

Teacher Talk as Pedagogical and Moral Discourse in Indonesian Islamic Schools

Cut Raudhatul Miski¹, Syahrul Ramadhan², Yuli Tiarina³

¹State Islamic University of Sultan Syarif Kasim Riau, Pekanbaru, Indonesia

^{2,3} State University of Padang, Padang, Indonesia

Corresponding Email: cut.raudhatul.miski@uin-suska.ac.id

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Abstract. This study examines the role of teachers' speech acts as both a learning discourse and a medium for instilling moral values in rural Islamic schools in Indonesia through the integration of the IRF (Initiation–Response–Feedback) framework and Islamic communication principles (*Qaulan*). Using a qualitative descriptive design, data were collected through lesson recordings, classroom observations, and interviews with three teachers. This research found that teacher initiation during the teaching and learning process still takes over the interaction. The students' responses to the teacher's questions remain short, while the teacher's feedback is more evaluative. Despite the lack of pedagogical active learning, the teacher talk shows a valuable Islamic communication transmission such as *Qaulan Ma'rufan*, *Qaulan layyinan*, *Qaulan baligha*, and *Qaulan sadidan* during the teaching and learning process. This positive reinforcement supports students' character development. This research contributes to enrich how moral discourses of Islamic values integrate to the pedagogical concepts through teacher talk in the classroom discourse of Islamic schools. Furthermore, this research gives an insight of the implementation of how verbal Islamic values are communicated in the classroom interaction. This study also recommends developing the use of higher order questions and teacher's elaborative feedback during the classroom interaction. Overall, this study fosters a more dialogic, inclusive and meaningful teaching and learning process in the context of Islamic schools.

Introduction improve

The primary function of language is as a means of communication. Through language, people interact to express their intentions. In the classroom, its function is more than just a means of communication. It is mainly used as a tool to interact between teachers and students in the classroom. Moreover, its function is not merely to express ideas; it is a medium of transmitting knowledge. Furthermore, it is a medium for negotiating meaning and building relationships between teachers and students (Mercer et al., 1999; Walsh, 2011a). Language is a crucial instructional tool that ensures the success of the classroom learning process, which is consciously manifested through teacher talk. Through language, teachers convey material, shape interactions, and ensure the students reach the purposes. Beyond its instructional role, teacher talk reflects the beliefs, identity, and values that teachers bring to the learning process. It is at the heart of the learning process.

The interaction, then, is framed by Sinclair and Coulthard (1975) through what is called a three-stage pattern known as the Initiation–Response–Feedback (IRF) model. An abundance of research has implemented this model to analyze how meaning is transferred between interlocutors. For classroom purposes, the interaction occurs between teachers and students. In the IRF framework, the dialogue begins by the initiation of teacher which followed by the students' responses and ended by the evaluative or elaborative feedback of the

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teacher. Through this scheme, the verbal interaction is analysed to understand who got the power, control and learning opportunities during the communication, (Wiliyan et al 2023; Raine, 2010) whether teacher got it or students? Therefore, the study concerned on this academic framework especially the one with integration of Islamic values in learning is limited (Eriyanti et al, 2023).

Since the IRF model shows that power can control and shape learning opportunities through teacher talk, this discussion should be attentively noted. Globally, research shows that teacher talk dominates classroom discourse. This domination hinders students' active participation in the learning process. Moreover, Tsui (1998) and Walsh (2006) found that when a teacher controls approximately 70-80% of speaking time in EFL classes, the class leads to passive student interaction. This phenomena also occurred in Iranian classrooms where the teacher's control over the interaction limits student's dialogic participation. In 2012, Wu also noticed that when teachers often use display questions, it keeps classroom communication patterns run one-way and focuses on accuracy rather than interaction. This kind of communication can cause students' boredom and can decrease learning motivation as well as decrease the development of students' critical thinking (Edwards - groves et al, 2014). In this classroom, the students become passive students with lack of motivation and unable to develop their language competency. In short, when the teacher talk can not accommodate the student's active interaction.

In the context of Indonesia where English is as foreign language, a similar situation also occurs recently. As Nafisah et al (2024) found that 70% of classroom dialogues are still controlled by the teachers using direct talk which limits students' engagement in the learning process. Rahmah and Yusuf (2022) also mentions that when a teacher uses evaluative talk, students have no opportunity to negotiate for learning even in the dialogic conversation. While in the context of Islamic schools, the hierarchical respect for teachers also dismiss students' chance to prolong discussions or expressing disagreement in the classroom. Although the curriculum on Indonesia revealed a communicative approach, the implementation of students-centered learning is not fully supported by the finding that teacher talk still occurs in Indonesian classrooms especially in Aceh (Nasir et al., 2019). The same finding is also noted by Afendi, Munir, A. & Setiawan (2020); Herdiana., Munir (2023).

In the context of Islamic schools, teacher talk serves not only as a pedagogical tool to develop student's cognitive competencies but it also serves more. it (*Qaulan*) acts as a moral reinforcement of students' norms, behaviour, disciplines and spiritual awareness. Through the talks (*Qaulan*), teachers elicit moral discourse such as *adab* (ethics) and *akhlaq* (morality) to help students build their emotional and spiritual development (Elhoshi et al., 2017; Hidayati & Mulayningtyas, 2024; Memon et al., 2024). This purpose is also related to the principles of education in Indonesia (Article 3 of law Number 20, 2003). But, in the specific areas such as in rural areas, the teaching and learning process remains dynamic and complex. Lack of modern facilities to support language learning, strong local culture and social relationships often influence the teaching and learning process in the classroom. The location of schools that are quite far from the urban city and minimal funding often becomes the obstacle to build and develop adequate school infrastructure, learning resources and access to modern learning technology. In addition, lack of teachers who have good qualifications and rare teacher competency development programs also contribute to the dynamic challenge of rural islamic schools. Moreover, very often, students of rural schools deal with the socioeconomic pressure which obliges them to help their family income that ends up with the absence in the classroom. Yet, the high social relationship between students, teachers, local leaders and schools are beneficial resources for collaborative and contextual learning. over all, with all this resources, an adaptive, creative and community - oriented teaching approach can be synergized for effective learning.

However, many teachers still do not realize this issue of bonding to students to support learning through appropriate teacher talk. The internalization of Islamic values is still limited to the practice of greeting in the beginning and the end of the teaching and learning process (Miski, 2024). This study elicits gaps between the real implementation of teaching and learning situations in Islamic schools and its communicative objectives. Furthermore, there is limited research on how Islamic values are implemented in the classroom through teacher talk in Islamic school settings. Therefore, this study aims to fill this theoretical and empirical gap by exploring teachers' interactions in Islamic classrooms through a combined framework of the IRF structure and Islamic pedagogical values of *Qaulan* Principles. By examining how classroom discourse functions as a communication system and moral practice, this study aims to deepen our understanding of teacher talk in the context of Islamic education.

Theoretical Framework

Teacher Talk in the Classroom

Interaction between teacher and students is the heart of communicative learning. The way the teacher talks and the utterances the teacher selects shape the classroom interaction. Its importance has been pointed out by educational experts such as Erickson in 1992. He emphasizes the crucial role of teacher talk in creating a conducive learning environment in the classroom. In other words, teacher talk is defined as language or unique utterances that teachers use in the classroom interaction to facilitate learning, build relationships, and provide effective language input to students (Cullen, 2002; Yanfe & Yuqin, 2010). Teacher talk is also considered important by Flanders (1960) through the framework of FIACS (Flanders Interactions Analysis Category System). According to Flanders, the verbal interactions of teachers can elicit students' cognitive responses and engagements. The same idea is also shown by Jean -Paul Piazzolla (2014). He emphasizes that teachers need to use praise, acknowledge and clarify students' ideas, use more indirect talk and should strengthen students' talk through appropriate teacher talk.

Huang (2021) also notes that teachers need to pose some roles to create a more engaged classroom. In this study, teachers were responsible for planning and managing classroom interactions. Based on these points, the most important role of teachers in this study was that of the teacher as a resource. Finally, teacher talk serves not only as a means of instruction but also as a pedagogical tool for developing understanding of meaning and learning. (Walsh, 2011b). Similar ideas are also pointed out by Cullen (1998) that teacher talk serves multiple functions in the classroom such as to furnish instructions, soliciting responses, give feedback, and develop students' understanding.

All these interactions between teacher and students lead to such a turn taking pattern in discourse analysis. The turn taking can reflect those who are involved in the conversation more than the other. The F (Follow-up) movement by teachers in the Initiation - Response - Follow-Up (IRF) can show whether students are actively involved in the elaborative discussion during the teaching and learning process or remain silent and give insufficient contributions. While the IRF sequence differs from the sequence of questions in everyday life because language is judged as correct or incorrect according to the teacher's standards, not based on its function (Possemato, 2018). As a result, students need an amount of effort to deal with the teacher as the initiator of the IRF. Commonly, initiation is categorized as referential and display. Furthermore, teacher talk also functions as a linguistic input model, providing students with understandable and contextually meaningful exposure to the target language. (Nunan, 1991).

Teacher talk also functions as an input in the learning process in the classrooms. Krashen (1982) posts that the comprehensible input (i+1) supports students' learning by simplifying their verbal expressions structures, paraphrasing, or providing clues to stimulate understanding. The scaffolding used in Vygotsky's socio-cultural theory (1978) also elicits interactional guidance within the Zone of Proximal Development (ZPD). The IRF framework proposed by Sinclair and Coulthard (1975) also contributes to determining the interaction

pattern in the classroom. The extreme Initiation used by teachers can limit students' active participation. whilst, the follow up used by teacher can strengthen students participation or disengaged the conversation.

Islamic Communication Values

Ethical responsibilities of speech exist in any context of human life, region, tribe, and religion. In Islamic communication, just like any part of human life, it emphasizes the moral and ethical responsibilities of speech. Qur'an, as the main source of information of Moslem offers comprehensive principles for courteous communication through several concepts of speech, which are called *Qaulan* concepts (Muhardisyah, 2017). The concepts are:

- a. Gentle speech (*Qaulan layyinan*) emboldens humility and compassion (Qur'an 20:44)
- b. Honourable speech (*Qaulan kariman*) proposes respect and dignity (Qur'an 17:23)
- c. Kind and Proper speech (*Qaulan Ma'rufan*) encourages appropriateness and goodness (Qur'an 33:32)
- d. Effective and clear speech (*Qaulan Balighan*) prioritizes meaningful and impactful communication (Qur'an 4:63)

These four principles are based on the concept of *adab al-hiwar*, known as the ethics of dialogue. In this issue, politeness is not only social but also spiritual, intended to maintain the harmony, respect, and sincerity in communication. In the Islamic classroom context, these principles manifest concretely in teacher talk: for example, in expressing a greeting, the teacher can utter "*Assalamu'alaikum*" and the expression of "*Alhamdulillah*" to state gratitude. These expressions reveal a good character (*Akhlaq*) and speech that reflects humility and mutual respect.

By integrating Qur'anic communication, teacher roles or models ethical speech while performing pedagogical functions such as explaining, questioning, giving feedback, or managing the class. Another example is in giving correction, the teacher uses gentle speech (*qaulan layyinan*) to correct students' errors, "for next time, you should avoid doing this bad act". By embedding the *Qaulan concept* into classroom interaction, this study intended to enrich the concept of dialogical linguistics, which emerges from teacher talk within the EFL classroom in an Islamic setting. In short, this study tries to offer a more holistic view of analysing teacher talk in the EFL classroom from an Islamic communication perspective.

Empirical research in the context of Islamic schools confirms the dual function of teacher talk; as a pedagogical tool to develop learning and as emotional spiritual development (Memon et al, 2024). Safitri et al (2023) found that teachers in Islamic schools intentionally integrate moral values into lessons though it is limited to moral reminders at the beginning or the end of the learning session. The same findings also occurred at Islamic junior high school (Miski, 2024) where directive speech acts dominated the teacher's verbal instruction. the finding shows that teacher talk in this case, tend to be ritualistic rather than dialogic pedagogically interaction.

Integrating the IRF Framework and Islamic Pedagogy

Plenty of research of teacher talk concern on how pedagogical instruction develops students competencies. Very few studies discuss how moral values are incorporated into teaching and learning interaction in the classroom. While the IRF pattern provides how teachers manage the classroom discourse systematically, the islamic pedagogy offers the guidance on ethical foundation on interaction. Combining these two points of views produces a rich understanding that teacher instruction is not only a system of cognitive development but also a moral induced.

The Initiation - Response and Follow up sequence has its own implication in this context. The way a teacher initiates a question or statement of explanation can convey a message of respect or dominance during the interaction. The way teachers give follow up such as feedback or response to the students' expressions carry an encouragement (*targhib*) or correction (*tashih*) affectionately or harshly. reconciling *adab al hiwar* (good manners) within

these interaction steps can convert the pedagogical structure of IRF into a model of ethical interaction. Therefore, understanding how Islamic values are embedded in the teachers' verbal instruction offers insight for pedagogical development and ethics. In other words, teacher talk is a meeting point where language, pedagogy and faith are interacting.

Furthermore, by embedding the *Qaulan* concept while conducting pedagogical functions such as explaining, describing, asking questions, giving comment or feedback and managing the classroom, it elicits a model of ethical speech. For example, instead of saying "No, your answer is wrong.", the teacher can use a more *Qaulan layyinan* speech (gentle speech) such as "Next time, try saying it like this, okay?". This expression completely fits both the pedagogical function of correcting students' mistakes and ethical function as it shows compassion and humility. As the Qur'an 20:44, "Speak with gentle words.". This shows a respectful correction rather than harsh criticism. The greeting uttered in the beginning of the interaction such as "*assalamu'alaikum*" can create a more respectful and spiritual atmosphere in the classroom because it suits the *Qaulan ma'rufan* (good and appropriate words).

By implementing this speech, teacher talk manifests an Islamic ethics that strengthens cognitive development and also moral character (*akhlak*). When implemented effectively, teacher talk becomes a vehicle for moral formation as well as linguistic development. However, the challenge is to translate these ideals into consistent classroom practice.

Material and Method

This study employed a qualitative descriptive design to explore how teacher talk functions as pedagogical and moral discourse in an Islamic school context based on the Initiation–Response–Feedback (IRF) framework of Sinclair & Coulthard (1975) combined with Islamic pedagogical values and *Qaulan Principles*. The study was conducted in rural Islamic junior high schools (Madrasah Tsanawiyah) and involved three teachers, each with a minimum of five years of teaching experience and a formal background in Islamic education. The three schools were chosen because their locations were easier to reach by land transportation. These schools are situated in Kota Lama, the administrative centre of Kunto Darussalam Sub-district, Rokan Hulu regency, Riau province.

Data were collected through video recordings, observations and semi-structured interviews. Here is the table of instruments used for collecting the data of Initiation- Response-Feedback (IRF) by Sinclair and Coulthard.

Table 1.
The Instrument of Teacher Talk

Component Teacher Talk	Category	Definition	Indicator	Example
Initiation (I)	Referential	Teacher talk that encourages students to think	Open question, stimulate students to give an opinion or an argument instead of a Yes/No answer.	"Why do Muslims have to keep their bodies clean?"
	Display	Teacher talk that functions to test or to check students' understanding of a specific topic.	Closed question, one single correct answer. Focus on recalling facts.	"What is the meaning of the word amanah?"

Response (R)		Students' responses to teacher talk, verbal or non-verbal	Oral response, short/ long answer, silent, group responses	"Yes, Mam/Sir" "Because it is a good deed."
Feedback (F)	Evaluative	The teacher's evaluation of students' answers	confirm the students' responses (true or false), give a score	"Your answer is correct."
	Elaborative	The teacher's response functions to elaborate on the students' response	More explanation on the topic encourages students' elaboration on the answer, and rephrasing students' answers	"Right, and it also shows that you are a responsible person."
	Affective	Teachers's responses to motivate or support students' learning	Giving rewards, spirits, appreciation, and reducing anxiety in learning	"Well done.", "Don't worry, you can try again."

Table 2.

Instrument of Qulan Principles

Category	Description	Indicator	examples
<i>Qaulan</i> Kariman	Teacher talk that shows respect and appreciation for students' responses	Polite utterances, appreciate students, and use good addressing.	"Please, you can try to answer." "Thank you for your answer."
Qalam Ma'rufan	Good, appropriate talk that is in accordance with social norms and ethics	Kind and gentle words, Correction in a gentle manner, Not rude Language and talk according to context	"Your answer is good, but we can improve it a bit."
<i>Qaulan balighan</i>	Clear, effective, and easy to understand speech that has an impact	Clear explanation, Easy to understand language, Relevant to the student's context, Communicative and meaningful	"If we are honest, people will trust us. That is important in everyday life."
<i>Qaulan</i> Sadidan	Teacher talk that is correct, honest, and precise in meaning	Accurate information, Clear corrections, Not misleading, Firm but polite	"That answer is not quite right, the correct one is..."

The data was analyzed using Miles and Huberman's Analysis Model (1994). First of all, the data was collected thoroughly and transcribed before the data was reduced based on each of the indicators of each of the variables. After that, the data was presented for verification. The data was read to ensure the appropriateness before reaching the conclusion. These stages are fit to The Miles and Huberman (1994) model, which includes three main stages: data reduction, data presentation, and drawing conclusions or verification, which researchers use to analyze the data. In addition to the interview, this research was conducted using a semi-structured interview with some guidance. Here are the interview guidelines based on the teacher talk indicator and *Qaulan Principles*.

Table 3.
Interview Guidelines

Teacher Talk and Pedagogical Discourse	Islamic Value (<i>Qaulan</i> principles)
To explore how the teacher initiates the classroom interaction and students' active response	Exploring the internalization of affective and moral values in addressing student discipline without negative verbal actions.
To explore how teachers handle passive interaction, short responses, or silence in the classroom	Observing the efficiency of delivering material amidst limited facilities and inserting moral values contextually.
	Understanding how the sociological closeness of rural communities influences the authority of teachers' speech in schools.

Results and Discussion

Results

This section presents the results of the analysis of classroom interaction data obtained through observations, transcriptions of lesson recordings, and field notes. The analysis was conducted using the Initiation–Response–Feedback (IRF) framework. The function of teacher talk is categorized as referential and display initiation. While the feedback comprises evaluative, elaborative, and affective. Then, the teacher's talk is synchronized based on its 5 communicative values in Islamic pedagogy.

Excerpt 1

Observation: Teacher starts the interaction by saying the Islamic greeting "*Assalamu'alaikum*", checking the 35 students' readiness in learning, and stating the lesson's aim. Teachers then proceed with instructional activities, for example, assigning the students to small groups. The teaching strategy chosen is that everyone is a teacher here. It starts by asking students to write a question related to the topic learned last week on the provided sticky note. The teacher mostly leads the conversation in this stage. At the discussion stage, the teacher leads the discussion by using a game to determine students' speaking turns.

The observation data above revealed that the teacher initiates the class by saying the Islamic greeting "*Assalamu'alaikum*," checking students' readiness to learn, and explicitly highlighting the learning objectives. Dividing students into small groups is a way to foster students' collaborative activity through an active learning strategy called "Everyone is a teacher here." Though teacher initiations are highly dominant in this phase, it turns out to be more dynamic as the teacher incorporates pedagogical games to allocate speaking turns among the students. Pedagogically, the structure in this stage reveals the rigid, pragmatic teacher control in the traditional mode (Tsui, 1998), shifting to a student-centred approach as the teacher assigns students to write their questions on sticky notes. This helps reduce students'

anxiety when speaking on the topic. From an Islamic discourse perspective, the interaction in this phase successfully integrates *Qaulan Ma'rufan* and *Qaulan balighia*.

The greeting of *Assalamu'alaikum* used to begin the class reflects not only a linguistic routine but also a sacred, emphatic foundation for learning. This speech indicates Islamic politeness and mutual respect between teacher and the students. While, the expression used as transition to a game-based turn-taking exemplifies *Qaulan baligha*. This initiation of the teacher remains clear and easy to understand. It ensures that the communicative input teacher delivers is comprehensible, well structured, and socially inclusive for rural learners.

Excerpt 2

Teacher: *"Okaaay... so... to determine who will take the question first, we will play a game... anyone who loses concentration and fails the game will be the one to take and answer the question... the game is simple... if you have ever... maybe you know it... You can clap/tap on the desks... let me show you an example... then from... where is the right side, dear (sayang)... the right side, yeah... the game is easy... listen... the lyric goes like this... [teacher models the game]."*

Excerpt 2 reflects teacher initiation (I), in which classroom management and the setting up of activities occur. The teacher fully handles the learning process. In this stage, the teacher's purpose is to explain the learning objectives and how the game-based teaching is conducted.

Pedagogically, this reflects a teacher-initiated monologue, in which the teacher fully controls the interaction through the game. In classroom discourse analysis, this is categorised as structuring space, as the teacher focuses on transmitting the rules of the game (Walsh, 2006). This stage should be clear, since students will depend on this instruction later in the discussion. From the Islamic perspective of Qulan principles, the use of the word "dear" shows affection between the teacher and students in this rural school. It serves as a manifestation of *Qaulan layyinana*, reflecting the teacher's socio-religious identity as a spiritual guardian. This choice of words reduces students' anxiety in learning (Affective Filter Hypothesis) to cultivate psychological safety and empathy in the classroom. Furthermore, despite the limitations of digital facilities, the teacher modifies *Qaulan baligha* through a multimodal, physical game using a classroom desk.

Excerpt 3

Teacher: *"Naaa... that's it.. come on, Akbar, please come forward ...so you can understand.. later if you make a mistake you will understand.. whoever cannot continue must come to the front to answer the question.. Later, it will be answered."*

Student: *(Reads the question) "Requirements for animal slaughtering tools."*

Teacher: *"Requirements for animal slaughtering tools. What are they? First?"*

Student: *"Requirements for animal slaughtering tools, a sharp object."*

Teacher: *"A sharp object (teacher repeats).... Continue.."*

Student: *"Not pointed and not too sharp."*

Teacher: *"Not blunt (the teacher chimed in) continue... made of....?"*

Student: *"Made of bamboo, steel, stone, and glass."*

Teacher: *"Anyone want to add?? Aisyaah?"*

In this excerpt, the dialogue unfolds in two ways, culminating in several interactional exchanges. The excerpt shows a shift from a monologic IRF cycle to a more scaffolded, dialogic exchange. Pedagogically, the teacher's repetition of verbal inputs and the use of incomplete-sentence prompts such as "made of....?" serve as interactional scaffolding that help learners contribute to the dialogue (Walsh, 2006). Rather than shutting down students' ambiguous response ("Not pointed and not too sharp."), The teacher reformulates the utterance into the accurate concept "Not blunt". In this stage, the teacher also expands the dynamic interaction by opening the space for peer correction ("Anyone wants to add? Aisyaah?"). This reflects the redistribution of communicative power to the classroom community, as Nassaji and Wells (2000) emphasise in expanding the evaluative feedback

turn. From the perspective of *Qaulan* principles, this interaction harmonises *Qaulan Ma'rufan*-kind, motivational speech, with *Qaulan sadidan-truthful*, precise speech. The teacher's remarks, such as "*Later, if you make a mistake, you will understand*," function as *Qaulan Ma'rufan*. By saying this utterance, teachers turn the errors into opportunities for learning which lowers students' hesitation in talking and encourages students to participate in the discussion. It seems that teachers are aware that the students are reticent.

These utterances reframe academic errors as opportunities for progressive learning. This helps lower students' hesitation in talking and encourages their confidence to engage in classroom interaction, where rural students are typically reticent. At the same time, the teacher reflects *qaulan sadidan* through instant correction of the student's mistake in slaughtering tools. although this is a direct correction, it reflects teacher's socio-religious authority as moral mentor who balances the emotional and doctrinal accuracy (Elsoshi et al., 2007).

Excerpt 4

Teacher: "*.....understood everything?*"

Student: "*Understood, stadzah.*"

Teacher: "*Thank you for today..I apologize for any mistakes. I hope you understand. Please repeat the lesson. Assalamu'alaikum.*"

Pedagogically, the interaction shown in the excerpt reveals the lesson's closing stage. This shows a final interaction of pedagogical consolidation and socio-religious integration. The teacher's initiation via a comprehension check ("understood everything?") elicits a choral response from the students. In the feedback turn, instead of giving an evaluation, the teacher shifts to metacognitive reinforcement, instructing students to revise their learning independently ("Please repeat the lesson"). It deliberately extends the boundaries of the learning process and urges self-regulated learning within a sociocultural environment with limited academic reinforcement. From an Islamic principles point of view, the utterance "thank you for today, I apologize for any mistakes. I hope you understand." is a symbol of the spirit of *Qaulan Ma'rufan* (kind, honourable speech) and Islamic politeness. Gratitude and the enactment of humility signify a thoughtful socio-religious model of *adab* (Islamic ethics). In an Islamic educational ecosystem, a teacher does not function solely as a secular instructor but also as a *Murabbi*, whose final words serve as a prayer for the internalisation of *barakah* (knowledge). Finally, the closing stage, using the greeting "*Assalamu'alaikum*," presents the entire educational exchange as an incorporated act of worship, reinforcing the communal and spiritual bonds between the educator and rural learners.

Excerpt 5

Teacher: "*Have you finished?," "I'll give you 5 more minutes, okay?" or "Is anyone done?," "quick..quick.."*

Afterwards, the teacher asks each group to present the result of their work in front of the classroom using prompts such as:

Teacher: "*We start from group 1. Please start from group 1.*," or "*Group five...group five..hurry up...we don't have much time.."*

In this excerpt, the teacher organises the group presentation. The teacher focuses on time management and efficiency. The excerpt above highlights the teacher's use of strategic interactional scaffolding during the transition from collaborative group work to individual class presentations.

pedagogically, the speech acts of repetition of expression "quick,,quick...", "hurry up...we do not have much time" shows teacher initiation that function as forcing students to work faster in the discipline time and behavioural management (Walsh, 2006, 2011b).while in the expression of "We start from group 1", teacher directly allocating the presenter to avoid potential trouble since they run out of time. in this case assigning directly for group presentation also minimizes the chaos of large classroom as well as managing the pace of learning in order to achieve the learning objectives (Tsui, 1998).

From the perspective of Islamic communication discourse, the initiation uttered by the teacher represents *Qaulan baligha* (clear and appropriate expression) and *Qaulan layyinan* (soft expression). The pressure of verbal instruction of asking to work quickly set a discipline of time and self/group time management which shows as *adab al waqt* (time management ethics). It aims at reducing hesitation in working. Nevertheless, the use of expressions such as "okay?" and soft inquiries ("Is anyone done?") maintains the underlying essence of *Qaulan layyinan*. At this point, although the teacher stands on strict time, the teacher still uses soft and warm expressions to show an emphatic trait. Culturally, rural students are reluctant to speak in public. The repetitive instructions function as psychological drivers that force them to speak due to limited confidence. In this context, teacher instruction serves as the only medium for sustaining classroom interaction and moulding accountability and discipline.

Excerpt 6

Teacher: "Right... group two.. are you ready with the yell? Please.."

Teacher: "Masyaa Allah, clap your hands."

The excerpt shows the transition in the group presentation through the allocation of speaking turns and reinforcement. The initiation (I) is a structural transition phase where the organisation organises activities by calling on groups and assessing their names and readiness. The Yel performance by the students is a nonverbal response in which positive reinforcement is given through applause.

From the excerpt above, the transition management and socio affective feedback run smoothly in the classroom. Pedagogically, when teachers give a chance to a group presenting their work using directive initiation, the teacher is mapping out the physical and interactional rhythm of the classroom of group two and allocate time for them to speak (Walsh, 2011). The immediate feedback for the presentation is kind of positive reinforcement "Clap your hand.". This type of praise-oriented feedback, according to Tsui, (1998) and Walsh (2006), effectively reduces communication barriers and promotes a sense of psychological safety.

Within the framework of Islamic communication principles, this presents a concrete example of **Qaulan Ma'rufan** (good and dignified speech) combined with theological appreciation. The spontaneous use of the phrase "Mashaa Allah" gives positive reinforcement. This sacred phrase fill the pedagogical space with spiritual modelling that implicitly guides learners to return their academic achievements and creative endeavours to divine grace. This becomes the reinforcement of character formation (*akhlaq*) within everyday routines (Elhoshi et al., 2017). Culturally, integrating the chants and applauses aim at maintaining the engagement of a large class of 35 students despite the unavailability of interactive educational software or multimedia equipment. Group applause and physical team performances serve as simple, low-tech, multimodal instruments that reinvest energy in the room, reduce interactional anxiety, and foster a vibrant learning environment without relying on external digital tools.

Discussion

The results of the classroom interaction analysis indicate that teacher talk in learning in Islamic schools in rural areas remains dominated by a one-way communication pattern. The dialogues show a strong dominance of initiation moves, with the teacher largely directing the flow, structure, and focus of classroom discourse. The findings of this research strengthen the previous research that mentioned teachers - dominated the teaching and learning process in the Indonesian classroom. In this research, it is signaled from the majority of teacher talk which particularly in the form of Initiation, organizes group work, and controls time and asking questions.

In this research, teacher active control of Initiation during the classroom interaction creates a passive atmosphere of learning since the initiations used are not encourage students to think critically. the responses that students give to the teacher instruction or questions remain brief, the students can not provide extended long responses. This style of interaction set the one way communication pattern in which students have limited space to actively participate in the classroom discussion in order to develop their cognitive competencies (Arifah, Filzah, Muthalib, 2025; Badash, 2025; Tong et al., 2024). the interaction become monologic in which teachers frequently initiate the interaction but do not give adequate space for students' engage in the dialogic discussion. the finding of this research also confirm the previous studies that shows indonesian islamic shool teacher tend to use teacher centered and authoritative communication pattern although the curriculum is in communicative scheme (Miski et al., 2024).

Moreover, display questions used instead of referential in initiating interaction are also dominant in this classroom finding. This type of questioning barriers students to think critically and reinforce one-way communication which leads to the limitation of students' chance to give more meaningful pedagogical dialogue. Suryati (2015) noted that in Indonesian classrooms, the opportunities for students to prolong their speech of ideas, receive appropriate scaffolding, or engage in negotiation of meaning tend to be very limited. In the other words, students commonly have no plenty of space to personalize the learning and connect it to their own experiences.

In addition, the findings of this study also noted that students' participation in the discussion was often blocked by the teacher's instruction in issuing the limitation of time. An expression such as "Be quick!", "Hurry up! Time is limited!" discourage students from giving comments or elaborative answers, or sharing more ideas (Interview S1). It seems due to the limitation of time in the large classroom (35 students) where teachers need to accomplish the learning objectives. This finding relates to Rohi et al., (2023) which describes that large class sizes and time constraint becomes the major obstacle to students' participation in the classroom discussion. allowing not enough time to think in answering the teacher's question raises hesitation and anxiety to talk and reduce motivation to learn. In fact, An & Childs (2023) confirm that extended wait time after a teachers' question can improve the quality and quantity of students' responses. Due to the excessive problems of teacher talk- centered in the process of learning, international studies emphasizes the urgency of variation in the implementation of IRF model for example by increasing the use of open - ended question, offers intensive scaffolding and giving more space for students to initiate or lead discussions in order to have a more dialogic interactions of learning (yang & Jansem, 2025)

in addition, the brief responses to the teacher's instruction or question such as " Hadir bu." "Baik, Bu.," "Yes, Ustadzah," cannot be considered to be sufficient for learning since it is formulaic and indicates limited participatory interaction. This low-dialogic indicates low elaboration of ideas, comment, argumentation and low critical thinking. This pattern tend to exist in islamic rural schools due to the immersion of local culture which concerns obedience, order and respect for teachers as moral and authoritative figures (Avia& Astutik, 2018). while, in giving feedback as the Follow-Up (F) pattern, the use of "Good," "*Alhamdulillah*," "Yes, that is right," or "*MasyaaAllah*." are good praise that shows a positive tone but these expressions are inadequate to develop students' elaborative ideas and cannot stimulate students' critical thinking. Studies noted that only high quality feedback-constructive, challenging critical thinking and open space for broader dialogues can develop students' critical thinking (Hattie & Timperley, 2007; Mercer, 2019). Yet, an interesting teacher talk emerges through the use of several religious expressions, for example "*MasyaaAllah*," "*InsyaAllah*," or opening and closing greetings. These expressions indicate the internalization of Islamic pedagogical values - *Qaulan Layyinan* (gentle speech) and *Qaulan Ma'rufan* (appropriate speech)- that

reflects positive corroboration. This positive affirmation strengthens the values of politeness, gentleness and respect for students which inline with the concept of Islamic education; communication is a main tool of instilling moral and character (Romadlany, 2022).

To sum up, the classroom dialogue is structured through the existence of IRF framework in which the ethical and spiritual values are embedded in each of the steps giving support to develop cognitive competencies as well as to build strong character of life long learning of students. The teacher-student interactions are thus not only technically effective but also ethical, warm, and meaningful. These interactions can be considered appropriate from both the IRF pedagogical perspective and the Quranic communication values. However, most interactions in the classroom tend to be teacher centered, monologues that give limited chance to students to actively participate in the discussion, the application of moral pedagogical values are exemplified through the use of such as "MasyaAllah." This positive expression enriches the learning environment.

Finally, due to the importance of fostering the appropriate integration of islamic values into teacher talk in the classroom in order to boost students' critical thinking and engagement, teachers need to improve their use of dialogic communication strategies by developing high level questions as well as their implementation of elaborative feedback. The use of islamic values such as *Qaulan Layyinan* (the principle of good conduct) and the *Qaulan Ma'rufan* (the principle of good conduct) proceed as the foundation for a friendly, emphatic classroom atmosphere that fosters students' active participation.

Conclusion

This study spots the dominant existence of teacher initiated interaction patterns in the rural islamic classroom. The control of dialogue blocked students' active participation in the learning. The display questions uttered by the teacher create disengagement to think critically. It also triggers a passive atmosphere since the students' responses are limited to brief responses. The study also highlights that the islamic values such as *Qaulan Layyinan* (gentle speech), can nurture a respectful classroom environment that aligns with students' religious backgrounds. However, the study suggests a more inclusive pedagogical dialogue especially in initiating an instruction, creating productive, elaborative open ended questions in order to develop students critical thinking and encouraging engagement. above all, integrating the Islamic values into IRF models provides a unique pedagogical approach. The next research is proposed to be focused on diversifying questions methods that are inline with the local culture as well as balancing students' involvement and authority.

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