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Didactic Transposition: Exploring Knowledge To Be Taught In *Ḥiwār* Learning Materials For Grade 5th

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Abstract

Teaching ḥiwar in elementary schools necessitates the transformation of curriculum content into contextually relevant and teachable materials. However, many educators tend to rely exclusively on textbooks, resulting in a disconnect between curriculum objectives and classroom practices. This study investigates the process of didactic transposition at the knowledge level in fifth-grade Arabic ḥiwar lessons, emphasizing how teachers adapt curriculum guidelines into practical learning resources. Utilizing a qualitative phenomenological approach, data were gathered through document analysis of curriculum and teaching modules, complemented by unstructured interviews with an Arabic language teacher. A praxeological study served as a framework for document analysis. The findings indicate that while the teaching modules formally align with curriculum objectives, they are seldom utilized as effective teaching tools. Educators often depend on textbooks, overlooking contextual scaffolding and systematic strategies, which leads to fragmented material delivery. This disconnect hampers students' communication skills and diminishes the effectiveness of the ḥiwar method in enhancing speaking abilities. This study underscores the necessity for dynamic teaching modules that incorporate explicit learning indicators, contextual materials, and clear instructional techniques. Strengthening the alignment between curriculum, modules, and classroom practices can mitigate didactic misalignment and enhance learning outcomes. Future research should investigate technology-based and interactive resources to optimize the transposition of didactic learning in Arabic ḥiwār.

Keywords: *Transposition, Didactics, Arabic, Hiwār*

Abstrak

Mengajarkan ḥiwār di sekolah dasar memerlukan transformasi konten kurikulum menjadi materi yang bermakna secara kontekstual dan dapat diajarkan. Namun, banyak guru hanya mengandalkan buku teks, sehingga menciptakan kesenjangan antara tujuan kurikulum dan praktik kelas. Studi ini meneliti proses transposisi didaktik pada tahap pengetahuan yang akan diajarkan dalam pelajaran ḥiwār bahasa Arab kelas lima, dengan fokus pada bagaimana guru mengadaptasi pedoman kurikulum menjadi materi pembelajaran praktis. Dengan menggunakan

pendekatan fenomenologi kualitatif, data dikumpulkan melalui analisis dokumen kurikulum dan modul pengajaran, serta wawancara tidak terstruktur dengan seorang guru bahasa Arab yang selanjutnya dilakukan kajian praxeology sebagai alat untuk analisis dokumen. Temuan ini mengungkapkan bahwa meskipun modul pengajaran secara formal mencerminkan tujuan kurikulum, modul tersebut jarang diterapkan sebagai alat pengajaran fungsional. Guru cenderung bergantung pada buku teks, mengabaikan perancah kontekstual dan strategi sistematis, yang mengakibatkan penyampaian materi terfragmentasi. Ketidaksesuaian ini membatasi kemampuan komunikasi siswa dan mengurangi efektivitas metode ḥiwār dalam mengembangkan keterampilan berbicara. Studi ini menyoroti perlunya modul pengajaran dinamis yang mengintegrasikan indikator pembelajaran yang eksplisit, materi kontekstual, dan teknik pengajaran yang jelas. Memperkuat keselarasan antara kurikulum, modul, dan praktik di kelas dapat mengurangi kesenjangan didaktik dan meningkatkan hasil pembelajaran. Penelitian di masa mendatang sebaiknya mengeksplorasi sumber daya berbasis teknologi dan interaktif untuk mengoptimalkan transposisi didaktik pembelajaran ḥiwār bahasa Arab.

Kata Kunci: *Transposisi, Didaktik, Bahasa Arab, Ḥiwār*

INTRODUCTION

In the process of learning Arabic at the elementary school level, *maharah al-kalām* (speaking skills) is often associated with the *ḥiwār* (conversation) method. The *ḥiwār* method emphasizes direct communication practice through simple dialogues that are relevant to students' daily lives. This method has become one of the most widely used approaches because it aligns with the developmental characteristics of children and emphasizes contextual communication practices relevant to their daily lives[1]. However, in practice, the use of the *ḥiwār* method often faces various obstacles, one of which is that the material presented is minimal, and the *ḥiwār* method can be time-consuming. This can lead to ineffective learning[2].

This concept is closely related to the theory of didactic transposition developed by, which emphasizes the need to transform scientific knowledge into a form that can be taught and understood by students. This theory explains this process through three main stages: scholarly knowledge, knowledge to be taught, and knowledge actually taught in the classroom. In this study, the focus is on the stage of

[1] Alfianor, "Strategi Pengajaran Bahasa Arab dii MI Rakha Amuntai", *Al-Madrasah: Jurnal Pendidikan Madrasah Ibtidaiyah 6*(1), (2022) : 78-86; Asep sopian, "*Pembelajaran Bahasa Arab Di Era Revolusi Industri 4.0 Studi Character Building di Boarding School"* (p. 136), (2022). Bandung: UPI Press.

[2] Naila Syafii, "Implementasi Metode Muhawaroh Untuk Meningkatkan Kemampuan Siswa Dalam Pembelajaran Bahasa Arab", *Pendidikan Bahasa dan Sastra Arab* III(2), (2022) : 17–24; Sherly Ananda, Siti Diyaus Sobah, Ika, Condro Suljamo, dan Aang setiawan, "*Pembelajaran Bahasa Arab yang Dinamis dan komunikatif Melalui Al Hiwar"*, (2025). Bandung: PT Pena Muda Media.

knowledge to be taught. Namely, how teachers transform material from sources such as the curriculum or textbooks into a form that is ready to be taught and appropriate to the needs and abilities of students[3].

Ḥiwār, or conversation, is a way to motivate students to think critically and ask questions while listening to lesson material that can inspire enthusiasm, assess truth, or when the teacher asks a question and the student responds to it. A systematic *ḥiwār* method can enhance students' vocabulary retention, self-confidence, and courage in speaking Arabic, as well as improve their speaking skills and engagement in Arabic language learning[4]. On the other hand, the revitalization of the *ḥiwār* method in modern curricula has also become an important focus. The integration of *ḥiwār* into the curriculum, the improvement of teacher competence, and the adaptation of the method to technology-based learning environments have proven to improve the quality of student interaction and communication. However, the implementation of this method still faces challenges, especially in schools with limited digital infrastructure and high teacher-student ratios[5].

The above statement is consistent with the reality in the field, which shows that the didactic transposition process does not always run optimally. Based on interviews with an Arabic teacher at an elementary school in the Bekasi area, it was found that most students ignored the lessons during the learning process. One of the factors influencing this condition is the lack of experience among teachers in using effective learning media to support teaching and learning activities. This condition indicates that the challenges at the knowledge-to-be-taught stage are not only related to the preparation of materials but also concern the teachers' ability to select and implement media that can bridge knowledge with students' understanding. Therefore, it is essential to investigate in more detail how Arabic language teachers

[3] Yves Chevallard, "On Didactic Transposition Theory: Some Introductory Notes", *lnternational Symposium on Selected Domains of Research and Development in Mathematics Education*, (1989) : 1–9.

[4] Lailatul Hidayah, "Analisis metode ḥiwār pada pembelajaran bahasa Arab terhadap hafalan mufradāt siswa kelas V di SD Islam An-Nawawiyyah Rembang" (2023) STAI Al Anwar; Nisa Rifkatul dan Kudus Ruhul, "Implementasi Penggunaan Metode Hiwar Pada Pembelajaran Bahasa Arab Untuk Meningkatkan Maharah Al-Kalam pada Siswa Madrasah Tsanawiyah di Kabupaten Gowa", *Pinisi Journal of Art, Humanity & Social Studies 4*(6)*,* (2024) : 210-217.

[5] Aswan, Mukti Abd, dan Asil Aida Ritonga, "Rediscovering the Hiwar Method : Revitalizing An-Nahlawi ' s Dialogue Approach in Contemporary Islamic Education", *Al-ishlah: Jurnal Pendidikan 16*, (2024) : 5698–5705; Annisa Iffat Tia, Rahmadani Habibah dan Basuki Danang Dwi, "Implementasi Metode Hiwar Pada Mata Pelajaran Bahasa Arab di Sekolah Dasar Persepsi Guru dan Siswa", *Gerimis 1*(01)*,* (2022) : 1–11.

plan their lessons, particularly in the *ḥiwār* material, so that the didactic transposition process has a tangible impact on student learning effectiveness.

Research relevant to this topic has also been conducted by Unaenah on the didactic transposition of taught knowledge[6]. In the same year, Junaeti researched the transposition of material from scholarly knowledge to knowledge to be taught[7], followed by Sulastri and Prihandika investigated didactic transposition among prospective teacher students, focusing on the knowledge to be taught stage[8]. In 2024, Andriatna studied learning evaluation in teacher studies through didactic transposition. Previous studies tended to apply the theory of didactic transposition in the context of exact subjects[9].

However, this year's study differs from previous studies, which focused mainly on specific subjects. This year's 2025 study by Maulani began exploring the assessment of Arabic language learning planning, specifically how teachers' internal transposition planning impacts Arabic language proficiency, with a focus on Qiraah proficiency. The results indicated that there are didactic difficulties, meaning obstacles that arise not due to student deficiencies but because the way the material is designed and presented does not sufficiently support student understanding[10]. In the same year, Putri et.al., identified learning barriers experienced by eighth-grade madrasah tsanawiyah students in studying *al-af'āl al-mu'rabāt* material using the didactical research design method, showing ontogenetic and epistemological

[6] Een Unaenah, Didi Suryadi, dan Turmudi, "Studi Transposisi didaktik: Eksplorasi Taught Khowledge Pada Topik Pecahan Kelas V Sekolah Dasar", *Attadib : Journal of Elementary Education 7*(1), (2023).

[7] Enjun Junaeti, Dadang Juandi, Eka Fitrijaya Rahman dan Joey Miranda Suba, "From Scholarly Knowledge to Knowledge to be Taught: The Case of Vector Introduction", *Journal of Didactic Studies 1,* no. 1 (2023): 1–10.

[8] Rini Sulastri, Sulastri, Rini. "Studi Didactic Transposition: Eksplorasi Knowledge to Be Taught Pada Limit Fungsi." *Journal of Didactic Mathematics* 4, no. 2 (2023): 106–17. https://doi.org/10.34007/jdm.v4i2.1903; Aditya Prihandhika, , Evi Fatimah Ade, dan Tatang Sujata. "Studi Transposisi Didaktik Terhadap Mahasiswa Calon Guru Matematika: Tinjauan Pada Konteks Knowledge to Be Taught Dalam Konsep Turunan." *Journal of Didactic Mathematics* 4, no. 3 (2024): 168–79. https://doi.org/10.34007/jdm.v4i3.1966.

[9] Riki Andriatna dan Imam Sujadi, "Didactic Transposition from Scholarly Mathematics to School Mathematics : The Case of Function Concept", *Mosharafa : Jurnal Pendidikan Matematika 13*, no. 1 (2024): 215–30.

[10] Hikmah Maulani, Isyop Syafei, and Nur Muthmainah. "Didactic Transposition in Reading Material : Linking Knowledge to Be Taught and Assessment for Learning Hikmah." *Junal Kependidikan : Jurnal Hasil Penelitian Dan Kajian Kepustakaan Di Bidang Penedidikan, Pengajaran* 11 (2025): 12. https://ejournal.undikma.ac.id/index.php/jurnalkependidikan/article/view/15375/7283.

barriers[11]. Furthermore, didactic transposition has also been applied in the analysis of Arabic textbooks, identifying the characteristics of Arabic task design from the perspective of didactic anthropology theory, particularly praxeology, to analyze the content and structure of material presentation in textbooks[12].

Although didactic transposition studies have been widely applied in science education and teacher evaluation, there has been little research specifically exploring the knowledge to be taught in Arabic language learning, particularly in the skill of *ḥiwār* at the elementary school level. Previous studies have primarily focused on qirā'ah materials or the general context of textbooks. Therefore, this study aims to address this gap by examining how teachers transform *ḥiwār* materials on the theme of *fī ad-dukkān* in fifth-grade Arabic language instruction, as viewed through the lens of the didactic transposition theory of knowledge to be taught.

This study aims to provide a comprehensive overview of the stages and strategies employed by teachers in preparing *ḥiwār* material for teaching, as well as its relevance to the didactic transposition framework, thereby serving as a reference for the development of Arabic language learning at the elementary school level.

METHOD

This study employs a descriptive research design with a phenomenological approach. The purpose of this study is to explain the changes in knowledge that occur in the process of designing *ḥiwār* material by teachers[13]. The objective is to interpret and understand the transformation of materials by teachers in Arabic language instruction for fifth-grade students on the topic of *ḥiwār*, based on teachers' experiences closely related to hermeneutic phenomenology, with a focus on interpreting experiences in preparing materials to be taught[14].

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[11] Adibah Ulaya Putri, Asep Sopian, Rinaldi Supriadi, Hikmah Maulani, and Muhammad Faqih Alfarizi. "Learning Obstacles of Al-Afʿāl Al-Muʿrabāt among Madrasah Tsanawiyah Students." *LingTera* 12, no. 1 (2025): 11–21. https://doi.org/10.21831/lt.v12i1.83381.

[12] Cindy Aqmarina Allail, Asep Sopian, Nalahuddin Saleh, and Hikmah Maulani. "Praxeology Analysis of The Arabic Language Textbook for Madrasah Ibtidaiyah" 2, no. 2 (2025). https://doi.org/10.32332/ijalt.v7i01.10066.

[13] W.Creswell, John. *Research Design ; Pendekatan Metode Kualitatif, Kuantitatif, Dan Campuran Edisi Keempat John W.Creswell*, 2017.

[14] Eatough, Virginia, and Jonathan Smith. *BIROn - Birkbeck Institutional Research Online Interpretative Phenomenological Analysis. Handbook of Qualitative Psychology*, 2017; Aiyub. "Ways of Thinking Siswa Dalam Menyelesaikan Masalah Pola Bilangan Non Rutin: Suatu Penelitian Fenomenologi Hermeneutik." *Journal of Didactic Mathematics* 4, no. 2 (2023): 65–76. https://doi.org/10.34007/jdm.v4i2.1851.

This study involved a subject who was an Arabic teacher with approximately six years of teaching experience. This subject was chosen as a resource person in the study because the selected teacher taught Arabic to fifth graders and had also created teaching modules, making it easier for the researcher to collect data. The data collection techniques used in this study were documentation study and unstructured interviews. Several documents used as data sources for this study were (1) curriculum documents published by the Directorate General of the Ministry of Religious Affairs of the Republic of Indonesia (2) teaching modules and Arabic textbooks for 5th grade Islamic elementary schools, which were designed by a team of PAI teachers at the school and obtained directly by visiting the school. The study conducted in this documentation research focuses on presenting the *ḥiwār* material regarding *fī ad-dukkān* as presented in the teaching modules created by the teachers, and aligning these concepts with the curriculum and textbooks. This study was conducted to determine how the *fī ad-dukkān* material is presented in both documents. To strengthen these findings, data triangulation was conducted through unstructured interviews with teachers, who served as the primary data source, to validate the results of the documentation analysis and obtain additional information related to the planning and adjustment of materials in teaching practice. This research is not intended to draw universal conclusions but rather to explore in depth the cognitive processes and pedagogical approaches used by teachers in designing learning, particularly as contextual material in the study of Arabic language learning planning.

The analysis of the textbook, particularly the material on the theme of *fī ad-dukkān*, was conducted using a praxeological approach. This approach is considered one way to assess or examine human knowledge and actions, specifically through the author's writings or images contained in a book. This is because books are also the result of the author's thoughts and ideas. Thus, the aim is to facilitate the identification of the author's thoughts and the presentation of material, as well as issues or tasks related to the concepts presented in the book. Additionally, it is to ensure whether the design of the material in the book has an impact on learning obstacles for students. In analyzing textbooks, components of praxeology are used, namely the praxis block (T = type of task, and $\boldsymbol{\tau}$ = technique) and the logos block ($\boldsymbol{\theta}$ =

technology, and $\boldsymbol{\theta}$ = theory)[15] (de Oliveira & Barbosa, 2023). Each section of the material, including conceptual tasks, example questions, and exercises, is evaluated in the order presented in the Arabic language textbook.

DISCUSSION

This section presents the results of an analysis of two important documents, namely the teaching module compiled by teachers and the Arabic textbook containing *ḥiwār* material on the theme of *fī ad-dukkān*. This analysis aims to explore how the material is positioned, structured, and developed in each document using the theory of didactic transposition. The teaching module was analyzed using a phenomenological approach to understand the teacher's perspective and experience in designing the lesson plan. Meanwhile, the textbook was examined through a praxeological theory approach to analyze the structure of the material based on the dimensions of praxis (practice) and logos (knowledge). The findings in this section aim to provide a comprehensive understanding of the form of material presentation, its depth, and the potential learning difficulties that students may face in the context of Arabic language learning.

Curriculum Transposition into Teaching Modules

The researchers focused on analyzing the learning outcomes, learning objectives, and competencies in the teaching module because these three components are the primary representations of the didactic transposition process at the stage of knowledge to be taught. This focus is also in line with Chevallard's theoretical framework, which emphasizes the importance of understanding how scientific knowledge is transformed into knowledge to be taught through lesson planning (knowledge to be taught). This study also focuses on *ḥiwār* material, which is part of the speaking element in Arabic language learning. Therefore, the data analyzed in this study is limited to aspects related to speaking skills[16].

[15] Oliveira, Ailton Paulo de, and Nilceia Datori Barbosa. "Tasks About Impossible Random Events: A Pedagogical Game as a Teaching Tool for the Early Years of Elementary School." *Acta Scientiae* 25, no. 6 (2023): 183–208. https://doi.org/10.17648/acta.scientiae.7654.

[16] Dirjen Pendis. *Capaian Pembelajaran PAI Dan Bahasa Arab Kurikulum Merdeka Pada Madrasah*, 2022.

Table 1. Transposition of the Curriculum into Teaching Modules

Aspect	Didactic Transposition	
	Scholarly Knowledge (SK)	**Knowledge to be Taught (KT)**
	Curriculum	**Teaching Module**
Learning Outcomes	Speaking elements: students can respond by asking and answering questions in effortless conversations about body parts, professions, the zoo, the living room and study room, the laboratory and library, the cafeteria, the clock, I like Arabic, I like holiday activities and picnics using the following sentence patterns: والخبر، المبتدأ النعت، الاسم + للمفرد الإشارة + وفعل المضارع الفعل المؤخر، المبتدأ و المقدم الخبر الماضي الفعل الأمر، As a global communication tool.	Speaking elements: students can respond by asking and answering questions in effortless conversations about activities. فِي الدُّكَانِ using *ism* and *fi'il maḍi* with *ḍamīr II.*
Learning Objectives	Arabic language learning in madrasahs aims to prepare students to use Arabic as a global communication tool and a means of studying religion from authentic sources, which are generally written in Arabic, and through a chain of knowledge (isnad) that continues to its source, namely the Qur'an and Hadith.	• Learning Objectives: - Through conversation, students can apply conversation correctly • Indicators of Learning Objective Achievement: - Through conversation, students are able to correctly identify vocabulary used in conversation (C1) - Through conversation, students can write down the vocabulary in the conversation correctly (C2) - Students can present the results of the discussion on the meaning of vocabulary correctly (C3) - Through conversation, students can imitate the teacher in pronouncing the conversation correctly (C3)
Competence	Communication competence: (al-kifayah alittisaliyyah) Competence to perform speech acts in the target language in various social contexts, both orally and in writing. Arabic should be viewed from the perspective of its functionality, namely as a tool for communication competence, which is an important aspect that must be taught.	Initial competencies: 1. Initially, students were unable to interpret vocabulary in conversations, but after learning, they were able to correctly identify and write it. 2. Before learning, students were unable to pronounce conversations, but after learning, they were able to pronounce conversations correctly. 3. Before the lesson, students were unable to present conversations, but after the lesson, they were able to present conversations correctly. 4. Before the lesson, students were unable to present conversations, but after the lesson, they were able to present conversations correctly.

Language learning from the concept of Arabic language learning as scholarly knowledge to the concept of Arabic language learning as knowledge to be taught[17]. This shift does not indicate a conceptual gap between the CP, TP, and competencies designed by teachers in the module and the concept definition presented in the curriculum (scholarly knowledge)[18].

Based on the table above, it was found that the curriculum and teaching modules developed by the teachers both had similar objectives, namely to enable students to respond by asking and answering questions in simple conversations. The main difference lies in the themes used; the curriculum includes the theme "in the cafeteria," while the teaching module developed by the teacher uses the theme "in the store." (*fī ad-dukkān*)[19]. In addition, the learning outcomes in the curriculum include the use of specific sentence patterns that refer to various grammatical structures/*qawāʿid*, such as *ism isyarāh lil mufrad, ism na'at, mubta muakhkhar, muakhkhar muqaddam, muakhkhar muakhar, fi'il muḍārī', fi'il amr, and fi'il maḍi*. Meanwhile, in the teaching module, the teacher has simplified this by dividing some of the language structure lessons into each meeting. In this meeting, the teacher only uses *ism and fi'il maḍi with ḍamīr II*. This occurs because the teacher has performed didactic transposition, referring to the transformation and translocation of scientific knowledge or academic disciplines to make them teachable and learnable by the target audience, namely the students[20].

Furthermore, from the perspective of learning objectives, the curriculum stipulates that Arabic language learning aims to equip students with the ability to use Arabic as a global communication tool. Meanwhile, in the teaching module developed by the teacher, learning objectives are formulated in a more specific manner, namely: through conversation, students can apply conversation correctly. The objectives formulated in this teaching module appear to be more focused and operational, with an emphasis on students' ability to use Arabic in simple dialogues.

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[17] Een Unaenah, Didi Suryadi, dan Turmudi, "Studi Transposisi didaktik: Eksplorasi Taught Khowledge Pada Topik Pecahan Kelas V Sekolah Dasar", *Attadib : Journal of Elementary Education 7*(1), (2023).

[18] Dirjen Pendis. *Capaian Pembelajaran PAI Dan Bahasa Arab Kurikulum Merdeka Pada Madrasah*, 2022.

[19] Muthmainnah. *Modul Ajar Bahasa Arab*, 2022.

[20] Marianne Achiam. "Didactic Transposition : From Theoretical Notion to Research Programme." *Paper Presented at ESERA (European Science Education Research Association)* 1, no. 1 (2014): 1–8.

Understanding initial competence in *ḥiwār* or conversation skills emphasizes two main aspects: the ability to present or display Arabic conversation well and to present or explain the meaning contained therein. The keywords "presenting and explaining" reflect the expectation that students should not only be able to pronounce Arabic sentences phonetically but also grasp the content and context of the conversations they have practiced. Thus, the development of communication competencies becomes the main focus of learning. Additionally, the indicators outlined in the teaching module also illustrate the teacher's efforts in designing instructional materials based on the students' initial competencies. As explained in the curriculum document, initial competencies serve as a benchmark for evaluating the depth of the instructional module design and the success of achieving learning objectives. In other words, the established indicators align with the curriculum direction and function to assess how much students have developed through the learning process designed by the teacher.

Analysis of Hiwār Material in Teaching Modules

The Arabic language teaching module, which includes *ḥiwār* material on the theme of *fī ad-dukkān*, the subject of this study, consists of one attachment document designed for two meetings. The module was compiled by a 5th grade Arabic language teacher at an Islamic elementary school in Bekasi. In the teaching module document, there is no detailed breakdown of the material allocation for each meeting. The information provided is limited to the broad themes of the material to be taught, without clear elaboration on the scope or teaching strategies for each session. This indicates that the lesson planning remains general and does not yet reflect a systematically segmented learning structure.

In the learning outcome "students can respond by asking and answering questions in effortless conversations about activities فِي الدُّكَانِ the use of *ism* and *fi'il maḍi with ḍamīr II* emphasizes speaking skills that are relevant to the context of students' lives *fī ad-dukkān* (in the store). The use of specific linguistic structures such as *ism* and *fi'il maḍi* with *ḍamīr II* reflects an effort to transfer grammatical knowledge into functional dialogue practice. This achievement already reflects the

principle of language functionality in Arabic language learning, in line with the independent curriculum guidelines and communication competencies[21].

The learning objectives in the teaching module state that "through conversation, students are able to apply conversation correctly." However, the term "correctly" in this objective is not explicitly explained in the teaching module document. The absence of explicit techniques such as role-playing, paired dialogue, or simulation in the teaching module also underscores the importance of the teacher's role in internal transposition. The absence of an explicit elaboration of these indicators in the learning objectives may lead to ambiguity in both the planning and implementation of instruction. This lack of clarity can lead to inconsistencies in assessing student success, as there are no standard criteria to use as a reference. Additionally, this condition also reflects the weakness of pedagogical planning, which should serve as the foundation for transforming knowledge into a teachable form (knowledge to be taught). If teachers do not establish clear benchmarks from the planning stage, then the implementation of learning in the classroom risks proceeding without a clear direction and failing to ensure the objective achievement of learning objectives[22].

Furthermore, based on the teacher's statement, when implementing the learning process, he did not explicitly prepare the material to explain the grammatical structure or sentence patterns as stated in the learning outcomes. It is known that the material presented by the teacher in the learning practice did not refer to the teaching module that had been prepared. The teacher stated that the teaching module was used solely as an administrative document, not as the primary guide in the teaching process. Instead, the teacher preferred to use the student textbook as the sole reference in preparing and delivering material in class. This condition indicates a gap between the content of the teaching module and the actual material to be taught. The teaching module should be a representation of knowledge to be taught, which is a form of knowledge that has been prepared and adapted to the characteristics and needs of students before being delivered in class. This mismatch is predicted to pose a risk of hindering the effectiveness of transferring knowledge to be taught into

[21] Dirjen Pendis. *Capaian Pembelajaran PAI Dan Bahasa Arab Kurikulum Merdeka Pada Madrasah*, 2022.

[22] Jamilah, J., Didi Suryadi, dan Priatna. "Didactic Transposition from Scholarly Knowledge of Mathematics to School Mathematics on Sets Theory." *Journal of Physics: Conference Series* 1521, no. 3 (2020). https://doi.org/10.1088/1742-6596/1521/3/032093

taught knowledge. Learning objectives are not achieved optimally due to the lack of alignment between planning and implementation of learning[23].

Praxeological Analysis of the Material Ḥiwār Theme Fī ad-dukkān

There is a section of *ḥiwār* material related to activities in a shop (*fī ad-dukkān*) in the form of simple dialogue conversations. The following are the results of the analysis (table 2).

Table 2. Praxeological Analysis of *Ḥiwār* Material

Practical Blok		**Theoretical Blok**	
Type of Task (T_1)	**Techniques (τ)**	**Technology (θ)**	**Theory (Θ)**
الدَّرْسُ الْعَاشِرُ فِي الدُّكَّانِ يُوسُفُ : السَّلامُ عَلَيْكُم البَائِعُ : وَعَلَيْكُمُ السَّلام يُوسُفُ : أُرِيْدُ خُبْزًا وَ عَصِيْرًا وَعِنَبًا البَائِعُ : هَلْ تُرِيْدُ شَيْئًا آخَرَ؟ يُوسُفُ : أُرِيْدُ صَابُوْنًا وَ مَعْجُوْنَ أَسْنَانٍ البَائِعُ : تَفَضَّلْ يُوسُفُ : السَّلامُ عَلَيْكُم يُونُسُ : السَّلامُ عَلَيْكُم البَائِعُ : وَعَلَيْكُمُ السَّلام يَا يُنُسُ يُونُسُ : أُرِيْدُ بَيْضًا وَ شَايًا وَ بُنًّا البَائِعُ : هَلْ تُرِيْدُ شَيْئًا آخَرَ؟ يُونُسُ : أُرِيْدُ سُكَّارًا وَ مِلْحًا وَ مَكْرُوْنَةً، بِكَمْ الحِسَابُ؟ البَائِعُ : خَمْسُوْنَ أَلْفًا، تَفَضَّلْ، خُذْ هَذِهِ، وَ مَهْلًا فِي الطَّرِيْقِ يُونُسُ : نَعَمْ، شُكْرًا There are two simple conversations about activities in a shop (*fī ad-dukkān*) in Arabic without specific instructions.	• Not explicitly mentioned in the textbook. • Say each introductory sentence as instructed by the teacher. • Conduct a dialogue based on the conversation example. • Translate the conversation as explained by the teacher.	• Students are able to name vocabulary words, write vocabulary words, present conversations, and deliver conversations.	• Demonstrate communication skills in simple Arabic conversation in context fī ad-dukkān (in the store).

In the first type of task (T1), the instructions are not explicitly written. This task consists of a conversation or dialogue themed around a shop (*fī ad-dukkān*). The teacher models the style of speech during the learning process, and students are asked to imitate the pronunciation of each sentence spoken by the teacher. Therefore, the technique that students can use to answer is to follow the teacher's instructions and imitate the teacher's pronunciation. Imitating conversations from Arabic texts is not an easy task, as not all students have the ability to pronounce Arabic letters correctly, and one of the main challenges faced by students in pronouncing Arabic is that they are not accustomed to using this foreign language in their daily lives. As native speakers of Indonesian, students tend to struggle with sounds that do not exist

[23] Elvina Damayanti, Winda Ramadianti, and Rahmat Jumri. "Didactic Transposition Analysis on Line and Angle Concepts" 4, no. 1 (2025): 149–58.

in the phonology of their mother tongue. Differences in sound systems, such as the presence of throat letters (*ḥalqiyyah*) in Arabic that are not found in Indonesian, pose a particular obstacle in the pronunciation process. Correct pronunciation of the Arabic alphabet requires skill and repeated practice, making phonemic errors highly likely[24].

Meanwhile, for Arabic writing in the design of the material, there are no images, no use of Latin Arabic script, or Indonesian translations to help students read and understand the conversations. This is reinforced by the knowledge related to the pronunciation of Arabic letters, which is a type of "know-how" knowledge that requires practical knowledge and skills to perform a task or process. Therefore, mastering the correct pronunciation of Arabic letters requires repeated practice speaking the language. The collection of introductory Arabic sentences serves a theoretical function in forming a broader knowledge entity, namely the ability to pronounce sentences, both simple and complex[25]. Thus, the elements of knowledge formed in relation to the conversational context, as presented in T1, contribute to building communication skills for simple conversations in Arabic[26].

Table 3. Summary of Transposition Analysis Results

NO	Aspects analyzed	Gap Prediction
1.	Curriculum with teaching modules	There is no gap between SK and KT
2.	Materials with Teaching Modules	There is a gap between the material and the curriculum, and between the material and the teaching modules.
3.	Textbook	There is a gap in the textbook

The concept of knowledge to be taught refers to knowledge that is explicitly designed to be taught to students, including content, skills, and cognitive strategies that they need to master[27]. In the context of the *fī ad-dukkān* material, presenting the material in the form of text without translation and images does not provide sufficient support for students to understand the concepts and meanings in the text.

[24] Matrokhim. "Students' Self-Assessment of Arabic Speaking Skill." *International Journal of Arabic Language Teaching* 3, no. 02 (2021): 185. https://doi.org/10.32332/ijalt.v3i02.4208.

[25] Nimas Aulia, dan R Umi Baroroh. "Innovation of Qawaid Nahwiyah Assessment in Arabic Textbooks Class XII Based on HOTS Assessment." *International Journal of Arabic Language Teaching* 6, no. 01 (2024): 82. https://doi.org/10.32332/ijalt.v6i01.8678.

[26] Yayan Nurbayan, and Zawawi bin Ismail , Anwar Sanusi , Neneng Sri Wulan. "Pedagogical Competence Design: Arabic Teaching as a Foreign Language Based on a Praxeological Approach." *ALSUNIYAT Jurnal Penelitian Bahasa, Sastra, Dan Budaya Arab* 7 (2024).

[27] Yves Chevallard, "On Didactic Transposition Theory: Some Introductory Notes", *lnternational Symposium on Selected Domains of Research and Development in Mathematics Education*, (1989) : 1–9.

When students lack a strong vocabulary foundation, the knowledge that should be taught becomes difficult to access independently. As a result, the knowledge to be taught (linguistic knowledge and text meaning) is not effectively conveyed, which may lead to gaps in the learning process.

Based on the table of previous analysis results, this condition is seen in two transposition processes carried out by teachers, where there is a gap between the material to be taught and the teaching modules that have been prepared. This is due to differences in interpretation of the teaching material, which is not in line with scholarly knowledge. The teacher's focus is limited to reading and understanding the *ḥiwār* text, without emphasizing grammatical structures such as the use of *ism, fi'il maḍi*, and *ḍamīr II*, which are actually important parts of the learning outcomes in the curriculum document. As a result, it is predicted that there will be a further gap between taught knowledge and learnt knowledge, because the material taught does not fully reflect the learning objectives derived from scholarly knowledge.

Implemented in accordance with the objectives. When designing the knowledge to be taught, teachers can provide scaffolding[28], for example through visual glossaries[29], contextual illustrations[30], or explicit instructions to help students gradually construct meaning that is not explicitly presented in the textbook[31]. Researchers found that this indicates the presence of learning barriers, specifically didactic difficulties[32]. These barriers arise not due to student deficiencies but because the way the material is designed and presented does not sufficiently support student understanding.

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[28] Keith S Taber, "Scaffolding Learning: Principles for Effective Teaching and the Design of Classroom Resources." *Effective Teaching and Learning: Perspectives, Strategies and Implementation*, no. September 2018 (2018): 1–44.

[29] Hansol Lee, and Jang Ho Lee. "The Effects of Electronic Glossing Types on Foreign Language Vocabulary Learning: Different Types of Format and Glossary Information." *Asia-Pacific Education Researcher* 24, no. 4 (2015): 591–601. https://doi.org/10.1007/s40299-014-0204-3.

[30] Yuriatson Jubhari, Luana Sasabone, and Nurliah Nurliah, "The Effectiveness of Contextual Teaching and Learning Approach in Enhancing Indonesian EFL Secondary Learners' Narrative Writing Skill," *REiLA : Journal of Research and Innovation in Language* 4, no. 1 (2022): 54–66, https://doi.org/10.31849/reila.v4i1.8633

[31] Pei-Ling Yang and Ai-Ling Wang, "Investigating the Relationship Among Language Learning Strategies, English Self-Efficacy, and Explicit Strategy Instructions," Taiwan Journal of TESOL 121 (2015): 35–62.

[32] Ikbal Pauji Didi Suryadi, Mohd Afifi Bin, Bahurudin Setambah, and Agus Hendriyanto. "Learning Obstacle In The Introduction To Number: A Critical Study Within Didactical Design Research Framework", *Indonesian Journal of Science and Mathematics Education* no. X (2023). https://doi.org/10.24042/ijsme.v5i1.19792.

CONCLUSION

This study highlights that the process of didactic transposition in Arabic ḥiwār learning at the elementary level remains incomplete and fragmented. While the teaching modules created by teachers formally align with the curriculum, their implementation in classroom practice reveals significant gaps. Teachers tend to rely on textbooks as the sole reference, reducing the modules to administrative formalities rather than functional pedagogical tools. The lack of explicit learning indicators, systematic scaffolding, and contextual adaptation limits the effectiveness of knowledge-to-be-taught transformation, thereby weakening its transition into knowledge actually learned by students.

These findings underscore the necessity of strengthening teachers' pedagogical design by integrating clear instructional strategies, contextualized materials, and supportive scaffolding to bridge the gap between curriculum intentions and classroom realities. More importantly, teaching modules should evolve beyond static documents to become dynamic frameworks that guide teachers in fostering communicative competence and meaningful engagement with the ḥiwār method. By refining the alignment between curriculum, teaching modules, and classroom practice, Arabic language instruction can better accommodate students' needs and reduce didactic obstacles.

Future research should expand this inquiry by examining how technology-enhanced resources, visual scaffolding, and participatory learning models can further optimize the didactic transposition process, ensuring that Arabic language learning is not only curriculum-compliant but also learner-centered and contextually relevant.

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