

Teaching the Art of Introduction: Barā' at al-Istihlāl as a Strategy in Arabic Language Pedagogy

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ABSTRACT

In Arabic language pedagogy, students often demonstrate adequate grammatical accuracy yet struggle to produce introductions that are thematically coherent, rhetorically engaging, and contextually appropriate, reflecting a limited integration of classical rhetorical principles in modern writing instruction. This study explores the pedagogical value of Barā' at al-Istihlāl, a classical rhetorical device traditionally used in Arabic literature to craft meaningful openings, within the context of modern Arabic language teaching. Conducted at Pondok Pesantren Darullughah Wadda'wah with 30 male Aliyah-level students, the research employed a qualitative design involving classroom observations, focus group discussions, and interviews. Findings reveal that practicing rhetorical openings not only enhanced students' ability to write coherent and stylistically engaging introductions but also enriched their vocabulary, with learners acquiring ten to fifteen new lexical items per session. Furthermore, the practice cultivated emotional sensitivity, training students to align openings with appropriate moods and contexts such as using uplifting language for joyful occasions or solemn expressions for serious ones thereby fostering both linguistic awareness and rhetorical taste (al-Ḥass al-Lughawī wa al-Dhawq al-Balāghī). The study concludes that Barā' at al-Istihlāl is a powerful pedagogical strategy that bridges classical rhetorical heritage with contemporary education, offering dual benefits for written composition and oral communication. Implications suggest its integration into writing classes and public speaking training to enhance students' linguistic competence, cultural sensitivity, and persuasive ability.

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Introduction

The ability to construct an effective introduction is a critical yet often neglected aspect of Arabic language pedagogy. In academic and literary traditions, introductions function not

only as a gateway to the main discussion but also as a rhetorical device that sets the tone, signals the theme, and captures the reader's or listener's attention. Within Arabic rhetorical heritage, this art is encapsulated in the concept of *Barā'at al-Istihlāl* the refined practice of opening a text or discourse with eloquence and subtle thematic relevance. While this rhetorical phenomenon has been recognized in classical works, particularly in Qur'anic studies and Arabic literature (Eid & Mutahar, 2025; Yazar & Batur, 2025), its pedagogical potential in contemporary Arabic language teaching remains underexplored.

The general problem facing Arabic learners today is their limited ability to produce introductions that are both coherent and stylistically appealing. Most learners are trained to focus on grammatical accuracy and vocabulary acquisition (Lazuardi, 2025; Mukhasibi & Wahyudi, 2026; Solehudin, 2025), yet they often lack exposure to rhetorical strategies that enhance discourse quality. This leads to introductions that are either too formulaic or disconnected from the body of the text, diminishing both communicative clarity and rhetorical effect. Previous studies on Arabic rhetoric have examined its role from various perspectives. Arslan (2021) highlighted *Barā'at al-Istihlāl* in the use of *hamdala* and *salwala*, demonstrating how classical openings carried subtle thematic signals. Almenara (2023) explored visual rhetoric in Arabic literary book covers, showing how design functions as an introductory cue for readers. Abdel Haleem (2020) emphasized the marginalization of *balāgha* in Western curricula and argued for pedagogical reform to balance rules with appreciation. Vagelpohl (2016) traced the reception of Aristotle's *Rhetoric* in medieval Islam, illustrating how Greek rhetorical thought was assimilated into Arabic intellectual traditions. Liebman (1992) contrasted rhetorical instruction in Arab and Japanese contexts, revealing cultural differences in emphasis between transactional and expressive functions of writing. More recently, Tahmasebian (2024) examined the vernacularization of Arabic rhetoric into Persian, underscoring the dynamic, multilingual dimensions of *balāgha*. Al-Rikaby et al. (2021) further demonstrated how Qur'anic rhetoric influences Arabic political discourse, shaping public speaking with stylistic and thematic elements.

Despite these contributions, several gaps remain. Most studies treat rhetoric as a literary, historical, or cultural phenomenon rather than as a pedagogical strategy for teaching Arabic writing. The focus has often been on the descriptive analysis of rhetorical devices, visual symbolism, or cross-cultural comparisons, leaving underexplored how classical rhetorical principles such as *Barā'at al-Istihlāl* can be systematically integrated into classroom practice. Furthermore, while some scholarship has acknowledged the neglect of *balāgha* in modern curricula, little attention has been given to the specific teaching of introductions as a rhetorical skill. Finally, there is limited research on how learners can be trained to transfer rhetorical

awareness into their own writing, particularly in higher education contexts. Addressing these gaps, the present study seeks to investigate *Barāʾat al-Istihlāl* not merely as a rhetorical ornament but as a practical pedagogical strategy for enhancing students' ability to craft coherent and rhetorically effective introductions in Arabic writing.

This study focuses on two central problems: first, how the principles of *Barāʾat al-Istihlāl* can be adapted and taught within Arabic writing pedagogy; and second, what pedagogical implications arise from embedding rhetorical awareness into the process of teaching introductions. The scope of this research is limited to Arabic language learning in formal educational settings, particularly in writing and rhetoric-focused courses, with an emphasis on intermediate and advanced learners. While the study does not attempt to provide an exhaustive rhetorical analysis, it highlights the educational value of introducing *Barāʾat al-Istihlāl* as a practical pedagogical tool.

The significance of this research lies in bridging the gap between classical rhetorical traditions and contemporary language pedagogy. Theoretically, this study contributes to Arabic language education by repositioning *Barāʾat al-Istihlāl* not merely as a literary or rhetorical ornament, but as a pedagogically functional construct that links rhetorical theory, discourse coherence, and learner awareness in writing instruction. By critically engaging with previous studies on Arabic rhetoric and writing pedagogy, this article extends existing scholarship by demonstrating how rhetorical awareness can be operationalized as an instructional framework rather than remaining at the level of descriptive analysis.

Practically, the findings offer a concrete pedagogical model for teaching introductions that integrates structural clarity, thematic relevance, and rhetorical elegance. This model can be implemented in Arabic writing classes, rhetoric-oriented courses, and public speaking training to improve students' writing quality, vocabulary development, and rhetorical sensitivity. In doing so, the study provides Arabic language educators with an applicable strategy to enhance both linguistic competence and students' appreciation of the rhetorical and cultural heritage of Arabic within modern educational contexts.

Method

This study employs a qualitative instrumental single case study design to explore the pedagogical potential of *Barāʾat al-Istihlāl* in teaching Arabic writing (Creswell & Creswell, 2020). The case is bounded within a single Islamic boarding school, Pondok Pesantren Darullughah Wadda'wah, which serves as an instrumental context for examining how classical rhetorical principles are operationalized in contemporary Arabic language pedagogy.

While the study is situated within a specific institutional setting, it also draws on phenomenological insights by examining students' lived learning experiences and perceptions of rhetorical awareness as they engage with *Barā'at al-Istihlāl* in classroom practice. This qualitative approach is deemed appropriate as it allows for an in-depth understanding of how rhetorical sensitivity, stylistic awareness, and emotional alignment are experienced and articulated by learners within their educational context.

Conceptually, the study is grounded in rhetorical pedagogy and discourse analysis, which emphasize not only the structural dimensions of writing but also its stylistic, cultural, and affective components. This framework enables the analysis of both pedagogical practices and students' interpretive responses to rhetorical instruction.

The research was conducted at Pondok Pesantren Darullughah Wadda'wah, an Islamic boarding school known for its strong tradition in Arabic language instruction that integrates both formal and non-formal educational models (Baharun & Hanifansyah, 2024). The site was chosen for its relevance to the research focus: Arabic is taught not merely as a subject but as a medium of daily communication and academic engagement. The participants consisted of 30 male Aliyah-level students at Pondok Pesantren Darullughah Wadda'wah, representing an advanced stage of Arabic language learning. The students were aged 16–18 years and had received approximately 2–4 years of formal Arabic instruction, primarily through pesantren- and madrasah-based education.

The researcher assumed the role of a teacher-researcher, acting as the instructor who introduced *Barā'at al-Istihlāl* as part of regular Arabic writing instruction at the research site. While directly involved in classroom teaching, the researcher adopted a reflective and non-evaluative stance during data collection to minimize potential power imbalance and response bias. Classroom observations focused on instructional processes and students' rhetorical engagement rather than individual assessment. To enhance trustworthiness, students' responses during interviews and focus group discussions were treated confidentially, and triangulation across observations, discussions, and written outputs was employed to reduce the influence of researcher subjectivity.

Primary data were obtained through six classroom observation sessions, each lasting approximately 90 minutes, conducted over a four-week instructional period. In addition, two focus group discussions (FGDs) were held, each involving 8–10 students and lasting 45–60 minutes, to elicit collective reflections on the use of rhetorical openings in Arabic writing.

To gain deeper insights into individual learning experiences, semi-structured interviews were conducted with 10 selected students, chosen based on their level of engagement and variation in written performance. Each interview lasted approximately 20–30 minutes.

Secondary data were drawn from relevant literature on Arabic rhetoric (*balāgha*) and pedagogy. Classroom activities and students' written texts served as the primary units of analysis.

Participants were selected purposively, as they possessed adequate foundational writing skills but had not previously received systematic instruction in classical rhetorical strategies, particularly *Barā'at al-Istihlāl*. This selection enabled an examination of the pedagogical impact of rhetorical-based instruction at an advanced level of Arabic writing development.

Primary data were obtained through classroom observations, focus group discussions, and semi-structured interviews with the students (Adeoye-Olatunde & Olenik, 2021), while secondary data were drawn from relevant literature on Arabic rhetoric, *balāgha*, and pedagogical studies. Classroom activities and students' written outputs served as the main units of analysis. Data collection involved three stages: first, observing the teaching sessions in which *Barā'at al-Istihlāl* was introduced as a pedagogical strategy; second, conducting focus group discussions to elicit students' reflections on the usefulness of rhetorical openings; and third, interviewing selected participants to gain deeper insights into their learning experiences.

The data were analyzed using thematic analysis, following the model of Miles and Huberman (1989), which includes data reduction, data display, and conclusion drawing/verification. This method enabled the researcher to identify recurring themes, such as students' rhetorical awareness, stylistic choices in introductions, and challenges in applying rhetorical principles. Triangulation was ensured by comparing observational data with interview responses and textual analysis of student writing (Campbell et al., 2020). Through this process, the study seeks to provide a nuanced account of how *Barā'at al-Istihlāl* can function as an effective pedagogical tool in the teaching of Arabic writing.

To enhance analytic transparency, the thematic analysis was conducted through a series of concrete and iterative steps. During the data reduction phase, interview transcripts, observation notes, and students' written texts were read repeatedly, and in-vivo codes were generated using participants' own expressions, such as "*difficulty starting an introduction*," "*not knowing appropriate opening words*," and "*fear of making mistakes in Arabic*." These initial codes were then clustered into broader categories reflecting shared meanings, including psychological barriers, limited rhetorical vocabulary, and lack of thematic awareness.

In the data display stage, the researcher organized the emerging categories into matrices and thematic charts to compare patterns across data sources (observations, FGDs, interviews, and student texts). This process enabled the identification of dominant themes such as rhetorical awareness development, stylistic variation in introductions, and emotional sensitivity in language use. Finally, during conclusion drawing and verification, themes were

continuously refined by cross-checking them against raw data excerpts and triangulating findings across methods to ensure consistency and credibility. Through this systematic process, interpretations were grounded in empirical evidence, allowing conclusions to emerge inductively from participants' lived learning experiences rather than from predetermined assumptions.

Ethical considerations were carefully addressed throughout the research process. Prior to data collection, informed consent was obtained from all participants and the school administration. Given the participants' educational level, consent information was provided orally and in written form in Indonesian, ensuring that students clearly understood the purpose of the study, the research procedures, and their voluntary participation.

Participants were assured of the confidentiality and anonymity of all data. Pseudonyms were used in interview excerpts, and no identifying personal information was included in the analysis or publication. All collected data were used solely for academic purposes and stored securely by the researcher.

Students were informed of their right to withdraw from the study at any stage without any academic or personal consequences. Participation or non-participation did not affect their course evaluation or standing within the institution.

Ethical approval for this study was obtained from the institutional authority of Pondok Pesantren Darullughah Wadda'wah, which granted formal permission for classroom observation and student participation. The study was conducted in accordance with established ethical principles for educational research involving human participants.

Result and Discussion

Students' Awareness of *Barā'at al-Istihlāl* in Arabic Writing

The findings of this study reveal that the introduction of *Barā'at al-Istihlāl* as a pedagogical strategy significantly enhanced students' awareness of rhetorical openings in Arabic writing. Prior to the intervention, students' written introductions tended to be formulaic, often beginning with general statements without thematic relevance to the body of the text. After guided exposure to rhetorical models, however, students demonstrated the ability to craft introductions that were not only structurally coherent but also stylistically engaging.

A key theme emerging from classroom observations was students' recognition of the function of rhetorical openings as a thematic signal. They began to view the introduction not merely as a starting point but as a rhetorical tool to prepare the reader for the main discussion. This awareness was articulated in student reflections. One participant stated:

“Before this, I always started my essay with a random phrase. After learning *Barāʾat al-Istihlāl*, I realized the opening can give a hint about my topic. It makes my writing feel more connected and meaningful.” (Student A, Interview)

Another student reflected on the aesthetic and motivational aspect of rhetorical openings:

“It feels different when I start with a beautiful opening. It motivates me to write more seriously, and I think my friends enjoy reading it more.” (Student B, FGD)

Moreover, the practice of *Barāʾat al-Istihlāl* encouraged greater rhetorical sensitivity, as students attempted to align their openings with the intended theme. One student explained:

“When I wrote about environment, I started with an opening about the blessing of nature. It gave me inspiration to continue my essay with more confidence.” (Student C, Interview)

These results indicate that rhetorical awareness, when explicitly taught, can improve students’ confidence and creativity in writing, fostering both structural clarity and stylistic depth.

Vocabulary Enrichment through *Barāʾat al-Istihlāl* Practice

An additional significant finding from this study is that the practice of *Barāʾat al-Istihlāl* compelled students to actively search for vocabulary related to the theme of their writing. Unlike conventional approaches, where introductions were often generic or formulaic, the rhetorical requirement of linking the opening to the main topic motivated learners to enrich their lexical repertoire. Classroom observations and student outputs demonstrated that, on average, each practice session of writing a rhetorical introduction led students to acquire between ten and fifteen new vocabulary items, depending on the chosen theme and the length of the opening sentence.

This lexical expansion not only enhanced students’ writing proficiency but also provided them with transferable skills for oral communication. The ability to craft thematic and rhetorically appropriate openings is directly applicable to public speaking contexts such as delivering speeches, sermons, or serving as masters of ceremony. The study thus reveals that rhetorical training in introductions contributes not only to written discourse competence but also to broader communicative and performative skills.

Students articulated this benefit in their reflections. One student explained:

“When I tried to write an introduction about education, I had to find new words like ‘التطوير’ (development), ‘المستقبل’ (future), and ‘المسؤولية’ (responsibility). I would not have used these words if I just started with a simple sentence.” (Student D, Interview)

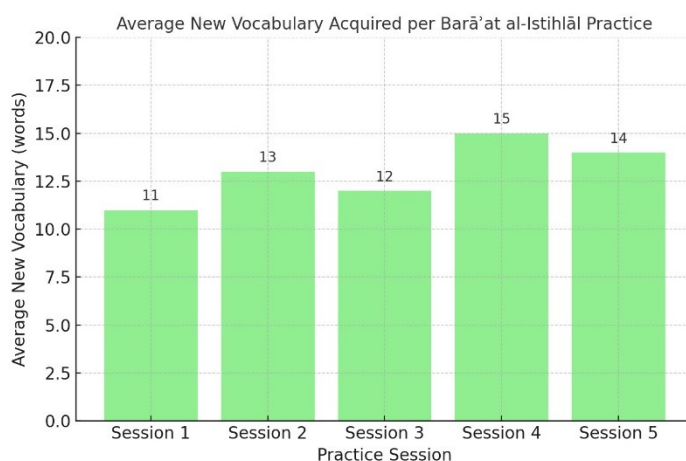
Another student noted the long-term value of the practice:

“I realized that these openings are not only useful for essays. If one day I have to give a speech or khutbah, I can start with the same style. It makes me more confident to speak in Arabic.” (Student E, FGD)

A third participant highlighted the motivational aspect:

“It is challenging because we must find the right words for the topic, but I enjoy it. Every time I write an introduction, I feel like I am collecting treasures of vocabulary that I can use later.” (Student F, Interview)

These testimonies suggest that *Barāʾat al-Istihlāl* is not merely a stylistic exercise but also an effective tool for vocabulary acquisition and rhetorical readiness. By requiring students to select words that resonate with the topic, it fosters both lexical depth and contextual awareness. This dual outcome improved vocabulary and rhetorical competence underscores the pedagogical value of integrating classical rhetorical strategies into modern Arabic language instruction.



Cultivating Emotional Sensitivity through Barāʾat al-Istihlāl

One of the most remarkable findings of this study is that the practice of Barāʾat al-Istihlāl nurtured not only rhetorical awareness but also what can be termed *al-Ḥass al-Lughawī* (linguistic sensitivity) and *al-Dhawq al-Balāghī* (aesthetic-rhetorical taste). Through repeated exercises, students developed an intuitive sense of how to align their openings with the appropriate emotional tone and situational context. This dimension reflects the deeper function of rhetoric: language becomes a vehicle for empathy, appropriateness, and cultural attunement.

Students learned that it would be rhetorically and socially inappropriate to begin a happy occasion with a mournful opening, just as no one would play a sad melody at a joyful wedding. Likewise, serious or solemn contexts required openings charged with gravity, often conveyed through powerful words such as divine attributes *al-Jabbār* (The Compeller) and *al-Qabbār*

(The Subduer). These lexical choices demonstrated to students how language itself can carry emotional weight and social significance.

Moreover, some students were introduced to the pedagogical connection between rhetoric and grammar (nahwu). For example, an opening such as “...يَرْفَعُ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ” (Allah elevates those who believe among you ...) was used as a teaching moment. The verb *yarfau* derives from *rafaʿa* (رَفَعَ), a term that also names one of the four fundamental grammatical cases in Arabic: *rafʿ*, *naṣb*, *jarr*, and *jazm*. This dual function of *Barāʿat al-Istihlāl* as both a rhetorical and grammatical practice helped students realize that even technical aspects of Arabic can be transformed into emotionally resonant and pedagogically powerful openings.

The interviews reflect the depth of students' impressions during their first exposure to *Barāʿat al-Istihlāl*. Several testimonies illustrate the profound impact:

“When our teacher explained that an opening must match the moment, I realized I had never thought about words in this way before. I felt touched because it taught me respect for people's feelings through language.” (Student G, Interview)

“When we used the names of Allah like *al-Jabbār* and *al-Qahhār*, I felt the power of those words. It was as if the opening carried an aura of seriousness. This was the first time I understood how rhetoric is not only about beauty but also about impact.” (Student H, FGD)

“When the teacher told us that a sad introduction does not fit a joyful moment, it struck me deeply. I felt that language is not just about words but about respect for people's feelings.” (Student J, Interview)

“Hearing the names *al-Jabbār* and *al-Qahhār* in an opening gave me chills. It was the first time I felt the power of rhetoric. It is not only beauty, it is impact.” (Student K, FGD)

“When we wrote ‘*yarfau Allah...*’, I suddenly understood that grammar terms like *rafʿ* are not abstract; they can live in our writing. It was amazing to see *nahwu* linked with rhetoric. This was the first time I realized grammar can move the heart.” (Student L, Interview)

These reflections demonstrate that *Barāʿat al-Istihlāl* simultaneously cultivates linguistic intuition and rhetorical taste. By training students to recognize emotional appropriateness, lexical resonance, and even grammatical symbolism, the practice develops a holistic rhetorical awareness. In this way, *al-Ḥass al-Lughawī* and *al-Dhawq al-Balāghī* are not abstract ideals but embodied competencies fostered through deliberate pedagogy.

Barāʿat al-Istihlāl may be defined as the rhetorical art of opening a text, speech, or discourse with an eloquent introduction that subtly signals the main theme while capturing the attention of the audience. Etymologically, the term combines *barāʿa* (purity, clarity, or excellence) and *istihlāl* (initiation or beginning), thus connoting a “pure and felicitous opening.” Classical scholars of *balāgha* regarded *Barāʿat al-Istihlāl* as a stylistic device employed in Qurʾanic chapters, literary works, and formal oratory to establish coherence between the

opening and the ensuing content. In educational practice, this rhetorical device serves not only as an aesthetic feature but also as a pedagogical tool that guides learners in developing thematic awareness, stylistic sensitivity, and contextual appropriateness in their writing and speaking. Such an opening is important to be studied, just as the Arabic language itself is considered the gateway to Islamic knowledge that every learner must master (Hanifansyah et al., 2025).

Learning *Barāʿat al-Istihlāl* is also important because the act of writing rhetorical openings habituates students to engage in inner dialogue, a form of speaking to themselves before addressing others (Miller et al., 2023). Through this habit, learners continuously recall and recycle vocabulary stored in their minds, gradually making lexical items more accessible for spontaneous expression (DeTemple et al., 2025). This writing practice also prepares learners for speaking with greater composure, without nervousness or anxiety (Shapiro, 2024), as they already have thematic vocabulary and structured openings ready at hand. In this way, practicing rhetorical openings not only enriches the mental lexicon but also smoothens the transition from passive knowledge to active communication (Gao & Min, 2021). The process resembles the proverbial expression of “*killing two birds with one stone*”: students simultaneously refine their writing skills while preparing themselves for oral proficiency (Al-khresheh, 2024). This dual training ensures that the mastery of words in writing naturally evolves into fluency in speaking, reinforcing the holistic role of Arabic as both a written and spoken medium of learning.

The results of this study resonate with earlier research while also extending its implications into the pedagogical domain. Arslan (2021) demonstrated that *Barāʿat al-Istihlāl* in *hamdala* and *salwala* served as thematic signals in classical texts, a function mirrored in the students’ writing as they began to use introductions to foreshadow content. Similarly, Almenara (2023) argued that visual rhetoric on book covers provides readers with cues about content; in parallel, students’ rhetorical openings in this study served as textual “covers” that oriented the reader and created coherence between the introduction and the body of the text.

The findings also align with Abdel Haleem’s (2020) observation that the teaching of *balāgha* has often focused on rules rather than appreciation. In this study, shifting from rule-based instruction to rhetorical awareness allowed students to appreciate not only the stylistic and thematic functions of introductions but also their communicative and aesthetic dimensions. Furthermore, the adaptation of *Barāʿat al-Istihlāl* into a modern classroom echoes Vagelpohl’s (2017) discussion of how Aristotle’s Rhetoric was integrated into the Islamic intellectual tradition, showing that rhetorical concepts can be reinterpreted in new pedagogical contexts.

Another important dimension uncovered in this study is the role of *Barāʾat al-Istihlāl* in vocabulary enrichment. Each practice session not only trained students to craft rhetorically effective introductions but also compelled them to acquire ten to fifteen new lexical items directly related to the theme. This outcome situates rhetorical training as a catalyst for lexical development, extending beyond stylistic awareness. In this respect, the findings broaden the scope of previous scholarship: while Liebman (1992) emphasized cultural differences in rhetorical instruction, this study reveals that rhetorical openings also generate a lexical benefit that balances transactional clarity with expressive and aesthetic depth. Similarly, Tahmasebian's (2024) exploration of vernacularization demonstrates the adaptability of rhetorical traditions; the present study echoes this by showing how classical rhetorical devices, once integrated into pedagogy, yield unexpected linguistic gains such as vocabulary expansion.

Equally significant is the emergence of emotional sensitivity and contextual awareness through *Barāʾat al-Istihlāl*. Students reported that they became more attuned to the appropriateness of openings in relation to mood, situation, and audience. This finding illustrates the cultivation of *al-Ḥass al-Lughawī wa al-Dhawq al-Balāghī* linguistic sensitivity and rhetorical taste. By learning not to employ a mournful introduction for a happy event, and by associating weighty divine attributes such as *al-Jabbār* and *al-Qahhār* with serious occasions, learners developed both empathy and rhetorical discernment. The discovery that grammatical terms such as *rafʿ* could be employed as rhetorical openings further highlights the interdisciplinary resonance of this practice, linking technical grammar study with affective rhetorical performance.

Finally, the finding that rhetorical openings enhanced students' confidence and persuasiveness in writing and potentially in oral performance echoes Al-Rikaby et al. (2021), who showed how Qur'anic rhetoric shaped political discourse. Just as political leaders strategically deploy Qur'anic rhetorical elements to influence audiences, students who practiced *Barāʾat al-Istihlāl* reported feeling more capable of applying such openings in speeches, sermons, or public presentations. Both contexts highlight the enduring persuasive power of rhetorical strategies across domains.

The findings of this study carry several important implications. Theoretically, they expand the scope of Arabic rhetorical studies by demonstrating that classical devices such as *Barāʾat al-Istihlāl* are not merely ornamental features of traditional texts but can serve as active instruments in developing linguistic competence and rhetorical taste. This reframes rhetoric as a pedagogical asset rather than a purely literary phenomenon.

Practically, the integration of rhetorical openings into classroom instruction provides a concrete method to enhance writing, vocabulary building, and oral communication skills

simultaneously. By requiring learners to select vocabulary that aligns with the theme, the practice enriches their lexical repertoire, strengthens rhetorical awareness, and cultivates emotional sensitivity. This versatile outcome makes *Barāʾat al-Istihlāl* applicable not only to essays but also to speeches, sermons, and other public communication contexts.

Culturally, the study reaffirms the enduring value of Arabic rhetorical heritage in contemporary education. By drawing on *Barāʾat al-Istihlāl*, educators reconnect students with a tradition deeply embedded in Qurʾanic and classical Arabic texts, while also adapting it to the communicative needs of modern learners. This approach bridges heritage and innovation, ensuring that Arabic pedagogy remains authentic, affective, and relevant.

Conclusion

This study has demonstrated that *Barāʾat al-Istihlāl*, traditionally regarded as a rhetorical ornament in classical Arabic literature, holds significant pedagogical potential when applied to contemporary Arabic language instruction. By engaging 30 male Aliyah-level students at Pondok Pesantren Darullughah Waddaʾwah, the research revealed that practicing rhetorical openings enhances students' ability to craft coherent and thematic introductions, enriches their vocabulary with ten to fifteen new words per session, and cultivates emotional sensitivity through the alignment of language with situational context. These findings bridge the gap between classical rhetorical heritage and modern pedagogy, affirming that rhetoric is not only a literary tradition but also an educational strategy that strengthens both written and oral communication.

Despite its contributions, this study is limited by its qualitative scope and single-site context, which may affect the generalizability of its results. Future research could adopt mixed-methods designs, larger sample sizes, or comparative studies across different institutions to validate and expand the findings. Practically, the implications of this research are significant: *Barāʾat al-Istihlāl* can be incorporated into writing classes, speech training, and public speaking courses as a strategy to enhance linguistic competence, rhetorical awareness, and cultural sensitivity. By integrating this classical device into teaching practice, educators can provide students not only with technical skills but also with the capacity to engage audiences empathetically and persuasively in both academic and public contexts.

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