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SOURCE CRITICAL TURĀTH LITERACY FOR ETHICAL DIGITAL DAWAH A TRACE FRAMEWORK

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ABSTRACT
This conceptual article develops a source-critical literacy framework for collaboration between Arabic Language Education (PBA) and Islamic Communication and Broadcasting (KPI) when classical Islamic texts are adapted for digital da'wah. A qualitative integrative literature review and conceptual synthesis examined selected scholarship on Arabic pedagogy, kitab kuning literacy, project-based learning, media and information literacy, digital religious communication, and online religious authority. The synthesis identifies three connected risks: weak visibility of textual provenance, loss of interpretive qualifications during message adaptation, and the substitution of platform engagement for scholarly and communicative quality. TRACE links Text provenance, Reading and translation, Argument and context, Communication design, and Ethical release through three review gates. TRACE is a design proposal rather than evidence of instructional effectiveness. Its constructs, rubric, and review gates require expert appraisal, pilot testing, and empirical study across text genres and learner levels. The framework gives PBA responsibility for linguistic and textual scrutiny, KPI responsibility for audience analysis and media design, and both programmes shared accountability for claims, attribution, and release decisions. The article makes the source-to-message process observable by joining turāth literacy, Arabic language education, and ethical digital communication in one verification-oriented curriculum model..
Keyword: Arabic language education; digital da'wah; source verification; TRACE framework; turāth literacy

I. INTRODUCTION

Classical Islamic writings constitute a vital repository of religious knowledge, language, and educational traditions in Indonesia. In pesantren and Islamic higher education, the study of kitab kuning requires more than recognising Arabic vocabulary: learners must attend to grammar, disciplinary concepts, the structure of an author's argument, and interpretive conventions maintained through teaching. Digital books, searchable collections, recorded lessons, and social media now make portions of this literature easier to locate and redistribute. Increased accessibility, however, does not automatically produce equivalent competence in reading or explaining the source. Recent discussions of kitab kuning literacy describe the importance of combining traditional textual authority with digital and critical literacy (Sani & Majeed, 2025).

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Two university programs are especially relevant to this transformation. Arabic Language Education, known as Pendidikan Bahasa Arab (PBA), prepares students to read, analyse, teach, and translate Arabic texts. Islamic Communication and Broadcasting, or Komunikasi dan Penyiaran Islam (KPI), develops capacities to frame messages, select media, serve audiences, and communicate Islamic teachings in public settings. A joint concern arises when a difficult passage in a classical work is translated into a short video, podcast, infographic, or social-media caption. The linguistic challenge belongs partly to PBA; the problem of mediation, audience interpretation, and publication ethics belongs partly to KPI. Neither field alone exhausts the requirements of responsible communication.

Research on Arabic pedagogy suggests that project-oriented tasks and digital tools can support authentic language use, collaborative production, and multimodal activities, provided learning goals remain clear (Almulla, 2020; Guo et al., 2020; Marzuq et al., 2021; Muid et al., 2022; Luhulima, 2024; Sapawi & Nik Yusoff, 2025). Meanwhile, studies of digitized kitab kuning and sorogan-based learning point to the continued value of guided reading and teachers' mediation (Afbrifani et al., 2024; Utomo et al., 2025). These studies offer foundations for educational design but do not, by themselves, specify how original Arabic wording, scholarly context, and the final digital message should be checked against one another.

The communication environment makes that omission consequential. Kholili et al. (2024) document changes in religious audiences and challenges surrounding digital broadcasting, while Febrian (2024) shows how visual presentation can shape perceptions of religious authority on Instagram. Persuasive media production may make a message appear credible even when its underlying source has not been adequately examined. Studies of social-media da'wah ethics likewise emphasize truthful, courteous, and responsible communication (Samsudin & Putri, 2023). For interdisciplinary education, the problem is not simply how to produce more religious content but how to make the journey from text to message transparent, reviewable, and educationally meaningful.

This article asks three questions: (1) What source-critical competencies are required when turāth is adapted for digital da'wah? (2) How can PBA and KPI distribute responsibilities while retaining joint accountability for published claims? (3) Which learning workflow and assessment instruments can make source fidelity, audience comprehension, and digital communication ethics observable? The paper proposes a five-part TRACE framework and practical curriculum instruments. Its contribution is an explicit verification-oriented model rather than a replication of an earlier project-based integration model or a claim of tested instructional effectiveness.

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The conceptual problem becomes sharper when educational institutions treat digital publication as the final stage of learning rather than as a new site of scholarly responsibility. A student may complete a translation exercise, create a visually attractive recording, and receive positive audience reactions while the source remains poorly identified or the argument is presented outside the conditions that make it intelligible. These outcomes should not be collapsed into one measure of success. Linguistic accuracy, contextual understanding, communicative accessibility, and ethical release are related but distinguishable achievements. A curriculum that makes the distinctions visible can ask better questions about what students know, what they have inferred, and what they have chosen to make public.

This distinction also matters for the educational status of turāth. Classical texts are neither museum objects that must remain inaccessible nor raw material that can be freely detached from their intellectual histories. They are scholarly artefacts whose educational value depends on disciplined encounters with language, argument, commentary, and transmission. Digital tools can widen access to those encounters, but the tools do not decide whether a quotation is complete, whether a translation is defensible, or whether an adaptation is fair to the source. Those decisions require pedagogical design and accountable human judgement. The proposed framework therefore treats technology as an environment for evidence and collaboration, not as an authority that validates a message by making it searchable or shareable.

The article makes three contributions. First, it specifies source-critical literacy as a bridge concept between Arabic text work and public communication. Second, it translates that concept into a five-operation TRACE framework with three review gates, a portfolio of auditable evidence, and a provisional assessment matrix. Third, it distributes responsibility across PBA and KPI while retaining joint accountability for the claims that reach an audience. The framework is intentionally modest in its claims. It offers a curriculum hypothesis and a quality-assurance logic that can be implemented and tested; it does not present student outcomes, audience data, or a validated measurement scale.

II. REVIEW OF LITERATURE

Turāth Literacy and the Problem of Context

The term turāth is used here to describe inherited Islamic scholarly writings, particularly classical Arabic works studied within educational and pesantren traditions. The category includes texts of different genres and disciplines; it is not a single uniform body of propositions. A grammatical example, juristic argument, ethical exhortation, and historical report should not be treated as interchangeable sources of contemporary legal or moral instruction. A passage gains meaning in

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relation to its author, genre, purpose, surrounding argument, technical vocabulary, and, where relevant, interpretive discussion. Selective quotation is thus an act of scholarly judgement rather than neutral copying.

For PBA students, source-critical literacy can be operationalized through accurate reading (qirā'ah), morphological and syntactic identification, contextual vocabulary interpretation, explanatory translation, and recognition of unresolved ambiguity. Reading comprehension is distinct from literal word substitution: an Arabic term may have a familiar general sense but a specialized meaning in a particular discipline. Guided work on kitab kuning can support this layered process, although existing evidence is situated in particular learning environments rather than universal interventions (Afbrifani et al., 2024). Importantly, students should learn to report uncertainty rather than disguise it through fluent but unsupported paraphrase.

For KPI students, the same source becomes a basis for communication choices. A producer decides which issue matters to an audience, how much background is indispensable, whether a quotation should appear on screen, and how limitations or differences of opinion should be acknowledged. These choices convert scholarly language into publicly accessible language. Adaptation is defensible only insofar as the message remains distinguishable from the original author's words, preserves necessary qualifications, and allows viewers to trace it back to a source.

Digital Media Literacy and Religious Authority

Digital communication requires attention to both message content and the environment in which content circulates. UNESCO's Media and Information Literacy Curriculum highlights critical evaluation of information, communication systems, and digital technologies (UNESCO, 2021). In digital da'wah, those competencies include recognising promotional framing, distinguishing original sources from derivative posts, assessing claims of expertise, and checking whether platform features encourage omission or distortion. They also include respecting privacy, consent, intellectual property, and the consequences of inaccurate explanations.

The growth of online religious influencers further complicates credibility. In a study of Indonesian Instagram accounts, Febrian (2024) investigates the construction of visual authority through image-based communication. Such findings caution against treating confident delivery, high production quality, or large audiences as proof of textual expertise. Kholili et al. (2024) similarly identify regulatory and social challenges accompanying digital Islamic proselytizing. An interdisciplinary curriculum can respond by making evidence of source verification at least as visible in assessment as cinematic or promotional quality.

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Existing publications document educational opportunities and risks in separate contexts; they do not establish that a particular PBA-KPI collaboration improves learning or public understanding. The proposed TRACE workflow is therefore a design hypothesis: it specifies mechanisms and evidence that should later be studied, rather than presenting hypothetical students, scores, or audience reactions as observed data.

III. METHOD

Review Design and Sources

The study uses a qualitative integrative literature review followed by analytical framework construction. An integrative approach is appropriate when a problem crosses disciplinary boundaries and the objective is to identify concepts, tensions, and design principles rather than calculate a pooled intervention effect. The review began with recent scholarship on project-based and technology-enhanced Arabic language learning published between 2020 and 2025. Complementary literature was purposively consulted through accessible journal and publisher records, bibliographic links, and institutional publications. The additional themes were classical-text learning, digital kitab kuning, media literacy, digital Islamic communication, and online religious authority.

Priority was given to identifiable scholarly studies and recognised institutional guidance, especially publications from 2020-2025. A study was relevant when its findings addressed at least one operational issue: Arabic-language reading, transmission of classical sources, media production, audience interpretation, or communication ethics. Sources were not required to examine both PBA and KPI because the direct interdisciplinary research base is limited. The resulting selection is a focused conceptual corpus, not a claimed exhaustive systematic review; no PRISMA flow diagram, comprehensive database coverage, or unverified count of screened records is reported.

The review was organised around a problem map rather than around a single intervention. The first cluster concerned the conditions under which students can locate and read a classical Arabic passage. The second concerned the movement from textual meaning to an explanation for a non-specialist audience. The third concerned the ethical and institutional conditions of digital publication. This organisation allowed evidence from different fields to remain recognisably situated while still being compared at the level of educational mechanism. It also prevented the framework from treating all digital practices as equivalent. A searchable database, a recorded lesson, an infographic, and a public social-media post have different affordances and different risks, even when they refer to the same source.

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The selection process was purposive and interpretive. Titles, abstracts, full-text records, and institutional guidance were examined for explicit discussion of Arabic learning, classical-text transmission, project-based or technology-enhanced learning, digital literacy, religious communication, or authority in online environments. The synthesis retained sources that could illuminate an operational decision in the proposed workflow. For example, a study was useful when it clarified how learners might annotate a text, how a project might be assessed, how an audience might interpret visual authority, or how regulation and consent shape digital broadcasting. Sources were not combined as if they measured one outcome, because their contexts, designs, participants, and objects of analysis were different.

Analytical trustworthiness was pursued through traceable claims and explicit limits. Each proposed operation in TRACE is linked to a problem identified in the literature, and each checkpoint produces an artefact that another instructor can inspect. The framework also records where judgement remains necessary. A source dossier can show what edition was consulted, but it cannot by itself resolve a disputed interpretation. A script can disclose its attribution, but disclosure cannot guarantee that a complex juristic or theological claim is adequate for every audience. These limits are built into the model through specialist consultation, revision logs, and the option to restrict or withhold release. Such safeguards are more appropriate for a conceptual review than an artificial numerical precision about the number of sources or the strength of an effect.

Comparative Analysis and Framework Construction

Each source was examined for its research context, claimed evidence, educational or communicative mechanism, and limitations. The synthesis compared three levels: (a) source-level requirements, including provenance and language; (b) meaning-level requirements, including disciplinary context and interpretation; and (c) dissemination-level requirements, including audience adaptation and public accountability. Convergences were transformed into proposed learning activities; tensions were translated into review checkpoints. This procedure produced TRACE as an original curricular design, not as a previously validated scale.

The validity of the conceptual argument rests on transparent alignment between cited scholarship and proposed design elements. Studies of Arabic learning motivate guided reading and authentic production; work on kitab kuning motivates scholarly supervision and textual continuity; communication literature motivates audience awareness, authority scrutiny, and publication ethics. Evaluation instruments below are illustrative and require expert appraisal and pilot testing before they can support consequential academic judgements.

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IV. RESULTS AND DISCUSSION

Three Gaps Between Text Reading and Public Religious Messages

The first gap concerns provenance. Digital search can expose a classical passage without reliably conveying its edition, location, or surrounding argument. Even when the Arabic words are copied correctly, a caption may omit the author or treat a secondary quotation as if it were checked against the work itself. Scholarship on transforming kitab kuning literacy argues that digital access must be paired with critical and traditional forms of verification (Sani & Majeed, 2025). Students should document the precise source before drafting public messages.

The second gap involves interpretive compression. Social media favors brevity, whereas classical argumentation often depends on distinctions, qualifications, and technical categories. A translation that is grammatically intelligible can still mislead if it replaces a qualified statement with an absolute one. Arabic teaching research encourages meaningful language tasks and supported learning, but faithfulness to disciplinary argument requires an additional checkpoint beyond ordinary vocabulary or fluency assessment (Muid et al., 2022; Rahmah et al., 2024).

The third gap concerns the confusion of reach with credibility. Digital platforms reward discoverability, clear narratives, and visual immediacy. These can serve education, but they do not independently test whether an Islamic explanation is sound. Communication studies identify the growing importance of broadcasting contexts and the ways authority is visually communicated (Kholili et al., 2024; Febrian, 2024). Assessment should therefore separate audience reach and production technique from the correctness and traceability of claims.

Table 1 maps each gap to the disciplinary contributions that could address it. The roles are complementary, and complex religious claims may require consultation with a qualified specialist in the relevant field rather than relying exclusively on students or media lecturers.

Table 1. Source-to-message risks and interdisciplinary safeguards

Risk	PBA reading responsibility	KPI communication responsibility	Required evidence
Missing provenance	Verify title, author, edition and passage	Display source attribution and access information	Bibliographic record and source excerpt
Weak translation	Analyze grammar, terminology and alternatives	Avoid slogans exceeding source meaning	Annotated translation and uncertainty notes
Context loss	Summarize argument and necessary conditions	Preserve qualifications within the script	Context memorandum and approved script

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Authority inflation	Distinguish source from later explanation	Avoid falsely implying scholarly endorsement	Credits and claims review
Misleading presentation	Check Arabic quotation and transliteration	Inspect visuals, edits, caption and title	Cross-program approval log

Conceptual Premises for Source Critical Literacy

The three gaps indicate that source-critical literacy is not an additional technical skill placed after language learning. It is a mode of learning that changes what counts as a successful reading and what counts as a responsible communicative product. The learner must be able to move backwards from a public claim to the wording, edition, and argument that support it, and forwards from the source to an explanation whose scope is neither inflated nor concealed. This bidirectional movement is the distinctive educational work that ordinary content production often leaves implicit.

A first premise is that provenance is part of meaning. Knowing the author and title of a work is not merely a citation requirement. Edition, chapter, textual location, and transmission history can affect which words are available for interpretation and how a passage relates to its surrounding discussion. When students record provenance before drafting a script, they create a material boundary around the claim. The boundary does not make the interpretation automatically correct, but it makes the interpretation open to inspection and correction. This is particularly important when a passage has travelled through screenshots, translated quotations, or reposts that erase its bibliographic trail.

A second premise is that translation is an argumentative decision. Arabic language learning often treats translation as evidence of comprehension, yet a translation for public communication also selects a register, resolves ambiguity, and determines what a listener is likely to infer. Students should therefore explain why they chose a term, where alternatives were possible, and which nuance cannot be carried into a short format without loss. This requirement does not seek a single perfect translation. It seeks an accountable translation whose limits are visible to the team and, when appropriate, to the audience.

A third premise is that visibility is an ethical condition rather than a neutral outcome. A message becomes more consequential when it is searchable, reproducible, and detached from the classroom in which it was produced. The possibility of a wide audience increases the need for careful attribution, privacy protection, permission for third-party assets, and a decision about whether the format is suitable for the claim. The TRACE framework consequently places release after source and interpretation checks. It recognises that withholding a message or

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keeping it within a supervised class can be an academically responsible decision when the evidence is incomplete or the subject is too specialised for the proposed format.

The TRACE Framework Five Operations and Three Review Gates

TRACE is an acronym for Text provenance, Reading and translation, Argument and context, Communication design, and Ethical release. Rather than describing five unrelated skills, it specifies a sequential chain in which the output of one operation becomes the evidence required by the next. The framework is suitable for a collaborative course, short academic studio, or supervised project. A central principle governs all operations: an appealing media artefact cannot compensate for a demonstrably inaccurate or untraceable religious claim.

Text provenance (T) begins with a researchable, accessible source. Students record the author, complete work title, edition or reliable publication details, chapter or section, page or stable location, and the language of the passage. If an electronic edition is used, the team also records which edition or scan supports the displayed wording. A chain of social-media reposts is not sufficient evidence for treating words as a direct quotation from a classical work. The resulting source dossier allows an instructor to reproduce the search and inspect the original passage independently.

Reading and translation (R) requires PBA students to annotate vocabulary, morphology, syntax, and the rhetorical functions of a selected short passage. They prepare a working translation and explain key decisions, including alternative renderings where necessary. In an introductory project, a manageable paragraph is preferable to a large excerpt that students cannot scrutinize. The linguistic supervisor checks quotation fidelity and comprehension before the group treats the translation as a script source. Practice in reading may involve peer explanation, oral rehearsal, and teacher-guided correction, but accuracy remains a separate outcome from fluency or speed.

Argument and context (A) shifts from individual words to scholarly reasoning. Students identify the question addressed by a passage, the extent of its claim, relevant surrounding discussion, and conditions that should not be omitted. They distinguish the classical author's position from their own contemporary applications. If an interpretation involves doctrinal or juristic judgement, the synopsis should be reviewed by an appropriately qualified scholar. Approval Gate 1 confirms source traceability, while Gate 2 confirms interpretive adequacy before media production begins.

Communication design (C) is led by KPI competencies. The team drafts a communication brief containing the intended audience, objective, central message, format, duration, proposed title, script, and plan for clarifying the source. The script distinguishes direct quotations, paraphrases, commentary, and new illustrative

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examples. It may adopt video, podcast, carousel, illustrated article, or classroom exhibition formats. The choice should follow the demands of the material and the audience rather than presumed virality. Technical production begins after the script has been checked for meaning and attribution.

Ethical release (E) requires final review of the relationship between Arabic quotation, translation, script, audio, visuals, captions, and publicly accessible source information. The team checks that editing has not removed indispensable caveats, that relevant photographs or voices have appropriate permissions, and that references are accurately disclosed. Approval Gate 3 leads to a documented decision: publish, revise, restrict circulation to class, or withhold dissemination. The last two outcomes should be treated as responsible choices rather than automatic student failures.

Table 2 converts the sequence into assessable checkpoints. It also locates supervisory authority: PBA verifies language and text; KPI verifies communication design; and both jointly evaluate source claims, with a specialist consulted when necessary. The framework does not require premium digital tools. A printed edition, annotation sheets, basic audio recorder, and controlled presentation can demonstrate its core logic.

Table 2. Operationalisation of TRACE in a collaborative PBA-KPI project

Phase	Student task	Evidence and review point	Lead reviewer
T - Text provenance	Locate and record original passage and edition	Source dossier; Gate 1: citation traceability	PBA
R - Reading and translation	Annotate Arabic and justify translation choices	Glossary, syntax notes and checked translation	PBA
A - Argument and context	State scope, qualifications and limits	Context memo; Gate 2: scholarly adequacy	PBA + specialist
C - Communication design	Plan audience, narrative, format and script	Approved storyboard and source-labelled script	KPI
E - Ethical release	Verify claims, cuts, captions, permissions and credits	Final audit; Gate 3: release decision	PBA + KPI

Interdisciplinary Accountability Across the Workflow

TRACE assigns leadership according to the type of judgement required at each stage, but it does not divide the project into isolated disciplinary tasks. PBA leadership at the provenance and translation stages protects the integrity of the

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Arabic text. KPI leadership at the communication stage protects audience fit, narrative clarity, and media choices. The shared gates are necessary because neither linguistic competence nor media competence is sufficient for a public religious claim. A translator may understand a sentence without recognising how a headline changes its force, while a producer may understand an audience without noticing that a grammatical qualification has disappeared. Joint review makes these blind spots discussable.

The distribution of responsibility also has implications for assessment and teacher education. Students should not be rewarded for transferring a difficult interpretive decision to another programme without recording the question that needs review. A PBA student who flags an unresolved ambiguity is demonstrating a form of scholarly competence, even when the final script is delayed. A KPI student who rejects a visually effective treatment because it implies a false authority is demonstrating communicative ethics, even when the post becomes less attractive. The workflow therefore values evidence of responsible hesitation alongside evidence of fluent production.

The model further requires a clear distinction between authorial voice and source voice. Direct quotation, translation, paraphrase, commentary, and contemporary application should be marked in the working script and, where relevant, in the released product. This distinction protects the classical author from being made to say what students or presenters wish to say, while also protecting students from presenting their own interpretation as inherited authority. It creates a teachable space in which adaptation can be creative without becoming anonymous or falsely traditional.

Illustrative Assignment Adab of Learning in Classical Texts

A suitable classroom exercise could focus on the ethics of seeking knowledge (adab al-ṭalab) as explored in a selected, instructor-verified excerpt from al-Zarnūjī's Taʿlīm al-Mutaʿallim. This work is presented only as a possible source for classroom selection; no particular passage, page number, or translated quotation is claimed without consulting a specified edition. The guiding question might be: How can an aspect of classical learning ethics be explained accurately to first-year university students who acquire much of their information through short videos?

During T and R, the PBA team selects a verified passage, records the edition, prepares a glossary, analyses relevant syntactic relations, and produces a justified translation. During A, students prepare an explanatory memorandum distinguishing the author's text from their interpretation and from their proposed application to

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responsible online learning. Their lecturer or an appropriate specialist confirms that the message does not overstate the passage. Only then does the KPI group prepare a three-minute audio or video script during C, including an audience description, educational objective, appropriate attribution, and reference to the source.

During E, the class reviews the final recording against the approved Arabic and translation. A screen caption may summarize the lesson but must not be presented as a verbatim quotation unless it is one. Students check whether the headline oversimplifies the text, whether editing changes the intended meaning, and whether participant consent or third-party assets require clearance. The final portfolio includes the source dossier, translation decisions, scripts, review notes, and revised artefact. This is an illustrative design, not a report of completed fieldwork or observed effectiveness.

Table 3-Auditable portfolio for the illustrative assignment

Portfolio item	Expected evidence	Educational purpose
Source record	Author, work, edition, chapter and location	Make the classical text independently retrievable
Reading dossier	Selected Arabic, glossary, syntax notes and translation	Demonstrate PBA linguistic analysis
Interpretive memo	Core argument, qualifications and adviser notes	Avoid decontextualised claims
Production record	Audience brief, script, storyboard and revision log	Demonstrate KPI message design
Publication audit	Quotation check, captions, credits, consent and release decision	Verify ethical communication before circulation

Implementation Architecture for a Semester Long Studio

A semester-long studio could implement TRACE through four recurring cycles rather than one large production task. In the orientation cycle, students compare a verified source with a derivative social-media post and identify what has been preserved, omitted, or re-framed. In the source cycle, mixed PBA-KPI teams build a dossier around a short passage and receive feedback before they decide on a public format. In the interpretation cycle, teams prepare a context memorandum and test the message with a peer audience. In the release cycle, they audit the final artefact, document permissions, and justify whether the product should be published, revised, or retained for classroom use. The cycles make revision part of the learning design rather than an emergency response to an error.

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Each cycle should leave evidence that can be assessed without depending on the polish of the final media product. A source dossier can be checked for retrievability. A translation log can show how students handled ambiguity. A context memorandum can reveal whether qualifications were understood. A storyboard and script can demonstrate audience planning. A release audit can establish whether the final wording, sound, visuals, and credits remain aligned with the approved source. Together, these artefacts create a learning record that is more informative than views, likes, or a single presentation score.

The studio can be adapted to different levels of access and expertise. Where students have limited connectivity, the source and interpretation cycles can use printed editions, photocopied annotation sheets, local audio recording, and an in-class screening. Where specialist supervision is available, advanced teams can compare editions, consult commentaries, and explain how an interpretive choice affects contemporary application. Where supervision is limited, the project should narrow the source, reduce the intended audience, and avoid claims that require a level of expertise the team cannot demonstrate. Adaptation should change the scale of the task, not the principle that a claim must be traceable before it is made visible.

Teacher preparation is a condition of implementation. Lecturers need a shared vocabulary for provenance, uncertainty, attribution, audience, and release. They also need a protocol for disagreement between linguistic and communication reviewers. A disagreement should be recorded as a question to resolve, not hidden through a majority vote or attributed to a vague idea of common sense. The protocol might require the team to state the disputed wording, the evidence consulted, the possible audience effects, and the decision reached. Such documentation turns interdisciplinary friction into a pedagogical resource and creates an institutional memory for later cohorts.

Assessment Source Fidelity Before Visibility

Assessment in interdisciplinary instruction must protect distinct disciplinary outcomes without turning a shared project into two disconnected assignments. The project-based learning review by Guo et al. (2020) demonstrates that reported outcomes and assessment measures vary across contexts. The proposed instrument therefore uses multiple forms of evidence rather than one impression of a final video or podcast. It separates source work, interpretation, communication, media execution, and reflective responsibility. Both individual contributions and shared review decisions should be visible in an assessment portfolio.

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The suggested weights in Table 4 are provisional design choices, not values established by empirical measurement. Importantly, the numerical score does not replace three release gates. If an essential quotation is falsely attributed, a materially misleading claim is found, or permission requirements remain unresolved, an instructor should request correction or keep the artefact inside a restricted class setting regardless of its attractive media quality. The threshold makes ethical release a substantive requirement rather than a decorative rubric category.

Assessment should accommodate differing levels of proficiency. Beginning PBA students may analyse a shorter passage with structured guidance, while advanced students compare editions or explain more difficult grammatical ambiguities. KPI students may select podcasting, infographics, or video according to available resources while being judged against comparable communicative outcomes. The instrument still requires subject-expert validation, clear four-level descriptors, and inter-rater testing before it is adopted for formal program-level reporting.

Table 4-Proposed interdisciplinary assessment dimensions and weights

Assessment dimension	Weight	Observable performance indicator	Program
Text provenance	20%	Reliable bibliographic identification and accurate quotation	PBA
Arabic reading and translation	25%	Grammar, vocabulary, justified translation and uncertainty notes	PBA
Interpretive contextualisation	20%	Fidelity to argument and appropriate qualifications	PBA / joint
Communication design	15%	Audience fit, accessible explanation and coherent script	KPI
Media and ethical practice	10%	Clarity, attribution, privacy and lawful asset use	KPI / joint
Collaboration and reflection	10%	Review logs, role fulfilment and evidence-based revision	Joint

Assessment Validity and Quality Assurance

The provisional weights in Table 4 should be interpreted as a design conversation rather than as a universal formula. A programme may adjust the weights according to learner level, course credit, and the complexity of the source, but it should preserve the distinction between essential conditions and desirable qualities. Provenance, textual fidelity, contextual adequacy, and ethical permissions are threshold conditions. A message that fails one of these conditions should not be

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rescued by a high score for visual design. At the same time, communication quality matters because an accurate message that an intended audience cannot understand has not fully achieved its educational purpose.

Before formal adoption, the rubric should be reviewed by specialists in Arabic language, Islamic studies, communication, educational assessment, and digital ethics. Reviewers should examine whether descriptors are observable, whether the categories overlap, and whether the instrument unfairly privileges one genre or platform. A small pilot can then compare independent ratings of the same portfolio and identify where disagreements arise. Reliability statistics may be useful at a later stage, but the first task is conceptual validity: ensuring that the rubric actually represents the source-to-message process that the curriculum claims to teach.

Quality assurance should also include a post-release review when a product is made public. Students and lecturers can record audience questions, corrections, requests for clarification, or evidence that the message has been detached from its stated context. These responses should not be converted mechanically into a popularity score. They should be treated as feedback about audience comprehension and the conditions under which a message circulates. If a material misunderstanding emerges, the team should be able to revise the description, add a clarification, restrict circulation, or withdraw the item. This capacity for accountable correction is part of digital literacy and should be taught explicitly.

Curriculum Contributions Limitations and Future Research

TRACE could support curriculum mapping in both programs. In PBA, the model links mahārah al-qirā'ah, text analysis, and translation with accountable explanations for non-specialist audiences. In KPI, it connects message planning and broadcasting to source criticism, public responsibility, and collaborative scholarly review. A semester-long pairing might allocate source analysis to a PBA course and narrative production to a KPI course, with a shared milestone for contextual validation. These placements are illustrative and must be adjusted to official course structures, available credits, and staffing.

Several boundaries require recognition. Not all texts are appropriate for short public communication; disputed or specialized discussions may demand longer formats or additional expert review. A translated segment should not claim to represent every view within Islamic scholarship. Where institutional capacity or internet access is limited, offline class presentations may be more educationally defensible than immediate public release. Coordination also has real costs: obtaining

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reliable editions, reviewing interpretations, and managing joint feedback can require substantially more time than ordinary media-production assignments.

Further investigation should implement the model through iterative educational design research and examine feasibility across types of turāth and student proficiency. PBA outcomes might include source-location accuracy, syntactic analysis, translation justification, and contextual comprehension. KPI outcomes could include accurate attribution, audience comprehension, ethical framing, and explanatory clarity. Research should test the consistency of reviewers' judgements and compare preliminary with revised artefacts. Audience views and likes may describe reach but should not be treated as substitutes for comprehension, scholarly accuracy, or responsible practices.

The distinctive contribution of TRACE is the treatment of verification as an observable educational process. Digitalization of turāth has value when it widens responsible access to scholarly heritage, not when it turns inherited arguments into detached slogans. Integration of source scrutiny and communication judgement offers a basis for educational experimentation and quality assurance, while remaining subject to empirical testing.

Theoretical Contribution and Boundary Conditions

The theoretical contribution of TRACE lies in its treatment of literacy as a chain of accountable transformations. It connects the micro-level work of reading an Arabic sentence with the meso-level work of designing a curriculum and the macro-level consequences of circulating a religious message. The connection is not merely thematic. Each level generates evidence that can be inspected at the next level: provenance supports translation, translation supports contextual explanation, contextual explanation supports communication design, and communication design is constrained by ethical release. This chain provides a conceptual alternative to approaches that evaluate digital religious education mainly through tool adoption, engagement, or production quality.

The boundaries of the model are equally important. TRACE does not determine the correct interpretation of every turāth text and does not replace qualified scholarship in contested areas. It does not assume that all religious knowledge should be translated into short-form content, nor that digital circulation is the natural endpoint of learning. Its value is strongest when the educational goal is to make a source-to-message decision visible and revisable. In other contexts, the appropriate outcome may be a close reading, a seminar discussion, or a restricted

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archive rather than a public artefact. The framework therefore supports disciplined choice, not compulsory publication.

The framework also reframes collaboration as a form of epistemic care. PBA and KPI students do not simply combine two sets of technical skills; they negotiate what can be claimed, how confidently it can be stated, and who should be invited to review it. That negotiation is especially valuable in contexts where institutional hierarchies or platform incentives encourage rapid publication. By requiring teams to name evidence, uncertainty, and responsibility, TRACE makes the social conditions of knowledge production part of language and communication education. Students learn that a responsible message is not defined only by its final wording, but also by the quality of the decisions and relationships that made the wording possible. This insight can support broader curriculum work on digital citizenship, academic integrity, and culturally responsive communication without reducing turāth to a decorative theme.

V. CONCLUSION

This review and conceptual analysis identifies a productive intersection between Arabic Language Education and Islamic Communication and Broadcasting: both engage with meaning, but at different points in its journey from classical Arabic texts to contemporary audiences. PBA supplies linguistic access, textual interpretation, and justified translation. KPI contributes audience understanding, communicative adaptation, media production, and publication decisions. The principal risk is not a lack of digital content but the possibility that source provenance, contextual qualifications, and scholarly accountability disappear as material is repackaged for circulation.

The TRACE framework addresses this risk through five operations—Text provenance, Reading and translation, Argument and context, Communication design, and Ethical release and three review gates concerning provenance, interpretive adequacy, and publication. Its source dossier, review workflow, and assessment matrix translate abstract principles into observable activities and evidence. The framework is a new interdisciplinary curricular proposal; it does not constitute evidence that students' Arabic skills or audience outcomes have already improved. Empirical piloting, expert judgement, and systematic assessment are needed to establish feasibility and the reliability of evaluation. The wider implication is that digital da'wah grounded in turāth should be judged by the integrity of its source-to-message process alongside its capacity to communicate clearly.

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The next research step is a carefully bounded pilot in which the framework is tested with a small number of verified passages, trained reviewers, and documented revision cycles. The pilot should examine feasibility, student reasoning, the time required for joint review, and the consistency with which assessors identify provenance, context loss, and ethical risk. It should report unsuccessful or withheld releases as part of the evidence rather than treating them as missing outcomes. Such a design would allow JEET readers to evaluate TRACE on the basis of observable educational processes while preserving the intellectual and ethical complexity of turāth-based digital communication.

A second line of inquiry should examine how learners explain their decisions to audiences who do not share their linguistic or religious background. Audience comprehension tasks, delayed interviews, and comparative analysis of revised scripts could show whether contextual notes actually reduce misunderstanding. Research should also examine how power, gender, language background, and access to technology shape participation in the joint studio. These questions would extend the framework beyond procedural compliance and test whether source-critical literacy contributes to more equitable and reflective forms of digital religious education.

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