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Multimodal Based Arabic Language Learning through Prayer Recitations: A Qualitative Case Study at Sekolah Rendah Islam II, Perlis, Malaysia

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ABSTRACT

This study examines the implementation of multimodal based Arabic language learning through prayer recitations at Sekolah Rendah Islam II, Perlis, Malaysia. It aims to explore how different modes of representation are integrated into classroom activities, how they facilitate students' understanding of Arabic prayer recitation meanings, and the challenges encountered during implementation. This research employed a qualitative case study design. Data were collected through semi structured interviews with the Arabic language teacher, students, the headmaster, and the vice principal for curriculum, as well as documentation of relevant learning materials and classroom activities. The data were analyzed thematically by identifying patterns related to instructional objectives, learning procedures, multimodal resources, students' understanding, institutional support, and implementation challenges. The findings indicate that multimodal learning integrates four complementary modes: written verbal, auditory, visual, and gestural kinesthetic. Arabic texts, supported by Jawi or transliteration and Malay translations, provide linguistic and semantic references. Teacher recitation and repetition support pronunciation, while pictures and videos help students associate Arabic expressions with prayer situations. Demonstrations and prayer movements further connect linguistic expressions with their practical religious contexts. The study identifies the distinctive contribution of this approach in integrating Arabic linguistic forms, pronunciation, meaning, and embodied religious practices within a contextual learning experience. However, challenges remain, including differences in students' Arabic proficiency, difficulties understanding unfamiliar vocabulary, limited instructional time, and the availability of appropriate learning resources. This study highlights the pedagogical potential of multimodal learning for connecting Arabic language instruction with students' everyday religious experiences.

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Introduction

Arabic language learning in Islamic primary education is closely connected to students' religious experiences, particularly through the recitations and practices of daily prayer. This study is situated at Sekolah Rendah Islam II, Perlis, Malaysia, an Islamic primary school where prayer recitations provide a relevant context for examining the relationship

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between Arabic language learning and religious education. In this setting, prayer recitations offer authentic linguistic material through which students can become familiar with Arabic sounds, vocabulary, expressions, and meanings within a religious practice they encounter regularly. However, learning these recitations should extend beyond memorizing sequences of words and reproducing correct pronunciation. Students also need opportunities to understand the meanings of the expressions and relate them to the situations in which they are recited. Kress (2010) emphasizes that meaning making involves the use of different semiotic resources within particular social contexts. Jewitt (2005) explains that classroom communication is shaped by the interaction of multiple modes of representation. Early (2015) further highlights the importance of multimodality in language education and its contribution to meaning-making practices.

One of the challenges in teaching Arabic through prayer recitations is the gap between memorization and meaningful understanding. Students may be able to reproduce familiar expressions while experiencing difficulties identifying individual vocabulary, understanding sentence meanings, or connecting Arabic expressions with their religious contexts. This challenge becomes more complex for young learners whose Arabic reading proficiency and vocabulary knowledge may vary. Therefore, instructional practices need to provide meaningful support that connects verbal information with visual representations, pronunciation models, and concrete experiences. Mayer (2009) explains that meaningful multimedia learning involves selecting, organizing, and integrating verbal and pictorial information. Mayer and Moreno (2003) emphasize the importance of managing cognitive demands when multiple forms of information are presented. Lim et al. (2022) demonstrate that multimodal pedagogy has become an important area of language education, particularly in relation to students' engagement with different forms of meaning-making.

Multimodal learning offers a relevant pedagogical perspective for addressing these challenges because meaning can be constructed through the interaction of different semiotic resources rather than through written language alone. In Arabic language instruction, these resources may include Arabic texts, translations, teacher pronunciation, audio recordings, illustrations, videos, gestures, and physical activities. Each mode provides a different contribution to the learning process, written representations expose students to linguistic forms, auditory input supports pronunciation, visual materials illustrate meanings and situations, and bodily movement connects language with concrete action. Kress (2010) argues that different modes have distinct meaning making potentials. Mayer (2009) explains how verbal and visual representations can be integrated during learning. Jewitt (2005) demonstrates that classroom communication and pedagogical practices are shaped by the interaction of multiple modes, including visual arrangements, spatial resources, and teacher practices.

Previous studies have explored multimodal approaches in Arabic language learning, particularly in vocabulary instruction and the use of digital learning media. Kudsiyah et al. (2021) investigated Arabic video lyrics combining text, images, and sound to support students' vocabulary comprehension. Fahmi et al. (2025) examined multimodal learning in Arabic vocabulary instruction among Islamic elementary school students, highlighting the use of diverse instructional resources in classroom learning. Saadataen et al. (2025) explored Arabic vocabulary learning through Instagram and TikTok, identifying the integration of text, visuals, audio, translations, and semantic relationships. These studies demonstrate the relevance of multimodal resources for Arabic language instruction, although their primary focus is vocabulary learning through instructional media, classroom

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resources, or digital platforms rather than the integration of prayer recitations and religious practices as a contextual framework for language learning.

A further pedagogical consideration is the relationship between language and physical action. Prayer recitations are not isolated verbal expressions, they are associated with specific positions and movements, such as standing, bowing (*rukuk*), prostrating (*sujud*), and sitting. Connecting Arabic expressions with these movements may provide learners with concrete references for interpreting the context and function of the recitations. This relationship is consistent with embodied and action-based language learning, in which physical responses and meaningful actions support the association between language and experience. Early (2015) emphasizes the contribution of gesture and movement to multimodal meaning making. Kress (2010) situates bodily action within the broader range of semiotic resources through which meaning is constructed. Aulia et al. (2025) examine the use of the Total Physical Response approach in developing Arabic vocabulary mastery related to prayer recitations.

Against this background, this study investigates the implementation of multimodal-based Arabic language learning through prayer recitations at Sekolah Rendah Islam II, Perlis, Malaysia. The school provides a specific educational context for examining how Arabic language learning can be connected with students' religious experiences through the use of different instructional modes. Specifically, this study examines how written verbal, auditory, visual, and gestural kinesthetic modes are incorporated into classroom activities, how these modes support students' understanding of Arabic prayer recitation meanings, and what challenges emerge during their implementation. Using a qualitative case study approach, the research seeks to contribute to the discussion of multimodal Arabic language pedagogy by examining prayer recitations as contextual linguistic material that connects Arabic forms, pronunciation, meaning, and religious practice.

Method

This study employed a qualitative case study design to investigate the implementation of multimodal based Arabic language learning through prayer recitations at Sekolah Rendah Islam II, Perlis, Malaysia. A qualitative approach was selected to obtain an in-depth understanding of the learning process, the use of different modes of representation, and the ways in which these modes support students' understanding of the meanings of Arabic prayer recitations. The case study focused on the integration of written-verbal, auditory, visual, and gestural-kinesthetic modes within the specific educational and religious context of the school. The research examined not only the instructional activities but also the perspectives of school stakeholders regarding learning objectives, teaching practices, supporting resources, and challenges encountered during implementation. A case study design is appropriate for investigating contemporary educational phenomena within their real-life contexts (Yin, 2018). Creswell and Poth (2018) also emphasize that qualitative inquiry enables researchers to explore complex experiences and meanings within specific settings. Furthermore, Merriam and Tisdell (2016) explain that qualitative case studies are particularly useful for developing an in-depth understanding of bounded educational systems and practices.

The research participants consisted of the Arabic language teacher, the headmaster, the vice principal for curriculum, and students involved in learning prayer recitations. Data were collected through semi-structured interviews and documentation. Interviews with the Arabic language teacher explored instructional objectives, teaching procedures, the

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presentation of Arabic vocabulary and meanings, the use of learning media, and students' learning difficulties. Student interviews focused on their learning experiences, understanding of prayer recitation meanings, and responses to the use of texts, translations, audio, images, videos, and prayer movements. Interviews with the headmaster and vice principal for curriculum examined institutional support, curriculum arrangements, instructional resources, and opportunities for collaboration between Arabic language and Islamic Education teachers. Documentation was used to examine relevant learning materials, including textbook content, written representations, illustrations, and available classroom documentation. These sources provided complementary perspectives for understanding the implementation of multimodal learning in the research setting. Semi structured interviews allow researchers to explore participants' experiences while maintaining a degree of consistency across interview topics (Kallio et al., 2016). Bowen (2009) identifies document analysis as a valuable qualitative method for examining and interpreting documentary evidence. Yin (2018) also highlights the importance of using multiple sources of evidence to develop a comprehensive understanding of a case.

Data were analyzed using thematic analysis through a process of data familiarization, coding, categorization, theme development, and interpretation. The analysis focused on identifying patterns related to learning objectives, instructional procedures, the functions of each multimodal resource, students' understanding of Arabic meanings, institutional support, and implementation challenges. Data from the different participant groups and documentation were compared through source triangulation to identify converging information and differences in perspectives. The findings were then interpreted in relation to multimodality and multimedia learning theories, particularly the relationship between verbal and visual representations and the integration of different modes in meaning-making. This analytical process enabled the study to identify the distinctive features of the contextual multimodal approach while maintaining a distinction between reported classroom practices, documented learning materials, and pedagogical possibilities suggested by the participants. Braun and Clarke (2006) describe thematic analysis as a flexible method for identifying, analyzing, and reporting patterns within qualitative data. Nowell et al. (2017) further emphasize the importance of systematic procedures and transparency in conducting trustworthy thematic analysis. In addition, Carter et al. (2014) explain that triangulation can strengthen qualitative research by examining a phenomenon through different data sources or perspectives.

Result

The Position of Prayer Recitations as Arabic Language Learning Materials

Interviews with the Arabic language teacher indicate that prayer recitations are used as one of the contexts for Arabic language learning among Year 6 students. Learning activities are not limited to memorizing and pronouncing the recitations; they also involve introducing vocabulary and understanding the meanings of expressions used in prayer. The learning materials are organized according to the sequence of prayer, beginning with *takbiratul ihram*, *iftitah* prayer, Surah *al-Fatihah*, the recitations during *rukuk, iktidal*, *sujud,* sitting between the two prostrations, *tasyahud,* and ending with *salam.* This sequence provides a structured context in which students can recognize Arabic recitations and relate them to the different stages of performing prayer.

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During the learning process, the teacher first models the pronunciation and then asks students to listen and repeat the recitations, either collectively or individually. Following the pronunciation practice, the teacher explains the meanings of the recitations in Malay. This strategy indicates that learning prayer recitations integrates two objectives: mastery of linguistic forms through pronunciation and initial comprehension of meaning through translation. The teacher also connects the recitations with the physical movements of prayer so that students can understand the context in which the Arabic expressions are used.

The linguistic dimension of Arabic learning becomes more apparent when the teacher introduces vocabulary found in prayer recitations. Several vocabulary items mentioned during the interview are presented in Table 1. The table identifies the Arabic words, their transliterations, the meanings introduced to students, and the contexts in which they appear in prayer.

Table 1.
Identification of Arabic Vocabulary in Prayer Recitations

Arabic Vocabulary	Transliteration	Meaning Introduced	Context of Use
الله	Allāh	Allah as God	Throughout the prayer recitations
أكبر	Akbar	Greatness or magnificence	Takbiratul ihram and takbir accompanying changes in prayer positions
سبحان	Subḥāna	Glorification and declaring Allah free from imperfection	Rukuk and sujud recitations
ربي	Rabbī	My Lord	Rukuk and sujud recitations
الحمد	Al-ḥamdu	Praise and expressions of gratitude	Recitations containing praise to Allah
اغفر	Ighfir	A request for forgiveness	Supplications containing a request for forgiveness

As shown in Table 1, vocabulary is introduced through pronunciation, explanation of meaning, and connections with the overall meaning of the recitations. These words can be grouped according to their semantic dimensions, namely glorification of Allah, praise, declaring Allah free from imperfection, reference to God, and asking for forgiveness. This classification indicates that learning goes beyond recognizing the text as a sequence of recitations to be memorized. Instead, it begins to develop students' lexical knowledge of Arabic and their understanding of meaning in the context of prayer.

This finding is further supported by the response of the Vice Principal for Curriculum, who explained that the expected student competencies after learning prayer recitations include reading them correctly, remembering the sequence of recitations according to the corresponding prayer movements, and understanding their basic meanings and messages. In relation to Arabic language learning, students are also expected to recognize selected

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vocabulary items and understand the meanings of simple sentences. This perspective demonstrates recognition of the linguistic dimension of prayer recitations, even though the materials are situated within the broader subject of Islamic Education.

The expected ability to recognize vocabulary and understand simple sentences provides a basis for developing prayer recitations into more structured Arabic learning materials. Individual vocabulary items can be introduced through phrases and simple sentence patterns, allowing students to understand how words are combined to convey meaning. Table 2 illustrates how the vocabulary identified in Table 1 can be developed into Arabic phrases and sentences, together with their transliterations and meanings.

Table 2.
Development of Prayer Recitation Vocabulary into Arabic Sentence Patterns

Vocabulary	Arabic Phrase/Sentence Pattern	Transliteration	English Meaning
الله Allāh	اللهُ رَبِّي	Allāhu rabbī	Allah is my Lord
أكبر Akbar	اللهُ أَكْبَرُ	Allāhu akbar	Allah is the Greatest
سبحان Subḥāna	سُبْحَانَ رَبِّيَ الْعَظِيمِ	Subḥāna rabbiyal-‘aẓīm	Glory be to my Lord, the Most Great
ربي Rabbī	سُبْحَانَ رَبِّيَ الْأَعْلَى	Subḥāna rabbiyal-a‘lā	Glory be to my Lord, the Most High
الحمد Al-ḥamdu	الْحَمْدُ لِلَّهِ	Al-ḥamdu lillāh	All praise is due to Allah
اغفر Ighfir	رَبِّ اغْفِرْ لِي	Rabbighfir lī	My Lord, forgive me

The development presented in Table 2 shows that prayer recitation vocabulary can be introduced not only as isolated words but also as components of meaningful Arabic expressions. For example, the expression *Allāhu akbar* introduces a statement expressing the greatness of Allah, while *Rabbighfir lī* illustrates a supplicatory expression requesting forgiveness. Such examples provide opportunities for students to identify the relationship between individual words and the meanings conveyed by a complete phrase or sentence.

Furthermore, these sentence patterns can serve as a foundation for developing simple conversational activities. Through question and answer exercises, students can practice recognizing vocabulary, responding to questions about prayer recitations, and explaining the meanings of Arabic expressions. This development moves learning beyond vocabulary and sentence recognition towards the initial use of Arabic in simple communicative interactions. Table 3 presents examples of conversational patterns developed from the vocabulary and expressions found in prayer recitations.

Table 3.
Development of Prayer Recitation Vocabulary into Arabic Conversational Patterns

Conversation Topic	Speaker A	Speaker B	English Translation

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Takbir	مَاذَا نَقُولُ عِنْدَ بَدْءِ الصَّلَاةِ؟ *Māżā naqūlu ‘inda bad’i aṣ-ṣalāh?*	نَقُولُ: اللهُ أَكْبَرُ *Naqūlu: Allāhu akbar*	A: What do we say when beginning the prayer? B: We say, Allah is the Greatest.
Rukuk	مَاذَا نَقُولُ فِي الرُّكُوعِ؟ *Māżā naqūlu fī ar-rukū‘?*	نَقُولُ: سُبْحَانَ رَبِّيَ الْعَظِيمِ *Naqūlu: Subḥāna rabbiyal-‘aẓīm*	A: What do we say during rukuk? B: We say, Glory be to my Lord, the Most Great.
Sujud	مَاذَا نَقُولُ فِي السُّجُودِ؟ *Māżā naqūlu fī as-sujūd?*	نَقُولُ: سُبْحَانَ رَبِّيَ الْأَعْلَى *Naqūlu: Subḥāna rabbiyal-a‘lā*	A: What do we say during sujud? B: We say, Glory be to my Lord, the Most High.
Praising Allah	مَاذَا تَعْنِي الْحَمْدُ لِلَّهِ؟ *Māżā ta‘nī al-ḥamdu lillāh?*	تَعْنِي الثَّنَاءَ عَلَى اللهِ *Ta‘nī ats-tsanā’a ‘alā Allāh*	A: What does *alhamdulillah* mean? B: It means praise to Allah.
Asking for Forgiveness	كَيْفَ نَطْلُبُ الْمَغْفِرَةَ مِنَ اللهِ؟ *Kaifa naṭlubu al-maghfirata min Allāh?*	نَقُولُ: رَبِّ اغْفِرْ لِي *Naqūlu: Rabbighfir lī*	A: How do we ask Allah for forgiveness? B: We say, My Lord, forgive me.
The Meaning of Rabbī	مَا مَعْنَى رَبِّي؟ *Mā ma‘nā rabbī?*	رَبِّي يَعْنِي إِلَهِي وَمَالِكِي *Rabbī ya‘nī ilāhī wa mālikī*	A: What does *rabbī* mean? B: *Rabbī* means my Lord.

The conversational patterns in Table 3 can also be adapted into teacher student interactions during classroom activities. In this arrangement, the teacher asks questions about prayer recitations, vocabulary, and their meanings, while students respond using simple Arabic expressions. This interaction provides opportunities to practice listening and speaking while reinforcing students’ understanding of the relationship between Arabic expressions and the context of prayer. Examples of these classroom interactions are presented in Table 4.

Table 4.
Teacher Student Conversational Patterns in Arabic Language Learning

Learning Stage	Arabic Conversation	English Translation
Introducing prayer recitations	**Teacher:** مَاذَا نَقُولُ فِي الصَّلَاةِ؟ *Māżā naqūlu fī aṣ-ṣalāh?* **Student:** نَقُولُ أَذْكَارَ الصَّلَاةِ *Naqūlu ażkāra aṣ-ṣalāh*	**Teacher:** What do we say during prayer? **Student:** We recite the prayer supplications.
Introducing vocabulary	**Teacher:** مَا مَعْنَى أَكْبَرُ؟ *Mā ma‘nā akbar?* **Student:** أَكْبَرُ يَعْنِي لَهُ الْعَظَمَةُ *Akbaru ya‘nī lahu al-‘aẓamah*	**Teacher:** What does *akbar* mean? **Student:** *Akbar* expresses greatness.

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Understanding prayer recitations	**Teacher:** مَا مَعْنَى سُبْحَانَ رَبِّيَ الْعَظِيمِ؟ *Mā ma'nā subḥāna rabbiyal-'aẓīm?* **Student:** مَعْنَاهَا تَنْزِيهُ اللهِ وَتَعْظِيمُهُ *Ma'nāhā tanzīhu Allāhi wa ta'ẓīmuh*	**Teacher:** What does *Subḥāna rabbiyal-'aẓīm* mean? **Student:** It means declaring Allah free from imperfection and glorifying Him.
Connecting recitations with prayer movements	**Teacher:** أَيْنَ نَقُولُ سُبْحَانَ رَبِّيَ الْأَعْلَى؟ *Ayna naqūlu subḥāna rabbiyal-a'lā?* **Student:** نَقُولُهَا فِي السُّجُودِ *Naqūluhā fī as-sujūd*	**Teacher:** When do we say *Subḥāna rabbiyal-a'lā*? **Student:** We say it during sujud.
Expressing understanding	**Teacher:** مَاذَا تَعَلَّمْتَ الْيَوْمَ؟ *Māżā ta'allamta al-yaum?* **Student:** تَعَلَّمْتُ مَعَانِيَ بَعْضِ أَذْكَارِ الصَّلَاةِ *Ta'allamtu ma'ānī ba'ḍi ażkāri aṣ-ṣalāh*	**Teacher:** What did you learn today? **Student:** I learned the meanings of some prayer supplications.

The conversational activities presented in Table 4 illustrate how prayer recitations can be developed into classroom interactions that connect linguistic knowledge with students' religious experiences. From the perspective of Arabic language education, the use of prayer recitations as learning materials is relevant because it provides Arabic expressions that are closely related to students' religious practices. This contextual familiarity can help students connect linguistic forms with the situations in which they are used. Rather than learning vocabulary separately from their experiences, students encounter words and expressions that already appear in the recitations used during their daily worship. This approach offers opportunities for contextual Arabic language learning through materials that are familiar to students.

These activities also provide opportunities to develop several basic Arabic language competencies. Listening skills (*mahārah istimā'*) can be practiced by listening to the teacher's questions and model responses. Speaking skills (*mahārah kalām*) can be developed through answering questions and repeating relevant expressions. Reading skills (*mahārah qirā'ah*) can be practiced by reading Arabic dialogues, while writing skills (*mahārah kitābah*) can be introduced through copying vocabulary and completing simple dialogues. In addition, students can develop their understanding of meaning by explaining prayer expressions and relating them to the corresponding prayer movements.

However, an important aspect needs to be considered in developing this learning approach. The teacher acknowledged that explanations of meaning are sometimes provided through general translations without consistently examining the meaning of each individual vocabulary item. As a result, students may understand the general meaning of a recitation without fully understanding the relationships between the Arabic words and the meaning of the complete sentence. This finding highlights the distinction between knowing the general translation of an expression and understanding the linguistic elements that constitute it. Therefore, further development of the learning process should strengthen the connections between pronunciation, vocabulary, simple sentence structures, and overall comprehension of meaning.

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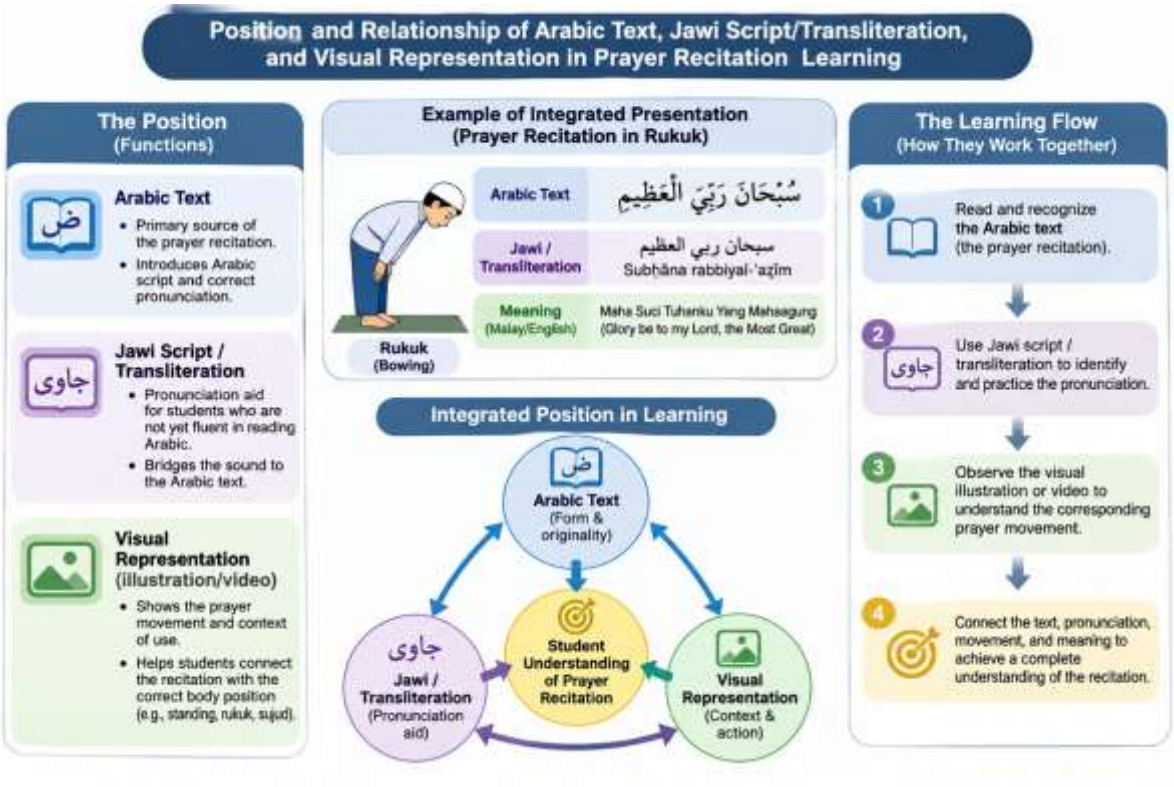
Integration of Arabic Text, Jawi Script, and Visual Representation in Prayer Recitation Materials

Documentation of the Year 6 Islamic Education teaching materials reveals the use of Jawi script accompanied by illustrations and images in materials related to religious practices. This presentation indicates that information in the textbook is conveyed not only through written text but also through visual representations depicting religious situations and actions. In the context of Arabic language learning, these characteristics need to be considered alongside the Arabic teacher's interview findings, which explain the use of Arabic text as the primary source of prayer recitations, Jawi script or transliteration as a pronunciation aid for students who are not yet proficient in reading Arabic text, and Malay translations to explain the meanings of the recitations. These three forms of representation serve distinct but complementary functions: Arabic text preserves the original form of the recitations and provides a basis for recognizing Arabic script and pronunciation; Jawi script or transliteration assists students in identifying how the recitations sound; and Malay translation bridges the gap between the Arabic expressions and students' understanding of their meanings. Their combined use can therefore establish connections between written forms, spoken language, and meaning. The teacher also emphasized that transliteration should be used as a supporting aid rather than as a permanent substitute, so that students do not become entirely dependent on Latin script and can continue developing their ability to read Arabic text.

The visual representations in the teaching materials include illustrations related to the performance of prayer, particularly body positions and religious activities. These images provide visual contexts that complement the written information. In learning prayer recitations, such representations have the potential to help students identify the relationship between a particular recitation and the prayer position in which it is pronounced. This is consistent with the teacher's explanation that illustrations can clarify the relationship between recitations and the movements of standing, rukuk, sujud, and sitting between the two prostrations. Students' accounts further support this function. They explained that they use Arabic texts in textbooks or learning materials, sometimes accompanied by Jawi script or pronunciation guides and Malay translations. According to the students, translations help them understand the meanings of the recitations, while pictures help them recognize prayer movements and identify the recitations associated with each position. Videos are also considered helpful because students can observe the movements while listening to the corresponding recitations. These findings indicate that visual representation does not function independently but interacts with written texts and verbal information during learning. When students observe illustrations of prayer movements while identifying the corresponding recitations, they have opportunities to connect visual representations with linguistic information. This relationship is important because understanding prayer recitations involves not only knowing the meanings of individual words but also understanding the contexts in which expressions are used throughout the sequence of prayer.

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Picture 1.



From the perspective of multimodality, the integration of Arabic text, Jawi script, Malay translation, and illustrations demonstrates the use of multiple representational resources to communicate learning materials. Kress (2010) explains that each mode has distinct representational potentials: written text conveys information through linguistic systems, whereas images communicate information through visual forms. Mayer (1999) also emphasizes the importance of organizing verbal and visual information in multimedia learning. In this study, these perspectives help explain that multimodal teaching materials serve a purpose beyond simply presenting different forms of media. They provide opportunities to establish connections between linguistic forms and the contexts of meaning being learned. Taken together, the documentary evidence and interview findings indicate that Arabic text, Jawi script, Malay translation, and visual illustrations perform complementary functions in teaching prayer recitations. However, the effectiveness of these connections ultimately depends on how teachers guide students in relating each representation to the meanings of the recitations being studied.

Implementation of Multimodal Based Arabic Language Learning in the Classroom

Learning Objectives

The implementation of multimodal based Arabic language learning aims to facilitate students' understanding of the meanings of prayer recitations by connecting Arabic linguistic forms with their pronunciation, translation, and contexts of use in prayer. More specifically, the learning objectives are to develop students' ability to recognize and read Arabic prayer recitations, pronounce the expressions correctly, identify selected Arabic vocabulary and understand its basic meanings, and associate each recitation with its corresponding prayer movement. Through this approach, students are expected not only

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to memorize prayer recitations but also to develop an understanding of the linguistic and contextual meanings of the expressions they use in worship.

Learning Procedures

The learning procedures involve the integration of four modalities: written verbal, visual, auditory, and gestural kinesthetic. First, the teacher presents Arabic prayer texts accompanied by Malay translations and, when necessary, Jawi script or transliteration to assist students who are not yet proficient in reading Arabic. Second, the teacher models the pronunciation of the recitations slowly and clearly, allowing students to listen and repeat individually or collectively. Third, the teacher presents pictures or illustrations of prayer positions to establish a connection between the recitations and their corresponding movements. Audio or video materials may also be used to provide additional examples of pronunciation and prayer movements. Finally, students are guided to practice the prayer movements while reciting the corresponding Arabic expressions. These procedures are organized to ensure that each modality supports the others in facilitating students' understanding.

Classroom Learning Process

The learning materials documented in the Year 6 Islamic Education textbook include the topic "*Rukhsah Solat Ketika Sakit*" (concessions in performing prayer during illness). The material presents explanations of the provisions and procedures for performing prayer when a person is ill, accompanied by Jawi script texts, conversational passages, questions, and visual illustrations. The illustrations depict a patient lying in bed and another individual using a wheelchair, providing concrete representations of different health conditions in which concessions in performing prayer may apply. The conversational passages introduce the topic through everyday situations, while the written explanations provide further information about the relevant religious provisions and practices. These components combine textual, dialogic, and visual representations to communicate the learning content. In a multimodal learning approach, the material can be taught by integrating these different representations within a connected sequence of classroom activities. The teacher begins by presenting the textbook page and directing students to observe the illustrations of the patient in bed and the individual using a wheelchair.

Through visual observation, students are encouraged to identify the situations represented and relate them to the topic of prayer concessions during illness. The teacher then guides students to read the Jawi script explanations and conversational passages, while clarifying unfamiliar expressions and important information verbally. The questions provided in the textbook can be used to stimulate interaction between the teacher and students, allowing them to describe the illustrated situations, identify the religious provisions being discussed, and explain their understanding. At this stage, visual representation provides the situational context, written text presents the information, and verbal interaction facilitates interpretation and comprehension.

The learning process can be further developed by connecting the topic with Arabic language learning, particularly through relevant prayer expressions and vocabulary. After students understand the situations presented in the illustrations, the teacher introduces selected Arabic expressions related to prayer and explains their meanings in Malay. The teacher models the pronunciation, while students listen, repeat, and read the Arabic expressions. The expressions can then be connected to the prayer practices discussed in the textbook. For example, students can identify relevant Arabic prayer recitations and explain their meanings in relation to the context of performing prayer while ill. Through

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this activity, the teacher integrates Arabic text, pronunciation, Malay translation, visual illustrations, and verbal explanation. Students are therefore given opportunities to connect the Arabic linguistic forms with the religious situations they have already explored through the textbook.

Picture. 2



The multimodal learning process can also involve demonstration and physical practice when appropriate. The teacher may demonstrate prayer positions or use visual examples to explain how prayer can be performed by individuals who are unable to carry out certain movements normally. Students observe the demonstration, listen to the teacher's explanation, identify the relevant Arabic expressions, and practice pronunciation in accordance with the learning material. Questions and short conversational activities can subsequently be used to assess whether students understand both the religious context and the meanings of the Arabic expressions. In this sequence, visual observation, reading, listening, speaking, and physical demonstration function as interconnected learning activities rather than independent teaching techniques.

In relation to Arabic language education, the textbook provides a contextual foundation for integrating language learning with Islamic Education content. Nevertheless, the documented page primarily contains Malay explanations in Jawi script rather than Arabic prayer recitations. Its contribution to Arabic language learning therefore lies mainly in providing visual and situational contexts for introducing Arabic vocabulary, expressions, and pronunciation. The Arabic language component needs to be explicitly developed by the teacher through the inclusion of Arabic texts, pronunciation practice, vocabulary explanations, and meaning based interaction. Accordingly, the multimodal approach does not merely combine different teaching media, it organizes written, visual, auditory, verbal, and gestural resources to help students connect Arabic expressions with their meanings and contexts of religious practice.

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Discussion

The findings of this study indicate that multimodal-based Arabic language learning at Sekolah Rendah Islam II, Perlis, is characterized by the integration of written verbal, visual, auditory, and gestural kinesthetic resources to facilitate students' understanding of prayer recitations. This practice is consistent with the multimodality perspective proposed by Kress (2010), which views meaning making as a process involving multiple semiotic modes rather than language alone. The use of Arabic text, Jawi script, Malay translation, illustrations, teacher pronunciation, and prayer movements demonstrates how different modes contribute to students' interpretation of learning materials. The findings also correspond with Mayer's (2009) Cognitive Theory of Multimedia Learning, which explains that meaningful learning can occur when verbal and visual information are appropriately organized and integrated with learners' prior knowledge. However, the field findings extend this perspective beyond the combination of words and pictures. In this context, learning also involves auditory input through teacher pronunciation and bodily engagement through prayer movements. Thus, multimodal learning is not merely the presentation of several media but the coordination of different modes to connect linguistic forms, pronunciation, meaning, and religious practice.

The relationship between written, visual, and verbal representations is particularly evident in the use of Islamic Education teaching materials for Year 6. The documented textbook page on Rukhsah Solat Ketika Sakit presents Jawi-script explanations, conversational passages, questions, and illustrations of individuals who are ill or use wheelchairs. These components provide a contextual foundation for understanding prayer concessions. Nevertheless, the textbook page primarily presents Malay language content in Jawi script rather than Arabic language material. Its relevance to Arabic learning therefore emerges when the teacher connects the illustrated religious situations with Arabic prayer expressions, pronunciation, and explanations of meaning. This finding is consistent with Mayer's (2009) argument that verbal and visual representations can support the construction of interconnected mental models. It also complements the findings of Lim et al. (2022), whose systematic review identified the use of multimodal texts and students' everyday experiences as important features of multimodal pedagogy in language classrooms. The present study adds a more specific contextual dimension: visual representations of religious situations can serve as a bridge between familiar Islamic knowledge and the introduction of Arabic expressions. In this way, the visual material does not independently teach Arabic, but provides a meaningful context in which Arabic vocabulary and expressions can be introduced and interpreted.

The integration of auditory and visual modes is also relevant to the teacher's practice of modelling Arabic pronunciation, asking students to listen and repeat, and using illustrations or videos to explain prayer movements. This pattern supports the findings of Hardison and Pennington (2021), who explain that visual cues and gestures accompanying spoken language can facilitate second language speech perception and listening comprehension. Similarly, Zhang and Zhang (2024), in their study of multimedia enhanced vocabulary learning, found that combining verbal input with relevant non verbal information produced greater gains in productive vocabulary knowledge than verbal only input. However, their findings also emphasize that comprehension of the input is an important condition for learning gains. This qualification is relevant to the present study because students reported that they could memorize prayer recitations without necessarily

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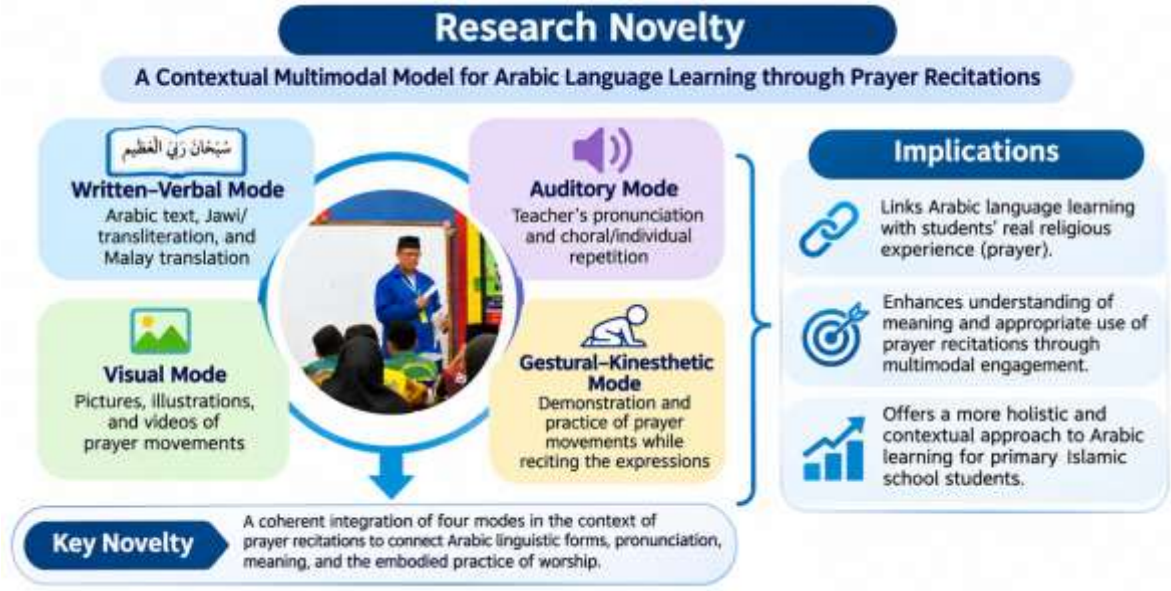
understanding every word. Therefore, repeated listening and pronunciation practice should not be considered sufficient indicators of linguistic comprehension. Teachers also need to explain vocabulary, clarify the meaning of expressions, and connect pronunciation with the context in which the recitations are used. The contribution of auditory and visual integration consequently depends not only on the availability of media but also on the quality of teacher scaffolding and meaning-oriented learning activities.

Another important finding concerns the connection between Arabic vocabulary and bodily movement in prayer. The teacher's explanation and students' accounts indicate that students practice recitations while performing the corresponding prayer movements, such as reciting the appropriate expression during rukuk and sujud. This practice reflects the embodied dimension of language learning, in which linguistic meaning is connected with physical action and situational experience. It is consistent with the multimodal vocabulary learning perspective discussed by Fahmi et al. (2025), who examined the use of multiple learning modes in Arabic vocabulary instruction among sixth-grade Islamic elementary school students. Their findings indicate that multimodal activities can support student engagement, memory, and language learning. It also complements Kudsiyah et al. (2021), whose research on Arabic video lyrics demonstrated the relevance of combining text, images, and sound in supporting students' understanding of Arabic vocabulary. Saadataen et al. (2025) further describe Arabic vocabulary learning through the integration of text, visuals, audio, translations, and semantic relationships in digital learning environments. Unlike these studies, which primarily emphasize vocabulary instruction through multimedia or digital platforms, the present study identifies prayer movements as an additional embodied resource for connecting Arabic expressions with their contexts of use. This suggests that religious practices themselves can become meaningful pedagogical resources for contextual Arabic language learning.

The findings also reveal a pedagogical issue that requires attention: the distinction between memorizing complete prayer recitations and understanding their constituent linguistic elements. The teacher acknowledged that explanations are sometimes provided through general translations without consistently examining the meanings of individual words. Students similarly reported difficulties understanding certain vocabulary items, particularly expressions that are unfamiliar in everyday communication. This finding indicates that the integration of multimodal resources does not automatically guarantee deeper linguistic understanding. It must be accompanied by explicit vocabulary instruction, simple sentence-pattern development, question-and-answer activities, and opportunities for students to explain meanings in their own words. This interpretation is supported by Zhang and Zhang (2024), who emphasize the importance of input comprehension in determining vocabulary learning outcomes, and by Lim et al. (2022), who identify multimodal assessment as an ongoing challenge in language education. In the present context, assessment should therefore extend beyond the accuracy of recitation and memorization to include lexical recognition, comprehension of expressions, the ability to explain basic meanings, and the ability to associate recitations with the appropriate prayer movements. Such assessment would provide a more comprehensive indication of students' Arabic language understanding.

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Picture 3.



The main novelty of this study lies in its contextualization of multimodal Arabic language learning through prayer recitations within primary Islamic education. Previous studies have generally examined multimodality through digital media, animated materials, video lyrics, or vocabulary instruction. The present study, by contrast, identifies the relationship between four elements: Arabic linguistic forms, Jawi and Malay as supporting resources for literacy and meaning, visual representations of religious situations, and bodily movements associated with prayer. This integration offers a contextual pathway for connecting Arabic language learning with students' existing religious experiences. The study also highlights an important distinction between the multimodal characteristics of Islamic Education materials and their pedagogical use as supporting contexts for Arabic language learning. Its contribution is therefore not simply the use of multiple media, but the explanation of how religious content, linguistic instruction, and embodied experience can be organized to facilitate students' understanding of Arabic prayer expressions. Nevertheless, because the findings are based primarily on interviews and teaching material documentation, the study establishes the pedagogical potential and reported implementation of this approach rather than providing experimental evidence of its effectiveness in improving Arabic language proficiency.

Conclusion

This study concludes that multimodal based Arabic language learning through prayer recitations provides a contextual approach to facilitating students' understanding of Arabic meanings at Sekolah Rendah Islam II, Perlis, Malaysia. The learning process connects four complementary modes, written verbal, auditory, visual, and gestural kinesthetic. Arabic prayer texts, supported by Jawi or transliteration and Malay translations, provide linguistic and semantic references. Teacher recitation and repetition support pronunciation, while pictures, illustrations, and videos help students recognize the relationship between recitations and prayer situations. Demonstrations and the practice of prayer movements further connect Arabic expressions with their religious and practical contexts. These modes

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enable students to encounter Arabic not merely as written or memorized material but as language associated with meaningful religious experiences.

The principal novelty of this study lies in the contextual integration of these four modes within Arabic language learning through prayer recitations. Unlike approaches that primarily emphasize multimedia resources or vocabulary instruction, this model connects Arabic linguistic forms, pronunciation, meaning, and embodied religious practice within a coherent learning sequence. The findings also highlight the importance of teacher guidance in explaining vocabulary, relating Arabic expressions to Malay meanings, and connecting recitations with appropriate prayer movements. Nevertheless, the implementation faces challenges, including differences in students' Arabic proficiency, difficulties understanding unfamiliar vocabulary, limited learning time, and the availability of appropriate instructional media. Therefore, collaboration between Arabic language and Islamic Education teachers, together with the development of relevant multimodal materials, is important for strengthening this approach. Since this study is based on qualitative data from interviews and documentation, its findings indicate the pedagogical potential of multimodal learning rather than experimentally measured improvements in learning outcomes.

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