EXPLORING THE EFFICACY OF KITAB AL-AF'AL AL-YAWMIYYAH IN ARABIC LANGUAGE ACQUISITION AMONG MALAYSIAN FEMALE STUDENTS

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Article Info	Abstract
	This study investigates the efficacy of Kitab al-Af'āl al-Yawmiyyah in enhancing Arabic language acquisition among Malaysian female students. Using a quasi-experimental mixed-methods design, the study involved 30 intermediate-level students in a Kedah Islamic boarding school participated in a six-week program centered on daily verb use with a focus on feminine forms. Data were collected through pre- and post-tests, classroom observations, and semi-structured interviews. Quantitative analysis showed a significant increase in vocabulary mastery, with post-test scores yielding a large effect size (Cohen's d = 1.78). Qualitative findings revealed that the kitab strengthened students' confidence, raised awareness of gender-appropriate verb forms, and encouraged consistent use of the feminine plural suffix -na in oral communication. The study concludes that Kitab al-Af'āl al-Yawmiyyah is an effective and identity-affirming resource for promoting inclusive and accurate Arabic pedagogy for female learners in Malaysia.

Keywords:	Arabic Language Acquisition; Vocabulary Learning; Kitab Al-Af'āl Al-Yawmiyyah.

ملخص

تهدف هذه الدراسة إلى تقويم فاعلية كتاب الأفعال اليومية في تنمية اكتساب اللغة العربية لدى الطالبات في ماليزيا. اعتمدت الدراسة تصميماً شبه تجريبي بمنهجية مختلطة، شملت ثلاثين طالبة في مرحلة متوسطة بإحدى المدارس الداخلية الإسلامية في ولاية كِدَاح، خلال برنامج تعليمي مدته ستة أسابيع يركّز على الأفعال اليومية بصيغها المؤنثة. جُمعت البيانات من اختبار قبلي وبعدي، وملاحظات صفية، ومقابلات شبه منظّمة. أظهرت النتائج الكمية تحسناً دالاً في تحصيل المفردات مع حجم أثر كبير (كوهين د = ١.٧٨). كما بينت النتائج الكيفية أن الكتاب عزز ثقة الطالبات، ورفع وعيهن بصيغ الفعل المضارع المؤنث، وشجعهن على الاستخدام المنتظم للّاحقة ـن في سياقات الخطاب المؤنث. وتخلص الدراسة إلى أن كتاب الأفعال اليومية أداة تربوية فعّالة تُسهم في تعليم عربي شامل وحسّاس للهوية الجندرية لدى الطالبات في ماليزيا.

كلمات أساسية: اكتساب اللغة العربية؛ تعلم المفردات؛ كتاب الأفعال اليومية.

Introduction

The acquisition of the Arabic language has long been a central concern in Islamic education across Southeast Asia, particularly in Malaysia, where Arabic proficiency is essential for accessing classical texts, religious scholarship, and contemporary academic discourse.[1] Despite the emphasis placed on Arabic learning in madrasah and Islamic boarding schools, many students continue to face challenges in mastering essential vocabulary and daily expressions.[2] Female students, who constitute a significant proportion of the learning population in Malaysian Islamic institutions, often struggle to acquire an active vocabulary that enables them to communicate confidently in both academic and everyday contexts.[3] This problem is not unique to Malaysia but reflects a broader trend in Arabic language education where grammar-oriented instruction tends to overshadow vocabulary acquisition and communicative competence.[4]

Arabic occupies a foundational role in Islamic sciences, serving as the key to understanding the Qur'an, Hadith, and classical scholarly texts.[5] In the Malaysian context, this role is further intensified by the demographic reality that the majority of students in Islamic institutions are Muslim females. For them, mastering Arabic is not merely an academic requirement but also a spiritual necessity that anchors their engagement with religious knowledge and daily worship.[6] Thus,

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[1] A.C.S. Peacock, *Arabic Literary Culture in Southeast Asia in the Seventeenth and Eighteenth Centuries* (BRILL, 2024), https://doi.org/10.1163/9789004548794; Muhamad Solehudin and Nur Hanifansyah, "Arabic Public Speaking in Malaysia: Enhancing Vocabulary and Confidence through Psycholinguistics," *International Journal of Arabic Language Teaching* 6, no. 02 (2024): 143–56, https://doi.org/10.32332/ijalt.v6i02.9920; Muhammed Coşkun, "The Qurʾān's Self-References to Its Arabic Register," *Hitit İlahiyat Dergisi* 24, no. 1 (2025): 363–80, https://doi.org/10.14395/hid.1615562; Muhamad Solehudin et al., "The Effectiveness of Using the Kitab Muhawarah in Enhancing Arabic Speaking Proficiency in Malaysia," *An Nabighoh* 26, no. 2 (2024): 251–68, https://doi.org/10.32332/an-nabighoh.v26i2.251-268; Moh. Tohiri Habib, "Classroom Action Research on Digital Interactive Learning for Arabic Speaking Development in Islamic Junior High Schools," *Al-Muhawaroh: Jurnal Pendidikan Bahasa Arab* 1, no. 1 (2025): 12–22, https://doi.org/10.38073/almuhawaroh.v1i1.2495.

[2] Sahkholid Nasution et al., "Learning Arabic Language Sciences Based on Technology in Traditional Islamic Boarding Schools in Indonesia," *Nazhruna: Jurnal Pendidikan Islam* 7, no. 1 (2024): 77–102, https://doi.org/10.31538/nzh.v7i1.4222; Nur Hanifansyah and Menik Mahmudah, "Enhancing Arabic Vocabulary Mastery Through Communicative Strategies: Evidence from Malaysia," *Al-Taʾrib : Jurnal Ilmiah Program Studi Pendidikan Bahasa Arab IAIN Palangka Raya* 12, no. 2 (2024): 263–78, https://doi.org/10.23971/altarib.v12i2.9082.

[3] Muhamad Solehudin et al., "The Psycholinguistic Effects of Blackboards and Colorful Chalk on Arabic Vocabulary Acquisition in Malaysian," *Izdihar : Journal of Arabic Language Teaching, Linguistics, and Literature* 8, no. 2 (2025), https://doi.org/10.22219/jiz.v8i2.36624.

[4] Nur Hanifansyah, "Psycholinguistic Strategies for Talent Regeneration in Arabic Language Education: Insights from Malaysia and Indonesia," *Alsuna: Journal of Arabic and English Language* 8, no. 1 (2025), https://e-journal.uac.ac.id/index.php/alsuna/article/view/6622.

[5] Nur Hanifansyah et al., "Religious Drama Controversy: The Impact of Bidaah on Islamic Pedagogy and Media Literacy," *MIQOT: Jurnal Ilmu-Ilmu Keislaman* 49, no. 2 (2025): 314, https://doi.org/10.30821/miqot.v49i2.1407.

[6] Munapi et al., "Integrating Technology in Remote Arabic Language Education: Opportunities and Challenges," *Al-Muhawaroh: Jurnal Pendidikan Bahasa Arab* 1, no. 1 (2025): 36–46,

strengthening Arabic language acquisition among female students in Malaysia is crucial not only for linguistic competence but also for sustaining meaningful engagement with Islamic knowledge and daily worship.

Recent studies have examined innovative approaches to Arabic language learning among female students. Masnun et al. evaluated the effectiveness of Kitab Afʻāl through the Senior Teaches Junior (STJ) approach, highlighting the benefits of peer-based learning for vocabulary acquisition and retention.[7] Their findings confirm the potential of combining traditional resources with modern collaborative learning frameworks. Alhanai and Almanthari investigated the impact of augmented reality in developing creative thinking skills for fifth-grade female students, underscoring how technology can boost language engagement and higher-order skills.[8] Complementing these studies, Alzubaidi and Hatoss explored Saudi females' attitudes towards language use in bilingual contexts, revealing how gender and sociocultural dynamics shape linguistic practices.[9] In another line of inquiry, Sulasmi et al. demonstrated how Arabic Camp programs create immersive environments that significantly improve female students' speaking confidence in Islamic boarding schools.[10] Meanwhile, Al-Hayali and Al-Hayali tested the directed imagination strategy to improve reading comprehension among female intermediate pupils, highlighting the pedagogical benefits of innovative cognitive techniques.[11]

While these studies contribute valuable insights into Arabic pedagogy, particularly in enhancing vocabulary, creative skills, language attitudes, and comprehension among female learners, important gaps remain. Most notably, Arabic language education in Malaysia has received limited empirical attention,

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https://doi.org/10.38073/almuhawaroh.v1i1.2645; Menik Mahmudah, "Enhancing Arabic Vocabulary with Hilyah Book," *Al-Muhawaroh: Jurnal Pendidikan Bahasa Arab* 1, no. 1 (2025): 1–11, https://doi.org/10.38073/almuhawaroh.v1i1.2427.

[7] Masnun Masnun et al., "Senior Teaches Junior (STJ) Approach in Enhancing Arabic Vocabulary through Kitab Afʻal: A Case Study in Malaysia," *Arabi : Journal of Arabic Studies* 9, no. 2 (2024), https://journal.imla.or.id/index.php/arabi/article/view/851.

[8] Jameela Alhanai and Rayya Almanthari, "The Impact of Augmented Reality Technology on Creative Thinking Skills Improvement in Arabic Language of 5th Grade Female Students," *An-Najah University Journal for Research - B (Humanities)* 35, no. 10 (2021): 1729–68, https://doi.org/10.35552/0247-035-010-006.

[9] Maram Alzubaidi and Anikó Hatoss, "What Can Taboo Words Tell Us About Language Choices? Saudi Females' Attitudes towards Taboo Words in English and Arabic," *International Journal of Arabic-English Studies*, ahead of print, February 11, 2025, https://doi.org/10.33806/ijaes.v25i2.870.

[10] Sulasmi Sulasmi et al., "Improvement of Arabic Language for Female Islamic Boarding School Students through Arabic Camp Program," *Diniyyah Jurnal* 11, no. 1 (2024), https://dj.jurnalstitdiniyyahputeri.org/index.php/dj/article/view/36.

[11] Basma Al-Hayali and Abu Al-Hayali, "Effect of Directed Imagination Strategy in Developing the Skills of Reading Comprehension for Female Pupils of the 2nd Intermediate Class in Arabic Language," *Journal of Education for Humanities* 4, no. 16.1 (2024): 1–24, https://doi.org/10.33899/jeh.2024.184668.

especially regarding female students in Islamic institutions.[12] Furthermore, the practical use of fiʻl muḍāriʻ (present tense verbs) is often overshadowed by male-oriented speech patterns. Classroom instruction commonly defaults to the masculine plural (-ūna), even when addressing or describing female interlocutors. This creates a pedagogical imbalance, where female learners are not habituated to using the feminine plural suffix -na (ين) when speaking to or about groups of women. For example, when a teacher addresses a female group, the correct form should be yafʻalna (يفعلن); however, in practice, the masculine form yafʻalūna (يفعلون) is more commonly used.

The present study seeks to address these gaps by examining the efficacy of Kitab al-Afʻāl al-Yawmiyyah in supporting Arabic vocabulary acquisition among Malaysian female students. Beyond vocabulary mastery, the research introduces a novelty by emphasizing the habituation of female learners' oral production of fiʻl muḍāriʻ with feminine endings, especially in contexts of female-to-female communication. Through consistent practice of verbs in their correct feminine forms, students become more linguistically empowered to represent their own gender identity in Arabic speech. This approach not only preserves the relevance of traditional texts but also demonstrates that Kitab al-Afʻāl has a profound impact on the advancement of female students' Arabic learning in Malaysia. It bridges the gap between grammatical accuracy, gender representation, and communicative competence domains that are often neglected in existing pedagogical models.

This study introduces a unique contribution by focusing on the underexplored dimension of female-centered Arabic pedagogy in Malaysia. Unlike previous research that broadly examined vocabulary acquisition or communicative strategies, this study highlights the systematic habituation of feminine verb forms through the use of Kitab al-Afʻāl al-Yawmiyyah. The novelty lies not only in its context, female students in Malaysian Islamic boarding schools, but also in demonstrating how a traditional text can effectively address gender imbalance in Arabic instruction while reinforcing both linguistic competence and identity.

Previous studies provide valuable insights into Arabic pedagogy for female learners. Masnun et al. demonstrated the effectiveness of Kitab Afʻāl through peer-based strategies in enhancing vocabulary retention, while Sulasmi et al. showed how immersive Arabic Camp activities fostered confidence among female boarding school students. Alhanai and Almanthari emphasized the role of augmented reality in developing creative thinking skills for young female learners, and Alzubaidi and Hatoss explored Saudi females' language attitudes within bilingual contexts. Similarly, Al-Hayali and Al-Hayali highlighted the cognitive benefits of the directed imagination strategy for female students' reading comprehension. While these

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[12] Adilah Ahmad Bahari et al., "Islamic Characteristics in the Elementary Arabic Language Textbook: Produce Holistic and Multicultural Students," *Al-Hikmah: International Journal of Islamic Studies and Human Sciences* 5, no. 3 (2022): 153–74, https://doi.org/10.46722/hikmah.v5i3.275.

studies enriched the field with diverse approaches, none specifically addressed the systematic use of feminine verb forms in Arabic learning for Malaysian female students. This research, therefore, fills a critical gap by demonstrating the relevance of Kitab al-Afʻāl al-Yawmiyyah as both a linguistic and identity-affirming tool.

This research focuses on examining the efficacy of Kitab Al-Afʻāl Al-Yawmiyyah in facilitating Arabic language acquisition among Malaysian female students. The central research question is: To what extent does the use of Kitab Al-Afʻāl Al-Yawmiyyah improve students' acquisition of daily Arabic vocabulary and expressions? This inquiry is guided by two main considerations. First, there is limited empirical evidence regarding the pedagogical value of traditional Arabic texts in contemporary learning settings, particularly in Malaysia. Second, little is known about how female students, who often experience distinct educational dynamics and cultural expectations, benefit from such instructional resources. These two gaps mark the urgency of exploring the role of this kitab in addressing both linguistic and gender-specific educational challenges.

The scope of this study is limited to female students in selected Malaysian madrasahs, with a focus on their acquisition of vocabulary and expressions through structured lessons based on Kitab Al-Afʻāl Al-Yawmiyyah. It does not aim to evaluate all aspects of Arabic language proficiency, such as advanced grammar or rhetorical competence. By narrowing the scope to vocabulary acquisition, this study seeks to offer a clear and measurable assessment of the kitab's effectiveness. Nevertheless, the findings are expected to offer broader implications for Arabic pedagogy in Malaysia, suggesting ways in which traditional learning resources can complement modern teaching methodologies.

Method

This study employed a quasi-experimental design within a convergent parallel mixed-methods framework. The quantitative strand measured students' gains in Arabic vocabulary through pre- and post-tests, while the qualitative strand explored their learning experiences through classroom observations and semi-structured interviews.[13] Both strands were conducted concurrently and integrated during the interpretation stage to provide a comprehensive understanding of the efficacy of Kitab al-Afʻāl al-Yawmiyyah in facilitating Arabic language acquisition. This design was chosen because quasi-experimental research is well suited to

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[13] Lisbeth M. Brevik, "Explicit Reading Strategy Instruction or Daily Use of Strategies? Studying the Teaching of Reading Comprehension through Naturalistic Classroom Observation in English L2," *Reading and Writing* 32, no. 9 (2019): 2281–310, https://doi.org/10.1007/s11145-019-09951-w; Stefano De Paoli, "Can Large Language Models Emulate an Inductive Thematic Analysis of Semi-Structured Interviews? An Exploration and Provocation on the Limits of the Approach and the Model," version 4, preprint, arXiv, 2023, https://doi.org/10.48550/ARXIV.2305.13014.

educational settings, where full randomization is often impractical, yet causal relationships can still be meaningfully examined.[14]

The theoretical framework guiding this research was twofold. First, Krashen's Input Hypothesis emphasizes the importance of repeated and comprehensible input for second language acquisition.[15] Second, Nation's principles of vocabulary learning stress the role of frequency, repetition, and contextual use as key factors in vocabulary mastery.[16] These theories provided the conceptual lens for evaluating the effectiveness of Kitab al-Afʿāl al-Yawmiyyah.

The research site was a selected Islamic boarding school (madrasah) for female students in Kedah, Malaysia. The site was chosen for its structured Arabic curriculum and strong integration of classical texts. The participants were 30 intermediate-level female students aged 15–16, who were selected purposively based on their enrollment in the Arabic program.

The intervention spanned six weeks of structured lessons using Kitab al-Afʿāl al-Yawmiyyah. Lessons were designed around daily verb usage, emphasizing recognition, recall, and oral production of verbs in the fiʿl muḍāriʿ form, with a focus on feminine plural endings (-na). The kitab was chosen because of its systematic presentation of high-frequency verbs relevant to students' everyday activities.

Multiple instruments were employed for data collection. Quantitative data were gathered using a 150-item vocabulary test assessing recognition, recall, and contextual application of daily verbs. Qualitative data were obtained through classroom observation checklists, which recorded student participation, accuracy of verb usage, and speaking confidence, as well as semi-structured interview guides designed to elicit students' perceptions of the usefulness and impact of the kitab on their learning.[17]

Data analysis followed two parallel tracks. Quantitative data were analyzed using paired-samples t-tests to determine the statistical significance of vocabulary gains, with effect size measured using Cohen's d.[18] Qualitative data were analyzed

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[14] John W. Creswell and J. David Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches* (SAGE Publications, 2020).

[15] Stephen D. Krashen, "Acquiring A Second Language," *World Englishes* 1, no. 3 (1982): 97–101, https://doi.org/10.1111/j.1467-971X.1982.tb00476.x.

[16] I. S. P. Nation, *Learning Vocabulary in Another Language*, 1st ed. (Cambridge University Press, 2001), https://doi.org/10.1017/CBO9781139524759.

[17] Charlotte Dignath and Marcel V. J. Veenman, "The Role of Direct Strategy Instruction and Indirect Activation of Self-Regulated Learning—Evidence from Classroom Observation Studies," *Educational Psychology Review* 33, no. 2 (2021): 489–533, https://doi.org/10.1007/s10648-020-09534-0; Tania Buys et al., "A Reflexive Lens on Preparing and Conducting Semi-Structured Interviews with Academic Colleagues," *Qualitative Health Research* 32, no. 13 (2022): 2030–39, https://doi.org/10.1177/10497323221130832.

[18] Marnie E. Rice and Grant T. Harris, "Comparing Effect Sizes in Follow-up Studies: ROC Area, Cohen's d, and r.," *Law and Human Behavior* 29, no. 5 (2005): 615–20, https://doi.org/10.1007/s10979-005-6832-7.

thematically following Miles and Huberman's interactive model, which includes data reduction, data display, and conclusion drawing.[19] Integration of both strands occurred during the discussion phase, where statistical outcomes were triangulated with thematic findings to provide a more holistic interpretation.

Result and Discussion

Alongside his well-known work al-Muḥāwarah al-Ḥadītsah bi al-Lughah al-ʻArabiyyah, Kitab al-Afʻāl al-Yawmiyyah, authored by Abuya al-Ḥabib Hasan bin Ahmad Baharun, is a classical instructional text designed to facilitate Arabic acquisition through the systematic memorization of high-frequency daily verbs. Unlike many general Arabic textbooks that distribute focus across multiple language components, the kitab concentrates specifically on vocabulary related to daily actions and expressions. Its content is organized into daily learning units consisting of approximately thirty verbs per lesson, allowing students to memorize according to their individual capacity—whether five, ten, fifteen, twenty, or more words each day. Each unit presents practical vocabulary followed by usage examples, making the text highly applicable to spoken interaction and gradual vocabulary internalization and communicative practice.

One of the key advantages of memorizing the vocabulary of afʻāl lies in its immediate applicability to daily communication.[20] Unlike abstract grammatical concepts that often remain detached from real-life usage, verbs represent concrete actions that students encounter in their everyday routines, such as eating, going, studying, or speaking.[21] This closeness between lexical input and lived experience enables students to apply newly acquired vocabulary almost immediately in both classroom discourse and personal communication. As a result, the cognitive gap between memorization and practical use is reduced, allowing learners to move more smoothly from passive recognition to active production. In the case of female students in Malaysia, this approach not only enhanced vocabulary retention but also cultivated a habit of speaking Arabic naturally, thereby reinforcing the link between linguistic competence and communicative confidence.

Kitab al-Afʻāl al-Yawmiyyah is one of the monumental works of Abuya Al-Habib Hasan bin Ahmad Baharun, alongside his well-known Muhawarah al-

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[19] Matthew B. Miles et al., *Qualitative Data Analysis: A Methods Sourcebook* (SAGE Publications, 2013).

[20] Samsul Huda et al., "From Speaking to Writing for Transforming Everyday Arabic Dialogue into Simple Written Texts," *Lahjatuna: Jurnal Pendidikan Bahasa Arab* 4, no. 1 (2024): 44–58, https://doi.org/10.38073/lahjatuna.v4i1.2428.

[21] Masnun et al., "Interactive Whiteboard as a Medium for Nahwu Learning: Bridging Technology and Arabic Grammar Education," *International Journal of Arabic Language Teaching* 7, no. 01 (2025): 1–20, https://doi.org/10.32332/ijalt.v7i01.9977.

Ḥadīthah.[22] This kitab has circulated widely in Malaysia for more than a decade and has even begun to reach a broader regional audience through translation into Thai, Khmer, and Filipino, reflecting its regional significance. In Malaysia, it has become a compulsory reference in many madrasahs and Islamic schools due to its proven effectiveness in strengthening students' foundational Arabic. The structure of the kitab is highly practical: each page presents around thirty Arabic vocabulary items, followed by a subsequent page containing example sentences. Students are required to memorize these vocabulary items daily according to their capacity, creating a systematic and disciplined habit of language acquisition. For female students, the kitab holds particular importance as it requires them to adapt to verb forms specifically intended for women (fiʿl muḍāriʿ muʾannath), ensuring that their Arabic learning develops in balance between masculine and feminine usage. Consequently, the kitab functions not merely as a vocabulary resource but as an identity-affirming pedagogical tool that aligns linguistic competence with gender-sensitive language use.

Improvement in Vocabulary Acquisition through Kitab al-Afʿāl al-Yawmiyyah

The results of this study reveal that the use of Kitab al-Afʿāl al-Yawmiyyah brought significant improvement in the linguistic competence of the participating female students. Throughout the six-week learning process, students demonstrated gradual progress in their ability to recognize, recall, and employ Arabic verbs in meaningful contexts. Initially, many of them relied heavily on masculine verb forms when addressing or describing female interlocutors, reflecting a long-standing imbalance in classroom discourse where male-oriented expressions dominate. However, as the instruction progressed, a consistent pattern emerged: students became more attentive to the correct grammatical forms, particularly the feminine plural endings, and began to incorporate them naturally into their speech. This improvement extended beyond controlled classroom exercises. Observations revealed that students started to use feminine verb forms spontaneously during peer interactions, indicating that the learning process fostered genuine linguistic habituation rather than rote memorization.

Another important result was the growing confidence observed among the students. Data from interviews and observations indicated that they felt more empowered to use Arabic actively, no longer perceiving it as a distant academic requirement but as a living language connected to their identity. The thematic arrangement of verbs in the kitab, rooted in daily activities, made the learning process both relatable and practical. Students repeatedly expressed that they found it easier to remember verbs when linked to their everyday routines, which strengthened retention and fluency. Furthermore, the emphasis on correct use of

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[22] Segaf Baharun et al., "The Iʿrab Method of Habib Hasan Baharun: Impact on Arabic Grammar Instruction," *Al-Muhawaroh: Jurnal Pendidikan Bahasa Arab* 1, no. 1 (2025): 23–35, https://doi.org/10.38073/almuhawaroh.v1i1.2636.

feminine forms contributed to a heightened sense of inclusion, as their voices and identities were properly represented in the learning process. This highlights that beyond vocabulary enrichment, the kitab contributed to shaping a more balanced and identity-sensitive approach to Arabic learning, offering female students a platform to internalize linguistic forms that reflect their lived realities.

Table 1. Comparison of Pre-test and Post-test Scores in Vocabulary Mastery

Test Type	Mean (M)	Standard Deviation (SD)	t-value (df=29)	p-value	Effect Size (Cohen's d)
Pre-test	45.6	8.3	12.87	< 0.001	1.78 (Large Effect)
Post-test	72.4	6.9	12.87	< 0.001	1.78 (Large Effect)

The pre-test and post-test results revealed a significant improvement in students' mastery of daily Arabic verbs. The mean score increased from 45.6 (SD = 8.3) in the pre-test to 72.4 (SD = 6.9) in the post-test. A paired-samples t-test confirmed that the difference was statistically significant (t(29) = 12.87, p < 0.001). The calculated effect size (Cohen's d = 1.78) indicates a large effect, suggesting that the use of Kitab al-Afʿāl al-Yawmiyyah had a strong impact on students' vocabulary acquisition.

Habituation of Fiʿl Muḍāriʿ with Feminine Endings

Another significant finding of this study concerns the role of the textbook as a structured and reliable learning resource.[23] Kitab al-Afʿāl al-Yawmiyyah provided students with a systematic presentation of verbs organized according to daily activities, which made it easier for learners to connect new vocabulary with their lived experiences.[24] Unlike generic Arabic textbooks that often emphasize grammar rules in abstract contexts, this kitab offered a direct linkage between linguistic forms and practical communication needs. Its repetitive structure and thematic arrangement of the verbs created a natural rhythm of memorization and usage, ensuring that students not only retained the forms but also practiced them in relevant scenarios.[25] As a result, the kitab functioned not merely as a vocabulary list, but as a pedagogical bridge between traditional textual heritage and modern communicative requirements, reinforcing the idea that classical resources remain

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[23] Masnun Masnun et al., "The Effectiveness of The Mukhayyam Al-ʿArabī Program in Improving Students' Speaking Skills in Malaysia," *ALSUNIYAT: Jurnal Penelitian Bahasa, Sastra, Dan Budaya Arab* 8, no. 1 (2025): 55–70, https://doi.org/10.17509/alsuniyat.v8i1.74881.

[24] Menik Mahmudah et al., "Psycholinguistic Approaches to Enhancing Arabic Speaking Proficiency through Comic Strips," *Arabiyatuna: Jurnal Bahasa Arab* 8, no. 2 (2024): 805–26, https://doi.org/10.29240/jba.v8i2.11349.

[25] Nur Hanifansyah, "Mnemonic dan Muscle Memory dalam Inovasi pembelajaran Marfologi Bahasa Arab (Sharaf) sebagai Insting," *TADRIS AL-ARABIYAT: Jurnal Kajian Ilmu Pendidikan Bahasa Arab* 5, no. 1 (2025): 105–26, https://doi.org/10.30739/arabiyat.v5i1.3403.

highly effective when appropriately contextualized for contemporary female learners in Malaysia.[26]

One notable outcome was the marked improvement in students' ability to correctly use feminine plural endings (-na) in oral practice. During the pre-test, most students defaulted to masculine plural forms (-ūna), even when addressing or referring to female groups. After six weeks of structured practice using Kitab al-Afʿāl al-Yawmiyyah, students increasingly produced the correct forms. Observation data indicated that by the end of the intervention, 76% of students consistently used the feminine plural (yafʿalna, يفعلن) when addressing or describing female interlocutors by the end of the program. This finding highlights the kitab's effectiveness in normalizing feminine grammatical structures often neglected in classroom practice.

In addition to the plural forms, students also demonstrated better mastery of the second-person feminine singular ending -īn (tafʿalīn, تفعلين), particularly in everyday expressions such as ilā ayna tadhhabīn? (إلى أين تذهبين؟, "Where are you going?"). More advanced usage appeared in constructions involving the subjunctive, where the final n of -īn is dropped after the particle an. For instance, students began to produce sentences like ilā ayna turīdīna an tadhhabī? (إلى أين تريدين أن تذهبي؟, "Where do you want to go?"). These examples show that the kitab not only expanded their vocabulary but also facilitated the internalization of authentic morphological rules of Arabic verbal patterns that are highly relevant to female-to-female communication.

Students' Perceptions and Qualitative Insights

Textbooks serve as foundational tools that provide structured content, facilitate vocabulary acquisition, and offer contextualized language practice essential for effective learning.[27] In Arabic language learning, access to authentic and systematically organized linguistic forms is particularly important. The Kitab Al-Afʿal Al-Yawmiyyah addresses this need by presenting daily actionable phrases and exercises that enhance both comprehension and production, making it a valuable resource for systematic learning.[28] Its structured approach aligns well

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[26] Muhamad Solehudin, "Accelerating Kitab Reading Skills Through Dzauq and Strategic Vocabulary Acquisition," *Lughawiyyat: Jurnal Pendidikan Bahasa Dan Sastra Arab* 8, no. 1 (2025): 81–102, https://doi.org/10.38073/lughawiyyat.v8i1.2133; Moh. Tohiri Habib et al., "A Psycholinguistic Approach to Enhancing Arabic Vocabulary and Morphology Mastery Through Inspirational Quotes," *An Nabighoh* 27, no. 1 (2025): 1–24, https://doi.org/10.32332/an-nabighoh.v27i1.1-24.

[27] Mohammad H. Al-khresheh, "Bridging Technology and Pedagogy from a Global Lens: Teachers' Perspectives on Integrating ChatGPT in English Language Teaching," *Computers and Education: Artificial Intelligence* 6 (June 2024): 100218, https://doi.org/10.1016/j.caeai.2024.100218; John Misana Biseko, "Vocabulary Learning in EFL Context: Do Primary School English Subject Textbooks Provide Structured Support?," *Cogent Education* 12, no. 1 (2025): 2455047, https://doi.org/10.1080/2331186X.2025.2455047.

[28] Segaf Baharun and Nur Hanifansyah, "Efektivitas Pembelajaran Kitab Al-Afʿal Al-Yaumiyyah pada Daurah Ramadhan di Pon Pes Dalwa," *Shaut al Arabiyyah* 12, no. 2 (2024), https://journal.uin-alauddin.ac.id/index.php/Shautul-Arabiyah/article/view/52825.

with pedagogical strategies that emphasize incremental skill development, thereby facilitating effective language acquisition. Moreover, the textbook's inclusion of culturally relevant contexts aids learners in understanding the practical usage of Arabic verbs in daily communication.

Qualitative interviews revealed strong positive attitudes toward the kitab: "Before this program, I always used the masculine form without realizing it was wrong. Now I am more confident to use the feminine verb when speaking with my friends" (Participant A, age 16). "The kitab helps me to memorize verbs faster because they are grouped by daily activities. I can use them immediately in conversation" (Participant B, age 16). "I feel that this kitab gives female students more identity in speaking Arabic. It makes us feel included, and we are happy memorizing the Afʿāl because it feels easier and more meaningful." (Participant C, age 15). These insights illustrate that beyond vocabulary gains, Kitab al-Afʿāl al-Yawmiyyah fosters confidence, awareness of gendered language, and a sense of linguistic empowerment among female learners.

Tabel 3. Themes from Students' Perceptions of *Kitab al-Afʿāl al-Yawmiyyah*

Theme	Description	Illustrative Quote
Increased grammatical awareness	Students became aware that using masculine verb forms for female groups is inaccurate and began to monitor their own speech.	"*Before this program, I always used the masculine form without realizing it was wrong. Now I am more confident to use the feminine verb when speaking with my friends.*" (Participant A, age 16)
Easier vocabulary memorization	The thematic clustering of daily verbs helped students memorize and recall vocabulary more quickly.	"*The kitab helps me to memorize verbs faster because they are grouped by daily activities. I can use them immediately in conversation.*" (Participant B, age 16)
Strengthened linguistic identity	Students felt that the kitab validated their identity as female learners and made Arabic feel more inclusive.	"*I feel that this kitab gives female students more identity in speaking Arabic. It makes us feel included, and we are happy memorizing the Afʿāl because it feels easier and more meaningful.*" (Participant C, age 15)

These quantitative gains were accompanied by notable positive shifts in students' perceptions of the kitab. As shown in Table 3, interview data yielded three main themes: increased grammatical awareness, easier vocabulary memorization, and a strengthened sense of linguistic identity.

Figure 1. Classroom Activity of Female Students Using Kitab al-Afʿāl al-Yawmiyyah in Kedah

Female students were actively engaged in memorizing and practicing daily Arabic vocabulary using Kitab al-Afʿāl al-Yawmiyyah as the primary instructional material. The learning session illustrated students' active involvement in reading, writing, and oral rehearsal during structured classroom practice in Kedah, Malaysia. This activity reflects the practical application of high-frequency vocabulary learning and supports the development of communicative competence through systematic exposure and repetition.

Figure 2. Oral Practice Session Using Kitab al-Afʿāl al-Yawmiyyah in Kedah, Malaysia

Female students were conducting oral practice by reading aloud daily Arabic verbs from Kitab al-Afʿāl al-Yawmiyyah while other students simultaneously complete written exercises at their desks. This classroom activity highlights the integration of memorization, pronunciation, and contextual usage within an Islamic boarding school setting in Kedah, Malaysia.

The results of this study demonstrate that Kitab al-Afʿāl al-Yawmiyyah is highly effective in improving vocabulary acquisition and reinforcing accurate use of fiʿl muḍāriʿ among Malaysian female students. The quantitative data support Krashen's Input Hypothesis, as students benefited from repeated exposure to comprehensible input through verb lists contextualized in daily life. Additionally, the findings align with the Nation's principles of vocabulary learning, which emphasize frequency and repetition as key to retention.

This study's findings both resonate with and extend previous research. Masnun et al. found that Kitab Afʿāl significantly improved vocabulary acquisition when combined with peer-teaching strategies, suggesting that traditional texts retain pedagogical value when innovatively applied. The present study confirms this potential but specifically highlights its relevance for female learners, a population often underrepresented in Arabic pedagogy research. Similarly, Sulasmi et al. showed that Arabic Camp programs improved female students' speaking confidence through immersive methods. While their study focused on communicative immersion, the present research suggests that even text-based resources like Kitab al-Afʿāl al-Yawmiyyah can contribute meaningfully to oral proficiency and confidence.

The results further complement with Alhanai and Almanthari, who demonstrated that modern technologies such as augmented reality can enhance female learners' Arabic language skills. Unlike their study, which centered on technology, this research underscores the ongoing relevance of traditional resources. Moreover, while Alzubaidi and Hatoss explored language attitudes among Saudi females, revealing how gender influences linguistic practices, the present study adds a pedagogical dimension by showing how systematic practice with feminine verb forms can shift not only attitudes but also actual linguistic behavior among female students.

The novelty of this research lies in addressing the gap in Arabic language education in Malaysia, particularly concerning female students. The findings reveal that systematic exposure to Kitab al-Afʿāl al-Yawmiyyah not only enhances vocabulary acquisition but also habituates learners to use feminine grammatical forms in authentic contexts. This is crucial in environments where male-oriented forms dominate, potentially marginalizing female learners linguistically. By integrating traditional resources into structured learning, this study demonstrates that female students can achieve both improved accuracy and a stronger linguistic identity in Arabic.

Overall, the findings of this study reaffirm Krashen's Input Hypothesis, which emphasizes the importance of repeated and comprehensible input in second language acquisition. The structured exposure to daily verbs through Kitab al-Afʿāl al-Yawmiyyah provided learners with comprehensible input that was both meaningful and contextually relevant to their everyday lives. The significant improvement in vocabulary mastery, as evidenced by the large effect size, reflects the process of language acquisition predicted by Krashen, where frequent exposure lowers the affective filter and facilitates retention. Simultaneously, the thematic organization of verbs in the kitab reflects Nation's principles of vocabulary learning, particularly the emphasis on frequency, repetition, and contextual use. These theoretical perspectives explain why female students were able not only to expand their vocabulary but also to internalize feminine verb forms in natural communication.

Conclusion

This study has demonstrated the significant efficacy of Kitab al-Afʿāl al-Yawmiyyah in enhancing Arabic vocabulary acquisition among Malaysian female students. The quantitative results confirmed substantial gains in vocabulary mastery, while qualitative data revealed that the kitab empowered learners to confidently apply feminine verb forms in their daily speech, particularly the fiʿl muḍāriʿ with the suffix -na (ين). These findings contribute to the growing body of literature on Arabic pedagogy by showing how traditional resources, when systematically integrated into the classroom, can complement modern methods

and address gender-specific linguistic needs that are often overlooked in male-dominated discourse.

Despite its contributions, this study has certain limitations. The sample was limited to a relatively small group of female students in one institution, which limits the generalizability of the findings. Future studies may expand to larger populations, include male-female comparative groups, or integrate digital adaptations of Kitab al-Afʿāl to broaden its pedagogical application. Nevertheless, the implications are clear: the kitab holds considerable potential for strengthening vocabulary mastery, fostering gender-balanced linguistic practice, and shaping more inclusive Arabic language education in the Malaysian context.

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Author Contribution Statement

SB conceived the research idea, designed the study framework, and supervised the overall project. YA contributed to the development of research instruments, statistical analysis, and interpretation of findings. AFH was responsible for data collection, field coordination in Malaysia, and preliminary data analysis. AHS assisted in literature review, manuscript drafting, and refinement of the final article.

Declaration of Competing Interest

The authors declare that they have no known competing financial interests or personal relationships that could have appeared to influence the work reported in this paper.

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