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Integrating Classical Turats Texts and the Reading for Meaning Strategy in Teaching Maharah Qira'ah at Ma'had Aly

M. Fathor Rohman^{1a*}, Fahrur Rosikh^{2b}, Aripin^{3c}
^{1,2,3} Sunan Drajat University of Lamongan, Indonesia

^afathor_rohman@unsuda.ac.id, ^bfahrurrosikh@unsuda.ac.id, ^caripin@gmail.com

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*Correspondence Address:

fathor_rohman@unsuda.ac.id

Abstract:

This study explores the integration of the Reading for Meaning strategy in the teaching of maharah qira'ah (reading proficiency) using turats (classical Islamic) texts at Ma'had Aly Sunan Drajat Lamongan. The research was motivated by the need to transform traditional text-based learning, which often focuses on literal translation, into a meaning-centered and interpretive reading process. Employing a qualitative descriptive approach, data were collected through observation, interviews, and document analysis involving the Mudir (director), lecturers, and students over a three-month period from June to August 2025. Findings indicate that the Reading for Meaning strategy was implemented through three pedagogical stages: pre-reading, while-reading, and post-reading. Qualitative evidence from classroom observations, interviews, and students' reading assignments indicated increased engagement, more frequent inferential interpretation, and greater attention to conceptual meaning beyond literal translation. Course records also indicated an approximately 22% increase in students' reading comprehension scores between the initial and later assessments; this figure is presented descriptively rather than as a statistically tested effect. The study suggests that integrating Reading for Meaning with turats instruction can support meaning-oriented reading practices and encourage more interactive and reflective classroom engagement.

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Introduction (مقدمة)

The teaching of maharah qira'ah (Arabic reading skills) in Arabic language education, particularly within Islamic higher education institutions, has often emphasized grammatical instruction and literal translation (Asse et al., 2024; Zunairoh, 2023). In such settings, students

may be trained primarily to decode lexical items and analyze syntactic structures, while less attention is given to constructing meaning and engaging with the ideas expressed in the text (Al-Fauzan, 2015). This orientation can make reading practices more mechanical and procedural, with greater emphasis on linguistic accuracy than on interpretive comprehension. Within Ma'had Aly, an Islamic higher education institution deeply rooted in the turats (classical Islamic scholarly tradition), this issue is particularly relevant because comprehension of turats texts requires not only linguistic competence but also the ability to interpret concepts, identify underlying meanings, and situate classical arguments within broader intellectual and contextual frameworks (Amrullah et al., 2025; Laili R. et al., 2025; Qurrotin, 2025).

Turats texts represent an important part of the intellectual legacy of classical Islamic scholarship and contain complex moral, philosophical, theological, and legal discussions (Hanifah et al., 2024; Karim et al., 2025). However, their classroom treatment may still be predominantly oriented toward linguistic analysis rather than meaning-oriented reading (Mutholingah et al., 2025; Jazilurrahman et al., 2025). Learners may become preoccupied with grammatical analysis, such as *i'rāb*, vocabulary identification, and literal translation, while broader conceptual relationships, argumentative structures, and authorial intentions receive less attention (Hasan, 2020). Although linguistic analysis remains important for understanding classical Arabic texts, an exclusive emphasis on these aspects may provide limited opportunities for students to construct and contextualize meaning. This situation highlights the need to complement linguistic analysis with pedagogical practices that encourage deeper engagement with textual meaning and interpretation.

Although turats-based Arabic instruction provides students with access to a rich intellectual and religious heritage, its classroom implementation may place greater emphasis on grammatical decoding and literal translation than on constructing conceptual meaning. Such an orientation can limit students' opportunities to interpret arguments, identify underlying meanings, and relate classical ideas to broader intellectual contexts. Therefore, the pedagogical challenge is not simply to improve students' linguistic accuracy, but also to develop their capacity to construct, negotiate, and contextualize meaning while reading complex classical Arabic texts.

In response to this pedagogical challenge, the Reading for Meaning strategy offers a framework for shifting students' attention from word-level decoding toward active meaning construction. The approach emphasizes the interaction between readers, texts, and prior knowledge, encouraging learners to activate relevant knowledge, interpret textual information, infer meaning, and reflect on their understanding (Goodman, 1967). Such an orientation is relevant to turats-based Arabic reading because classical texts frequently contain dense syntactic structures, specialized terminology, and implicit conceptual relationships that require readers to move beyond literal translation. In the context of maharah qira'ah, therefore, Reading for Meaning can be understood as a complementary approach that connects linguistic preparation with conceptual and contextual interpretation.

Previous studies have examined reading instruction in Arabic language education and Islamic studies from several perspectives. Arif et al. (2025) and Jannah et al. (2023), for example, investigated reading-related strategies and models for improving students' comprehension of Arabic and turats texts. These studies provide evidence of the importance of structured approaches to Arabic reading, but their primary emphasis differs from the meaning-construction orientation examined in the present study. In another context, Fawaidil Wafa and Kuswandi (2022) and Roviin and Hafidz (2024) discussed the application of Reading for Meaning in language learning and reported its relevance to comprehension and critical engagement. However, their studies did not specifically examine the integration of the strategy with classical Arabic turats texts in the Ma'had Aly context. Meanwhile, Haerullah et al. (2024) highlighted difficulties in Arabic learning within Islamic higher education contexts, but did not specifically

investigate how the Reading for Meaning stages could be integrated into turats-based maharah qira'ah instruction.

Taken together, these studies indicate a research gap concerning the systematic integration of Reading for Meaning with classical Arabic turats texts in Ma'had Aly. Existing studies have addressed Arabic reading strategies, turats-based learning, and meaning-oriented reading in different contexts, but limited empirical attention has been given to how the pre-reading, while-reading, and post-reading stages can be implemented when students engage with linguistically and conceptually complex classical texts. The present study addresses this gap by examining the implementation of Reading for Meaning in turats-based maharah qira'ah instruction at Ma'had Aly Sunan Drajat Lamongan, with particular attention to students' comprehension, interpretation, and classroom engagement.

The novelty of this study lies not simply in applying Reading for Meaning to Arabic reading instruction, but in examining its integration with the distinctive textual and pedagogical characteristics of turats learning at the Ma'had Aly level. The study brings together a contemporary meaning-oriented reading framework and the traditional practice of engaging with classical Islamic texts. This integration provides an empirical perspective on how Reading for Meaning can function as a complementary pedagogical framework in an Islamic higher education environment where students are required to negotiate both linguistic form and conceptual meaning.

Accordingly, this study aims to analyze the implementation of the Reading for Meaning strategy in turats-based maharah qira'ah instruction at Ma'had Aly Sunan Drajat Lamongan. Specifically, the study addresses three questions: (1) How is the Reading for Meaning strategy implemented through the pre-reading, while-reading, and post-reading stages in turats-based maharah qira'ah instruction? (2) How do students respond to and engage with turats texts when the strategy is implemented? and (3) What changes in students' comprehension, interpretation, and classroom engagement are observable during the implementation of the strategy?

The study contributes to the discussion of Arabic reading pedagogy in Islamic higher education by providing a contextual account of how meaning-oriented reading activities can be integrated with turats-based instruction. Practically, the findings may provide a reference for Ma'had Aly lecturers in designing reading activities that maintain the importance of linguistic analysis while extending students' engagement toward conceptual and contextual understanding. The study therefore positions Reading for Meaning not as a replacement for traditional linguistic analysis, but as a complementary framework for enriching students' engagement with classical Arabic texts.

Research Design

This study employed a qualitative descriptive design to explore the integration of turats texts and the Reading for Meaning strategy in the teaching of maharah qira'ah at Ma'had Aly Pondok Pesantren Sunan Drajat Lamongan. A qualitative approach was chosen because it allows the researcher to gain an in-depth understanding of the instructional process, participant experiences, and the contextual factors influencing learning outcomes (Creswell & Poth, 2018). The descriptive orientation was intended to portray the natural setting of the classroom and the authentic interaction between teachers, students, and the turats texts as they apply the Reading for Meaning approach.

The research was conducted over three months, from June to August 2025, coinciding with the second semester of the academic year at Ma'had Aly Sunan Drajat. During this time, classes in maharah qira'ah that used turats texts such as al-Jurjani's *Dalā'il al-I'jāz* and al-Ghazali's *Ihyā' 'Ulūm al-Dīn* were observed. The setting was selected because Ma'had Aly Sunan Drajat

represents a model of Islamic higher education integrating traditional Islamic scholarship (turats) with contemporary pedagogical innovations, making it ideal for examining the implementation of meaning-based reading strategies.

The participants of this study consisted of three main groups: the Mudir (director) of Ma'had Aly, two lecturers who teach maharah qira'ah, and twelve students actively enrolled in the qira'ah turatsiyyah courses. These participants were selected through purposive sampling, based on their involvement and experience in teaching and learning turats texts. The Mudir was interviewed to understand the institutional vision and policy toward pedagogical innovation, while the lecturers provided insight into instructional design, classroom strategies, and challenges faced during implementation. The students, on the other hand, represented the learner perspective how they experienced and responded to the integration of the Reading for Meaning stages in class.

Data collection relied on three primary techniques: observation, interview, and document analysis. Classroom observations were conducted throughout the three months to capture the instructional process during pre-reading, while-reading, and post-reading stages. Observations focused on teacher-student interaction, comprehension scaffolding, and students' engagement with textual meaning. Semi-structured interviews were conducted with the Mudir, lecturers, and students to collect qualitative data, allowing flexibility to explore emerging themes while maintaining a clear research focus (Linke et al., 2019). In addition, institutional and instructional documents such as lesson plans, reading materials, and student worksheets were analyzed to complement and triangulate the observed data (Riedler et al., 2021).

The data analysis followed an inductive thematic approach, beginning with data reduction, continuing with coding and categorisation, and culminating in the identification of thematic patterns related to the integration of Reading for Meaning in turats-based reading instruction. This process involved continuous comparison between field notes, interview transcripts, and documentary evidence to ensure consistency and validity. Triangulation of data sources and methods was used to enhance the credibility of the findings (Hamed Taherdoost & Lumpur, 2016). The researcher maintained reflective field memos to record interpretive insights and contextual nuances emerging during the study.

To ensure trustworthiness, the research adhered to four qualitative criteria credibility, transferability, dependability, and confirmability. Member checking was conducted by sharing preliminary findings with participants to verify accuracy. Thick description was applied to allow readers to contextualise the findings within similar educational settings. The study also observed research ethics by securing informed consent from all participants, maintaining confidentiality, and ensuring that participation was voluntary. Approval for data collection was granted by the Mudir of Ma'had Aly Sunan Drajat in accordance with institutional research policy. This methodological framework provided a comprehensive means of exploring how the Reading for Meaning strategy operates within the traditional yet adaptive learning culture of Ma'had Aly. It facilitated an in-depth understanding of pedagogical transformation from linguistic reading to meaning-based interpretation and how such a transformation influences students' comprehension and classroom behaviour.



Result (نتائج)

The Integration of the Reading for Meaning Strategy through

Field observations conducted in maharah qira'ah turatsiyyah classes at Ma'had Aly Sunan Drajat revealed that the implementation of the Reading for Meaning strategy followed a clear

three-stage structure. During the pre-reading stage, lecturers began lessons by introducing the topic, asking predictive questions, and activating students' prior knowledge about the text's theme. For example, before reading excerpts from Ihyā' 'Ulūm al-Dīn, the lecturer asked students to recall previous discussions about sincerity (ikhlaṣ) in worship. This pre-reading activity encouraged students to construct initial expectations and mental frameworks, thereby confirming the role of schema activation, as suggested by (Omollo et al., 2025).

The while-reading stage was characterized by interactive reading sessions in which students read passages from turats texts aloud and discussed their interpretations in small groups. Lecturers guided them with comprehension questions that focused not only on lexical meaning but also on conceptual and argumentative structure. The observation data showed that lecturers frequently prompted students with open-ended questions such as, "What is the author trying to argue here?" or "How does this example clarify his reasoning?" These prompts encouraged inferential and evaluative comprehension, consistent with the principles of Reading for Meaning (Goodman, 1967; Al-Khawaldeh & Al-Omari, 2022).

The post-reading stage focused on reflection and synthesis. Students were asked to summarize the text's main ideas and connect them to contemporary moral or social contexts. In one documented session, a group presentation linked Al-Ghazali's concept of tazkiyah al-nafs to modern issues of mental health. This reflective phase allowed students to integrate textual understanding with personal and societal meaning, aligning with Nuttall's (2005) notion that post-reading tasks consolidate comprehension through applied interpretation. Both lecturers interviewed emphasised that these structured stages made the students' reading "more purposeful and meaningful," allowing students to "see the message behind the grammar."

Table 1. Design of Integrating Turats Texts and the Reading for Meaning Strategy

No	Aspect	Scope	Academic Description	Source
1	Learning Orientation	Mahārah Qirā'ah learning based on <i>turats</i> texts	Instruction is oriented toward the construction of meaning rather than literal decoding, positioning <i>turats</i> texts as the primary sources for reading comprehension and interpretation.	Data Source research 2025 in ma'had Aly
2	Text Characteristics	Classical Arabic (<i>turats</i>) texts	The texts exhibit complex linguistic structures, including <i>nahwu</i> , <i>shorof</i> , and <i>balāghah</i> , as well as dense conceptual content that requires deep interpretive reading strategies.	Source of information 2025 in ma'had Aly
3	Instructional Strategy	<i>Reading for Meaning</i>	A meaning-oriented reading strategy that emphasises global and contextual comprehension through structured stages of pre-reading, while-reading, and post-reading activities.	Primary source 2025 in ma'had Aly
4	Pre-Reading Stage	Activation of prior knowledge	Lecturers guide students to identify textual context, authorial intent, discourse	2025 in ma'had Aly

			structure, and key vocabulary before engaging in full-text reading.	
5	While-Reading Stage	Meaning construction	Students engage in analytical reading by focusing on relationships among ideas, the author's reasoning, and implicit meanings embedded within the <i>turats</i> texts.	Data Source research 2025 in ma'had Aly
6	Post-Reading Stage	Reflection and interpretation	Students reconstruct textual meaning in their own words, discuss core messages, and connect the content to broader scholarly and contemporary contexts.	Data Source research 2025 in ma'had Aly
7	Role of the Lecturer	Facilitator and mediator of meaning	The lecturer provides linguistic and conceptual scaffolding, guides interpretive processes, and corrects misconceptions without dominating student engagement.	Data Source research 2025 in ma'had Aly
8	Role of Students	Active and reflective readers	Students function as active subjects who interpret texts, pose critical questions, and collaboratively construct understanding.	Source of information 2025 in ma'had Aly
9	Learning Evaluation	Meaning comprehension and textual analysis	Assessment focuses on students' ability to comprehend content, articulate main ideas, draw conclusions, and interpret <i>turats</i> texts accurately.	Source of information 2025 in ma'had Aly
10	Learning Outcomes	Enhancement of qirā'ah competence	This integrative approach is expected to strengthen meaningful reading skills, deepen understanding of <i>turats</i> texts, and enhance students' academic readiness as emerging scholar-intellectuals at Ma'had Aly.	Data Source research 2025 in ma'had Aly

The Shift in Students' Understanding of Turats Texts

Interview and document analysis data showed a significant shift in how students approached and comprehended turats texts. Prior to the implementation of the Reading for Meaning strategy, most students reportedly focused on literal translation and grammatical parsing (*taḥlīl naḥwī*). However, after consistent application of the strategy, students began to demonstrate the ability to infer, summarise, and relate ideas across paragraphs. According to one student informant (Interview, 18 July 2025), "I used just to translate word by word, but now I try

to understand what the writer means and how his ideas connect with other scholars." This statement reflects a move from surface comprehension to conceptual comprehension (Wallace, 2003; Rahman, 2020).

Documentary evidence from students' reading assignments corroborated these findings. In early samples, students' written reflections mostly contained literal explanations, but by the end of the semester, their reflections included analytical summaries and conceptual mapping. For instance, one student's assignment compared al-Ghazali's notion of *riyā'* (showing off in worship) with modern psychological concepts of self-image. This indicates the development of interpretive and critical reading abilities, confirming Al-Nujaidi's (2021) findings that metacognitive reading strategies enhance depth of comprehension.

Interview and classroom observation data suggested emerging metacognitive behaviors among several students. These behaviors included identifying difficulties in understanding a passage, asking questions about the author's intended meaning, revising an initial interpretation after discussion, and explaining how textual ideas were connected to previously acquired knowledge. These observations are interpreted as indicators of metacognitive engagement rather than as evidence of a formally measured increase in metacognitive ability.

Lecturers also reported observable improvement in students' ability to discuss and interpret texts. One lecturer (Interview, 25 July 2025) noted that "students now talk about the meaning behind the text, not just its linguistic form," emphasizing that the strategy "helps them think like the authors." This intellectual engagement demonstrates a cognitive transformation consistent with the Reading for Meaning framework, which positions readers as active constructors of meaning rather than passive recipients (Suherdi, 2021). As a result, turats learning at Ma'had Aly has evolved from being linguistically centred to being interpretively rich and cognitively engaging.

Course records also indicated a descriptive increase in students' reading comprehension scores of approximately 22% between the initial and later assessments. This comparison was based on the recorded class assessment results rather than on a statistical significance test. Therefore, the 22% figure is interpreted as an observed descriptive change within the participating class and should not be regarded as evidence of a statistically significant causal effect of the Reading for Meaning strategy.

The interview evidence was supported by students' written reading assignments. Early assignments were predominantly characterized by word-level translation and grammatical explanation, whereas later assignments more frequently included summaries of main ideas, explanations of relationships among concepts, and contextual interpretations. For example, one later assignment connected al-Ghazali's discussion of *riyā'* with contemporary understandings of self-image. Although such evidence does not establish a causal effect, it indicates a qualitative shift in the way several participating students approached the meaning of turats texts.

Behavioural Transformation in Classroom Learning

Observation and interview data further revealed notable changes in classroom behaviour following the adoption of the Reading for Meaning strategy. At the outset, the *qira'ah* turatsiyyah class exhibited a traditional teacher-centred approach, with students quietly listening to explanations and taking notes. Over time, the learning atmosphere transformed into a collaborative and dialogical environment. Students began to engage more actively raising questions, exchanging interpretations, and leading peer discussions. The researcher observed that students often debated interpretations respectfully, drawing evidence from the text to support their opinions, which indicated a significant improvement in critical engagement.

The lecturers also demonstrated behavioural adaptation by shifting from being the sole knowledge providers to facilitators of inquiry. One lecturer remarked during an interview, "Now I ask students to find meaning for themselves. I only guide them if they struggle." This shift aligns

with Al-Mahrooqi and Denman's (2018) findings that dialogic teaching promotes autonomy and learner engagement in reading classrooms. Moreover, the classroom observation notes indicated a notable increase in student participation, rising from an average of two participants per session in the early weeks to eight or more by the final observation in August.

Behavioural changes extended beyond participation. Students developed a sense of intellectual curiosity and confidence when interpreting classical ideas. They were observed spontaneously using Arabic expressions, summarising ideas orally, and linking moral concepts from turats to real-life examples in community service contexts. Such behavioural shifts embody the goals of maharah qira'ah ma'nāwiyyah reading for reflection, moral insight, and applied knowledge. As Grabe and Stoller (2019) argue, when comprehension becomes purposeful and interactive, it naturally fosters more meaningful classroom behaviour and engagement

Table 1. Research Findings on the Integration of Reading for Meaning in Turats-Based Maharah Qira'ah

Evidence / Focus	Data Source	Empirical Findings	Analytical Interpretation
1. Implementation of Reading for Meaning through Pre-, While-, and Post-Reading Stages	Classroom observations, lecturer interviews, lesson plans	- Lecturers consistently applied the <i>Reading for Meaning</i> framework in three stages. - Pre-reading: Activating background knowledge, predicting content, and setting reading purposes. - While-reading: Guiding comprehension through inferential questions and peer discussions. - Post-reading: Summarising, reflecting, and connecting text meaning to contemporary issues. - Students demonstrated improved engagement and focus during text interpretation activities.	The integration of structured reading stages effectively scaffolded comprehension, transitioning reading from a grammatical-translation process to a meaning-centred interpretive activity. This confirms the adaptability of <i>Reading for Meaning</i> in turats-based contexts.
2. Changes in Students' Understanding of Turat's Texts	Student interviews, reading assignments, and assessment records	- Students shifted from literal translation to conceptual comprehension. - Demonstrated ability to summarise, infer, and contextualise classical ideas. - Written reflections evolved from word-level interpretation to thematic synthesis. - Learning outcomes improved by an average of 22% in comprehension tests. - Students began linking <i>turats</i> ideas to modern contexts	The <i>Reading for Meaning</i> strategy fostered metacognitive awareness and deeper engagement with the text. Students became active constructors of meaning, aligning with the paradigm of <i>critical literacy</i> and <i>contextual comprehension</i>

		(e.g., moral, social, and psychological relevance).	
3. Behavioural Transformation in Classroom Learning	Observation field notes, lecturer and student interviews	- Shift from teacher-centred to student-centred learning. - Increased participation and peer discussion observed. - Students exhibited curiosity, confidence, and collaborative interaction. - Lecturers' roles evolved from knowledge transmitters to facilitators. - Observable rise in critical dialogue and moral reflection during text interpretation.	Behavioural changes signify pedagogical transformation within the <i>maharah qira'ah turatsiyyah</i> class. The process reflects the effectiveness of dialogic and inquiry-based reading in fostering autonomy, reflective thinking, and a collaborative learning culture.



Discussion (مناقشة)

The Operationalisation of the Reading for Meaning Strategy through Structured Reading Stages

The field findings confirm that the Reading for Meaning strategy was effectively operationalized in the maharah qira'ah classroom through three distinct yet interrelated stages: pre-reading, while-reading, and post-reading. This structure provided pedagogical scaffolding that systematically guided students from text decoding toward interpretive comprehension. Such findings align with Grabe and Stoller (2019), who argue that meaning-based reading instruction requires sequenced engagement where students first activate prior knowledge, then interact with the text, and finally consolidate meaning through reflection.

At the pre-reading stage, teachers employed questioning and prediction activities to stimulate *taṣawwur ma'nā* (conceptual visualization). This mirrors Nuttall's (2005) claim that pre-reading activates schema, which in turn facilitates more effective comprehension of unfamiliar texts. During the while-reading stage, interaction and inquiry dominated the learning process; students worked collaboratively, responding to guiding questions that moved beyond surface-level translation. This practice corresponds with Goodman's (1967) psycholinguistic guessing game, which posits that comprehension develops through hypothesis formation and meaning negotiation, not mere linguistic decoding.

The post-reading phase further strengthened comprehension through reflective synthesis—students related textual messages from turats to contemporary issues such as ethics, spirituality, and social responsibility. This echoes the pedagogical vision of meaningful literacy proposed by Suherdi (2021), where reading is not limited to understanding language but extends to critical engagement with meaning and context. The findings indicate that the Reading for Meaning framework can be operationalized within turats-based maharah qira'ah instruction through structured pre-reading, while-reading, and post-reading activities. The observed pattern is consistent with previous studies emphasizing the role of schema activation, guided interpretation, and reflective synthesis in reading comprehension. However, the present findings should be interpreted within the specific context of Ma'had Aly Sunan Drajat Lamongan. Rather than demonstrating that Reading for Meaning universally improves students' reading ability, the evidence suggests that the strategy provided a practical structure for encouraging students to

move beyond word-level translation toward greater attention to conceptual and contextual meaning.

This finding also extends previous research by illustrating how meaning-oriented reading can be adapted to texts characterized by dense terminology, complex syntax, and embedded scholarly arguments. At the same time, the study does not establish that all observed changes resulted exclusively from the strategy, because the research did not include a control group or a statistically tested experimental design. The findings therefore provide contextual evidence of pedagogical potential rather than causal evidence of effectiveness.

The Cognitive Transformation in Students' Understanding of *Turats* Texts

The second major finding reveals a cognitive shift among students—from focusing on literal translation (*taḥlīl lafẓī*) to interpretive understanding (*taḥlīl ma'nāwī*). Initially, students engaged in word-by-word analysis typical of traditional *turats* reading. However, after consistent exposure to Reading for Meaning strategies, they began to infer, synthesize, and relate textual ideas to broader conceptual frameworks. This transition substantiates the assertion by Wallace (2003) that reading comprehension deepens when learners view text as a site of meaning construction rather than mere linguistic data.

Interview data indicated that students developed metacognitive awareness of their reading processes. They consciously monitored comprehension, asked interpretive questions, and connected classical ideas with modern contexts. This pattern is consistent with findings by Al-Nujaidi (2021), who observed that metacognitive reading strategies enhance students' ability to engage critically with complex texts. Similarly, Alshammari (2023) found that meaning-based pre-, while-, and post-reading activities significantly improved inferential comprehension and retention among higher education students.

Moreover, the documentation analysis revealed tangible academic improvement. The increase in comprehension test scores by approximately 22% reflects not only linguistic growth but also a deeper engagement with the *maqāṣid* (intentions) of the text. According to Grabe (2009), such development indicates that students are transitioning from surface readers to strategic readers—those who consciously construct and integrate meaning. In this sense, the Reading for Meaning strategy successfully mediates between traditional textual hermeneutics and modern reading comprehension pedagogy.

In the context of *turats* learning, this transformation is especially significant. It demonstrates that when classical texts are taught with interpretive strategies, they cease to be seen as “frozen” sources of knowledge and instead become living, dialogic spaces of intellectual reflection. This confirms Hasan's (2020) argument that integrating linguistic and semantic approaches in *turats* pedagogy revitalizes students' cognitive and moral engagement with Islamic scholarship.

Behavioral Transformation and the Emergence of Dialogical Learning Culture

The third major finding pertains to behavioral changes observed in the *maharah qira'ah* classroom. Over time, the learning dynamic evolved from teacher-centered instruction to student-centered collaboration. Observational data show that students became more active participants, engaging in interpretive discussions, questioning meanings, and co-constructing understanding with peers. This behavioral shift corresponds with Al-Mahrooqi and Denman's (2018) study, which found that dialogic classroom interaction enhances learners' engagement and confidence in meaning negotiation.

Lecturers, too, adopted new roles as facilitators rather than transmitters of knowledge. They guided inquiry, posed reflective questions, and encouraged multiple interpretations of the

text. This pedagogical transformation aligns with constructivist reading theories (Vygotsky, 1978; Grabe, 2009), which emphasize that meaning is co-created through social interaction and guided mediation. In the context of Islamic higher education, such transformation marks a paradigmatic move from taqlidī (rote) learning toward tafaquhī (analytical) scholarship.

Behavioral changes also reflected deeper affective engagement. Students displayed enthusiasm and moral reflection when connecting classical ethical principles to present-day challenges. This finding resonates with Suherdi (2021), who notes that reading practices rooted in meaning and moral reflection promote humanizing literacy a literacy that cultivates ethical awareness alongside cognitive development. Therefore, the integration of Reading for Meaning not only modified students' cognitive habits but also reshaped the moral and dialogical atmosphere of the classroom.

Theoretical Dialogue and Conceptual Implications

When analyzed through the lens of reading theory and Islamic pedagogy, the findings suggest a convergence between classical interpretive traditions and modern constructivist reading models. The Reading for Meaning framework operates on the premise that comprehension involves constructing meaning through interaction between reader, text, and context (Grabe & Stoller, 2019). This closely parallels the tafaquh approach in Islamic scholarship, which also values deep contextual interpretation (fahm al-ma'nā) over literal understanding (fahm al-lafz).

Thus, the integration of these paradigms reflects an epistemological synthesis where turats pedagogy embraces modern educational psychology without compromising traditional intellectual authenticity. The process transforms maharah qira'ah from a linguistic skill into a critical, reflective act of understanding a transformation essential for cultivating ulama' mutafaqqihīn (contextually aware scholars). The dialogic and inquiry-based behaviors observed in this study also indicate a maturing learning culture consistent with Freire's (1970) concept of problem-posing education, in which learners actively interrogate and internalize meaning.

Consequently, this integration has broad implications for Islamic higher education. It demonstrates that the classical turats curriculum can be renewed through modern reading strategies that foster comprehension, moral reflection, and dialogical reasoning-hallmarks of holistic intellectual formation



Conclusion (خاتمة)

This study examined the integration of the Reading for Meaning strategy into turats-based maharah qira'ah instruction at Ma'had Aly Sunan Drajat Lamongan. The findings indicate that the strategy was implemented through three interconnected stages: pre-reading, while-reading, and post-reading. Classroom observations, interviews, and students' reading assignments showed that these stages encouraged students to move beyond literal translation toward greater attention to conceptual relationships, textual arguments, and contextual meaning.

The study also identified changes in classroom participation and reading practices. Students were increasingly involved in asking interpretive questions, discussing textual meanings, summarizing ideas, and relating classical concepts to contemporary contexts. Course records indicated an approximately 22% descriptive increase in reading comprehension scores between the initial and later assessments; however, this figure was not statistically tested and therefore should not be interpreted as evidence of a causal effect. The qualitative evidence similarly suggests emerging metacognitive and dialogic behaviors rather than a formally measured increase in metacognitive ability or intellectual autonomy.

The practical contribution of the study lies in demonstrating a possible instructional structure for integrating meaning-oriented reading activities into turats-based Arabic reading classes. Theoretically, the study illustrates how Reading for Meaning can be adapted to an Islamic higher education context in which students engage with linguistically and conceptually complex classical texts. Importantly, the study does not suggest that Reading for Meaning should replace grammatical and lexical analysis; rather, it can complement such analysis by extending students' engagement from linguistic decoding toward contextual interpretation.

The findings should be interpreted within the limitations of the study. The research involved a small number of participants at a single Ma'had Aly institution and employed a qualitative descriptive design without a control group or statistical test of intervention effects. Therefore, the findings are context-specific and cannot be generalized directly to other Ma'had Aly institutions or populations. Future studies could involve multiple research sites, larger participant groups, comparative designs, and validated measures of reading comprehension and metacognitive development to examine the effectiveness of Reading for Meaning more systematically.

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