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TURĀTH-INFORMED MULTILINGUAL LANGUAGE EDUCATION AND DIGITAL ISLAMIC COMMUNICATION

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ABSTRACT

This article develops a conceptual model for integrating turāth studies, Arabic language education, and digital Islamic communication through collaborative project-based learning (PjBL) in Arabic Language Education (PBA) and Islamic Communication and Broadcasting (KPI) programmes. The model is designed for multilingual Islamic educational settings in which Arabic, Indonesian, and English may coexist as resources for learning and public communication. An integrative literature review and critical conceptual analysis were conducted. The synthesis connected scholarship on PjBL and technology-enhanced Arabic instruction with research on classical-text learning, pesantren digitalisation, translanguaging, and digital da'wah. No classroom intervention, experiment, or survey was conducted. Four propositions organise the model. Arabic textual literacy and contextual interpretation establish message authenticity; communication expertise supports audience analysis and media design; PjBL connects these competencies through authentic digital artefacts; and quality assurance requires source tracing, scholarly validation, communication review, and publication ethics. A nine-stage workflow and a cross-programme assessment rubric are proposed. The article extends technology-enhanced language education by treating turāth as both a language-learning text and a source of public knowledge that requires accountable mediation. It also links translanguaging and project collaboration to Islamic communication without reducing classical scholarship to platform content. The proposed model should be piloted and evaluated through design-based, mixed-methods, or quasi-experimental research. Its claims are conceptual and should not be read as evidence of established learning effects.

Keyword: Arabic reading skills; multilingual language education; digital da'wah; project-based learning; translanguaging.

I. INTRODUCTION

Digital transformation has expanded how Islamic knowledge is taught, preserved, interpreted, and communicated. Classical Arabic texts once encountered mainly through sorogan, bandongan, guided reading, and discussion are now also accessed through e-books, digitised libraries, recorded lessons, podcasts, and social media. These channels broaden access, but fragmented quotations and platform

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incentives can remove the qualifications and argumentative structure that make a classical text intelligible. Digitalising turāth is therefore an epistemic and pedagogical task, not merely a conversion from paper to screen.

The problem becomes sharper when language learning and public communication are organised separately. Arabic Language Education (PBA) develops access to primary sources through vocabulary, syntax, morphology, translation, and critical reading. Islamic Communication and Broadcasting (KPI) develops audience analysis, narrative design, media production, channel selection, and response management. Students may therefore read a source without learning to explain it responsibly, or produce attractive messages without sufficient control of source language and interpretation. A collaborative pedagogy must connect these competences without erasing their disciplinary responsibilities.

The question is central to technology-enhanced language education because digital tools mediate texts, collaboration, and the movement of knowledge between communities. A turāth project may move between Arabic, Indonesian, and English. This need not be linguistic deficiency; it can be multilingual meaning-making when learners use their repertoires to interpret and recontextualise knowledge. Aziz and Siddik (2026) show how Arabic-English repertoires can support digital reading, while Asriyyah et al. (2024) show how digital translanguaging can mediate classical texts and contemporary identities. The present article asks how such source-grounded learning can be organised through collaborative projects.

The source review that motivates this article examined project-based learning and educational technology in Arabic instruction during 2020–2025. It associated authentic projects, multimodal input, collaboration, formative feedback, and product-based assessment with meaningful language use (Marzuq et al., 2021; Muid et al., 2022; Rahmah et al., 2024; Sapawi & Nik Yusoff, 2025). Yet the reviewed setting was principally Arabic language teaching. Classical Islamic scholarship was not the organising object of inquiry, and the verification of religious messages was not developed as a cross-programme learning mechanism. This limitation motivates the present interdisciplinary reconstruction.

The reconstruction is supported by literature on accurate classical-text reading (Shalihah et al., 2024), digital kitab kuning preaching (Risdiana et al., 2020; Istiqomah et al., 2025), pesantren jurisprudence communication (Kafani & Syamsul, 2025), and digital Islamic authority (Tabaika et al., 2025). Together, these studies make source accuracy, interpretive responsibility, and communication ethics central to technology-supported turāth pedagogy.

Adding applications does not solve the pedagogical problem. Search, recording, and editing tools can support access and persuasion, but they cannot determine whether a source has been read accurately. Technology must therefore serve

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learning purposes, access, and the ethical obligations of public religious communication. Educational value depends on governance and integration rather than novelty (UNESCO, 2023; Huang & Li, 2024; Yang et al., 2023).

Project-based learning (PjBL) provides a useful organising framework because it connects inquiry, collaboration, production, presentation, and reflection. Nevertheless, a generic PjBL sequence is insufficient for turāth. A project based on a classical text needs an explicit source-selection stage, linguistic analysis, contextual interpretation, substantive validation, and publication review. Lubaba and Aziz (2026) demonstrate the value of combining problem-based learning with translanguaging in an Islamic boarding-school context, particularly for reducing anxiety and enabling students to develop complex ideas through multilingual planning. The present model extends that insight from classroom speaking to the collaborative production of source-grounded digital messages.

This article addresses three questions. First, how can turāth serve as a shared learning object linking PBA and KPI competencies? Second, how can PjBL and digital technologies be organised to produce text-grounded, contextual, and accountable Islamic communication? Third, what verification, assessment, and evaluation procedures can integrate linguistic quality with message and media quality? The article is a conceptual contribution based on integrative literature synthesis. It does not claim that the proposed intervention has already been implemented or that the model has produced measured learning gains.

It makes four contributions: it repositions turāth as a language-learning text, scholarly source, and communicative responsibility; proposes shared PBA–KPI accountability; develops a nine-stage PjBL workflow with source and ethics checkpoints; and offers a cross-programme assessment rubric with implications for English-mediated multilingual work. The framework requires testing.

II. THEORETICAL AND CONCEPTUAL FRAMEWORK

Turāth as Scholarly Source, Language Text, and Communication Content

In this article, turāth denotes Islamic scholarly heritage transmitted through classical Arabic works, particularly texts taught in Indonesian pesantren. A turāth text has a genre, authorial purpose, argumentative structure, technical vocabulary, edition history, and interpretive setting. Responsible engagement begins by identifying the author and edition, locating the passage, examining its language, explaining its meaning, and recognising limits of application. The text must remain in its scholarly context.

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For PBA students, turāth provides authentic material for mahārah al-qirā'ah, i'rāb, morphology, semantic interpretation, translation, and critical reading. Shalihah et al. (2024) report the relevance of grammar-and-translation instruction to classical-book reading. Linguistic accuracy, however, does not establish interpretive validity. Students must identify claims, distinguish evidence from illustration, notice qualifications, and relate passages to contemporary questions without treating one excerpt as a complete ruling.

For KPI students, turāth provides the intellectual foundation of a message. Digital da'wah requires content selection, linguistic adaptation, narrative organisation, platform decisions, and audience sensitivity. The guiding principle is to simplify presentation without altering substantive meaning. A short video or podcast should follow, rather than replace, textual comprehension and validation, and accessibility should not sacrifice traceability.

The distinction between source, interpretation, and communication is particularly important in a multilingual setting. Students may read Arabic, discuss Indonesian explanations, and use English for international audiences. Translanguaging can expand access when it makes reasoning visible, but it must be accompanied by source and attribution procedures so that language movement does not hide uncertainty or erase the source.

Project-Based Learning and Technology-Enhanced Pedagogy

PjBL organises learning around a meaningful problem, sustained inquiry, production, presentation, and reflection. Krajcik and Blumenfeld (2006) describe it as inquiry in which learners construct knowledge through questions and products that make reasoning visible. Reviews by Guo et al. (2020) and Almulla (2020) associate well-designed projects with engagement and learning outcomes, while stressing clear tasks, feedback, and process-and-product assessment. PjBL is therefore more than assigning a video; it requires purposeful inquiry and revision.

In Arabic education, Marzuq et al. (2021), Muid et al. (2022), Fitria and Abidin (2023), Mufti (2022), and Luhulima (2024) connect project work with ownership, speaking, writing, higher-order thinking, and literacy. A recent synthesis of technology-enhanced project-based language learning likewise stresses explicit theoretical and design choices (Fikria et al., 2025). These findings support PjBL but do not remove the need for contextual adaptation. A turāth project must make source verification an explicit outcome rather than assume that it will emerge from collaboration.

Technology serves as learning infrastructure rather than an end. Digital editions, dictionaries, annotation tools, editing software, recording applications, captions, and learning-management platforms can assist different stages. Rahmah et al. (2024), Sapawi and Nik Yusoff (2025), and Aedi et al. (2025) stress technology-curriculum

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alignment. Meta-analyses and reviews of technology-assisted language learning also show that modality, learner self-regulation, and app design condition educational value (Hao et al., 2021; Tommerdahl et al., 2024). Mishra and Koehler's (2006) TPACK framework likewise requires technological, pedagogical, and content knowledge to work together. Platforms should be chosen for learning objectives, access, privacy, and source quality.

Turāth-based projects consequently differ from generic digital-content assignments. Their primary object is a classical scholarly text that demands linguistic competence and scholarly accountability. The workflow must encompass reading, source checking, meaning extraction, narrative adaptation, production, and publication review. Both process and output should be assessed through linguistic, intellectual, communicative, and ethical criteria. The digital product is not the sole evidence of learning; annotations, revision histories, validation forms, and reflective explanations are equally important.

Translanguaging and Multilingual Learning in Islamic Educational Contexts

The model also draws on a translanguaging orientation. Translanguaging is more than translating Arabic into Indonesian or English; it is the strategic use of linguistic and semiotic repertoires to construct meaning, solve problems, participate, and negotiate identity (García & Wei, 2014). Arabic may carry scholarly authority, Indonesian may support explanation, and English may support international dissemination. Rigid language separation can conceal how students actually reason across languages.

Recent studies show that digital translanguaging can mediate classical Arabic, student identities, and online interaction (Asriyyah et al., 2024); support Arabic-to-English reading (Aziz & Siddik, 2026); and foster critical speaking in pesantren problem-based learning (Lubaba & Aziz, 2026). Hybrid-course and virtual-exchange research likewise links multilingual repertoires with criticality and interactional feedback (Canals, 2022; Yüzlü & Dikilitaş, 2022). These findings do not make multilingual practice automatically effective; they support structured language choices tied to explicit purposes and reflection.

For the present model, translanguaging has three functions. It can support access to difficult vocabulary and grammatical relations; it can enable collaboration when students have different levels of Arabic or media competence; and it can help students adapt scholarly knowledge to audiences who do not share the source language. The risk is that adaptation may become uncontrolled paraphrase. The solution is not to prohibit multilingual movement but to require a traceable chain from the original passage to the interpretation, script, and final product.

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Digital Da'wah, Religious Authority, and Media Literacy

Digital environments enable timely and geographically extensive religious communication, but algorithms often reward concise, visual, emotionally salient, and highly shareable material. Risdiana et al. (2020) discuss the reinterpretation of kitab kuning-based preaching, Tabaika et al. (2025) examine visibility and religious authority, and Istiqomah et al. (2025) highlight expanded access to pesantren knowledge. These processes create opportunities and risks together.

KPI competence consequently extends beyond camera operation, graphic design, and content uploading. It includes truthful source representation, audience-appropriate language, avoidance of decontextualised excerpts, respect for legitimate differences, and responsible comment management. Media literacy in this context includes the ability to ask who produced a message, what source it uses, what has been omitted, what audience it imagines, and what consequences may follow from its circulation. Collaboration becomes especially valuable when complex turāth texts enter public platforms: PBA safeguards textual intelligibility and semantic fidelity, while KPI promotes audience understanding without sensationalism or distortion.

The framework therefore treats digital da'wah as a communication practice that requires epistemic accountability. A student-produced message should identify the source, distinguish quotation from paraphrase, indicate when an example is contemporary rather than textual, and avoid presenting a classroom artefact as a final religious ruling. These expectations are not external restrictions on creativity. They are part of the disciplinary knowledge that students need in order to communicate responsibly.

Integrated Conceptual Framework

The integrated framework links four propositions. First, turāth functions as a shared learning object through which PBA and KPI students can develop distinct but connected competences. Second, PjBL provides the sequence through which source inquiry becomes a collaborative artefact. Third, multilingual and digital practices mediate the movement from text to audience without replacing source analysis. Fourth, quality assurance requires repeated review because linguistic accuracy, substantive fidelity, audience design, and ethical responsibility cannot be guaranteed by one disciplinary perspective alone.

The framework is not a validated instructional model and should not be presented as a causal theory. It is a conceptual synthesis grounded in existing scholarship and designed to make responsibilities visible. Its central claim is modest but consequential: digital communication of classical Islamic knowledge becomes more educationally defensible when students learn to connect source reading, interpretation, multilingual explanation, media design, and ethical review in one

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coherent project. The proposed sequence is intended to guide future implementation and evaluation rather than to replace empirical inquiry.

III. METHOD

Research Design

This study adopts a qualitative integrative literature review combined with critical conceptual analysis. An integrative approach is appropriate because it brings together scholarship with different research questions and methodological traditions: (a) PjBL and technology-enhanced Arabic instruction; (b) the teaching, reading, and digitalisation of turāth or kitab kuning; (c) translanguaging and multilingual learning in Islamic educational settings; and (d) Islamic communication and religious authority in digital environments. The design is interpretive and theory-building. It does not estimate effect sizes or claim to test the proposed model.

The review was guided by three questions. The first concerned the learning functions of classical texts in Arabic education. The second concerned the pedagogical and technological processes required to transform source-based learning into public communication. The third concerned assessment and quality assurance. The analysis therefore attended not only to whether a study reported positive outcomes, but also to the conditions under which a practice might be transferable to a turāth-based, multilingual, and ethically sensitive project.

Source Selection and Scope

The primary point of departure was a focused review corpus on project-based and technology-enhanced Arabic language education from 2020 to 2025. The corpus was supplemented with studies and conceptual works on classical-text learning, pesantren digitalisation, translanguaging, digital da'wah, and religious authority. Search terms included "turāth," "kitab kuning," "mahārah al-qirā'ah," "Arabic language education," "project-based learning," "digital da'wah," "Islamic communication," "translanguaging," and "technology-enhanced language learning." The emphasis was placed on publications with identifiable bibliographic records and a clear relationship to at least one research question.

Sources were included when they contributed evidence or concepts concerning language learning, project pedagogy, digital mediation, classical Islamic texts, multilingual meaning-making, communication, or assessment. Sources were excluded when they merely described a platform without educational analysis, made unsupported claims about religious authority, or could not be checked bibliographically. Canonical works were retained when they provided necessary theoretical foundations. Recent studies from 2021 to 2026 were used to connect those foundations to current debates in digital and multilingual education.

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The selection was purposive and focused. It does not claim exhaustive database coverage, a documented number of screened records, or adherence to PRISMA protocols. The review should therefore not be interpreted as a systematic review, meta-analysis, or census of PBA and KPI research. The purpose was conceptual integration and design development. Bibliographic details are supplied to support checking and follow-up, and the boundaries of the evidence are stated explicitly in the analysis.

Thematic Synthesis and Conceptual Validation

Analysis proceeded in four steps. First, core issues in the source review were mapped, including language-skill development, engagement, technology functions, and authentic assessment. Second, these issues were compared with studies of classical-text learning and digital da'wah to identify convergences, differences, and contextual limitations. Third, the categories were translated into complementary PBA and KPI responsibilities, project stages, verification instruments, and assessment indicators. Fourth, the proposed design was critically examined against potential semantic distortion, translation errors, audience needs, unequal participation, copyright concerns, and technological constraints.

To maintain appropriate evidential boundaries, the article distinguishes three types of statement. The first consists of findings reported by previous studies. The second consists of cross-disciplinary inferences drawn through literature synthesis. The third consists of normative design proposals that still require evaluation. These categories are not treated as interchangeable evidence when conclusions are formulated. A conceptual model may be educationally plausible without being empirically effective, and the distinction is maintained throughout the Results, Discussion, and Conclusion.

The analysis also used a critical validation procedure. Each proposed stage was examined by asking what knowledge it presupposes, who is responsible for reviewing it, what evidence demonstrates completion, and what risk remains if the stage is omitted. This procedure produced the nine-stage model and the assessment rubric. It also revealed that digital publication should be treated as a conditional outcome rather than an automatic final stage. In some contexts, a classroom presentation or restricted portfolio may be the more ethical and educationally appropriate product.

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IV. RESULTS AND DISCUSSION

RESULT

Integrating PBA and KPI Competencies Through Turāth

The synthesis indicates that turāth can function as a shared learning object that yields complementary disciplinary outcomes. On the PBA side, the main objective is access to and interpretation of Arabic texts through recognition of word forms, syntactic relations, disciplinary terminology, contextual meaning, and accurate translation into Indonesian or another target language. On the KPI side, the objective is to transform interpreted findings into messages that address an audience's concerns through responsible narrative, visual, audio, and distribution strategies. The two programmes meet around a source, but they do not perform the same task.

Table 1 translates this complementarity into a division of responsibility. The division is not a rigid sequence in which PBA finishes and KPI merely packages. Rather, both groups participate in iterative review. PBA students may revise a translation after seeing how a general audience misunderstands a technical term. KPI students may revise a narrative after discovering that a short formulation removes an important qualification. The shared artefact becomes a site of disciplinary dialogue and accountability.

Table 1-Disciplinary contributions to turāth-based digital communication projects

Dimension	PBA contribution	KPI contribution	Joint evidence
Source selection	Select the passage and verify Arabic quotations	Define the topic and audience needs	Edition details, passage location, and thematic rationale
Interpretation	Analyse vocabulary, grammar, morphology, and translation	Identify the key message and explanatory strategy	Annotated text and validated synopsis
Message design	Check terminology and semantic equivalence	Develop the narrative outline, headline, and media format	Approved script and storyline
Production	Review quotations, transliteration, and pronunciation	Record, edit, and package the audio-visual output	Versioned prototype with source notes
Evaluation	Examine textual accuracy and source traceability	Examine clarity, audience alignment, and ethics	Joint review sheet and revision log

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Reorienting Mahārah al-Qirā'ah from Reading to Meaningful Knowledge Transfer

Previous studies suggest that authentic Arabic learning tasks can connect several language skills. Muid et al. (2022) report project-related opportunities for speaking practice, while Luhulima (2024) connects PjBL with integrated literacy activities. With classical texts, however, reading may be extended into knowledge production only when different levels of competence are distinguished. Fluent recitation, accurate translation, understanding an argument, and summarising it for a general audience are related but non-identical achievements. A student may pronounce a passage correctly while still misunderstanding its syntactic relationship or argumentative function.

The proposed collaboration therefore makes textual reading an indispensable first stage. Students undertake qirā'ah muwajjahah (guided reading), note grammatical and translation problems, develop annotations, and examine substantive meaning. Content production begins only after the quotation and message summary have been reviewed. In this order, digital media strengthens reading and reasoning rather than replacing disciplined attention to the original text.

Mahārah al-istimā' and al-kalām may be practised through listening to recorded scholarly lessons, discussing their content, and recording oral explanations. Mahārah al-kitābah may be developed by writing synopses, scripts, captions, glossaries, and reflective notes. The multilingual dimension can be made explicit by asking students to identify which terms should remain in Arabic, which require Indonesian explanation, and which might need an English gloss for an international audience. This activity turns language choice into a visible part of scholarly communication rather than an unexamined habit.

These are pedagogically plausible extensions of PjBL principles, not established outcomes of the proposed model. Whether the sequence improves all four skills remains an empirical question. Future assessment should therefore separate reading accuracy, translation quality, interpretive reasoning, oral explanation, script writing, and media production instead of treating a polished final video as evidence of comprehensive competence.

Transforming Turāth into Accountable Digital Da'wah

The central difficulty of turāth-based digital da'wah is the gap between the argumentative structure of classical works and social-media brevity. Digitalising kitab kuning can expand access and broadcasting (Istiqomah et al., 2025), but practical-jurisprudence communication must preserve scholarly accuracy (Kafani & Syamsul, 2025), especially as circulation and visibility reshape religious authority (Tabaika et al., 2025). The more accessible a message becomes, the more important its traceability and qualification become.

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Four principles emerged from the synthesis. First, traceability requires viewers to identify the book, author, edition, passage or page, and whether words are quotations, translations, or paraphrases. Second, fidelity to meaning prevents summaries from reversing arguments or omitting crucial qualifications. Third, audience appropriateness requires technical concepts to be explained in accessible language without excessive simplification. Fourth, publication ethics requires avoidance of manipulated excerpts, misleading titles, inflated authority claims, copyright violations, and decontextualised fragments that create misunderstanding.

These principles imply multi-layered review. PBA lecturers or supervisors examine language and translation; competent Islamic-studies specialists evaluate substantive interpretation where necessary; and KPI lecturers assess communication structure, visual design, distribution risks, and comment management. The review is not intended to prevent students from producing creative work. It establishes the minimum conditions under which creativity remains accountable to the source and to the audience.

A Nine-Stage Collaborative PjBL Model

On the basis of the synthesis, the proposed model comprises nine sequential but revisable stages. It develops the source review's principles of driving questions, multimodal input, inquiry, drafting, production, presentation, assessment, and reflection, while adding explicit checkpoints for scholarly validation and communication ethics. Stages one through four establish source understanding; stages five through eight convert that understanding into an accountable public message; stage nine uses feedback for portfolio-based revision. The sequence is designed to prevent production pressure from overtaking reading and interpretation.

The model can be implemented in a single course through team-based assignments or across two coordinated courses. Minimum resources include an identifiable edition of a classical text, a language-analysis worksheet, substantive verification procedures, a scripting guide, and an assessment rubric. Paid software is not essential. Where internet access is limited, students may use printed books, basic recording devices, and classroom presentations before considering online release. Competence and verification take priority; technology follows institutional capacity.

Table 2-Proposed nine-stage PBA-KPI collaborative learning sequence

Stage	Key activity	Output or quality checkpoint
1. Problem and audience	Identify a social or educational issue, learning objective, and intended audience	Driving question and audience profile
2. Source curation	Select a reliable edition and document author, title, chapter, and page	Bibliographic sheet and quotation evidence

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3. Linguistic reading	Conduct guided qirā'ah, vocabulary annotation, naḥw-ṣarf analysis, and initial translation	Annotated text and glossary
4. Meaning validation	Review context, technical terms, and limitations with a qualified adviser	Validated substantive synopsis before production
5. Communication design	Develop storyboard, script, channel choice, and tone	Approved script and media plan
6. Project production	Record and edit a video or podcast and create graphics and captions	Prototype with source metadata
7. Dual review	Check language, religious meaning, visuals, attribution, and ethics	PBA/KPI review forms and expert approval as needed
8. Controlled publication	Present in class or publish with required permissions	Released artefact and audience-feedback archive
9. Reflection and revision	Evaluate rubric scores, review responses, and improve the output	Portfolio, reflection, and revised final version

Illustrative Assignments and Digital Products

One possible project, "Learning Ethics in Turāth and Information Ethics in the Digital Age," could begin with the question: How can the ethics of seeking knowledge be explained to students who often rely on short social-media information? PBA students analyse a selected passage from Ta'līm al-Muta'allim and prepare an annotated translation. KPI students create a three-to-five-minute educational video whose narrative is accessible to first-year university students. The description must identify the source text and clarify that the video is an educational summary, not a substitute for extended scholarly study.

A second scenario, "Ethics of Communication in Classical Islamic Literature," could involve a verified passage from a classical ethical treatise and a dialogical podcast that clearly distinguishes quotation, explanation, and contemporary examples. Learning should be evaluated on textual accuracy and responsible communication, not only on numbers of posts, views, or comments. If students use English captions or descriptions, those additions should be checked for semantic equivalence rather than treated as decorative translations.

Students and supervisors must agree on selected texts and quotations. Not all subjects are appropriate for short videos. Topics requiring comparative juristic analysis or extensive qualification may be better communicated through serialized explanations, illustrated articles, moderated discussions, or a restricted classroom presentation. The product format should be selected after the source and audience have been analysed, not before.

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Table 3. Examples of interdisciplinary turāth-based project themes

Theme	PBA emphasis	KPI emphasis	Potential artefact
Ethics of seeking knowledge	Reading ethical texts, terminology, and translation	Educational narrative for new students	Short video with annotated source
Ethics of transactions	Classical legal terms and argumentative context	Balanced communication of public advice	Dialogue podcast with source notes
Ethics of online conduct	Arabic phrasing and semantic equivalence	Message framing, visuals, and comment moderation	Infographic series and fact-check sheet
Pesantren scholarly traditions	Description of textual content and reading practices	Documentary production and lesson broadcasting	Educational mini-documentary

Authentic Assessment Across Study Programmes

Assessment should document distinct disciplinary achievements without losing sight of the joint artefact. In keeping with authentic PjBL assessment, evidence should include process documentation, artefact quality, presentation, and revision. For PBA, fluent reading or software use alone is insufficient; interpretation must be verifiable through annotations and reasoned translation decisions. For KPI, polished visuals or high engagement are not enough; narrative clarity, audience relevance, and message integrity must be assessed.

Table 4 offers negotiable initial weights. The rubric has not undergone psychometric validation or inter-rater reliability testing. In actual implementation, each indicator should be expanded into performance descriptors and piloted before grades are assigned on its basis. The proposed weights are therefore design prompts, not a validated measurement instrument. Lecturers should also decide how individual learning and group production will be balanced so that a strong team product does not conceal unequal participation.

Table 4. Proposed interdisciplinary assessment rubric

Assessment component	Weight	Minimum performance evidence	Primary responsibility
Accuracy of turāth reading	25%	Reliable quotation, grammar, translation, and terminology	PBA
Accuracy of content and sources	20%	Contextual fidelity and traceable references	PBA and subject expert
Audience-oriented message design	20%	Coherent ideas, accessible wording, sound reasoning, and audience fit	KPI
Media production quality	15%	Audible or legible production, coherent sequencing, captions or transcripts	KPI

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Ethics, attribution, and publication	10%	No misleading edits, lawful materials, and appropriate permissions	PBA and KPI
Collaboration and reflection	10%	Role allocation, revision logs, and responsiveness to feedback	PBA and KPI

DISCUSSION

PjBL, Translanguaging, and Technology as Accountable Learning Infrastructure

The proposed model extends project-based learning (PjBL) by treating collaboration as epistemic boundary work. Arabic Language Education (PBA) students are responsible for determining whether words, grammatical relations, references, and interpretations are accurate. Islamic Communication and Broadcasting (KPI) students are responsible for determining whether an interpreted message is intelligible, relevant, ethically framed, and appropriate for its audience. These responsibilities overlap but cannot be collapsed. A linguistically accurate message may remain inaccessible to non-specialist audiences, whereas an attractive message may conceal a mistranslation or an unwarranted religious claim. The project therefore becomes a negotiated space in which two forms of expertise question and refine one another rather than a production chain in which one programme supplies content and the other packages it.

This arrangement also changes the teacher's role. The teacher is not only a facilitator who assigns a product, but a designer of accountable choices. Teachers provide graduated texts, model source tracing, scaffold linguistic analysis, establish criteria for validation, and intervene when a script removes a qualification or turns an interpretation into an apparent ruling. Intervention supports student-centred learning because it expands students' capacity to make informed decisions rather than replacing their agency. PBA and KPI should therefore participate in iterative cycles of selection, interpretation, scripting, production, review, and revision. A transcript may be revised after a media discussion reveals an ambiguous term; a storyboard may be changed after PBA review shows that brevity has altered the argument. PjBL becomes meaningful when these revisions make reasoning, responsibility, and disciplinary negotiation visible.

The multilingual dimension extends the model beyond conventional translation. Arabic remains indispensable for accessing turāth, recognising technical terms, and checking the relationship between wording and meaning. Indonesian may support collaborative explanation and audience accessibility, while English may provide captions, abstracts, or international dissemination. This distribution does not diminish Arabic; it acknowledges that knowledge is interpreted and communicated across linguistic spaces. Asriyyah et al. (2024), Aziz and Siddik (2026), and Lubaba and Aziz (2026) show that translanguaging can mediate tradition, digital reading, and critical speaking when language alternation is purposeful. The model adds an

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accountability condition. Every movement across languages should remain traceable. Students should record why a term remains in Arabic, why an Indonesian explanation is selected, and how an English gloss preserves or qualifies the original meaning. Translanguaging is consequently treated as a resource for participation and conceptual development, not permission for uncontrolled paraphrase.

Technology should be understood in an accountable manner. Digital editions, search tools, annotation systems, recording applications, captioning software, and distribution platforms can expand access and support drafting, feedback, revision, and multimodal production. They cannot decide whether a source has been read responsibly. Searchability may encourage decontextualised copying, automated transcription may misrecognise Arabic terminology, and platform metrics measure visibility rather than reliability. For JEET, the question is not whether a tool is novel, but what educational problem it solves and under what conditions. A low-tech classroom presentation may be more defensible than a public campaign if it generates stronger reading evidence, safer discussion, and more careful revision. Technology functions as infrastructure whose value depends on teacher judgement, source metadata, attribution, privacy protection, and publication safeguards.

Assessment, and an Implementation Agenda

Assessment must reflect this epistemic ecology by judging the message and learning processes that produced it. A rubric should combine linguistic accuracy, substantive fidelity, communication design, media quality, ethics, and collaboration. Students should demonstrate where a quotation comes from, how its context was examined, why a translation was chosen, how the script changed after review, and what permissions or safeguards were applied. Proposed weights are provisional and require pilot testing with anchor examples and assessor calibration. View counts, likes, and production polish should not dominate judgement; a popular message that misreads a source is not a successful learning outcome. Reflection, oral explanation, role rotation, annotation records, and revision histories are necessary to make participation visible and prevent a strong group product from concealing unequal learning.

The model also has conditional relevance to English-mediated language education. Although its object is Arabic turāth and digital Islamic communication, multilingual Islamic institutions use English for international description, academic dissemination, captions, and cross-border collaboration. Students' Arabic and Indonesian repertoires may support English learning when acknowledged as intellectual resources rather than suppressed as interference. An English-mediated task might require students to produce an accessible explanation of a verified Arabic passage, compare translation choices, or develop bilingual captions for a digital lesson. Such activities would need English learning outcomes, language-focused

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instruments, and evidence of effectiveness. The present article does not demonstrate improved English proficiency or validate a translanguaging intervention; it specifies a design environment in which those questions can be investigated responsibly.

Curricularly, PBA can move beyond isolated reading and translation toward communicative explanation without sacrificing scholarly depth, while KPI can strengthen primary-source literacy and reduce dependence on poorly verified secondary quotations. A module, co-taught course, or capstone project could document textual inquiry and media competence, provided that learning outcomes, workload, and assessment responsibilities are negotiated in advance. Implementation must address unequal Arabic proficiency through graduated texts, glossaries, reading support, and role rotation (Rahman et al., 2024). Short-form platforms require source validation before recording; limited equipment requires bounded products; and open publication requires attention to privacy, copyright, consent, and immature claims. Classroom presentations, moderated portfolios, or restricted learning-management spaces should remain alternatives to public release.

The model should be tested through design-based, mixed-methods, or quasi-experimental research examining reading accuracy, multilingual participation, communication quality, learner agency, audience comprehension, revision, teacher workload, and ethical judgement. Its limitations are important. This article is an integrative review and conceptual analysis rather than a classroom study; the nine-stage workflow and rubric have not been implemented, validated, or tested for learning effects. Purposive source selection is not exhaustive and cannot provide a systematic estimate. The framework is situated in Indonesian Islamic higher education and may require adaptation, while its assessment weights lack psychometric and inter-rater evidence. These boundaries mean that the model should be treated as a theoretically informed, ethically bounded design proposal whose value depends on careful implementation and empirical evaluation.

V. CONCLUSION

This integrative review and conceptual analysis indicates that Arabic language education and digital Islamic communication can be connected by positioning turāth as a shared scholarly source and PjBL as the organising framework for authentic, accountable artefacts. PBA contributes careful reading, language analysis, translation, and interpretation. KPI contributes message development, media decisions, audience awareness, production, and broadcasting ethics. Translanguaging and digital tools can mediate the movement between source, learner, and audience, but they cannot replace source verification or scholarly judgement.

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The article's principal contribution is a nine-stage learning design encompassing problem definition, source curation, linguistic analysis, meaning validation, communication planning, production, dual review, controlled publication, and reflection. The accompanying assessment proposal combines linguistic accuracy, content reliability, communication design, media quality, ethics, and teamwork. Under this approach, digitalisation of turāth is not the fragmentation of classical texts for platform visibility. It is a pedagogical process that can expand access while protecting the integrity of inherited scholarship. The model is particularly relevant when understood as a contribution to technology-enhanced multilingual language education in Islamic institutions. It provides a basis for future English-mediated, bilingual, or translingual projects without claiming that English learning outcomes have already been established. Empirical implementation is now needed to examine feasibility, reading development, multilingual participation, source reliability, audience reception, teacher workload, and ethical consequences. Until such evidence is available, the model should be treated as a carefully bounded design proposal rather than as a validated intervention.

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