

Bridging Traditional Language Pedagogy and AI: Lessons from Arabic Language Programs in Indonesia

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Abstract

This article examines the integration of traditional pedagogical approaches in Arabic language teaching with emerging artificial intelligence (AI) technologies within Islamic higher education institutions in Indonesia. The study was conducted at two state Islamic universities using a descriptive qualitative approach, with lecturers serving as the primary participants. The findings revealed that conventional learning methods, such as *nahwu-sharf* and *qira'ah al-kutub*, remained the core instructional foundation. However, an increasing number of lecturers had begun incorporating AI-based tools, including chatbots, speech-recognition applications, and adaptive online learning platforms. Overall, lecturers perceived AI as a supportive complement rather than a substitute, one that could enhance students' learning experiences. At the same time, concerns persisted regarding the accuracy of AI-generated content and its alignment with Islamic values. This study highlights the need for an integrative instructional model that leverages the strengths of classical methods while harnessing AI's potential to create contextual, moderate, and responsive learning experiences suited to contemporary educational demands. With adequate policy support and ongoing lecturer capacity building, the synergy between traditional pedagogy and AI is expected to accelerate the

transformation of Arabic language education in Islamic higher education settings.

Keywords: AI Tools, Arabic Pedagogy, Educational Innovation, Hybrid Learning, Islamic Context

Introduction

Arabic language learning in Islamic Religious Higher Education Institutions (PTKI) in Indonesia remains dominated by traditional approaches rooted in *nahwu-sharf* and text interpretation.¹ This model has long served as the pedagogical foundation in Arabic language education, as it is considered effective in developing a deep understanding of linguistic structure and textual meaning in classical Islamic literature. Its primary strength lies in establishing a solid linguistic base, particularly for reading and interpreting *turats* texts.

However, this grammatical-textual approach has several limitations in addressing modern language competency needs.² Students frequently struggle to develop communicative skills, both spoken and written. The imbalance between mastery of grammatical theory and practical language application indicates that the traditional method alone is insufficient for building comprehensive language competence.³

The demands of twenty-first-century education, which emphasize communication, critical thinking,⁴ and cross-cultural collaboration, require innovative approaches to language instruction.⁵ Arabic learning in PTKI can no longer rely solely on memorizing rules and analysing texts; it must also encourage interactivity, contextual learning, and personalized learning pathways. This paradigm shift necessitates technological integration to support active and student-centred learning.⁶

¹ Zurqoni dkk., “Has arabic language learning been successfully implemented?”; Masyarakat dkk., *Islamic Education Policy In Ormas Muhammadiyah*, NU, *Persis*, *Institution*, *Objective*, Hr, *Curriculum Author RASWAN Doctor Candidat of SPs UIN Jakarta and PBA Lecturer*, FTIK UIN Jakarta *Abstrak Kata Kunci*: NU, Muhammadiyah, PERSIS, Pesantren-Sek; A. Galal dkk., “Arabic sarcasm detection: An enhanced fine-tuned language model approach.”

² Hmoud dkk., “The effect of Arabic language type on banking chatbots adoption”; Ulla dkk., “How can GenAI foster an inclusive language classroom? A critical language pedagogy perspective from Philippine university teachers”; Haron dkk., “Contemporary Issues In Education Research – August 2010 Volume 3, Number 8.”

³ Iswanto, “Pembelajaran bahasa arab dengan pemanfaatan teknologi.”

⁴ Noza Aflisia, “تطوير المواد التعليمية النحوية على أساس معرفة المحتوى التربوي التكنولوجي لتنمية مهارات التفكير العليا” - لدى طلاب قسم تعليم اللغة العربية في جامعة جوروب الإسلامية الحكومية وجامعة فتماواتي سوكرنو الإسلامية الحكومية بنجكولو - Digital Library UIN Sunan Gunung D” (2023), <https://digilib.uinsgd.ac.id/71137/>.

⁵ Wekke, “Antara Tradisionalisme dan Kemodernan: Pembelajaran Bahasa Arab Madrasah Minoritas Muslim Papua Barat.”

⁶ Mustofa, “Analisis penggunaan WhatsApp sebagai media pembelajaran bahasa Arab di era industri 4.0.”

Educational technology has advanced rapidly,⁷ offering tools and platforms that enrich the language learning experience.⁸ Numerous studies on foreign-language education show that interactive technology enhances motivation, engagement, and learning effectiveness. Students can access diverse materials, practice independently, and receive immediate feedback on their performance.

One of the most promising innovations is artificial intelligence (AI).⁹ It enables adaptive and responsive learning tailored to individual needs. Features such as Natural Language Processing (NLP)-based chatbots, automatic pronunciation assessment, and machine-learning-based evaluation support the development of the four language skills (i.e., listening, speaking, reading, and writing) in an integrated manner.

In Arabic language learning, the use of AI is gaining attention, particularly in pronunciation applications, sentence-structure analysis, and data-driven learning platforms.¹⁰ These technologies allow students to practice in real time, repeat exercises independently, and receive direct corrections without always relying on the lecturer's presence. This opens opportunities to increase the intensity and quality of practice.

Nevertheless, AI integration in Arabic language education within PTKI cannot be separated from epistemological and pedagogical considerations unique to Islamic institutions.¹¹ As environments grounded in Islamic values, PTKI operate through ontological and normative frameworks distinct from secular educational institutions. Therefore, the application of technologies such as AI

⁷ Noza Afisia et al., "Pemanfaatan Aplikasi Kahoot Untuk Meningkatkan Penguasaan Unsur Bahasa Arab," in *Al-Mu'tamar Ats-Tsanawi Li Al-Lughah Al-'Arabiyyah*, vol. 1 (Prodi Pendidikan Bahasa Arab IAIN Curup, 2020), 1–17, <http://prosiding.iaincurup.ac.id/index.php/musla/article/view/8>.

⁸ Hanif dkk., "Development of the Quizizz Platform as an Interactive Quiz-Based Learning Media for Arabic Language Lessons at Madrasah Ibtidaiyah"; Budiarti dkk., "Padlet as a LMS Platform in Arabic Learning in Higher Education"; Ratnaningsih dkk., "Adaptation of the Learning Process for Students in the Post New Normal Era: Learning Management System (LMS) Innovation Efforts in Indonesia."

⁹ Hmoud dkk., "The effect of Arabic language type on banking chatbots adoption"; A. Galal dkk., "Arabic sarcasm detection: An enhanced fine-tuned language model approach"; Khairy dkk., "Automatic Detection of Cyberbullying and Abusive Language in Arabic Content on Social Networks: A Survey"; Hanif dkk., "Development of the Quizizz Platform as an Interactive Quiz-Based Learning Media for Arabic Language Lessons at Madrasah Ibtidaiyah."

¹⁰ Zurqoni dkk., "Has arabic language learning been successfully implemented?"; Wahab dkk., *Students' Satisfaction and Self-Efficacy in Arabic Teacher Education Using SPACE and Zoom Platforms in Education 5.0*; Aladdin dan Musa, "Arabic Language Courses for Students at the Faculty of Law UKM - Importance and Challenges."

¹¹ McDonald dkk., "Generative Artificial Intelligence in Higher Education: Evidence from an Analysis of Institutional Policies and Guidelines"; Wu dkk., "Analyzing K-12 AI education: A large language model study of classroom instruction on learning theories, pedagogy, tools, and AI literacy"; Yim, "Artificial intelligence literacy in primary education: An arts-based approach to overcoming age and gender barriers."

must be adapted to Islamic principles in terms of content, method, and learning orientation.

Moreover, Arabic language lecturers in PTKI hold a central role as guardians of scholarly authority and Islamic values.¹² They are responsible not only for teaching language but also for transmitting the intellectual heritage embedded in Arabic texts. Thus, AI must not replace educators' roles as knowledge interpreters; instead, it should function as a supportive tool that enhances teaching effectiveness.

Several state Islamic universities (UIN) in Indonesia have begun implementing hybrid approaches that combine traditional methods with emerging learning technologies, including AI. This initiative aims to bridge classical pedagogical traditions with the demands of modern learning.¹³ In practice, lecturers use AI-based applications to complement face-to-face teaching, such as pronunciation drills via chatbots or interactive NLP-based quizzes.

The impact of this hybrid approach is seen in increased student participation, improved access to learning materials, and greater effectiveness in independent practice.¹⁴ However, questions remain regarding its long-term influence on language mastery, the integration of Islamic values into digital content, and lecturers' perceptions of the pedagogical validity of AI technologies. These issues highlight the need for in-depth research based on field experience.

Previous studies on Arabic language learning in PTKI have mostly examined the effectiveness of traditional methods or general technology integration, without specifically analysing AI use and its epistemological implications. Meanwhile, literature on AI in education often overlooks the specific context of Islamic education and the complexity of pedagogical identity within PTKI. This reveals a gap between technological innovation and value-based pedagogical frameworks in Arabic language education research.

This study seeks to address this gap by closely examining how Arabic language lecturers at two state Islamic universities in Indonesia implement hybrid approaches that combine classical pedagogy with AI. The novelty of this study lies in its integrative analysis of pedagogical, epistemological, and technological dimensions within Islamic education. The main objective is to provide a comprehensive understanding of the dynamics of AI integration in Arabic

¹² Sharab dkk., "Integrating Critical thinking and embracing Artificial Intelligence: Dual Pillars for advancing dental education"; Yu dan Wang, "Using digital storytelling to promote language learning, digital skills and digital collaboration among English pre-service teachers"; Wang dkk., "Designing a pedagogical framework for mobile-assisted language learning."

¹³ Nasaruddin, "Using ChatGPT in Teaching Arabic as a Foreign Language."

¹⁴ Yu dan Wang, "Using digital storytelling to promote language learning, digital skills and digital collaboration among English pre-service teachers"; Ulla dkk., "How can GenAI foster an inclusive language classroom? A critical language pedagogy perspective from Philippine university teachers"; Nguyen dkk., "Content Language Integrated Learning (CLIL): Teachers ' metacognitive understanding of pedagogical translanguaging."

language learning in PTKI and to evaluate its holistic impact on teaching and learning quality.

The findings indicate that although traditional methods such as *nahwu* and *sharf* remain central, many lecturers now utilize tools like chatbots, NLP applications, and voice-recognition systems to enhance interactivity and teaching effectiveness. This transition is not linear; instead, it reflects an ongoing dialectic between preserving Islamic scholarly heritage and responding to contemporary pedagogical challenges. In this process, lecturers function not only as facilitators but also as epistemological curators who ensure harmony between Islamic values and technological advancement. The study further highlights that AI integration is not merely a matter of adopting new tools but a transformational process requiring the recontextualization of values, methods, and educational goals. Lecturers' experiences show that AI can strengthen linguistic competence and enrich instructional strategies when grounded in critical understanding, pedagogical ethics, and awareness of transcendent Islamic values. Overall, this research underscores the importance of institutional support, value-based technology training, and the development of hybrid pedagogical models rooted in Islamic scholarly tradition yet open to innovation. These insights contribute to emerging interdisciplinary discussions on technology in Islamic education and support the creation of contextual, inclusive, and sustainable paradigms for Arabic language learning in the digital era.

Employing a descriptive qualitative approach, the present study explores how Arabic language lecturers at PTKI adapted their pedagogical practices in response to the integration of AI technology into the learning process.¹⁵

The research population consisted of Arabic Language Education lecturers across various PTKI, with a focus on those who had experience with or openness to adopting AI-based tools in their teaching. Through a purposive sampling technique, 12 informants from five institutions were selected to capture variations in pedagogical orientations, institutional contexts, and levels of technological adoption. This strategic selection allows for an in-depth exploration of adaptation dynamics that extend beyond technical aspects and encompass ideological, theological, and pedagogical considerations.

The research employed semi-structured interview guides as the primary instrument to explore lecturers' experiences, strategies, and perceptions in integrating classical learning methods, such as *nahwu*, *sharf*, and *tarjimah*, with AI technology in Arabic language instruction within Islamic higher education. The collected data were analyzed using thematic analysis, enabling the identification

¹⁵ Yu dan Wang, "Using digital storytelling to promote language learning, digital skills and digital collaboration among English pre-service teachers"; Sanchez dan Rodrigues, "Pedagogical intentions behind teacher written feedback: The perspectives and practices of an English language teacher educator in Argentina"; Castellanos-Reyes dkk., "Transforming online learning research: Leveraging GPT large language models for automated content analysis of cognitive presence."

of recurring themes in lecturers' perceptions and instructional practices. The findings indicate that AI integration in Arabic language learning was highly contextual and shaped by institutional infrastructure, lecturer digital literacy, and their epistemological attachment to classical pedagogical traditions. While resistance remained, most informants perceived AI as a complementary tool rather than a replacement for long-established methods in Islamic education. This highlights the need for developing hybrid pedagogical frameworks that simultaneously preserve Islamic scholarly values and harness the transformative potential of digital technology.

This research was carried out through a series of systematic procedures, including the planning and validation of research instruments, in-depth interviews with selected informants, and the collection of supplementary documents such as instructional media that illustrated the integration of classical methods with AI technology.

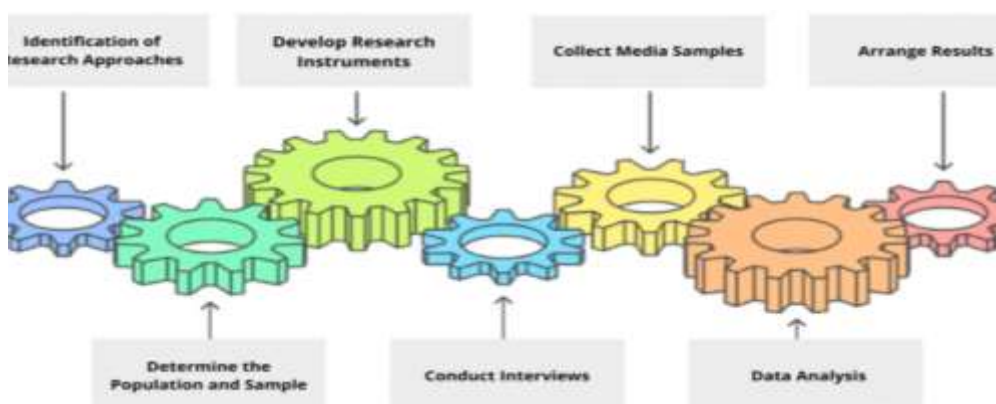


Figure 1. Research Design Process

Findings and Discussion

Recent developments in Arabic language learning within PTKI show that the integration of AI-based technology is gradually strengthening its position as an innovative instructional tool. However, its adoption has not replaced the traditional approaches that have long been embedded in Islamic educational systems. Instead, AI functions as a complementary instrument that enhances the effectiveness of existing methods.¹⁶

Traditional approaches emphasizing manual mastery of *nahwu* and *sharf* remain the primary foundation of Arabic language instruction. Lecturers continue to initiate learning with these methods because they are considered essential for

¹⁶ Khuluq dkk., "The Development of Reading Skill Teaching Materials Based on Prezi Artificial Intelligence."

fostering a deep understanding of syntactic and morphological structures. Grammatical rules are still taught through oral explanations, classical texts, and manual sentence-analysis exercises.¹⁷

However, in a learning landscape that increasingly demands interactivity and efficiency, instructors have begun using AI-based support tools. Chatbots designed for Arabic training, voice-recognition applications for pronunciation, and NLP tools are now utilized to support the learning process. These technologies enable students to practice beyond classroom hours with instant feedback, accelerating their habituation to Arabic structure and meaning.

This fusion of methods creates a hybrid learning model that preserves classical techniques while enhancing them with interactive digital approaches. The combination results in a more dynamic and flexible learning environment. Students can reinforce their understanding of *nahwu* and *sharf* through digital exercises while still receiving conceptual and contextual guidance from lecturers.

Most lecturers acknowledged that AI could accelerate mastery of practical language skills. Conversational practice, vocabulary recognition, and error correction no longer rely entirely on manual work. AI allows lecturers to focus more on conceptual explanations and value-based interpretation of texts.

Students also responded positively to AI integration. They felt supported in reviewing material independently, practicing language outside class, and receiving adaptive explanations. This enhances personalized learning experiences that are difficult to achieve using purely classical methods.

However, challenges persisted. Some lecturers expressed concern about the potential dilution of noble values contained in Islamic texts if learning becomes overly dependent on automation. Current AI technologies cannot yet interpret the theological and philosophical nuances of classical literature. Thus, human involvement remains vital to preserve the substantive meaning of *turats*-based Arabic learning.

Maintaining balance between traditional values and technological efficiency becomes crucial in developing this model. AI must be positioned strategically so that it does not erode spiritual and epistemological aspects of Islamic education. In this context, lecturers act not only as instructors but also as curators and interpreters of educational technology.¹⁸

When managed carefully, the collaboration between traditional methods and AI enhances learning quality. Lecturers can combine manual explanation sessions with digital tasks that are more challenging and relevant. Meanwhile, students experience richer learning because they engage in both traditional and digital environments.

¹⁷ Afandi dkk., "Increased Understanding of Nahwu through Innovation in the Application of Direct Methods."

¹⁸ Noor, "Kurikulum Pembelajaran Bahasa Arab Di Perguruan Tinggi."

Early findings from the implementation of this hybrid model show improvements in learning effectiveness, especially in student engagement, exercise frequency, and mastery of practical language skills. These results indicate that human–machine collaboration is not only possible but advantageous for contextual and value-oriented Arabic language learning. This research, therefore, highlights the importance of developing PTKI learning models that are not dichotomized between classical and modern approaches, but integrative. AI, when used as a complement rather than a replacement, opens space for more relevant, efficient, and meaningful learning.

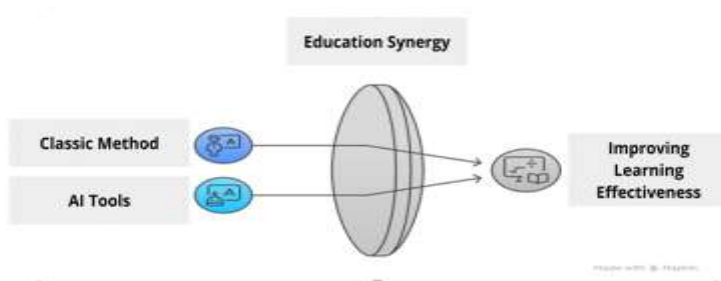


Figure 2. Synergy Between Classical Methods and AI Tools to Improve Learning Effectiveness

The integration of AI in Arabic language learning at PTKIs presents an interesting interplay between technological modernization and the preservation of traditional methodology.¹⁹ The findings suggest that AI is not intended to replace classical approaches but rather to enhance efficiency and student comprehension. Both lecturers and students increasingly recognized that combining these approaches is more effective than relying on only one. As one lecturer stated, *"We still teach nahwu and sharf as usual, but now students can also practice sentence structures with chatbots outside class."*

This shows that hybrid approaches are not simply methodological compromises but a form of recontextualizing Arabic language pedagogy in the digital era.²⁰ Deductive and text-oriented traditional methods are strengthened by adaptive and interactive technological tools. A lecturer from UIN Jakarta commented, *"AI helps fill spaces we cannot reach, like accompanying students who study at*

¹⁹ Li dan Yoon, "Anchoring in the meso-level: Departmental preparation for the adoption of blended learning in tertiary education"; Chanda dkk., "Community-led solar energy technology adoption in rural Zambia: The role of observational learning and neighbor influence."

²⁰ McDonald dkk., "Generative Artificial Intelligence in Higher Education: Evidence from an Analysis of Institutional Policies and Guidelines"; Yu dan Wang, "Using digital storytelling to promote language learning, digital skills and digital collaboration among English pre-service teachers"; Wang dkk., "Designing a pedagogical framework for mobile-assisted language learning."

midnight or providing quick feedback.” This illustrates AI’s role as a facilitator of continuous learning beyond classroom boundaries.

Nevertheless, epistemological concerns remain. Lecturers emphasized the risk of AI failing to capture the substantive values embedded in Islamic texts.²¹ A lecturer from UIN Yogyakarta noted, *“We must be aware that AI has no maqasid. It can recognize words, but it does not understand the divine messages within the text.”* This highlights the centrality of human interpretation in Islamic education, where texts carry spiritual and historical meaning beyond their linguistic form.

From the student perspective, AI fosters independence and flexibility.²² Several students reported a better understanding of sentence structures and improved speaking practice through digital platforms. One student stated, *“Using applications allows me to repeat material until I understand it. But I still need the teacher to explain the deeper meanings.”* This underscores that although AI expands access and practice opportunities, lecturers remain irreplaceable as guides.

AI use also expands learning beyond fixed schedules and locations.²³ Tools such as voice recognition and automated grammar correction provide opportunities for real-time practice. However, as one lecturer reminded, *“Students must be trained to assess which information is valid, because AI is not always correct.”* This reinforces the need to embed AI adoption within a critical digital literacy framework.

This discussion also underscores the importance of providing adequate training for lecturers to operate and critically evaluate AI-based support tools.²⁴ The findings indicate that while most lecturers show enthusiasm toward technological innovation, not all feel fully confident in using such tools. As one informant noted, *“I’m still learning. But if this can help students master the language faster,*

²¹ Yu dan Wang, “Using digital storytelling to promote language learning, digital skills and digital collaboration among English pre-service teachers”; Wu dkk., “Analyzing K-12 AI education: A large language model study of classroom instruction on learning theories, pedagogy, tools, and AI literacy”; Cheah dkk., “Integrating generative artificial intelligence in K-12 education: Examining teachers’ preparedness, practices, and barriers.”

²² Sharab dkk., “Integrating Critical thinking and embracing Artificial Intelligence: Dual Pillars for advancing dental education”; McDonald dkk., “Generative Artificial Intelligence in Higher Education: Evidence from an Analysis of Institutional Policies and Guidelines”; Wang dkk., “Designing a pedagogical framework for mobile-assisted language learning.”

²³ Yim, “Artificial intelligence literacy in primary education: An arts-based approach to overcoming age and gender barriers”; Sanchez dan Rodrigues, “Pedagogical intentions behind teacher written feedback: The perspectives and practices of an English language teacher educator in Argentina”; Sharab dkk., “Integrating Critical thinking and embracing Artificial Intelligence: Dual Pillars for advancing dental education.”

²⁴ Shoecraft dkk., “Translanguaging pedagogies: Using an action research approach to support English as an Additional Language (EAL) students in a first-year undergraduate anatomy course.”; Li dan Yoon, “Anchoring in the meso-level: Departmental preparation for the adoption of blended learning in tertiary education”; Wahab dkk., *Students’ Satisfaction and Self-Efficacy in Arabic Teacher Education Using SPACE and Zoom Platforms in Education 5* . 0 .

I'm ready to adapt.” This highlights the need for sustained professional development programs to strengthen the technological competencies of teaching staff.

From an institutional perspective, AI integration requires strategic policies that not only enhance infrastructure but also address curricular, ethical, and theological considerations.²⁵ The success of hybrid learning models within Arabic language instruction depends not only on the sophistication of technological tools but also on how Islamic values and integrative pedagogical principles are contextually embedded. Institutions, therefore, need to formulate ethical guidelines for AI use in Islamic academic settings, taking into account the sensitivity of sacred texts and classical religious literature.

Moreover, the findings confirm that AI expands opportunities for more diverse, interactive, and responsive instructional design.²⁶ Lecturers can develop project-based tasks supported by AI, while students gain increased opportunities to demonstrate their competencies in authentic learning contexts. Nevertheless, as one lecturer emphasized, *“Technology is a tool, not a teacher. We must not surrender everything to machines.”* This reinforces the urgency of maintaining equilibrium between human authority and automated processes.²⁷

The presence of AI also encourages a reformulation of lecturers' roles, from being the sole source of knowledge to functioning as facilitators and mediators between students and learning resources. In the digital era, lecturers are expected not only to master the subject matter but also to understand how technology can be applied wisely and productively. AI-supported Arabic language learning in PTKI thus becomes a space for both epistemological and pedagogical experimentation, complex yet full of potential.

In conclusion, this discussion shows that AI integration in Arabic language learning brings not only technological innovation but also opens dialogic spaces between tradition and modernity.²⁸ The synergy between classical methods and

²⁵ Wu dkk., “Analyzing K-12 AI education: A large language model study of classroom instruction on learning theories, pedagogy, tools, and AI literacy”; Cheah dkk., “Integrating generative artificial intelligence in K-12 education: Examining teachers' preparedness, practices, and barriers”; Nguyen dkk., “Content Language Integrated Learning (CLIL): Teachers' metacognitive understanding of pedagogical translanguaging.”

²⁶ Sharab dkk., “Integrating Critical thinking and embracing Artificial Intelligence: Dual Pillars for advancing dental education”; Yu dan Wang, “Using digital storytelling to promote language learning, digital skills and digital collaboration among English pre-service teachers”; Wang dkk., “Designing a pedagogical framework for mobile-assisted language learning”; Ulla dkk., “How can GenAI foster an inclusive language classroom? A critical language pedagogy perspective from Philippine university teachers.”

²⁷ Kohnke dan Moorhouse, “Enhancing the emotional aspects of language education through generative artificial intelligence (GenAI): A qualitative investigation.”

²⁸ McDonald dkk., “Generative Artificial Intelligence in Higher Education: Evidence from an Analysis of Institutional Policies and Guidelines”; Nguyen dkk., “Content Language Integrated Learning (CLIL): Teachers' metacognitive understanding of pedagogical translanguaging”; Zhai dkk., “Evaluating the AI dialogue System's intercultural, humorous, and empathetic dimensions in English language learning: A case study.”

cutting-edge technology produces more adaptive and personalized pedagogical practices. However, this transformation also requires cultural, technical, and conceptual readiness from all stakeholders. Strategic and reflective efforts are therefore essential to ensure that this shift occurs sustainably and remains aligned with the values of Islamic education.

Conclusion

This study concludes that the integration of AI into Arabic language learning at PTKI in Indonesia, particularly at the two participating state Islamic universities, reflects a complex and multidimensional process of pedagogical adaptation between classical scholarly traditions and the demands of 21st-century education. While traditional methods such as *nahwu* and *sharf* remain the primary foundation of instruction, the introduction of AI technologies, including chatbots, voice-recognition tools, and NLP-based applications, has broadened access, enhanced learning personalisation, and supported greater learner autonomy without diminishing the lecturer's essential role as the custodian of meaning, values, and the epistemological depth of Islamic texts. The hybrid model that emerges from the combination of conventional approaches and adaptive digital tools has proven effective in strengthening students' linguistic competence and enriching learning experiences in more contextual ways. However, the long-term success of AI integration relies heavily on lecturers' readiness to adopt technology critically, the availability of progressive institutional policies, and the development of pedagogical instruments that uphold the ethical, spiritual, and value-based foundations of Islamic education. Thus, AI integration in this context should not be viewed merely as technological modernisation, but as an ongoing process of recontextualising Arabic language education, one that requires a sustained synergy between digital sophistication and traditional wisdom.

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