10.17509/alsuniyat.v4i1.27311>.

leads to the neglect of pragmatic aspects and active speaking skills (*Mahārah al-Kalām*). This problem is exacerbated by the quality of teaching materials that are not yet fully ideal. Mammunah et al., in their evaluative study, found that even widely used printed textbooks still frequently contain fundamental errors in *Nahwu* rules such as *Na'at-Man'ut* and *Idhafah*.⁶ These inaccuracies have the potential to hinder students' understanding and create fossilization of language errors. On the other hand, efforts toward pedagogical innovation through the Deep Learning approach are often constrained by the limited availability of concrete learning models or strategies that teachers can adopt, making optimal implementation difficult. As a result of this accumulation of problems, students not only lose their agency (independence) in learning but are also at risk of being exposed to inaccurate and unnatural language constructions.

In order to address these multidimensional problems, the integration of authentic media into learning becomes a crucial and urgent solution. Elbarbary and Lima in their pedagogical analogy, liken conventional textbooks to "processed food" that lacks communicative nutritional value due to their artificial nature.⁷ In contrast, authentic materials such as YouTube videos are positioned as "nutritious food" capable of building students' "communication immune systems" because they present language in its original context. The effectiveness of YouTube as a medium for learning Arabic in the Indonesian context has also been confirmed by Arisandi and Habib, who found that structured exposure to YouTube content significantly improves students' listening comprehension and speaking fluency, particularly in *pesantren* environments.⁸ However, the use of such materials requires a clear operational framework so that they do not merely become passive viewing. Therefore, this study adopts the concept of Deep Learning from Fullan et al. due to its relevance in addressing the challenge of lost student agency in language classrooms.⁹ The implementation of Deep Learning is considered capable of restoring the essence of meaningful, mindful, and joyful learning, thereby actively engaging students in the process of language acquisition.

⁶ Mammunah, M. Abdurrahman, and Asep Sopian, "The Error Analysis of Arabic Grammar in the Kalamuna Book," *Arabi: Journal of Arabic Studies* 6, no. 2 (2021): 158-166, <https://doi.org/10.24865/ajas.v6i2.351>.

⁷ Ayman S. Elbarbary and E Edna F. Lima, "Make It Authentic and Engaging: Creating Authentic Resources for Teaching Arabic and Other Languages," in *Proceedings of the 14th Pronunciation in Second Language Learning and Teaching Conference*, ed. D. J. Olson, J. L. Sturm, O. Dmitrieva, and J. M. Levis (Purdue University, 2024), 1-13, <https://doi.org/10.31274/psllt.17653>.

⁸ Yusuf Arisandi and Moh. Tohiri Habib, "Optimizing YouTube for Interactive Arabic Learning in Pesantren: Effective Content Creation Strategies," *International Journal of Arabic Language Teaching* 7, no. 2 (2025): 240-254, <https://doi.org/10.32332/ijalt.v7i02.10363>.

⁹ Michael Fullan, Joanne Quinn, and Joanne McEachen, *Deep Learning: Engage the World Change the World* (Corwin Press, 2018).

Previous studies relevant to this topic can be mapped into four main clusters to clarify the position of this study. The first cluster relates to *Mahārah al-Kalām* pedagogy, where studies by Muttaqin and Ginting, Wardana and Baharun successfully identify the problem of rigid grammar dominance, yet these studies have not offered a comprehensive instructional design model to address it.¹⁰ ¹¹The second cluster highlights authentic media, where Nurmala et al. demonstrate the effectiveness of YouTube as a learning resource, but its use in practice remains partial and not yet integrated with in-depth linguistic analysis.¹² The third cluster focuses on social pragmatics, which provides a strong linguistic analytical foundation regarding speech acts but often stops at describing language phenomena without practical pedagogical implications for *madrrasah* teachers.¹³ ¹⁴ Finally, in the Deep Learning cluster, Albantani et al. have formulated a general framework for higher education, yet its specific application to integrated pragmatic and grammatical materials at the *madrrasah aliyah* level remains very limited.¹⁵

In order to explicitly articulate its novelty, this study makes three distinct contributions. First, unlike previous Arabic pedagogy studies that often treat grammatical structures and pragmatic functions as isolated entities, this study explicitly fuses them, demonstrating how specific grammatical realizations (*Nahw/Sharf*) are actively mobilized to perform illocutionary functions. Second, while prior work has widely utilized YouTube merely as a supplementary tool for passive listening or general speaking practice, this research repositions authentic YouTube videos as a primary linguistic corpus; it extracts real-world sociopragmatic patterns to serve as direct input for students' active language production. Third, the proposed framework differs significantly from existing

¹⁰ Imam Muttaqin and Nurman Ginting, "Penerapan Metode Muhadasah untuk Meningkatkan Kualitas Berbicara Berbahasa Arab pada Siswa Kelas X di MAS Plus Al-Ulum," *Edumaniora: Jurnal Pendidikan dan Humaniora* 1, no. 2 (2022): 245-251, <https://journal.cdfpublisher.org/index.php/edumaniora/article/view/51>.

¹¹ Mustahar Ali Wardana and Segaf Baharun, "Pragmatic Functions of Speech Acts in Arabic Language Learning: A Case Study from Madura," *Al-Ta'rib: Jurnal Ilmiah Program Studi Pendidikan Bahasa Arab* 13, no. 1 (2025): 181-198, <https://doi.org/10.23971/altarib.v13i1.9979>.

¹² Mia Nurmala, Abdul Wahab Rosyidi, Umi Machmudah, A. J. Sodik, and N. Fadhilah, "YouTube Use as Media in Takallum (Arabic-Speaking) Learning Based on Project-Based Learning at Universitas Pendidikan Indonesia," *Jurnal Onoma: Pendidikan, Bahasa, dan Sastra* 11, no. 2 (2025): 1945-1955, <https://doi.org/10.30605/onoma.v11i2.5695>.

¹³ Sharif Alghazo, Sabrina Zemmour, Mohd Nour Al Salem, and Imran Alrashdan, "A Cross-Cultural Analysis of the Speech Act of Congratulating in Kabyle and Jordanian Arabic," *Ampersand* 8 (2021): 100075, <https://doi.org/10.1016/j.amper.2021.100075>.

¹⁴ Harun Joko Prayitno, Eko Purnomo, Ganno Tribuana Kurniaji, Fajar Gemilang Pradana, Ali Essam Al Sanaani, Ali Abdulraoof Taha, Himatus Sya'adah, and Romi Iriandi Putra, "Peningkatan Kemampuan Berbahasa Arab dan Inggris Berpendekatan Sosiopragmatik bagi Siswa SMK Muhammadiyah Lampung," *Buletin KKN Pendidikan* 6, no. 2 (2024): 169-178, <https://doi.org/10.23917/bkkndik.v6i2.8416>.

¹⁵ Azkia Muharom Albantani, Ade Arip Ardiansyah, Zubaidah, and Muhammad Sabri Sahrir, "Deep Learning Framework for Arabic Course in Higher Education," *Al-Ta'rib: Jurnal Ilmiah Program Studi Pendidikan Bahasa Arab* 13, no. 1 (2025): 1-18, <https://doi.org/10.23971/altarib.v13i1.10022>.

approaches: current pragmatics-based studies predominantly stop at descriptive discourse analysis without offering pedagogical translation, whereas existing Project-Based Learning (PjBL) approaches often focus on the final product without a rigorous linguistic foundation. This study synthesizes both by translating rigorous speech act analysis into a concrete, Deep Learning-based instructional design, providing a precise pedagogical roadmap that transitions students from grammatical rigidities to authentic digital communicative competence.

The theoretical framework of this study is built upon an integrative synthesis of pragmatic linguistics, national curriculum standards, and modern pedagogy. First, the linguistic foundation of this research is dualistic to address the need for comprehensive data analysis. For analyzing meaning and communicative function, the study is grounded in Searle's Speech Act Theory, particularly the illocutionary aspect to uncover the speaker's intentions that are often implicit in authentic communication.¹⁶ Meanwhile, for grammatical form analysis focused on structural accuracy, the study directly refers to the grammatical competency standards of Phase F as stipulated in the Decree of the Director General of Islamic Education Number 3302 of 2024. Second, this study positions Arabic sociopragmatics as a key element in understanding cultural context. Referring to the findings of Haddad¹⁷ and El-Dakhs and Ahmed,¹⁸ understanding unique Arab politeness strategies, such as the use of imperative sentences as a form of familiarity, is essential to be integrated so that students possess cultural intelligence. Third, the operationalization of the instructional design uses the Deep Learning framework, which reconstructs the learning ecosystem through four design elements: Learning Partnerships that transform teacher-student relationships, flexible Learning Environments, wise Leveraging Digital, and innovative Pedagogical Practices.

Methodologically, this study positions itself as a design-based pedagogical paper informed by discourse analysis. The novelty of this research lies in the integrative synthesis of grammatical realization, illocutionary functions, and Fullan's Deep Learning framework. Previous studies in Arabic pedagogy have often been polarized, either focusing on pure linguistic discourse analysis without concrete instructional output, or designing innovative learning without a robust pragmatic data foundation. By employing Searle's Speech Act Theory and

¹⁶ John R. Searle, *Speech Acts: An Essay in the Philosophy of Language* (Cambridge University Press, 1969).

¹⁷ Sami Haddad, "A Theoretical Review of the Speech Act of Offering: Towards a Categorization of Its Use in Jordanian Arabic," *Jordan Journal of Modern Languages and Literatures* 14, no. 1 (2022): 219-236, <https://doi.org/10.47012/jjml.14.1.12>.

¹⁸ Dina Abdel Salam El-Dakhs and Mervat M. Ahmed, "The Realization of the Speech Act of Suggestion in Alexandrian and Najdi Arabic: A Variational Pragmatic Study," *Humanities & Social Sciences Communications* 11, no. 1231 (2024), <https://doi.org/10.1057/s41599-024-03754-3>.

contemporary Arabic sociopragmatics, this study explicitly transforms linguistic findings into an operational pedagogical model.¹⁹

Based on this comprehensive background, the study focuses on two main problems. First, to analyze the forms of grammatical realization (accuracy of sentence structures according to Phase F Learning Outcomes standards) and illocutionary functions (communicative intent) in Arabic YouTube videos to determine their feasibility as enrichment materials. Crucially, this study does not equate grammatical structure analysis with locutionary acts; rather, it examines how specific grammatical forms are realized to drive specific illocutionary forces. Second, to propose a *Mahārah al-Kalām* instructional model based on the Deep Learning framework derived from these discourse findings.

METHOD

This study employs a descriptive qualitative approach using a documentation analysis method which, according to Creswell, aims to explore the in-depth meaning of public documents.²⁰ This design is specifically chosen because the object of study consists of Arabic-language videos treated as audiovisual documents that capture the reality of language use, which are then analyzed for pedagogical purposes. In its implementation, the primary research instrument is the researcher, who plays a central role in selecting, interpreting, and synthesizing the data. The primary data source of this study is the spoken utterances found in authentic Arabic videos from the YouTube platform. The selection of this data type refers to the recommendation of Elbarbary and Lima, who define authentic materials as audiovisual content designed for native speakers, rather than artificially simplified materials created solely for pedagogical purposes.²¹

The video samples were determined through purposive sampling based on strict inclusion criteria referring to the standards for Grade 11 *Madrasah Aliyah* as outlined in the Decree of the Director General of Islamic Education Number 3302 of 2024.²² These criteria include the suitability of global themes (such as tourism, health, technology, etc.), grammatical content containing target sentence structures for Phase F, and pragmatic richness that demonstrates a variety of

¹⁹ John R. Searle, *Speech Acts: An Essay in the Philosophy of Language* (Cambridge University Press, 1969).

²⁰ John W. Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*, 4th ed. (SAGE Publications, 2014).

²¹ Ayman S. Elbarbary and E Edna F. Lima, "Make It Authentic and Engaging: Creating Authentic Resources for Teaching Arabic and Other Languages," in *Proceedings of the 14th Pronunciation in Second Language Learning and Teaching Conference*, ed. D. J. Olson, J. L. Sturm, O. Dmitrieva, and J. M. Levis (Purdue University, 2024), 1-13, <https://doi.org/10.31274/psllt.17653>.

²² Direktorat Jenderal Pendidikan Islam, *Keputusan Direktur Jenderal Pendidikan Islam Nomor 3302 Tahun 2024 tentang Capaian Pembelajaran Pendidikan Agama Islam dan Bahasa Arab Kurikulum Merdeka pada Madrasah* (Jakarta: Kementerian Agama Republik Indonesia, 2024).

complex illocutionary speech acts. The data collection procedure began with the inventory of relevant videos, followed by intensive viewing and transcription of the data into a corpus. The transcription process not only involved converting audio into written form but also marking segments of utterances containing target grammatical structures as material for analyzing grammatical realizations.

To ensure methodological transparency, the corpus details are as follows: (1) *Silsilah Ar-Rahhalah: Ar-Rahhalah Ibn Jubayr Al-Andalusi* representing the historical genre (Duration: 26:28, accessed on December 10, 2025, via <https://youtu.be/9IkV2G0BW5c>)²³; (2) *Alaqaṭ al-Nawm bi al-Sihhah al-Nafsiyyah* from the Dupamicaffeine channel representing health education (Duration: 20:51, accessed on December 12, 2025, via <https://youtu.be/ifZcUjU508o>)²⁴; and (3) *Chat GPT* from the Da7ee7 channel representing popular science (Duration: 20:15, accessed on December 15, 2025, via <https://youtu.be/j02OZRjf2d8>)²⁵. The unit of analysis, an 'utterance', was operationally defined as a continuous piece of speech bounded by intonation pauses that conveys a unified semantic and pragmatic meaning. From this corpus, exactly 76 utterances were extracted and fully coded: 26 from the historical video, 15 from the health video, and 35 from the popular science video.

Aiming for theoretical precision and avoiding the conflation of different linguistic levels, this study adopts a multi-layered analytical framework. Rather than equating locutionary acts with syntax, the authentic Arabic utterances are systematically analyzed across four distinct dimensions: (1) Grammatical form, which identifies the specific Arabic morpho-syntactic structures (e.g., *Idhafah*, *Na'at-Man'ut*, *Fi'il Amr*, *Fi'il Mabni Majhul*) utilized in the discourse; (2) Propositional content, which captures the literal meaning, context, and reference of the spoken words; (3) Illocutionary force, which categorizes the speaker's underlying communicative intent based on Searle's speech act taxonomy (e.g., assertive, directive, expressive); and (4) Pedagogical relevance, which evaluates how these identified linguistic and pragmatic features can be effectively transposed into instructional designs for *Mahārah al-Kalām* within a Deep Learning framework. Consequently, this study characterizes the structural anatomy of the text as grammatical realizations rather than locutionary analysis.

In accordance with the research objectives, the data analysis process was carried out in two systematic and interconnected stages. The first stage involves an exploratory linguistic analysis where the researcher dissects the utterance data

²³ Silsilah Ar-Rahhalah. "Ar-Rahhalah Ibn Jubayr Al-Andalusi." YouTube video, 26:28. Uploaded [Mar 17, 2024]. <https://youtu.be/9IkV2G0BW5c>.

²⁴ Dupamicaffeine. "Alaqaṭ al-Nawm bi al-Sihhah al-Nafsiyyah." YouTube video, 20:51. Uploaded [May 4, 2024]. <https://www.youtube.com/watch?v=ifZcUjU508o>.

²⁵ Da7ee7. "Chat GPT." YouTube video, 20:15. Uploaded [Mar 8, 2023]. <https://youtu.be/j02OZRjf2d8>.

from two primary dimensions. First, the analysis of grammatical realization focuses on identifying the accuracy of syntactic structures to ensure the utterances contain target elements such as *Tashrif Lughawi*, *Na'at*, *Idhafah*, or *Isim Tafdhil* as required by the curriculum. This content validation step is crucial to avoid distortion of student understanding due to syntactic structural inaccuracies.²⁶ Simultaneously, illocutionary analysis is used to classify the communicative functions of utterances (Assertive, Directive, Commissive, Expressive, Declarative) based on Searle's theory.²⁷ This approach delineates how specific grammatical forms are utilized to mobilize specific illocutionary forces. Subsequently, in the second stage, the verified linguistic findings are converted into enrichment materials through pedagogical synthesis. At this phase, the researcher designs *Mahārah al-Kalām* learning activities that integrate these findings into the Deep Learning framework, encompassing elements of Partnership, Environment, Digital, and Pedagogical Practices, in order to produce learning that is Mindful, Meaningful, and Joyful.²⁸

Because speech act classification can be highly interpretive, a strict coding protocol was established. The decision rules for assigning Searle's categories were based on the primary illocutionary force: utterances functioning to represent a state of affairs were coded as assertives; those attempting to direct the audience's behavior were coded as directives; and those expressing the speaker's psychological state were coded as expressives. For ambiguous cases—such as indirect speech acts where the grammatical form (e.g., a question) did not match its pragmatic intent (e.g., a command)—the classification was resolved by analyzing the socio-cultural and discourse context of the video.

RESULTS AND DISCUSSION

The analysis of three genres of authentic YouTube videos namely history, health, and popular science reveal significant findings regarding the complexity of Arabic speech act patterns that go beyond the rigid structures found in conventional textbook materials. The data analysis shows that each video genre possesses unique pragmatic characteristics, which collectively provide a comprehensive range of speech acts. These findings address current challenges in Arabic language learning in *madrasahs*. As stated by Syagif, the implementation of new learning strategies is often hindered by teachers' limited understanding of in-

²⁶ Mamnunah, Maman Abdurrahman, and Asep Sopian, "The Error Analysis of Arabic Grammar in the Kalamuna Book," *Arabi: Journal of Arabic Studies* 6, no. 2 (2021): 158–166, <https://doi.org/10.24865/ajas.v6i2.351>.

²⁷ John R. Searle, *Speech Acts: An Essay in the Philosophy of Language* (Cambridge University Press, 1969).

²⁸ Michael Fullan, Joanne Quinn, and Joanne McEachen, *Deep Learning: Engage the World Change the World* (Corwin Press, 2018).

depth concepts and the lack of materials relevant to students' lives.²⁹ Therefore, exposure to variations of speech acts in authentic videos serves as a proposed approach for creating contextualized learning.

Before delving into the specific linguistic and pedagogical analysis of each genre, it is essential to present the overall distribution of the speech acts found in the corpus. Table 1 illustrates the quantitative mapping of the 76 analyzed utterances across the three video genres.

Table 1. Overall Distribution of Speech Acts by Video Genre

Video Genre	Total Utterances	Assertive	Directive	Expressive	Commissive	Declarative
Historical (<i>Ibn Jubayr</i>)	26	21 (80.7%)	1 (3.8%)	3 (11.5%)	1 (3.8%)	0 (0%)
Health (<i>Dupamicaffeine</i>)	15	8 (53.3%)	4 (26.7%)	2 (13.3%)	1 (6.7%)	0 (0%)
Popular Science (<i>Da7ee7</i>)	35	27 (77.1%)	4 (11.4%)	5 (14.3%)	1 (2.9%)	0 (0%)
Total	76	55 (72.4%)	9 (11.8%)	10 (13.2%)	3 (3.9%)	0 (0%)

This overall distribution reveals clear pragmatic tendencies: historical narratives rely heavily on assertives for factual transfer, health education leverages directives for audience persuasion, and popular science utilizes a diverse hybridity of assertives, directives, expressives, and commissive to make complex information more accessible. Regarding grammatical realizations, the analysis revealed distinct structural preferences that align with these pragmatic functions. The historical genre predominantly utilized *Na'at-Man'ut* (adjective-noun phrases) and *Fi'il Mabni Majhul* (passive verbs) to establish objective, descriptive authority. In contrast, the health genre frequently employed *Fi'il Amr* (imperative verbs) to deliver direct, yet intimate, behavioral suggestions. Meanwhile, the popular science genre relied heavily on a combination of *Isim Tafdhil* (comparative/superlative nouns) and dynamic code-switching between formal and colloquial syntactic structures to maintain audience engagement. While all 76 utterances were fully analyzed, the following subsections present representative examples from each genre to illustrate these overarching patterns.

The first analysis focuses on the historical biography genre represented by the video *Silsilah Ar-Rahhalah: Ar-Rahhalah Ibn Jubayr Al-Andalusi*. The detailed data on speech acts identified in this video are presented in Table 2 below.

²⁹ Ahmad Syagif HM, "Implementation and Challenges Faced by *Madrasah* Teachers Through the Deep Learning Approach in Arabic Language Learning," *FITRAH: Jurnal Studi Pendidikan* 16, no. 1 (2025): 88–101, <https://doi.org/10.47625/fitrah.v16i1.1061>.

Table 2. Speech Act Analysis in the Video *Silsilah Ar-Rahhalah*

No	Utterance	Translation	Grammatical Realization	Illocutionary Function (Searle)
1	مَعْلُومَاتٍ قِيَمَةٍ عَلَى الْمُسْتَوَى الاجْتِمَاعِيِّ	Valuable information on the social level.	<i>Na'at-Man'ut</i> : مَعْلُومَاتٍ قِيَمَةٍ	Assertive (Evaluating): The narrator provides an objective assessment of the historical value of Ibn Jubair's notebooks.
2	لَمْ يَكُنْ لَمَعَانُ الدَّنَانِيرِ الذَّهَبِيَّةِ كَفِيَالًا	The glitter of the golden dinars was not enough.	<i>Idhafah</i> : لَمَعَانُ الدَّنَانِيرِ	Expressive (Reflecting): Expressing emotional turmoil that worldly possessions cannot atone for sins.
3	عَاهَدَ ابْنُ جُبَيْرٍ اللَّهَ عَلَى التَّوْبَةِ	Ibn Jubair made a covenant with Allah to repent.	<i>Fi'il Mabni</i> <i>Ma'lum</i> : عَاهَدَ	Commissive (Promising): Tells the story of the character's spiritual vow to change his life path.
4	قُلْ لِي مَا هَلْوَ... تَفَحَّصْ بِنَفْسِكَ دَعْنِي دَعْنِي أَوْ رِيكَ	"Tell me, what is this... examine it yourself, let me show you."	<i>Tashrif</i> <i>Lughawi (Fi'il Amr)</i> : قُلْ / تَفَحَّصْ / دَعْنِي	Directive (Commanding): Dramatization of historical conversations (re-enactments) that invite direct interaction between characters.
5	أُصِيبَتْ بِمَرَضٍ مُزْمِنٍ	She was afflicted with a chronic disease.	<i>Fi'il Mabni</i> <i>Majhul</i> : أُصِيبَتْ	Assertive (Reporting tragedy): Tells the story of the medical disaster that befell the character's wife.

Table 2 details the linguistic and pragmatic features identified within the historical biography video. The analysis reveals a dynamic interplay of assertive, expressive, commissive, and directive speech acts to construct the historical narrative. Assertive speech acts function to establish historical credibility and evaluate the subject matter; for instance, the narrator uses the *Na'at-Man'ut* structure to objectively assess the travelogue as "valuable information" (مَعْلُومَاتٍ قِيَمَةٍ), and recounts specific tragic events using passive verbs (*Fi'il Mabni Majhul*), such as when his wife "was afflicted" (أُصِيبَتْ) with a disease.

Concurrently, expressive acts are employed to build the character's persona and highlight emotional turmoil, demonstrated by the *Idhafah* structure in phrases reflecting that "the glitter of the dinars" (لَمَعَانُ الدَّنَانِيرِ) could not atone for sins. Furthermore, the discourse is significantly enriched by commissive acts that narrate spiritual vows (عَاهَدَ) using active verbs (*Fi'il Mabni Ma'lum*), and directive acts (*Fi'il Amr*) that dramatize historical conversations (قُلْ / تَفَحَّصْ / دَعْنِي) to invite direct interaction. This diverse pragmatic structure creates a discourse that is both highly informative and emotionally engaging.

The second analysis focused on the health education video *Alaqat al-Nawm bi al-Sihhah al-Nafsiyyah* from the Dupamicaffeine channel. The distribution of speech acts is summarized below.

Table 3. Speech Act Analysis in the Video Dupamicafeine

No	Utterance	Translation	Grammatical Realization	Illocutionary Function (Searle)
1	إيش الأسباب اللي خلته يتحول إلى هذه الشخصية المعتلة	What are the reasons that made him turn into this psychopathic personality?	<i>Na'at-Man'ut</i> : الشخصية المعتلة	Directive (Questioning): Inviting the audience to think critically about the root causes of mental disorders.
2	اليوم أبعي أعلمك أهمية النوم وتأثير النوم على صحتك العقلية والنفسية	Today I want to teach you the importance of sleep and its impact on your mental and psychological health.	<i>Idhafah</i> : أهمية النوم	Commissive (Promising): Make a promise with the audience about the purpose and educational material in the video.
3	السلم عليكم ورحمة الله وبركاته أهلاً بك يا صديقي الجميل في قناة دوپاميكافين	Peace be upon you. Welcome, my beautiful friend, to the Dopamine Caffeine channel.	<i>Na'at-Man'ut</i> : صديقي الجميل	Expressive (Greeting): A warm and affirmative welcome is typical of content creators to build audience loyalty.
4	قادر على تشخيص حالتك النفسية ويضع لك خطة علاجية	Capable of diagnosing your psychological condition and setting a treatment plan for you.	<i>Fi'il Mudhari'</i> : يضع	Assertive (Explaining capabilities): Describes the clinical authority of a mental health professional.
5	فراجع صحتك البدنية بشكل عام	So check your physical health in general.	<i>Fi'il Amr</i> : راجع	Directive (Advising): Provide practical solutions or advice for audiences experiencing mental disorders.

As shown in Table 3, this genre exhibits a diverse pragmatic pattern where directive speech acts play a crucial persuasive role. These directives are realized not only through the use of *Fi'il Amr* (imperative verbs) to provide practical advice, such as "check" (راجع), but also through questioning structures utilizing *Na'at-Man'ut* to invite critical thinking about the "psychopathic personality" (الشخصية المعتلة). Theoretically, directives inherently carry the risk of being Face-Threatening Acts (FTAs) as they impose on the listener's freedom.

However, an interpretive analysis reveals why these directives become notably "intimate" in the digital health context. Unlike traditional, hierarchical medical consultations, the YouTube creator actively mitigates this power distance using positive politeness markers, evident in the expressive greeting "my beautiful friend" (صديقي الجميل) in data entry 3. The creator further establishes a supportive environment through commissive acts promising educational value about the "importance of sleep" (أهمية النوم) and assertive acts explaining clinical authority (يضع). By embedding the imperatives within this mitigated context, commands like "check your physical health" (راجع صحتك البدنية) reconstruct the speaker-audience relationship into an egalitarian partnership. Thus, these speech acts function

theoretically not as coercive commands, but as persuasive, empathetic invitations designed to lower the audience's psychological barriers regarding sensitive mental health issues.

The third analysis examined the *Chat GPT* video from the *Da7ee7* channel. The data regarding speech act distribution is detailed below.

Table 4. Speech Act Analysis in the Video Chat GPT - Da7ee7

No	Utterance	Translation	Grammatical Realization	Illocutionary Function (Searle)
1	مَا فَيْشَ أَحْسَنَ مِنْ الدُّكَّاءِ الطَّبِيعِيِّ وَلَا الرِّضَاعِ الطَّبِيعِيِّ	There is nothing better than natural intelligence or natural breastfeeding.	<i>Isim Tafdhil:</i> أَحْسَنَ	Expressive (Joking): Opening the video with sarcastic humor comparing AI to natural intelligence.
2	أَخْبِرُهُ الْحَقِيقِيَّةُ بِنَيْجِي مِنَ الْإِنْسَانِ اللَّي صَانِعِ الْكَمْبِيُوتَرِ	True experience comes from the human who made the computer.	<i>Na'at-Man'ut:</i> أَخْبِرُهُ الْحَقِيقِيَّةُ	Assertive (Stating a premise): Put forward the philosophical premise that humans remain superior to machines.
3	تَخَيَّلْ نَفْسَكَ مُوظَّفَ إِنْسَانٍ أَرِ وَأَعْمَلْ لِي الْحَتَبَارَ وَظَيْفَةَ	Imagine yourself as an HR employee and make a job test for me.	<i>Fi'il Amr:</i> تَخَيَّلْ / إَعْمَلْ	Directive (Prompting): Provide an example of a role-play prompt to the AI.
4	عَشَانِ نَفَهْمِ إِزَّايِ الشَّاتِ جِي بِي بِي وَصَلَّ لِلْقُدْرَاتِ الْمُخَيَّفَةِ	So we can understand how ChatGPT reached terrifying capabilities.	<i>Fi'il Madhi:</i> وَصَلَّ	Commissive (Guiding): Inviting the audience to explore the technical history of the creation of AI.
5	يَبْقَى عِنْدَكَ مَجْمُوعَةٌ كَبِيرَةٌ مِنَ الْكَلِمَاتِ	You have a large collection of words.	<i>Na'at-Man'ut:</i> مَجْمُوعَةٌ كَبِيرَةٌ	Assertive (Explaining process): Explains the main raw materials of AI (dataset).

The data in Table 4 exhibits consistent code-switching between *Fusha* for academic discussion and *Ammiyah* for humorous discourse. This synergy creates a dynamic balance across multiple speech acts. Assertive acts, supported by *Na'at-Man'ut* structures, are used to state philosophical premises like "true experience" (أَخْبِرُهُ الْحَقِيقِيَّةُ) and explain technical processes such as the need for a "large collection" of data (مَجْمُوعَةٌ كَبِيرَةٌ). To make this academic content more relatable, the creator employs imaginative directives using *Fi'il Amr*, such as prompting the audience to "imagine yourself as an HR employee" (تَخَيَّلْ نَفْسَكَ مُوظَّفَ إِنْسَانٍ أَرِ), alongside commissive acts that actively guide the viewers through the AI's history. A prominent example of the creator's pragmatic strategy is the use of expressive acts to deliver sarcastic humor, opening the video by comparing AI to "natural intelligence" (الدُّكَّاءِ الطَّبِيعِيِّ) using the *Isim Tafdhil* structure. These expressive and humorous elements are crucial; as Wiwaha et al. assert, expressive speech acts in

educational videos function effectively to make the content communicative.³⁰ Interpretively, the linguistic hybridity in this video indicates a pragmatic attempt by the creator to bridge the gap between rigid academic language and everyday discourse. While these findings are case-specific and cannot be claimed to represent the entirety of digital Arabic identity, this pragmatic strategy demonstrates significant potential in simplifying complex scientific concepts, acting as a catalyst for Joyful Learning in the classroom.

To operationalize these linguistic findings into a concrete pedagogical framework, the observed pragmatic and grammatical patterns were explicitly translated into specific instructional objectives. Rather than teaching grammar in isolation, the objectives demand that students utilize specific grammatical forms to achieve targeted illocutionary functions. For example, the high frequency of assertive acts and *Na'at-Man'ut* structures in historical videos directly informed the objective for unit one, where students must produce objective historical descriptions. Similarly, the prevalence of *Fi'il Amr* functioning as intimate directives in health videos shaped unit three focus on persuasive health advocacy, while the expressive code-switching in popular science formed the basis for unit three. Addressing the need for explicit instructional components, this proposed design translates the Deep Learning elements into three specific learning units aligned with the Phase F curriculum (SK Dirjen Pendis No. 3302 of 2024). Table 5 outlines this comprehensive instructional blueprint, detailing the mapped learning objectives, task sequences, and assessment methods.

Table 5. Proposed *Mahārah al-Kalām* Instructional Design Framework

Instructional Components	Unit 1: Historical Biography	Unit 2: Health Education	Unit 3: Popular Science
Curriculum Theme	Islamic Figures (<i>Syakhshiyat Islamiyyah</i>)	Health (<i>Ash-Shihhah</i>)	Science & Technology (<i>At-Tiqnulujiya</i>)
Time Allocation	2 Meetings (4 x 45 minutes)	2 Meetings (4 x 45 minutes)	2 Meetings (4 x 45 minutes)
Learning Objectives	Students can produce assertive-descriptive speech acts using accurate <i>Na'atMan'ut</i> and <i>Idhafah</i> structures to recount historical facts.	Students can employ persuasive directive speech acts using <i>Fi'il Amr</i> and positive politeness markers for health advocacy.	Students can present complex concepts using linguistic hybridity (code-switching) and expressive speech acts to engage the audience.
Task Sequence (Deep Learning)	1. Partnering: Co-analyze <i>Ibn Jubayr</i> video.	1. Partnering: Analyze Du pamicaffeine power distance.	1. Partnering: Deconstruct Da7ee7 humor and analogies.

³⁰ Rahajeng Shafira Raihanah Wiwaha, Kusubakti Andajani, and Titik Harsiati, "Tindak tutur ekspresif dalam video pembelajaran bahasa Indonesia," *KEMBARA: Jurnal Keilmuan Bahasa, Sastra, dan Pengajarannya* 7, no. 2 (2021): 335-352, <https://doi.org/10.22219/kembara.v7i2.17702>.

	2. Environment: Discuss local Islamic figures. 3. Digital/Practice: Scripting and recording a narrative vlog.	2. Environment: Identify student health issues. 3. Digital/Practice: Creating a peer-to-peer health campaign video.	2. Environment: Simplify a chosen science topic. 3. Digital/Practice: Producing an engaging "Edutainment" clip.
Expected Student Output	A 3-minute "Traces of Local Figures" narrative vlog focusing on epistemic authority.	A 2-minute "Healthy Student Style" campaign focusing on intimate directives.	A 3-minute Edutainment clip focusing on accessible explanations and humor.
Assessment Methods	1. Formative: Peer-review on grammatical accuracy (<i>Na'at/Idhafah</i>). 2. Summative: Rubric scoring on vlog narrative structure and historical fact clarity.	1. Formative: Role-play observation on politeness strategies. 2. Summative: Rubric scoring on persuasiveness and <i>Fi'il Amr</i> appropriateness.	1. Formative: Draft review on analogy effectiveness. 2. Summative: Rubric scoring on audience engagement and fluent code-switching.

This detailed framework transitions the pedagogy from textbook-bound grammar drills to project-based digital activities. By incorporating specific task sequences and assessment methods, the design aims to facilitate a process where students not only memorize vocabulary but also actively utilize the pragmatic functions of Arabic in real-world contexts.

The implementation of this digital-based framework is heavily supported by recent pedagogical advancements. As highlighted by Hadawiyah, Ansori, and Haromain, integrating digital media such as vlogs into Arabic language education facilitates a crucial shift from passive learning to digital immersion.³¹ Their study confirms that vlog creation projects not only provide an authentic space for self-expression but also significantly lower students' psychological barriers, such as speaking anxiety, by offering a low-risk output environment.

Furthermore, this aligns with the formative assessment stage of our design, where collaborative evaluation on digital platforms fosters a deeper, more interactive understanding of pragmatic and grammatical accuracy. In addition, the integration of peer-review within the formative assessment stage of this design is empirically validated by Gusma et al.³² Their research on Project-Based

³¹ Rabiatal Hadawiyah, Ansori, and Abdul Hanan Haromain, "From passive learning to digital immersion: Enhancing Arabic speaking skills through podcasts and vlogs," *Tsaqofiya: Jurnal Pendidikan Bahasa dan Sastra Arab* 7, no. 2 (2025): 556-571, <https://doi.org/10.21154/tsaqofiya.v7i2.870>.

³² Adib Julian Gusma et, Widya Yul, Hasnil Oktavera, Aqil Sajidil Ulya, "Exploring Project-Based Learning's Role in the Development of Arabic Students' Speaking Skills through Experiential Learning

Learning through the lens of Experiential Learning Theory demonstrates that collaborative evaluation and reflective observation significantly foster students' metalinguistic awareness. By evaluating their peers, students not only reduce their language anxiety but also accelerate their identity shift from passive language users to active, confident communicators in authentic contexts.

Moreover, the practical viability of this proposed design is strongly echoed by recent curriculum innovations in Indonesian *madrasahs*. Yuliasari et al. emphasize that grounding Arabic instruction in real-world tasks—such as creating digital videos—effectively operationalizes the principles of the *Kurikulum Merdeka*.³³ Their findings reveal that such immersive activities not only elevate *Mahārah al-Kalām* and collaborative skills but also successfully reposition the teacher from a mere instructor to a learning facilitator, perfectly mirroring the student-centered approach intended in our Deep Learning framework.

Building upon this pedagogical shift, the effectiveness of integrating digital video projects within the PjBL framework is empirically supported by Ardiansyah et al. Their classroom action research demonstrated that collaborative digital tasks—such as creating animated Arabic vocabulary videos—not only significantly boost students' linguistic retention but also facilitate an essential reflection phase.³⁴ In this phase, continuous observation and feedback are pivotal, perfectly aligning with the formative and summative assessment strategies proposed in our instructional design.

In order to complement this reflective assessment process, publishing these digital projects on social media platforms offers an additional layer of authentic engagement. As demonstrated by Febriani et al., elaborating receptive inputs into productive speaking tasks—such as recording and uploading personal reviews to Instagram—significantly improves both vocabulary mastery and sentence comprehension.³⁵ This empirical evidence justifies our instructional design's reliance on digital content creation (e.g., vlogs and campaigns) as it seamlessly bridges authentic input analysis with active, technology-driven oral production.

Beyond the pedagogical framework, the actual content produced and analyzed within these projects reveals significant linguistic insights. The results of

Theory," *Mantiqū Tayr: Journal of Arabic Language* 5, no. 2 (2025): 161–182, <https://doi.org/10.25217/mantiqutayr.v5i2.5792>.

³³ Yuliasari, Moch. Wahib Dariyadi, Laily Maziyah, and Muhammad Alfian, "Project-based learning for Arabic instruction as an innovation of the Kurikulum Merdeka development," *Inovasi Kurikulum* 22, no. 3 (2025): 1315–1328, <https://doi.org/10.64014/jik.v22i3.114>.

³⁴ Ade Arip Ardiansyah, Nanang Kosim, and Mahmud Fajar Harahap, "The Effectiveness of Project-Based Learning in Improving Students' Performance in Arabic Vocabulary," *EL-MAHARA: Jurnal Pendidikan dan Bahasa Arab* 2, no. 2 (2024): 65–79, <https://www.darelmahara.org/index.php/elmahara/article/view/35>.

³⁵ Suci Ramadhanti Febriani, Ilya Husna, Yasmadi, Afrina Refdianti, Desriwela Ade Mela, Kddour Bedra Guettaoi "Improving Listening Skills Through Project Based Learning and Native Speakers as Learning Sources in Mastering Vocabulary and Sentence Comprehension," *JURNAL TARBIYAH* 31, no. 1 (2024): 44–56, <http://dx.doi.org/10.30829/tar.v31i1.3153>

this study highlight that authentic videos possess unique pragmatic characteristics that transcend the rigid structures often found in conventional textbooks. In the historical genre, the dominance of assertive speech acts serves a strict epistemic function to transfer factual knowledge. This aligns with Primadani's research on animated historical films, which found that discourse centered on heroic figures tends to employ assertives to establish strong narrative foundations.³⁶ However, unlike the formal political texts analyzed by Shamaileh, the authentic videos in this study also contain expressive acts with religious appreciation, rendering the material more value-laden and culturally appropriate for *madrrasah* students by bridging textual competence and spiritual context.³⁷

Expanding upon this descriptive classification, the findings in the health and popular science genres offer profound sociolinguistic insights into emerging communicative trends within digital Arabic media. In the health genre, the shift toward "intimate directives" reveals a significant transformation in digital Arabic pragmatics. Traditionally, as noted in the *pesantren* settings by Wardana and Baharun, Arabic speech acts are heavily modulated by strict social hierarchies. However, in the digital sphere, the speaker actively dismantles this hierarchy by using positive politeness strategies.³⁸ Through this material, students learn that *Fi'il Amr* (imperatives) in modern digital contexts do not signify authoritarian commands from a medical expert, but rather egalitarian, warm invitations from a peer. This flattens the social distance and supports Prayitno et al. regarding the importance of sociopragmatics in building communicative competence that is culturally sensitive.³⁹

The practical implementation of this summative assessment strategy is corroborated by Ihsan et al. In their investigation of Arabic PjBL under the *Kurikulum Merdeka* at the *Madrrasah 'Aliyah* level, they established that evaluating digital video projects through a structured rubric—focusing on fluency, grammatical accuracy, content, pronunciation, and strategic gestures—provides a comprehensive measure of students' communicative competence.⁴⁰

³⁶ Erip Primadani, "Tindak tutur ilokusi dalam film animasi Salahuddin Al-Ayyubi," *Diwan: Jurnal Bahasa dan Sastra Arab* 13, no. 1 (2022): 1–13, <https://doi.org/10.15548/diwan.v13i1.670>.

³⁷ Sana Fadi Shamaileh, "Linguistic aspects of political discourse with reference to English and Arabic languages," *The Journal of Asia TEFL* 19, no. 1 (2022): 384–391, <https://doi.org/10.18823/asiatefl.2022.19.1.31.384>.

³⁸ Mustahaar Ali Wardana and Segaf Baharun, "Pragmatic Functions of Speech Acts in Arabic Language Learning: A Case Study from Madura," *Al-Ta'rib: Jurnal Ilmiah Program Studi Pendidikan Bahasa Arab* 13, no. 1 (2025): 181–198, <https://doi.org/10.23971/altarib.v13i1.9979>.

³⁹ Harun Joko Prayitno, Eko Purnomo, Ganno Tribuana Kurniaji, Fajar Gemilang Pradana, Ali Essam Al Sanaani, Ali Abdulraoof Taha, Himatus Sya'adah, and Romi Iriandi Putra, "Peningkatan Kemampuan Berbahasa Arab dan Inggris Berpendekatan Sosiopragmatik bagi Siswa SMK Muhammadiyah Lampung," *Buletin KKN Pendidikan* 6, no. 2 (2024): 169–178, <https://doi.org/10.23917/bkknndik.v6i2.8416>.

⁴⁰ Muhammad Ihsan, M. Abdul Hamid, Nur Hasan, and Syarifaturrahmatullah, "Exploring the Implementation of Project-Based Learning in Arabic Language Education under the 'Kurikulum Merdeka'," *Alibbaa': Jurnal Pendidikan Bahasa Arab* 6, no. 2 (2025): 283–308, <https://doi.org/10.19105/ajpba.v6i2.19059>.

This empirical precedent directly justifies the rubric scoring mechanisms proposed in our instructional design.

Furthermore, the popular science genre (Da7ee7) demonstrates a consistent linguistic hybridity through code-switching between *Fusha* and *Ammiyah*. Interpretively, this hybridity means much more than just a mechanism for engagement to prevent tediousness.⁴¹ It reflects a dynamic negotiation of language styles in specific digital contexts. By using *Fusha* for scientific facts and *Ammiyah* for expressive humor, the creator reduces the strict formality often associated with academic Arabic discourse. This strategy differs significantly from the rigid rhetorical strategies in official speeches, proving that language use in this digital context is adaptive, making scientific content more accessible, and utilizing illocution as a catalyst for joyful learning.⁴²

The transition from speech act findings to the Deep Learning framework is not merely conceptual but functionally mapped; specific pragmatic patterns directly operationalize specific Deep Learning elements. First, the dominance of intimate directive speech acts in health-themed videos provides the pragmatic foundation for Learning Partnerships.⁴³ When students analyze how an expert speaks as an egalitarian 'partner' (using polite imperatives), they learn to build peer-like, collaborative relationships rather than relying on rigid teacher-student hierarchies. Second, the use of expressive speech acts – such as satirical humor in popular science or emotional lamentations in history – directly shapes the Learning Environment. By integrating these expressives, the environment shifts from a sterile academic setting to a psychologically safe, culturally resonant space that lowers the students' affective filter.⁴⁴ Third, the high frequency of assertive and commissive acts dictates the Pedagogical Practices. Because assertives require epistemic authority to report facts and commissives require commitment to guide an audience, traditional passive drills are insufficient; therefore, project-based practices (such as creating narrative vlogs or campaigns) become a pedagogical necessity to let students enact these specific functions authentically, aligning with Djamilah and Jannah's findings on fostering high-

⁴¹ Rahajeng Shafira Raihanah Wiwaha, Kusubakti Andajani, and Titik Harsiati, "Tindak tutur ekspresif dalam video pembelajaran bahasa Indonesia," *KEMBARA: Jurnal Keilmuan Bahasa, Sastra, dan Pengajarannya* 7, no. 2 (2021): 335-352, <https://doi.org/10.22219/kembara.v7i2.17702>.

⁴² Muhammad Bachrul Ulum, "Strategi Tindak Tutur Pidato Mahmoud Abbas pada Sidang Majelis Umum PBB Ke-67 Tahun 2012 (Kajian Pragmatik John Rogers Searle)" (Master's thesis, Universitas Islam Negeri Sunan Kalijaga Yogyakarta, 2022).

⁴³ Michael Fullan, Joanne Quinn, and Joanne McEachen, *Deep Learning: Engage the World Change the World* (Corwin Press, 2018).

⁴⁴ Rahmat Satria Dinata, Ifkar Rasyid, Ilya Husna, Ahmad Nur Mizan, Aifanisa Rahman, and Putri Amelia, "Contextualizing Deep Learning in Arabic Language Education: Insights from Fullan's Framework and Indonesia's DIKDASMEN Policy," *Islamic Manuscript of Linguistics and Humanity (IMLAH)* 7, no. 1 (2025): 1-15, <https://ejournal.uinib.ac.id/jurnal/index.php/imlah/article/view/12365>.

level communication.⁴⁵ Finally, Leveraging Digital is positioned not merely as using technology, but as utilizing digital platforms as the only viable ecosystem where this complex, real-world hybridity of speech acts naturally occurs and can be iteratively practiced, thereby creating the Mindful experience mandated by Istiqomah and Sopian.⁴⁶ This explicit mapping ensures that the instructional design is a direct mechanism of the discourse analysis.

However, the affirmative premise of this Deep Learning integration must be critically examined. While the framework theoretically resolves the loss of student agency, implementing it in traditional *madrrasah* environments faces profound cultural friction. As noted by Syagif, teachers in *madrasahs* often struggle to move beyond being the sole authority.⁴⁷ Shifting from a teacher-centered model to an egalitarian "Learning Partnership" requires a systemic pedagogical paradigm shift, not just a change in media. Furthermore, the reliance on authentic digital media assumes a baseline of digital literacy and adequate infrastructure, which are not uniformly distributed. If these cultural and infrastructural barriers are not addressed, the integration of authentic YouTube videos risks becoming merely passive viewing sessions rather than a truly mindful and meaningful learning ecosystem.

While the available evidence clearly indicates the richness of authentic videos, it is important to acknowledge the limitations of the present study. The data scope is limited to three specific video genres, which may not capture the full breadth of Arabic digital content available on YouTube. Additionally, this research is descriptive-qualitative and focuses on the formulation of instructional design. It has not yet reached the stage of classroom implementation trials to measure its effectiveness quantitatively. Therefore, future research is recommended to conduct experimental studies or Classroom Action Research to test the effectiveness of this *Mahārah al-Kalām* enrichment material design in real learning situations, as well as to expand the corpus to include other genres such as debates or podcasts.

CONCLUSION

This study concludes that authentic YouTube videos offer a rich variety of speech acts that surpass the capacity of conventional textbook materials, making

⁴⁵ Wulan Indah Fatimatul Djamilah and Ida Miftakhul Jannah, "Deep Learning in Arabic Language Learning for Virtual Tourism," *Journal of Social Science and Education Research* 2, no. 2 (2025): 65-70, <https://jitir.seevalue.org/ojs33/index.php/jitir/article/view/28>.

⁴⁶ Salma Nur Istiqomah and Asep Sopian, "Deep Learning Approach for Arabic Vocabulary Mastery in the Digital Era," *Aphorisme: Journal of Arabic Language, Literature, and Education* 6, no. 1 (2025): 97-115, <https://doi.org/10.37680/aphorisme.v6i1.7183>.

⁴⁷ Ahmad Syagif HM, "Implementation and Challenges Faced by *Madrrasah* Teachers Through the Deep Learning Approach in Arabic Language Learning," *FITRAH: Jurnal Studi Pendidikan* 16, no. 1 (2025): 88-101, <https://doi.org/10.47625/fitrah.v16i1.1061>.

them a vital resource for reforming Arabic language learning in *madrasahs*. Based on the analysis of three video genres, distinctive pragmatic patterns were identified. The historical genre (*Silsilah Ar-Rahhalah*) is dominated by assertive speech acts with strong *Na'at-Man'ut* structures, functioning epistemically to construct the image of figures and transfer factual knowledge. The health genre (*Dupamcaffeine*) demonstrates a shift toward persuasive directive speech acts, where the use of *Fi'il Amr* is mediated by positive politeness strategies to build social familiarity. Meanwhile, the popular science genre (*Da7ee7*) exhibits advanced linguistic hybridity through code-switching between *Fusha* and *Ammiyah*, along with the use of satirical humor, which serves as a catalyst for students' cognitive and emotional engagement.

Pedagogically, these linguistic findings reinforce the argument that the integration of authentic materials is an essential prerequisite for effectively implementing the Deep Learning framework. Authentic materials provide real contexts that enable students to develop the six global competencies (6C), particularly Critical Thinking through critical grammatical analysis and Creativity through digital content production. This study posits that when students are exposed to living language—rather than merely memorized rules—they can potentially regain their agency as active communicators. The proposed instructional design, aligned with the Decree of the Director General of Islamic Education No. 3302 of 2024, illustrates a potential pathway for how the *madrasah* curriculum can be operationalized into learning that is Mindful, Meaningful, and Joyful through the appropriate use of technology.

Nevertheless, this study has several limitations that must be acknowledged. First, the data scope is limited to only three specific video genres, so generalization to all Arabic YouTube content should be approached with caution. Second, this study is descriptive qualitative in nature and is limited to the formulation of an instructional design, without proceeding to the stage of classroom implementation to quantitatively measure its effectiveness. Therefore, this study cannot yet claim the extent of the direct impact of using these videos on improving students' speaking test scores statistically.

Based on these limitations, future research is recommended to move toward experimental studies or classroom action research to test the effectiveness of this *Mahārah al-Kalām* enrichment design in real learning situations. Future researchers are also encouraged to expand the data corpus by analyzing other genres such as political news, debates, or literary podcasts, as well as exploring teachers' and students' perceptions of the use of language variation in formal *madrasah* classrooms. This step is important to validate whether linguistic hybridity can truly be accepted within the Islamic education ecosystem in Indonesia.

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