



Improving the Pedagogical Competence of Arabic Language Teachers through Mentoring and the Provision of Chibi Books

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ABSTRACT

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This community service program aimed to enhance the pedagogical competence and creativity of Arabic teachers at *Yayasan Baitul Haq* through a mentoring model integrated with the provision of *Chibi books* illustrated micro-texts combining Arabic vocabulary, images, and psycholinguistic insights. Using a descriptive qualitative approach, the program involved observation, interview, and documentation to explore teachers' experiences during and after two months of mentoring. The findings revealed significant pedagogical improvement: teachers demonstrated increased use of Arabic in class, diversified their questioning and feedback strategies, and applied creative techniques derived from the *Chibi book*. Beyond cognitive outcomes, the emotional response to the free book distribution created a lasting impression teachers expressed joy, gratitude, and a sense of connection, treating the books as both teaching tools and symbols of mentoring memories. Despite the program's limited duration, the presence of the *Chibi books* extended the impact through continuous reflection and classroom application. The novelty of this program lies in integrating reflective mentoring with culturally resonant visual media, transforming a short-term intervention into a sustainable learning experience. The study concludes that meaningful materials and affective engagement can prolong the life of community-based educational programs, making limited time more impactful and memorable.

1. Introduction

Arabic holds a strategic role in the ecosystem of Islamic education in Indonesia, both as a medium of access to classical scholarly sources and as an academic competence in madrasahs and pesantren (Hamid et al., 2024; Suwendi et al., 2024). However, its teaching practices often face obstacles such as limited pedagogical competence among teachers, minimal variation in teaching methods, and the underutilization of engaging instructional media. An initial needs assessment at Yayasan Baitul Haq, Purut Village, Lumbang District, Probolinggo Regency revealed that several Arabic teachers still relied heavily on conventional textbooks, grammar-translation drills, and repetitive assignments. This condition has resulted in low student engagement and a lack of innovative classroom practices (Solehudin, 2025).

Recent studies on Arabic education highlight the effectiveness of mentoring and creative learning media in enhancing teaching quality and learner engagement. Storch and Aldosari (2010) revealed that collaborative interaction and guided reflection help learners manage tasks and develop communicative awareness skills that teachers must foster through mentoring. Similarly, Svalberg and Askham (2020) conceptualized mentoring as a process of *pedagogical consciousness-raising*, empowering teachers to reflect on and improve their instructional decisions.

Pacheco et al. (2019) emphasized *translingual and multimodal practices*, showing that integrating linguistic and visual resources enriches classroom meaning-making an idea that supports using illustrated materials such as Chibi books. Nasrulloh et al. (2020) and Zainuri and Jannah (2023) demonstrated that training combined with interactive media or creative visuals boosts learners' motivation and vocabulary mastery. Kafi and Husna (2021) added that mentoring focused on *learning independence* encourages creativity and self-reliance among Arabic learners.

Within community-based Islamic education, Adi et al. (2021) and Amir and Nurjannah (2024) found that Arabic mentoring in non-formal institutions increases learners' confidence, spirituality, and communication skills. Ahmadi et al. (2024) further introduced a *local wisdom-based mentoring model* that strengthened Qur'anic literacy and Arabic understanding through culturally rooted approaches.

Collectively, these studies affirm that mentoring and contextual media can improve engagement and creativity in Arabic learning. However, no prior research has integrated teacher mentoring with visual, culture-based media that connect pedagogy, emotion, and creativity in one framework.

This community service program addresses that gap by mentoring Arabic language teachers at *Yayasan Baitul Haq* and equipping them with Chibi books visual, emotion-rich resources designed to stimulate creativity, contextual engagement, and reflective teaching. The program thus contributes a replicable framework for teacher empowerment that integrates pedagogical development, media innovation, and cultural sensitivity in Arabic education.

Within this context, the present community service program becomes relevant. Mentoring Arabic teachers accompanied by the provision of Chibi books is expected to serve as an alternative solution. The Chibi book, designed with simple structure, illustrations, and accessible vocabulary, provides not only linguistic input but also visual and emotional engagement for learners. This program integrates both teacher mentoring and media provision, enabling the transfer of teaching strategies while simultaneously equipping teachers with practical tools for classroom application.

This study addresses two central questions: How does a mentoring program improve the pedagogical competence of Arabic teachers at Yayasan Baitul Haq? How does the provision and utilization of Chibi books support teachers' creativity in teaching and enhance students' motivation?

The scope of the program is limited to Arabic language teachers at Yayasan Baitul Haq in Purut Village, Probolinggo. Limitations include the relatively small number of participants and the localized context, which may affect the generalizability of the findings.

The significance of this study lies in its contribution to strengthening teachers' pedagogical competence, promoting the use of innovative yet simple learning media, and providing a replicable model of community service. By doing so, the article aims to fill the gap in existing literature that rarely integrates teacher mentoring with the use of simple, visual media such as the Chibi book in Arabic language education.

Furthermore, preliminary observations also revealed that teachers felt a sense of joy and appreciation when they were provided with *Chibi* books during the mentoring activities. The books were not merely viewed as free materials, but as meaningful tokens that evoked memories of the mentoring sessions and the lessons shared within them. Each time teachers revisited the books, they were reminded of the guidance, reflections, and learning moments experienced throughout the program. The books, enriched with engaging illustrations designed using Procreate and complemented by psychological discussions on how to approach beginner learners, became more than just teaching aids. They served as both a pedagogical resource and an emotional bridge, reinforcing the mentoring experience while providing practical strategies for Arabic instruction. This condition highlights the potential of combining mentoring with the provision of thoughtfully designed media to create a sustainable impact on teachers' professional growth and classroom practices.

2. Method

This study employed a descriptive qualitative method within the framework of a community service program (Kiely & Hartman, 2023; Silverman & Patterson, 2021). The program was conducted at Yayasan Baitul Haq, Purut Village, Lumbang District, Probolinggo Regency, Indonesia. The participants consisted of Arabic language teachers from the foundation who were directly involved in the mentoring activities. The main objective of the method was to provide a clear description of the mentoring

process, the distribution and utilization of *Chibi* books, and the impact of these interventions on teachers' pedagogical competence.

The data were collected through several techniques: Observation, carried out during classroom practices and mentoring sessions to record teachers' strategies, interactions, and responses. Interviews, conducted with the participating teachers to gather their perspectives on the usefulness of mentoring and the effectiveness of the *Chibi* books as instructional media. Documentation, which included field notes, lesson plans produced during mentoring, and feedback from both teachers and program facilitators.

The mentoring process was structured in several stages: initial needs assessment to identify challenges in Arabic teaching, collaborative design of lesson activities integrating the *Chibi* books, implementation through classroom mentoring and co-teaching, and reflection sessions to evaluate outcomes and improvements. The program ran for two months, with weekly mentoring meetings and follow-up sessions to ensure continuity.

The data analysis was conducted descriptively through three main steps: data reduction, data display, and conclusion drawing. Patterns were identified from teachers' practices and reflections, particularly focusing on changes in their pedagogical strategies, creativity in using the *Chibi* books, and the overall improvement of classroom engagement (Abdullah et al., 2021). Triangulation was applied by comparing observations, interviews, and documentation to ensure the validity of the findings (Farquhar et al., 2020).

By employing this method, the study not only captured the process of teacher mentoring but also demonstrated how the provision of innovative yet simple instructional media could enhance the pedagogical competence of Arabic teachers in a local educational setting.

3. Result & Discussion

3.1 Psychopedagogical Significance of the *Chibi* Book

The *Chibi* book, authored by Nur Hanifansyah and published by Yayasan Darullughah Wadda'wah in 2024, is a trilingual learning guide (Arabic–English–Indonesian) that seeks to make Arabic and English acquisition both accessible and psychologically engaging. The book is structured as a pedagogical companion containing vocabulary lists, communicative expressions, grammar explanations, and sections on language psychology that motivate learners through reflection and empathy. Its pages combine illustrated vocabulary, everyday dialogues, and cultural expressions that allow students to learn through association, imitation, and emotional resonance. The design employs chibi-style illustrations miniature cartoon figures with expressive gestures used not merely as decoration but as cognitive aids that link words to emotion and context. The overall structure begins with an introduction and guidance for use, followed by sections on everyday expressions, reflections on language psychology,

grammatical explanations, and communicative exercises. Each section builds upon the last, forming a gradual integration between linguistic structure and affective understanding.

Psychologically, the book operates on the principle that learning is effective when emotion and cognition work together. This is consistent with Krashen's Affective Filter Hypothesis (1982), which states that anxiety must be lowered to allow linguistic input to pass into long-term memory. The *Chibi* book achieves this by using humor, visual cues, and familiar expressions that make language learning feel safe and joyful. It also draws from Vygotsky's social constructivism (Gauvain, 2020), where imitation and guided interaction form the scaffolding of internalized learning. The author encourages teachers and parents to speak the words aloud before learners repeat them, creating an auditory and social context that enhances retention. The repetition of sound and gesture strengthens the learner's articulatory and muscular memory, a process aligned with embodied cognition theories that highlight the link between physical action and linguistic formation. Beyond this, the book integrates principles of positive psychology, particularly in the sections titled *Psikologi Bahasa 1–6*, where learners are encouraged to build confidence before aiming for perfection. Praise and affirmation are positioned as essential teaching tools, allowing students to associate success not with flawless performance but with consistent effort and courage to communicate.

The emotional atmosphere of the book is equally important (Mahmudah, 2025). Each page radiates encouragement and optimism, transforming language learning from a mechanical task into a personal and affective experience. Through its colorful illustrations and trilingual explanations, the *Chibi* book connects language with feeling. When students encounter smiling characters demonstrating expressions such as "How are you?" or "Kaifa haluk?", they are not only decoding linguistic meaning but also internalizing tone, body language, and cultural warmth. This engagement activates both hemispheres of the brain verbal and visual making recall faster and more lasting. The tone of narration is personal and conversational, resembling a mentor's voice rather than a textbook author's. Phrases such as "Speak up!" and "Don't be shy!" mirror the encouragement given in real mentoring sessions. According to Deci and Ryan's Self-Determination Theory, such intrinsic motivation is key to sustaining learning over time because it satisfies the learner's psychological needs for competence, autonomy, and relatedness. Furthermore, the inclusion of the author's autobiographical reflections his experiences teaching in Malaysia (Hanifansyah & Mahmudah, 2024), Madura, and Pontianak adds authenticity. Learners indirectly perceive the human side of language acquisition: the struggle, persistence, and joy embedded in the process of mastering communication.

From a pedagogical perspective, the book provides a practical framework for classroom use. Teachers can apply the dialogues as oral drills, vocabulary sets for games, or pronunciation practice for beginners. The trilingual layout allows comparison across languages, helping students identify similarities in structure and meaning between

Arabic and English, mediated by Indonesian. This comparative awareness supports metalinguistic development, a crucial step in advanced language learning. Moreover, the *Chibi* book includes reflective notes on teaching, explaining how educators can approach different learner personalities, reduce anxiety, and use humor to build rapport. In this sense, the book is both a student's manual and a teacher's guide a compact synthesis of methodology, psychology, and practice.

The distribution of the *Chibi* book during the mentoring program carried profound educational meaning. It was deliberately offered free of charge, a symbolic act of extending learning beyond the boundaries of time and place. The program at *Yayasan Baitul Haq* lasted only two months a short period for achieving permanent pedagogical transformation. Yet, the free provision of the book ensured that the teachers had a tangible resource to continue learning independently. If the facilitators had merely conducted workshops and left, the impact might have been limited to temporary enthusiasm. By contrast, the *Chibi* book became a lasting legacy, a concrete reminder of the mentoring process. Teachers described how receiving the book made them smile with joy and gratitude. The act of giving, done sincerely, created a sense of appreciation and belonging. It conveyed a message that education is a trust (*amānah*), not a transaction, and that sharing knowledge freely is part of pedagogical ethics. For many participants, the book became more than a learning tool; it symbolized respect, partnership, and continuity. Even months after the mentoring ended, teachers revisited the book, re-engaging with its lessons and illustrations, effectively transforming the two-month project into a long-term source of reflection and creativity.

The psychological value of this gesture cannot be overstated. By distributing the books freely, the program tapped into what educational psychologists call *affective continuity*, the sustained emotional connection that keeps motivation alive after formal instruction ends. The joy and pride associated with receiving a well-crafted, meaningful book create positive memories that strengthen the retention of knowledge (Mahmudah et al., 2024). Each time teachers or their children open the *Chibi* book, they relive the spirit of learning and gratitude from the mentoring sessions. The book's physical presence functions as a "core memory object," bridging the temporal gap between training and practice. This emotional reinforcement echoes the theories of LeDoux (1996), which emphasize that emotional arousal enhances memory consolidation. Thus, while the mentoring lasted only eight weeks, the *Chibi* book prolonged its influence indefinitely through emotion and accessibility.

However, the book also presents certain limitations. Despite its engaging layout, it lacks an integrated phonetic system for beginners to pronounce Arabic accurately. A future edition could incorporate transliteration consistency or digital QR codes linked to pronunciation audio. Additionally, while grammar coverage is sufficient for beginners, it remains surface-level, requiring supplementary materials for advanced learners. The layout, though colorful, may at times appear visually dense, making some pages cognitively demanding for new readers. Structuring each unit with clear learning

outcomes could enhance pedagogical alignment with formal curricula. Furthermore, although the *Psikologi Bahasa* sections are valuable, they rely primarily on experiential insights rather than empirical data. Adding simplified theoretical summaries or teacher reflection tasks could strengthen the book's academic depth.

Despite these limitations, the *Chibi* book remains an innovative contribution to Arabic pedagogy. It represents a hybrid model of affective and cognitive instruction one that acknowledges that language learning is not merely about memorizing forms but about feeling meaning. The free distribution transformed the act of teaching into a moral exchange of gratitude and trust, while the design itself turned learning into play. By merging psycholinguistic awareness, visual creativity, and spiritual sincerity, the *Chibi* book ensured that the brief period of community service achieved a lasting educational resonance. Ultimately, it proved that in Arabic language education, sustainability does not depend on the duration of a program but on how deeply learning materials touch the mind and heart.

3.2 Enhancing Pedagogical Competence through Mentoring

The mentoring sessions conducted over two months revealed significant improvements in teachers' pedagogical understanding and classroom confidence. During the first phase, observations showed that most teachers relied on rigid textbook-centered instruction and limited student interaction. However, by the third week, teachers began to integrate more interactive strategies, such as short storytelling, question-and-answer circles, and peer discussion using *Chibi* book content.

Interview data highlighted that teachers perceived the mentoring as both empowering and eye-opening. One participant stated:

“Before this program, I used to feel uncertain about how to make Arabic lessons more enjoyable. Through the mentoring, I realized that even simple changes—like how to start the lesson with an illustration or an expression from the *Chibi* book—can transform students' attention.” (*Teacher A, Interview, Week 4*)

Another teacher mentioned that mentoring allowed them to reflect critically on their teaching style:

“The mentoring sessions were not lectures; they were conversations. We discussed what works and what doesn't in our classes. I learned to plan my lesson based on students' responses rather than on fixed procedures.” (*Teacher B, Interview, Week 6*)

From a pedagogical standpoint, these experiences illustrate the transformative impact of reflective and culturally responsive mentoring. Throughout the program, teachers gradually developed what Shiver, Richards, and Hemphill (2020) describe as *culturally relevant pedagogical awareness* the capacity to recognize learners' diverse backgrounds, empathize with their experiences, and adapt teaching strategies to meet contextual needs. Observation notes documented a visible improvement: teachers began using more Arabic during instruction, varied their questioning techniques, and incorporated *Chibi book* materials to connect linguistic input with learners' everyday

realities.

This finding aligns with the work of Shiver et al. (2020), who found that culturally responsive teacher education enables educators to bridge cultural distance and reframe their instructional practices through reflection and social responsibility. Similarly, this mentoring program emphasized localized, community-based mentoring within authentic classroom environments. Such an approach not only enhanced contextual relevance but also cultivated teachers' social and emotional engagement making professional growth more sustainable and meaningful within Islamic educational settings.

3.3 Utilization of Chibi Books to Foster Creativity and Motivation

The second research question explored how the provision and use of Chibi books supported teachers' creativity and enhanced student motivation. Qualitative data from interviews and classroom observations showed that the Chibi books played a dual function as instructional media and as emotional stimuli.

Teachers reported that the visual and narrative simplicity of the books encouraged them to design new activities, including character-based roleplays, vocabulary mapping, and mini-dialogue creation. One teacher commented:

“The Chibi books made me realize that teaching media doesn't have to be complicated. The pictures themselves give me ideas for speaking and writing tasks.”
(Teacher C, Interview, Week 5)

Thematically, these findings correspond with previous community-based studies in Arabic education. Nasrulloh et al. (2023) and Zainuri and Jannah (2023) demonstrated that mentoring and creative media could significantly enhance learners' motivation and vocabulary mastery. Similarly, Kafi and Husna (2022) emphasized that learning-independence mentoring fosters self-creativity and autonomy among Arabic learners, while Amir and Nurjannah (2024) revealed that training and mentoring of maharah kalām promote learners' communicative confidence. Extending these insights, Ahmadi et al. (2024) highlighted that local wisdom based mentoring connects language learning with social and spiritual engagement.

The present program expands on these studies by showing that visual micro-texts such as Chibi books can bridge the cognitive, affective, and cultural dimensions of learning. Through simple narratives and emotive visuals, these materials activate both linguistic recall and emotional resonance two key factors sustaining intrinsic motivation as described in Deci and Ryan's *Self-Determination Theory* (2012). Moreover, the teachers' creative adaptation of Chibi books exemplifies Feuerstein's (1985) concept of *mediated learning experience*, where instructional tools become catalysts for internal meaning-making. The teachers' affective attachment to the materials also reflects Schön's (2017) notion of the *reflective practitioner* educators who internalize pedagogical resources as part of their evolving teaching identity.

This dynamic was vividly captured during the reflection sessions. One teacher

remarked:

“Each time I look at the Chibi book, I remember the mentoring sessions the feedback, the laughter, the new ideas. It’s like the book carries a story of our learning journey.” (*Teacher D, Reflection Meeting*)

Such statements suggest that the Chibi books transcended their function as media; they became *memory anchors* for professional growth. This finding is rarely discussed in existing literature, which tends to treat teaching media as external aids rather than affective catalysts.

3.4 Pedagogical impact beyond the formal timeline

One of the most common challenges in educational community service programs is the limitation of time. The present mentoring and media-provision initiative at *Yayasan Baitul Haq* lasted for only two months a period sufficient for initial exposure but insufficient for the full consolidation of pedagogical transformation. As observed in similar studies (Nasrulloh et al., 2023; Amir & Nurjannah, 2024), pedagogical mentoring requires continuous cycles of practice, reflection, and feedback to ensure that new teaching habits are internalized. The short duration of this program, therefore, naturally posed constraints on the depth of behavioral change and classroom experimentation that teachers could achieve.

Nevertheless, the provision of the *Chibi books* offered an innovative mechanism to extend the pedagogical impact beyond the formal timeline of the program. Although the mentoring sessions were limited in duration, the teachers continued to engage with the materials after the program ended. This continuity created a form of *sustained learning environment*, where the books served as pedagogical companions that prolonged the mentoring experience through independent exploration, adaptation, and reflection.

The decision to distribute the *Chibi books* freely rather than sell them stemmed from a pedagogical and humanitarian conviction that knowledge sharing must leave a tangible legacy, especially when the duration of service is limited. In many short-term community engagement programs, the interaction between facilitators and teachers often ends as soon as the program concludes. What remains is usually a fleeting enthusiasm an emotional spark that quickly fades when no physical or intellectual resource remains to sustain it. To address this issue, the distribution of the *Chibi books* was designed as a symbolic act of continuity, ensuring that something meaningful would endure beyond the presence of the facilitators.

Giving the books for free carried a deliberate psychological message: *that education is not a commodity, but a trust (amānah)*. It demonstrated respect for the teachers’ dedication and reaffirmed the value of Arabic education in their community. The smiles and gratitude that accompanied the distribution were evidence that the act of giving, when done sincerely, becomes a pedagogical encounter in itself. Teachers felt acknowledged, not as passive recipients of aid, but as active partners in the collective mission of improving Arabic learning.

Moreover, the *Chibi books* were not ordinary learning materials. Although their primary design targeted young Arabic learners teenagers and children they were thoughtfully developed to serve a dual pedagogical function. Each book combined practical vocabulary and illustrations suitable for students, with complementary sections that guide teachers on *how to teach, how to motivate learners, and how to understand the psychology of language acquisition*. This design decision reflects a deep understanding that effective language teaching requires both *content mastery* and *emotional intelligence*. By embedding short reflective notes on teaching experiences and learning psychology, the *Chibi book* became a medium for *teacher education* in miniature form.

Teachers who received the book expressed fascination with its balance between simplicity and depth. The content was light, easy to read, and visually engaging, yet rich with educational philosophy. For instance, one section introduces the idea that “learning Arabic is not about memorizing, but about feeling the language,” encouraging teachers to foster emotional connection before drilling grammar. Another part presents short reflections on common classroom challenges such as managing shy students or maintaining motivation paired with brief, relatable anecdotes from real teaching contexts. Through these passages, the book subtly guided teachers to reflect on their own classroom practices, almost as if continuing the mentoring conversation in printed form.

From a community service perspective, the free distribution also carried an ethical and cultural dimension. In rural educational settings, financial constraints often limit access to high-quality learning resources. By removing the economic barrier, the program ensured educational equity, enabling all teachers regardless of income or institutional resources to benefit equally. This approach resonates with the Islamic principle of *ta’āwun ‘ala al-birr wa al-taqwā* (mutual cooperation in goodness), where sharing beneficial knowledge freely is seen as an act of worship and social responsibility.

Furthermore, giving the books without cost strengthened the emotional reciprocity between the facilitators and the teachers. Rather than ending with a formal farewell, the program concluded with a moment of shared gratitude and personal connection. Teachers held their books not as mere objects but as tokens of remembrance. Several participants described how flipping through the pages after the program evoked vivid memories of the discussions, laughter, and insights shared during the mentoring sessions. In this sense, the *Chibi book* functioned as a *memory anchor* a small but enduring artifact that keeps the mentoring experience alive within the teacher’s personal and professional identity.



Figure 1. Mentoring session and free distribution of *Chibi Books* to Arabic language teachers at *Yayasan Baitul Haq*, Probolinggo.

Psychologically, this practice aligns with the concept of *affective continuity* in educational psychology, which emphasizes that emotional resonance can sustain learning motivation over time. When the learning experience is tied to positive emotions joy, gratitude, belonging it becomes more resistant to decay. Hence, while the mentoring lasted only two months, the emotional and intellectual investment symbolized by the *Chibi book* prolonged the program's influence. Each time teachers opened the book, they reconnected with the spirit of mentorship, revisited the concepts discussed, and applied them in new ways.

Ultimately, distributing the *Chibi books* freely was not an act of charity, but a strategic educational intervention. It extended the pedagogical timeline beyond the formal structure of the program, turning a finite activity into a continuous cycle of reflection and learning. The book's hybrid design merging teaching guidance, linguistic knowledge, and psychological insight ensured that its relevance would grow with time. For teachers, it became a reference, a motivation, and even a bridge to involve their children or students in Arabic learning at home.

The free provision of the *Chibi books* embodied the philosophy that *true education outlives the educator's presence*. While facilitators may depart, the traces of their work remain engraved in books, in memories, and in hearts inspired to keep teaching. This approach transformed a two-month community service program into a living legacy of knowledge, empathy, and pedagogical renewal that continues to resonate within the Arabic teaching community of *Yayasan Baitul Haq*.

The act of distributing *Chibi books* freely had an emotional significance that went far beyond material benefit. In community-based educational settings, symbolic gestures often carry deep pedagogical meaning. Teachers and participants expressed visible joy, gratitude, and affection upon receiving the books. The smiles, laughter, and

warm responses observed during the distribution reflected what humanistic educators term *affective engagement* a critical factor that nurtures intrinsic motivation (Deci & Ryan, 2000).

Receiving a book not only satisfies curiosity but also evokes a sense of appreciation and belonging. It conveys respect to the teachers as learners themselves, affirming that they are valued contributors to the development of Arabic education. This emotional resonance transforms a simple act of giving into a pedagogical relationship one grounded in empathy, recognition, and trust. As many participants testified during interviews, “These books make us feel remembered and appreciated; they remind us of the mentoring days.” Thus, the *Chibi book* became more than an instructional tool it became a symbolic token of connection between the mentors and the local educators, embodying the shared mission of spreading the Arabic language.

3.5 Pedagogical Content and the Psychological Value of the Chibi Book

The *Chibi book* itself was meticulously designed not merely as a collection of vocabulary but as an integrated learning resource that fuses linguistic, visual, and psychological dimensions. Each page combines illustrated Arabic vocabulary with short dialogues, motivational quotes, and applied examples rooted in everyday communication. More importantly, the book embeds principles of psycholinguistics, introducing readers to how words, images, and emotions interact in language acquisition. This design transforms the book into a dual-function medium at once a teaching guide and a learning therapy.

Teachers who participated in the mentoring reported that reading and using the *Chibi book* sparked creativity in designing classroom activities. They began to replicate its format in small projects for their own students, creating illustrated flashcards and storytelling exercises based on familiar daily themes. This process exemplifies *pedagogical diffusion*, where a well-designed medium inspires adaptation and reproduction at the local level. In this sense, the book served as a pedagogical model and a psychological motivator providing not just knowledge but also a renewed sense of purpose and enthusiasm for teaching Arabic.

3.6 The Intergenerational Benefit: From Teachers to Their Children



Figure 2. Cover of the *Chibi Book* a trilingual visual guide (*Arabic–English–Indonesian*) integrating vocabulary, illustrations, and psycholinguistic notes for effective and enjoyable Arabic learning



Figure 3. Sample page from the *Chibi Book* showing trilingual vocabulary mapping (*Arabic–English–Indonesian*) and communicative expression practice

The illustration and contextual dialogue encourage both linguistic recall and affective engagement in Arabic learning. Another notable reflection from the mentoring participants concerns the intergenerational value of the *Chibi book*. Several teachers shared that they took the book home and used it to introduce Arabic vocabulary to their own children. This unplanned ripple effect indicates that the program indirectly reached a broader audience beyond its original scope. The simple, colorful, and emotionally appealing format of the *Chibi book* made it accessible even to young learners with little prior exposure to Arabic.

This phenomenon resonates with Ahmadi et al. (2024), who demonstrated that community-based Arabic literacy programs can strengthen family and social bonds when learning materials are culturally and emotionally resonant. The *Chibi book* thus functions not only as a professional resource for teachers but also as a family literacy tool bridging the worlds of formal instruction and home learning. Such continuity across generations helps preserve interest in Arabic as both a language of faith and cultural identity.

3.7 Core Memory Formation and the Psychology of Gratitude

From a psychological standpoint, the mentoring and book distribution created what can be called a “core memory” experience a lasting emotional imprint associated

with learning, gratitude, and joy. Educational psychology suggests that positive emotional experiences are central to memory consolidation (LeDoux & Hofmann, 2018). When learning is paired with feelings of appreciation and happiness, it becomes more deeply encoded and more likely to influence long-term behavior.

For the teachers at *Yayasan Baitul Haq*, the *Chibi books* serve as tangible reminders of that joyful learning atmosphere. Each time they open the book, they recall the mentoring sessions, the discussions, and the sense of shared discovery. In this way, the program succeeded not only in imparting knowledge but in embedding emotional memory a form of *affective residue* that continues to motivate reflection and pedagogical growth long after the program ended.

Such emotional continuity transforms the book from an object into a living narrative of the teachers' professional journey. It is this affective dimension—rooted in gratitude, joy, and nostalgia that extends the life of the community service experience beyond its temporal boundaries.

Although the official mentoring lasted only two months, the presence of the *Chibi books* effectively stretched the pedagogical timeline. By revisiting the book, teachers re-entered the learning experience repeatedly, each time discovering new ways to implement ideas discussed during mentoring. In this sense, time was no longer linear but cyclical; the book created recurring moments of reflection, inspiration, and application.

This phenomenon illustrates what Schön (1983) refers to as *the reflective practitioner* teachers who learn by re-engaging with their experiences and materials over time. Every reading session becomes an act of renewal, allowing the lessons of the mentoring program to evolve alongside the teachers' growing classroom realities. As one participant noted, "The mentoring may have ended, but the book keeps teaching me."

Consequently, the *Chibi book* not only compensates for time limitations but converts a short-term project into a sustainable developmental process. Its continued presence in the teachers' hands transforms a finite program into an ongoing mentorship.

The reflections above underscore a broader implication: sustainability in community-based education depends not solely on duration but on resource continuity and emotional resonance. The free distribution of pedagogically rich materials like the *Chibi book* can ensure that empowerment persists long after facilitators have left the field. In contrast to conventional training models that conclude with workshops or lectures, this approach leaves behind a physical and emotional legacy—a set of tools, ideas, and memories that participants can revisit indefinitely.

This model aligns with participatory education theory (Freire, 1970), which advocates for shared ownership of learning and knowledge production. By equipping teachers with the *Chibi book*, the program empowered them as autonomous educators capable of sustaining pedagogical innovation without external supervision. The book thus becomes a symbol of trust and transfer of agency, marking the transition from

guided mentoring to independent professional practice.

4. Conclusion

This community service program demonstrates that even within a limited duration, mentoring combined with meaningful media provision can produce sustainable pedagogical transformation. The mentoring sessions at *Yayasan Baitul Haq* successfully enhanced teachers' awareness of classroom interaction, encouraged creative lesson design, and built emotional bonds between facilitators and participants. Yet, the most enduring impact emerged from the distribution of the *Chibi books*—a small but powerful medium that transcended the boundaries of time, space, and formality.

The *Chibi books* did not merely function as supplementary materials; they became emotional anchors and reflective tools. Their integration of vocabulary, visual narratives, and psycholinguistic insights allowed teachers to internalize new teaching ideas through continuous reflection and adaptation. The joy and gratitude expressed during the book distribution illustrated that affective engagement plays a crucial role in sustaining professional growth. For many teachers, the book became a *core memory* a lasting reminder of the mentoring experience and a resource that continues to guide their teaching practice long after the program ended.

In a broader sense, this initiative redefines sustainability in community-based Arabic education. Sustainability is not necessarily determined by the length of a program but by its ability to embed learning within materials, memories, and local culture. By integrating reflective mentoring with culturally resonant and psychologically designed learning media, this model offers a replicable framework for teacher empowerment that is contextually grounded and emotionally enduring.

Ultimately, the program affirms that effective education is measured not by duration but by depth the depth of understanding, connection, and joy it generates. Through the smiles of teachers holding their *Chibi books*, time itself seemed to extend, transforming a two-month intervention into a continuous journey of learning, gratitude, and pedagogical renewal.

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