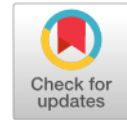


# Stand Up and Speak: Implementing the ‘*Qum Takallam*’ Method to Foster Arabic Oral Expression

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## ABSTRACT

The mastery of Arabic *mabarab kalam* (speaking skills) remains one of the most challenging aspects of foreign language pedagogy, especially in non-Arabic speaking contexts where learners often possess adequate knowledge of vocabulary and grammar but struggle with fluency, confidence, and spontaneous oral performance. This study introduces and evaluates the *Qum Takallam* method, a pedagogical approach that requires students to “stand up and speak” in Arabic for ten minutes on a chosen or spontaneous topic. Conducted at Darullughah Wadda'wah Boarding School in Pasuruan, Indonesia, the research employed a mixed-methods design involving 30 intermediate-level male students. Data were collected through pre- and post-tests of oral expression, classroom observations, and semi-structured interviews, and analyzed using paired sample t-tests and thematic analysis. The quantitative results demonstrated significant improvements across fluency, vocabulary, and confidence, with large effect sizes, while accuracy improved more modestly. Qualitative findings revealed that the method reduced anxiety, fostered autonomy, and encouraged peer learning, although some students continued to struggle with coherence and persistent grammatical errors. These outcomes align with previous research on communicative and experiential learning yet extend the discussion by situating spontaneous stand-up speaking within Arabic pedagogy. Overall, the *Qum Takallam* method provides a simple, low-cost, and sustainable strategy for integrating structured oral practice into Arabic curricula. By balancing linguistic creativity with communicative competence, it contributes to developing confident and expressive Arabic speakers, while highlighting the need to complement fluency-focused approaches with explicit grammar instruction.

**Keywords:** *Arabic speaking skills, Qum Takallam, oral expression, communicative language teaching, experiential learning*

## 1. INTRODUCTION

The mastery of Arabic speaking skills has long been considered one of the most challenging aspects of foreign language pedagogy (Che Haron et al., 2025; Lubis et al., 2022), particularly in non-Arabic speaking contexts. Many students demonstrate adequate knowledge of vocabulary and grammar, yet they often struggle to express themselves fluently, confidently, and contextually in spoken Arabic (Masnun et al., 2025). This discrepancy reveals that linguistic competence alone is insufficient, learners must also be provided with structured opportunities to practice oral expression in authentic and meaningful ways (Habib et al., 2025). The limited exposure to spontaneous speaking activities has become a pressing issue in Arabic language education, both in schools and higher education institutions, where the emphasis is often placed on reading and writing skills rather than oral performance (Abdilah & Holilulloh, 2022; Azhar et al., 2022; Asadi, 2020).

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Existing pedagogical approaches have sought to address this issue through methods such as communicative language teaching (CLT), task-based instruction, role-playing, and debate activities (Solehudin, 2024; Alharbi, 2022; Shoman, 2021). While these strategies have demonstrated positive outcomes, they often require extensive preparation, teacher guidance, or controlled settings that may limit students' freedom of expression. In contrast, spontaneous speech training where students are encouraged to stand before their peers and speak for a set period remains underexplored in the context of Arabic education. Previous studies in English and other foreign languages highlight that stand-up speaking activities improve learners' confidence, fluency, and critical thinking skills (McCombie & Al Masaeed, 2025). However, limited research has examined how such practices can be systematically adapted and applied in Arabic language classrooms.

Previous studies have shown that oral expressions in Arabic are best developed through narrative practice, motivational strategies, and communicative activities. Kawar et al. (2019) highlighted the role of oral narratives in shaping both linguistic accuracy and structural fluency, while Lucena Romero (2021) emphasized the importance of playful activities in fostering motivation and participation. Similarly, Blanco Ruiz and Pérez Serrano (2021) demonstrated that emotional vocabulary is central to authentic oral expression, linking speaking tasks to affective engagement and learner confidence.

Experimental studies further confirm the effectiveness of innovative strategies. Muhammad et al. (2020) found that dialogue-based teaching significantly improved Arabic oral skills among Nigerian students, while Ritonga et al. (2022) showed that digital platforms such as Duolingo support beginner speaking practice but remain limited in advancing fluency. These findings position the *Qum Takallam* method as a complementary innovation, offering spontaneous, sustained speaking opportunities that combine narrative freedom, motivation, and communicative practice, particularly in immersive settings such as Darullughah Wadda'wah Boarding School.

The present study introduces and evaluates the *Qum Takallam* method, a pedagogical approach that requires students to "stand up and speak" in Arabic for ten minutes on a chosen or spontaneous topic. This method emphasizes learner autonomy, courage, and improvisation while fostering linguistic creativity and communicative competence. The focus of this research is to investigate how the *Qum Takallam* method contributes to improving students' oral expression in Arabic, with particular attention to fluency, vocabulary use, and confidence in public speaking.

This study addresses two main research problems: How does the *Qum Takallam* method influence the development of students' Arabic oral expression? And what are the strengths and limitations of implementing this method in a formal classroom setting? The scope of the study is

limited to Arabic language learners at the intermediate level, acknowledging that the effectiveness of this method may vary according to proficiency levels and institutional contexts.

The significance of this research lies in its contribution to Arabic language pedagogy by offering an innovative yet practical speaking activity that balances linguistic accuracy and communicative freedom. By positioning *Qum Takallam* within the broader discourse of communicative and experiential learning, this study seeks to fill the gap in Arabic oral pedagogy where structured speaking opportunities are often scarce. Furthermore, it highlights the potential of integrating spontaneous stand-up speaking practices into curricula as a sustainable means of nurturing confident and expressive Arabic speakers.

## **2. METHOD**

This study employed a mixed-methods design, combining quantitative and qualitative approaches to comprehensively evaluate the effectiveness of the *Qum Takallam* method in enhancing Arabic oral expression (Creswell & Creswell, 2020). The rationale for this design was to measure not only statistical improvements in students' speaking proficiency but also to capture their experiences, perceptions, and challenges during the implementation. The research was grounded in the principles of CLT and Kolb's Experiential Learning Theory (Kolb & Kolb, 2009; Long & Gummett, 2020), both of which emphasize authentic communication, active participation, and reflective practice as essential components of language acquisition. The *Qum Takallam* method operationalizes these principles by requiring learners to deliver spontaneous speeches in Arabic, thereby encouraging fluency, creativity, and confidence.

The study was conducted at Darullughah Wadda'wah Boarding School, Pasuruan, Indonesia, an institution known for its strong Arabic-speaking environment and emphasis on linguistic immersion (Baharun & Hanifansyah, 2024). A purposive sampling technique was used to select the participants. Thirty male students aged between sixteen and twenty years were chosen based on the following criteria, 1) currently enrolled in the boarding school intermediate-level Arabic speaking classes, 2) having studied Arabic for a minimum of three years, 3) regularly attending the Arabic speaking course in which the intervention was implemented, and 4) willing to participate in all research activities.

In this institution, student levels are formally determined at the beginning of the academic year through an institutional placement test that assesses listening, speaking, reading, and grammar. The results are combined with teachers' recommendations based on students' previous semester grades and classroom performance. Students whose scores fall within the *mutawassit* (intermediate) band equivalent to 60–79 on the boarding school 100-point scale are placed in intermediate classes.

Only students from this band were included in the present study to ensure that the *Qum Takallam* method was tested on learners who had already mastered basic vocabulary and structures but still struggled with fluency and confidence.

The entire process of data collection was conducted over a period of six consecutive weeks, from early February to mid-March 2025, coinciding with the students' regular Arabic speaking course schedule. The study relied on both primary and secondary data. Primary data included classroom observations, pre- and post-tests of oral expression, and semi-structured interviews (translated into English) with students, while secondary data consisted of textbooks, prior studies, and relevant literature on Arabic speaking pedagogy.

The process of data collection began with a pre-test, in which students' oral proficiency was assessed based on four analytic dimensions: fluency, accuracy, vocabulary range, and confidence. These dimensions were operationalized through an analytic speaking rubric developed by the researchers and aligned with the aims of the *Qum Takallam* method. Each dimension was rated on a 10-point scale (1–3 = low, 4–6 = moderate, 7–8 = good, 9–10 = very good). Although the scale was categorized into performance bands for interpretation, all statistical analyses were conducted using the raw numeric scores (1–10) rather than categorical labels.

Fluency referred to the smoothness of speech, appropriate speed, and minimal unnatural pauses or repetitions. Accuracy covered the correct use of basic grammatical structures (verb conjugation, agreement, and simple case marking) and pronunciation of key sounds. Vocabulary range measured the variety and appropriateness of lexical items used in relation to the topic. Confidence captured non-verbal indicators of oral performance, including eye contact, audibility, body posture, and willingness to sustain speech without reverting to the first language. The same rubric was used in both pre- and post-tests, and ratings were conducted by the course instructor and the researcher; any major discrepancies were resolved through discussion to maintain scoring consistency.

For data analysis, quantitative results from the pre- and post-tests were examined using paired sample t-tests to determine whether the improvements in speaking proficiency were statistically significant. Effect size was also calculated to measure the strength of the intervention's impact. Meanwhile, qualitative data from interviews, observations, and reflections were analyzed using thematic analysis (Braun & Clarke, 2023), which involved coding, categorizing, and interpreting recurring themes such as increased confidence, fluency, and adaptability in spontaneous speaking contexts. The integration of both quantitative and qualitative findings provided a holistic picture of how the *Qum Takallam* method functioned in practice, highlighting

its effectiveness as well as the practical challenges of implementation. Overall, the methodological approach allowed for a balanced understanding of the pedagogical value of *Qum Takallam* in fostering Arabic oral expression among male students at Darullughah Wadda'wah Boarding School.

### **3. RESULT AND DISCUSSION**

#### **3.1. The Learning Process of *Qum Takallam***

The implementation of the *Qum Takallam* method in the classroom followed a systematic yet flexible structure designed to maximize student participation and minimize performance anxiety. Each learning session was characterized by a unique atmosphere in which students were encouraged to stand in front of their peers and deliver a short speech in Arabic. The defining feature of this method was the random selection of speakers, which ensured fairness, spontaneity, and equal opportunity among learners. Sometimes the teacher directly selected a student at random to come forward, while on other occasions, the student who had just finished speaking was asked to point to another classmate, thereby creating a chain of turn-taking that sustained the rhythm of the activity. This mechanism not only made the process more engaging but also cultivated a sense of anticipation, since no student knew exactly when their turn would come. Such unpredictability encouraged all learners to remain mentally prepared, reducing the tendency to disengage or rely on pre-prepared notes.

When a student's name was called or when they were pointed to by a peer, they were required to stand confidently at the front of the class. The central task was simple yet challenging: to speak in Arabic for approximately ten minutes on any topic of their choice, within the limits of their linguistic capacity. The freedom to choose topics gave students a sense of autonomy and personal ownership over the learning process. Some choose to narrate simple daily routines, such as waking up, attending classes, or helping in the dormitory. Others recounted personal experiences, such as their first day at the boarding school, a memorable moment with friends, or reflections on a religious lesson they had recently heard. More advanced students sometimes attempted to tackle broader themes, such as the importance of knowledge, moral values, or social issues. Regardless of the complexity, the emphasis was not on producing a perfect speech but on the act of speaking itself training the tongue, mind, and confidence simultaneously.

To further enhance readiness, students were encouraged to prepare stories in advance. On one day, for instance, a student might draft a short story or narrative in their native language and then translate it into Arabic as best as they could. This act of self-translation served two purposes: it engaged students in active vocabulary building and familiarized them with sentence structures

they would later employ in oral expression. By the next day, if chosen randomly to speak, they could draw upon this prepared material as a resource. However, preparation was never meant to replace spontaneity. Even with prior planning, students were expected to adapt their narrative on the spot, improvising when memory failed or when ideas emerged mid-speech. This balance between preparation and spontaneity is what made *Qum Takallam* a dynamic exercise rather than a scripted performance.

During their speech, students were given complete freedom to express themselves. They could use simple words, mix formal structures with colloquial expressions, or even pause when struggling to recall vocabulary. Such pauses and imperfections were considered natural parts of the learning process. The central goal was to accustom students to the experience of standing before an audience, facing nervousness, and persevering through their ten-minute window. Over time, repeated exposure to this challenge significantly reduced feelings of anxiety. Students who at first trembled, stuttered, or struggled to maintain eye contact gradually gained confidence, projecting their voice more clearly and engaging their audience with gestures and facial expressions. The exercise thus extended beyond mere linguistic competence to include elements of public speaking and interpersonal communication.

A critical principle of the *Qum Takallam* method was that teachers refrained from interrupting or correcting students during their speech. This approach distinguished the method from many traditional classroom practices where teachers often interject to correct pronunciation, grammar, or vocabulary errors on the spot. While immediate correction may improve accuracy, it often disrupts the flow of speech and undermines student confidence. In *Qum Takallam*, students were allowed to complete their entire ten-minute session without interruption, even if their speech contained mistakes or pauses. This uninterrupted space created a psychologically safe environment where students felt that their ideas mattered more than flawless grammar. As a result, they dared to experiment with language, attempt new vocabulary, and push the boundaries of their communicative ability without fear of constant scrutiny.

Correction was reserved for the post-speech phase. Once a student had finished, the teacher provided feedback, focusing only on the most important errors or weaknesses that could serve as useful lessons for the future. Corrections were selective, strategic, and supportive rather than exhaustive. For example, if a student consistently misused a verb form or violated a basic Arabic syntax principle such as mistakenly saying *قبل أذهب* instead of the correct form *قبل أن أذهب* the teacher highlighted this pattern, explained the proper usage, and encouraged the student to apply it in future sessions. However, minor slips or less critical inaccuracies were often left uncorrected

to avoid overwhelming the learner. The teacher's tone was deliberately encouraging, emphasizing progress and effort rather than dwelling on mistakes. Such an approach ensured that corrections did not damage students' motivation or self-esteem but rather functioned as constructive guidance for long-term development.

The peer-to-peer dynamic was another important aspect of the process. Because students frequently pointed to the next speaker, they felt a sense of responsibility for each other's progress. This mechanism fostered camaraderie, as students not only listened attentively to their peers but also anticipated their own turn. In many sessions, it was observed that students borrowed vocabulary or narrative styles from their peers' speeches and incorporated them into their own. Thus, the classroom became a collaborative learning community where knowledge and expressions were circulated freely. Students often discussed their speeches after class, shared corrections, and encouraged each other to prepare better for future sessions.

The cumulative effect of this process was significant. Over several weeks, students reported that their nervousness decreased substantially. Initially, many admitted to sleepless nights worrying about being chosen to speak the next day. However, as they grew accustomed to the cycle of preparation, performance, and feedback, anxiety transformed into anticipation and even excitement. For some, standing up and speaking became a source of pride, a chance to showcase their creativity and linguistic growth. Teachers observed that even students who were initially reluctant or introverted began to show progress, not only in linguistic competence but also in overall self-confidence and resilience.

In pedagogical terms, the *Qum Takallam* method served as both a training ground for language fluency and a psychological exercise in overcoming fear. By combining random selection, narrative freedom, delayed correction, and supportive feedback, it created an environment that mirrored real-life communication while still retaining the safety net of classroom instruction. Unlike memorized dialogues or scripted presentations, this method demanded spontaneity, adaptability, and authentic engagement. From a theoretical perspective, it operationalized the principles of CLT and Experiential Learning by placing students in active, real-world-like communicative roles where they learned by doing, reflecting, and improving.

### **3.2. Quantitative Results**

The statistical analysis of the pre- and post-tests revealed overall improvement in students' Arabic oral expression after the implementation of the *Qum Takallam* method. Scores were evaluated using four criteria: fluency, accuracy, vocabulary range, and confidence, each measured

on a scale of 1–10. The overall speaking performance score was the average of these four dimensions as shown in Table 1.

**Table 1.** Pre-test and Post-test Results (N = 30)

Criterion	Pre-test Mean (SD)	Post-test Mean (SD)	Mean Difference	p-value	Effect Size (Cohen's d)
Fluency	5.2 (1.3)	7.4 (1.1)	+2.2	0.001	0.89 (large)
Accuracy	5.5 (1.4)	6.8 (1.3)	+1.3	0.018	0.51 (medium)
Vocabulary	5.0 (1.2)	7.1 (1.4)	+2.1	0.002	0.82 (large)
Confidence	4.8 (1.5)	7.6 (1.2)	+2.8	0.000	1.12 (large)
Overall	5.1 (1.1)	7.2 (1.0)	+2.1	0.001	0.94 (large)

The results of the paired sample t-test indicated that improvements in all dimensions were statistically significant ( $p < 0.05$ ). However, the magnitude of improvement varied across dimensions. Confidence showed the highest increase (+2.8 points,  $d = 1.12$ ), followed by fluency (+2.2 points,  $d = 0.89$ ) and vocabulary (+2.1 points,  $d = 0.82$ ).

Notably, accuracy demonstrated the smallest improvement (+1.3 points,  $d = 0.51$ ), with a medium effect size. This suggests that while the *Qum Takallam* method effectively reduced speaking anxiety and enhanced communicative fluency, grammatical precision required more sustained practice and explicit feedback. Several students ( $n = 7$ , 23.3%) continued to make persistent errors in verb conjugation and case marking, indicating that spontaneous speaking alone may not be sufficient to address deep-rooted grammatical issues without targeted correction.

Distribution of Improvement Levels, analysis of individual student progress revealed varied outcomes: High improvers ( $n = 12$ , 40%): Students who showed improvement of  $\geq 3$  points in overall score, moderate improvers ( $n = 14$ , 46.7%): Students with improvement between 1.5–2.9 points. Low improvers ( $n = 4$ , 13.3%): Students with improvement  $< 1.5$  points

The four low improvers reported high levels of anxiety despite repeated practice. Follow-up interviews revealed that two of them had prior negative experiences with public speaking, while the other two expressed difficulty in spontaneous topic generation, preferring more structured speaking tasks.

### 3.3. Qualitative Findings from Student Interviews

Qualitative data from semi-structured interviews ( $n = 15$ ) were analyzed using thematic analysis following Braun and Clarke's (2023) framework. The analysis involved open coding, clustering similar codes, and refining them into major themes. The coding process generated two overarching thematic domains corresponding to the second research question, 1) pedagogical strengths and 2) pedagogical limitations of the *Qum Takallam* method. Within these domains, three main themes and several sub-themes emerged as summarized in Table 2.

**Table 2.** Coding Structure and Thematic Categories

Domain	Main Themes	Example Codes
Strengths	Reduced anxiety and increased confidence	nervousness decreases, fear reduction, self-confidence
	Fluency development	smoother speech, longer utterances, fewer long pauses
Limitations	Vocabulary expansion through peer learning	borrowing words, learning from peers, imitation
	Difficulty maintaining coherence	repetition, jumping topics, unclear structure
	Delayed error correction	fossilization risk, confusion about grammar
	Psychological pressure	fear of peer judgment, performance pressure

Qualitative analysis of the interview data revealed that the *Qum Takallam* method brought notable affective and linguistic benefits for most participants, while also presenting certain pedagogical challenges. Most students (11 out of 15) reported a gradual reduction of anxiety throughout the six-week intervention period. Repeated exposure to standing in front of peers allowed them to become more accustomed to public performance, which significantly increased their self-confidence. One student reflected, “At first, I was very nervous because I thought ten minutes was too long. But after the second and third sessions, I realized I could express many ideas in Arabic. By the fifth week, I felt more comfortable, although I was still afraid of making mistakes in front of others”. This pattern indicates that the method effectively lowered students’ affective filter and enabled them to engage more confidently in oral expression. In addition to confidence, participants consistently reported improvements in fluency.

Being required to speak continuously for ten minutes trained students to sustain speech even when they struggled to retrieve vocabulary. One interviewee noted, “The first minute was the hardest, but after that speaking became easier and more fluent”, highlighting that *Qum Takallam* facilitated real-time language processing rather than rehearsed performance. Vocabulary development also emerged as a major strength of the method. Peer observation served as an informal learning mechanism as students actively adopted expressions used by classmates. A participant remarked, “I often heard new vocabulary from my friends and then tried using it myself when it was my turn”, demonstrating that lexical growth occurred not only through teacher input but also through peer modeling and interaction.

Despite these strengths, several limitations were evident. A recurring challenge was difficulty in maintaining coherence, especially when students were assigned spontaneous topics. Some admitted that they tended to repeat ideas or move between topics without clear transitions, as expressed by one student: “Sometimes I repeated ideas or jumped between topics”. Another concern was delayed correction, which raised anxiety among some learners regarding potential fossilization of grammatical errors. One participant confessed, “I was afraid my mistakes would become habits because they were not corrected immediately”, indicating the tension between

fluency-oriented practice and accuracy-focused instruction. In addition, although peer involvement generally functioned as a motivating factor, a subset of students perceived it as a source of psychological pressure. One interviewee explained, "Sometimes I was more afraid of my friends' judgment than the teacher's", reflecting the double-edged nature of peer-based performance. Overall, the qualitative findings suggest that *Qum Takallam* is pedagogically strong in affective and fluency domains, particularly in building confidence, fostering vocabulary acquisition, and encouraging sustained oral production. However, challenges remain in coherence management, grammatical control, and psychological comfort for certain learners. These results imply that the method is most effective when implemented alongside explicit grammar support and reflective guidance, rather than as a stand-alone approach.

### 3.4. Peer Learning and Vocabulary Expansion

Students appreciated the opportunity to learn from their peers' speeches. One participant shared:

"Through *Qum Takallam*, I learned new words from my friends' speeches and tried to use them in my turn. But sometimes I misused them because I didn't fully understand the context. My teacher corrected me afterward."

However, three students expressed concerns about the lack of immediate feedback during speeches, feeling that errors might become fossilized if not corrected promptly.

### 3.5. Challenges with Spontaneity and Coherence

A significant challenge reported by students was maintaining coherence, especially when speaking on spontaneous topics. One student admitted:

"When the teacher gave me a surprise topic, I sometimes repeated the same ideas or jumped between topics without clear connection. I needed more practice in organizing my thoughts quickly."

Two students also mentioned feeling pressured by peer observation, stating that they were more conscious of their classmates' judgments than their own learning, which occasionally hindered their performance.

Classroom observations by the researcher revealed additional insights. Teachers noted that shy students gradually became more expressive, though five students consistently struggled to fill the full ten minutes and required prompting or guiding questions. Additionally, code-switching (shifting to Indonesian) occurred frequently in weeks 1–2 but decreased significantly by week 5, indicating improved Arabic thinking patterns.

### **3.6. Discussion**

The findings of this study confirm that the *Qum Takallam* method is highly effective in enhancing fluency, vocabulary use, and student confidence in Arabic oral expression. From a theoretical perspective, these results can be interpreted through the lens of CLT and Affective Filter Hypothesis proposed by Krashen (1982). CLT emphasizes the importance of direct and meaningful interaction in strengthening learners' communicative competence, while the Affective Filter theory explains how reducing anxiety and increasing motivation facilitate language acquisition. The act of standing up and speaking in front of peers not only provides real communicative practice but also lowers psychological barriers that often hinder spontaneous speech.

This aligns with Alharbi (2022), who emphasized the importance of communicative practice in strengthening oral fluency, and Shoman (2021), who argued that spontaneous speaking tasks encourage learners to mobilize vocabulary and grammar creatively rather than mechanically. The progressive reduction of nervousness reported by students also resonates with McCombie and Al Masaeed (2025), who demonstrated that stand-up speaking activities reduce anxiety and foster resilience in public speaking.

Beyond linguistic competence, the present findings highlight the value of narrative and emotional engagement. Students' spontaneous stories frequently incorporated personal experiences and emotions, which parallels Kawar et al. (2019), who stressed the role of oral narratives in building structural fluency, and Blanco Ruiz and Pérez Serrano (2021), who showed that emotional vocabulary enriches authentic oral expression. The peer-to-peer learning dynamic observed in the classroom further supports Lucena Romero (2021), who argued that playful and participatory elements stimulate motivation and sustain learner engagement. In this way, *Qum Takallam* combines narrative practice, emotional expression, and motivational factors within a single classroom framework.

The results also connect to recent empirical studies on innovative oral pedagogy. Usman et al. (2020) demonstrated that dialogue strategies significantly improved Arabic oral skills among Nigerian students, while Ritonga et al. (2022) found that Duolingo provides valuable support for beginners but remains limited in advancing fluency for more proficient learners. The present study complements these findings by showing that *Qum Takallam* offers a low-cost, classroom-based alternative that requires minimal teacher preparation while providing sustained opportunities for spontaneous oral expression. Unlike digital tools or heavily structured tasks, this method emphasizes learner autonomy and improvisation, thereby fostering communicative competence in immersive environments such as Darullughah Wadda'wah Boarding School.

Nevertheless, the results also revealed some limitations. Grammatical accuracy showed only modest improvement, with several students continuing to make errors in verb conjugation and basic Arabic syntax (e.g., using *قبل أذهب* instead of the correct *قبل أن أذهب*). This suggests that while *Qum Takallam* successfully develops fluency and confidence, it may need to be complemented by explicit grammar instruction to address persistent accuracy issues. Furthermore, the study's focus on male students limits generalizability, as female learners may respond differently due to cultural and classroom dynamics. The relatively short six-week duration may also be insufficient to observe long-term retention or deeper grammatical gains. Future research should therefore explore longitudinal applications of *Qum Takallam*, extend the method to female cohorts, and test hybrid models that combine spontaneous speaking with explicit grammar teaching.

In summary, the *Qum Takallam* method contributes a unique perspective to Arabic pedagogy by integrating narrative freedom, emotional engagement, and communicative practice into a simple but powerful speaking exercise. Its emphasis on spontaneity and learner autonomy fills a gap in Arabic oral pedagogy, where structured speaking opportunities are often scarce. At the same time, its limitations suggest that it should be viewed as a complementary approach rather than a stand-alone solution, best employed alongside explicit instruction to balance fluency, confidence, and grammatical precision.

#### 4. CONCLUSION

This study has demonstrated that the *Qum Takallam* method, which requires students to stand and speak in Arabic for ten minutes, is an effective pedagogical approach for enhancing oral expression skills. Quantitative results revealed significant improvements in fluency, vocabulary usage, and confidence, while qualitative findings highlighted the method's role in reducing anxiety, fostering learner autonomy, and promoting peer-to-peer learning. These outcomes align with previous studies on communicative and experiential learning but extend the discussion by situating the practice in the context of Arabic pedagogy at Darullughah Wadda'wah Boarding School. This method thus offers a simple yet impactful way to balance linguistic accuracy with communicative freedom, filling a gap in Arabic education where structured speaking opportunities remain limited.

Nevertheless, the study acknowledges certain limitations, including students' initial difficulty in sustaining coherence and managing nervousness in front of peers. Future research could expand the scope by including female cohorts, applying the method to different proficiency levels, or comparing it with other oral training strategies such as debates or role-plays. The practical implication of this study suggests that the *Qum Takallam* method can be integrated into Arabic

curricula as a sustainable activity to build confidence and improve speaking proficiency. In doing so, it contributes not only to students' linguistic competence but also to their broader communicative and critical thinking skills, offering valuable insights for educators and researchers in the field of Arabic language education.

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