

Interactional Meaning-Making in Classroom Discourse: A Conversation Analytical Study of Islamic Education

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Abstract

Background:

This research uses conversation analysis (CA) to explore interactional meaning-making in Islamic education classrooms, defining learning as an interactional and social achievement rather than knowledge transmission. This study identifies sequential discourse organization, examines IRF sequences during conceptual difficulties, investigates repair practices, and analyzes student participation.

Methodology:

This qualitative CA study analyzed four audio-recorded classroom sessions at a state Islamic junior secondary school in Manado, Indonesia, involving three teachers across Fiqh, Qur'an–Hadith, and Aqidah Akhlak. The transcribed corpus comprised approximately 80 minutes of interaction across Grade IX and X, conducted primarily in Bahasa Indonesia, including question–answer sequences, discussions, and student presentations.

Findings:

Classroom discourse was generally organized through Initiation-Response-Feedback (IRF) sequences functioning as a consistent participation framework. Sequences extended through requests for clarification, reformulation, and contrastive questions when students hesitated or showed partial understanding. Repair practices, initiated by teachers or performed independently by students, served as a key mechanism for minimizing misunderstanding and aligning epistemic perspectives. Student contributions expanded locally following teacher prompts without implying general development of interactional competence.

Conclusion:

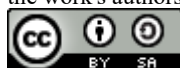
These findings support meaning-making as an interactional accomplishment mediated through Bahasa Indonesia in subject-matter classrooms, with implications for interactional competence and academic oral literacy-focused discourse-based pedagogy.

Originality:

Few Conversation Analysis studies have examined subject-matter classrooms in Islamic education, where religious content is negotiated in a turn-by-turn manner. Specifically, how third-turn design calibrates doctrinal precision, how repair trajectories unfold when the trouble source is doctrinal rather than linguistic, and how textual authority (Qur'an, Hadith) warrants expanded participation remain unaddressed. This study addresses that this gap by showing how IRF, repair, and participation operate when the object of talk is religious rather than general curricular knowledge.

Keywords	: <i>Interactional meaning-making; classroom discourse; Conversation Analysis; Islamic education; IRF sequences; repair.</i>
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INTRODUCTION

Interactional meaning-making in classroom discourse is a central concern in applied linguistics: learning happens through talk-in-interaction, not through the internal acquisition of pre-packaged content ([Halliday, 1993](#); [Seedhouse, 2004](#); [Walsh, 2011](#)). Conversation Analysis (CA) supplies the methodological and theoretical framework for this study, treating classroom discourse as a space where understanding is displayed, tested, and recalibrated turn by turn.

A substantial body of CA-informed research has examined interactional meaning-making in language classrooms, demonstrating how teachers and learners collaboratively construct understanding through extended IRF sequences, clarification practices, and repair mechanisms ([Walsh, 2011](#); [Waring, 2015](#)). Complementary insights have emerged from the research on classrooms. For instance, [Mortimer and Scott \(2003\)](#) show that learning in secondary science classrooms occurs through teacher–student talk, in which classroom discourse progressively shapes, clarifies, and recontextualizes abstract disciplinary meanings ([Cortés-Morales et al., 2025](#)). Although grounded in a sociocultural rather than conversation analytic framework, their work underscores that meaning-making through interaction is central to learning in non-language subjects, thereby supporting the extension of interactional analyses beyond language education.

In contemporary interactional studies, meaning making is a temporal and emergent achievement. [Gosen et al. \(2025\)](#) showed that classroom learning develops through dialogic negotiation over time, reflecting the differences between teachers' intended meanings and students' understandings. Instead of being regarded as a pedagogical failure, these differences function as productive interactional processes that provide opportunities for clarifications, reformulations, and collaborative learning. This finding reinforces that one core of discourse analysis is that the opportunity for learning occurs through continuous organization of interaction and alignment of the meaning-making trajectory in talks.

Despite these developments, the Islamic education context remains limited in applied linguistic studies and discourse analysis. Most studies have focused on curriculum design, moral or character education, and learning assessment using descriptive, evaluative, and normative approaches ([Saprin et al., 2026](#)). While these studies contributed to the objectives and values of Islamic education, attention to the micro-interactional process as a medium of

understanding accomplishment in the classroom remained limited. In particular, there is a lack of empirical studies that investigated how teachers and students collaboratively performed meaning making in explaining abstract concepts in classroom interactions. Recent classroom-interaction scholarship has expanded on IRF sequencing, repair, and epistemic stance in general education settings (e.g., [Lee, 2025](#); [Estaji & Shojakhanlou, 2023](#)), and longitudinal conversation-analytic work has clarified what evidence is required to describe the development of interactional competence over time (e.g., [Nguyen & Malabarba, 2026](#); [Marian & Doehler, 2026](#)). However, few of these studies have examined subject-matter classrooms in Islamic education, where doctrinal content (*Fiqh*, *Qur'an Hadits*, *Aqidah Akhlak*) is negotiated turn by turn; it remains unknown how IRF, repair, and epistemic stance operate when the object of talk is religious knowledge rather than general curricular content.

What remains unclear is how teachers design third-turn actions to calibrate doctrinal precision for concepts carrying both semantic and normative weight, such as the distinction between covering a sin and erasing it; how repair sequences are managed when the trouble source is doctrinal rather than linguistic; and what serves as the evidential warrant, textual authority such as the *Qur'an* and *Hadith* or the teacher's own observation, when participation expands locally. Comparative conversation-analytic work on religious-education classrooms exists ([Flensner, 2017](#); [Öncü & Taşkın, 2020](#); [Mujiburrahman et al., 2025](#)), but it has not been extended to Islamic education, so the sequential mechanics of doctrinal meaning-making remain empirically unaddressed. IRF-based dialogic instruction has been examined in other digitally mediated classrooms ([Utomo et al., 2026](#)), but not yet in this doctrinal setting.

This gap is reflected in Indonesian context, where Islamic education classrooms are conducted using Bahasa Indonesia as the language of instruction. In this context, Bahasa Indonesia is not only a medium of instruction but also a main semantic source for formulating, reformulating, and aligning meaning during interaction. Through explanation, clarification, and repair, teachers and students leverage language to bridge textual religious knowledge to a more contextual one. However, the role of Bahasa Indonesia in mediating interactional meaning making in Islamic education classrooms still received less attention in applied linguistic studies, especially from the perspective of discourse analysis.

Islamic education is defined as a set of learning practices encompassing subjects such as *Fiqh*, *Qur'an Hadits*, and *Aqidah Akhlak*. The learning process in the classroom is primarily mediated through oral interaction. Within applied linguistic and classroom discourse analysis, this research explores how interactional meaning-making is manifested during Islamic education classroom learning. This research investigates how classroom interaction is organized, how teachers and students collaboratively develop interactional meaning making

when they have difficulties discussing abstract concepts, and how interactional practices shape the local expansion of student participation during the learning process, without implying longitudinal development of interactional competence. This research addresses the following research questions: (RQ1) How is sequential discourse organized in Islamic education classroom interaction? (RQ2) What functions do IRF sequences serve during episodes of conceptual difficulty? (RQ3) What role do repair practices play in maintaining mutual understanding between teachers and students? (RQ4) How do interactional practices shape the expansion of student participation during information exchanges in the classroom?

This study makes three contributions: it extends conversation analysis to classroom interaction in Islamic education, offers empirical insight into the role of Bahasa Indonesia as a mediating resource for meaning-making outside language-learning contexts, and informs discourse-based Bahasa Indonesia pedagogy oriented toward interactional competence and academic oral literacy across disciplines. In this view, classroom interaction is not peripheral to learning but the mechanism through which learning and meaning-making are jointly accomplished.

LITERATURE REVIEW

Analysis of Classroom Conversations and Interactional Meaning-Making

This study approaches learning from an interactional perspective: meaning-making is not an internal cognitive process but a socially achieved, publicly displayed activity, observable in participants' turn design, uptake, and subsequent actions rather than inferred as a hidden mental state ([Sacks et al., 1974](#); [Schegloff, 2007](#); [Seedhouse, 2004](#); [Sidnell & Stivers, 2013](#)). Each turn is simultaneously context-shaped, responsive to prior talk, and context-renewing, projecting relevant next actions, so understanding is evidenced in how subsequent turns confirm, revise, expand, or resist what came before. Building on [Halliday's \(1993\)](#) language-based theory of learning, language is treated as a semiotic resource through which experiential, interpersonal, and textual meanings are simultaneously constructed ([Halliday & Matthiessen, 2013](#)), consistent with sociocultural accounts of language as the primary mediational tool in cognitive and social development ([Poehner, 2022](#)). Accordingly, Classroom talk is the site where disciplinary understanding is co-constructed, tested, reformulated, and stabilized through sequential organization and participation frameworks that regulate turn allocation, epistemic authority, and instructional progressivity ([Sinclair & Coulthard, 1975](#); [Mehan, 1979](#); [Walsh, 2011](#); [Iwashita et al., 2025](#); [Mortimer & Scott, 2003](#); [Cortés-Morales et al., 2025](#)).

Epistemic positioning is a central resource for this co-construction. Speakers design their turns to display relative epistemic authority, K+ indexing greater access to a domain of knowledge and K– indexing lesser access, while recipients respond by aligning with or resisting these claims ([Heritage & Raymond, 2005](#); [Caronia & Nasi, 2022](#)). Teachers typically occupy a K+ position with respect to curricular knowledge, but this asymmetry is negotiated rather than fixed: classroom exchanges routinely involve local shifts and epistemic stance recalibrations ([Heritage, 2012](#); [Mathayas & Krist, 2026](#); [van der Meij et al., 2024](#)). Therefore, meaning-making entails not only semantic clarification but also the management and alignment of epistemic perspectives, with repair, clarification, and reformulation serving as the interactional mechanisms that restore intersubjectivity when this alignment breaks down ([Waring, 2015](#)).

This orientation is especially consequential in Islamic education, where classroom learning often turns on doctrinal, normative, and value-laden concepts that require interpretive negotiation rather than fact recall. The distinction between *menutup dosa* (“to cover sins”) and *menghapus dosa* (“to erase sins”) is not merely lexical but epistemic, turning on the calibration of knowledge claims and conceptual precision, and meaning-making here depends on how teachers epistemically design questions, how students expose prior knowledge, and how both parties negotiate interpretive authority during interaction. Bahasa Indonesia functions as the main semiotic resource through which doctrinal knowledge is reformulated into pedagogically accessible discourse, rather than merely transferring content, mediating epistemic alignment and stabilizing shared understanding ([Mortimer & Scott, 2003](#); [Walsh, 2011](#)). Interactional meaning-making in this setting involves the coordination of textual authority, normative interpretation, and classroom participation within a single sequential ecology.

IRF, Third-Turn Practices, and Repair

Within this sequential architecture, the IRF structure functions as an interactional infrastructure rather than a fixed pedagogical routine, providing a stable framework for turn allocation, epistemic monitoring, and progressivity maintenance ([Sinclair & Coulthard, 1975](#); [Walsh, 2011](#); [Seedhouse, 2004](#)). Its categories are treated here not as an externally imposed coding scheme but as sensitizing concepts warranted only by what participants themselves orient to: an initiation counts as such only if the next turn treats it as projecting a response, and a feedback turn counts as such only if next-turn uptake shows orientation to it as evaluative or sequence-opening ([Waring, 2009](#); [Molinari et al., 2013](#); [Mariam, 2024](#); [Atar & Seedhouse, 2024](#)). In this way, IRF’s interactional consequences depend on the design of the third turn,

whether it closes the sequence through confirmation, expands it through clarification or reformulation, or redirects participation toward further elaboration; more elaborated student contributions following teacher prompts are accordingly interpreted here as locally expanded participation within particular sequences, not as evidence of general interactional-competence development, since the cross-sectional data do not follow the same students over time (e.g., [Ariska et al., 2024](#); [Hidayatullah, 2024](#)).

Extended IRF sequences emerge when a prior turn is treated as problematic ([Sacks et al., 1974](#)), reflecting epistemic misalignment as much as trouble in the talk itself: the teacher's K+ position and the student's comparative K- position ([Heritage & Raymond, 2005](#); [Edelen et al., 2025](#)) are negotiated rather than fixed in these moments, and the third turn becomes a space for implementing, adjusting, or suspending epistemic authority through requesting clarifications, contrastive questions, reformulation, evidential prompts, or hypothetical reasoning. These third-turn practices are not interactionally equivalent. A clarification request treats the trouble as locatable but underspecified and projects the student with a same-type repair. A contrastive question, such as 'menutup atau menghapus?', treats the trouble as a categorial ambiguity and asks the student to choose between two candidate formulations. Reformulations treat the prior turn as adequate in content but not in form; thus, they project confirmation rather than. Evidential prompts, like 'ada dalilnya?', treat the response as correct but under-warranted, pushing the student from a bare assertion toward justification ([Lee, 2025](#); [Khaing & Sinwongsuwat, 2026](#); [Cho et al., 2024](#); [Ishino, 2024](#)). The distinction matters because these four moves unevenly distribute epistemic responsibility: contrastive questions and evidential prompts place the burden of resolution on the student, while reformulations leave it mostly with the teacher. This is especially important in Islamic education, where doctrinal and normative categories, legal obligation, moral conduct, and ritual practice function as claims requiring justification rather than plain facts. The extended IRF provides teachers and students with a structured way to negotiate that precision.

Repair, the method that participants use to overcome difficulties in speaking, listening, and understanding, is the mechanism that maintains this intersubjectivity when threatened ([Sacks et al., 1974](#); [Schegloff, 2007](#)). Although self-repair is generally preferred the speaker or other participants can initiate repair. Teachers often initiate repair in ways designed to encourage students to correct themselves rather than simply accepting a supplied correction ([Seedhouse, 2004](#); [Waring, 2015](#)), doing face-saving work in the process ([Goffman, 2017](#)) and redirecting attention to relevant conceptual or textual sources. Every repair sequence in the

dataset was coded on four dimensions to make this pattern analytically explicit. The source of the trouble could be factual, semantic, or evidential, depending on what was inadequate in the student's turn. The initiation could come as a repetition of rising intonation, reformulation, or an evidential prompt. The trajectory turned on whether the teacher withheld correction to allow the student to self-repair or supplied a candidate answer for confirmation. The outcome was one of three things: the students corrected themselves, the teacher's correction was accepted without contest, or the trouble remained unresolved into the next sequence. Extracts 3a–3c show three different trajectories in practice: self-repair after other-initiation (3a), self-repair after reformulation with hypothetical reasoning (3b), and a reformulation with no antecedent error at all (3c). In other words, not every repair-initiating turn responds to the same kind of trouble ([Kim, 2020](#); [Emrani & Hooshmand, 2026](#); [Kaneyasu, 2026](#); [Bukari et al., 2026](#); [Aleksius, 2021](#); [Loder et al., 2021](#)). Repair of this kind contributes to communicative and interactional competence, not only accuracy [Hasibuan et al. \(2025\)](#) in Islamic education specifically, the cycle of initiation, extension, repair, and reformulation is where students take on growing responsibility for disciplinary precision.

Interactional Competence versus Locally Expanded Participation

Participation trajectories describe how students' involvement develops across repeated interactional cycles beyond single sequences. These two senses of competence need to be separated. CA can demonstrate displayed competence: the turn-design choices a student makes within a single sequence in response to the sequential and epistemic demands a teacher's prior turn has just created ([Seedhouse, 2004](#); [Walsh, 2011](#)). What cross-sectional data cannot show is developmental competence, meaning change in a given student's interactional resources over time, which would require watching the same participants across repeated sessions ([Balaman, 2025](#); [Nguyen & Malabarba, 2026](#); [Dai, 2024](#); [Tai & Li, 2024](#); [Doehler, 2025](#)). This study reports the former; it makes no claim about the latter.

Initially, brief student responses are sometimes extended into more elaborate explanatory or justificatory turns following teacher prompts. These instances are treated as locally situated expansions of participation within the immediate sequential environment, not as evidence of longitudinal development, and involve students responding to clarification and repair by orienting their turns to the sequential demands of the ongoing interaction ([Ariska et al., 2024](#); [Hidayatullah, 2024](#)). In Islamic education specifically, this matters because participation trajectories allow students to move from reciting textual knowledge toward articulating reasons, justifying normative positions, and distinguishing doctrinal categories,

sustaining extended talk in Bahasa Indonesia that aligns with disciplinary norms. Accordingly, meaning-making is a cumulative, sequentially arranged process: learning proceeds through repeated cycles of initiation, extension, repair, and elaboration rather than single exchanges, through which the epistemic position and interactional agency are gradually recalibrated within the classroom ecology.

METHODOLOGY

This study adopts a qualitative research design grounded in CA to investigate how interactional meaning-making is accomplished in Islamic education classrooms. CA is particularly appropriate for this inquiry because it focuses on naturally occurring interactions and examines how participants organize social actions through the sequential structure of talk-in-interaction ([Seedhouse, 2004](#); [Sidnell & Stivers, 2013](#)). Rather than evaluating instructional effectiveness or measuring learning outcomes, this study analyzes how teaching and learning are achieved through locally organized classroom discourse. Therefore, the analytic orientation is emic, prioritizing the displayed orientations of participants and treating meaning as observable in subsequent turns.

Data comprised audio recordings of classroom interactions in Islamic education subjects at the secondary school level, covering Fiqh, Qur'an–Hadith, and Aqidah Akhlak. The recordings were collected during regular classroom instruction at MTs Negeri 1 Manado between May and June 2025. Although the recordings were made using a Sony DCR-SR46E Handycam, which captured both video and audio, only the audio channel was analyzed. No visual or multimodal data were included in the analysis. The dataset comprised four recorded classroom sessions involving three teachers across two- grade levels (Grades IX and X): one Fiqh session, one Qur'an–Hadith session, and two Aqidah Akhlak sessions. The sessions included regular classroom instruction, question-and-answer activities, and discussion-based activities, with no experimental manipulation or researcher intervention in the instructional process, thereby preserving naturally occurring classroom interaction. Bahasa Indonesia functioned as the primary language of instruction and was often accompanied by local linguistic expressions, providing a rich interactional ecology for examining how language and sequentially organized classroom practices mediate meaning-making in subject-matter instruction. The study was conducted in accordance with applicable institutional procedures, with participants and classroom sessions selected in coordination with the school to capture naturally occurring interaction in the targeted subjects. Research permission and informed consent were obtained from the relevant institutional authorities, participating teachers and

students, and parents or legal guardians where required. The participants' identities were anonymized in the transcripts and manuscript, and the audio recordings and transcripts were securely stored with access restricted to the researcher.

All classroom interactions were recorded using a Sony Digital Video Camera Recorder (Handycam), model DCR-SR46E, equipped with a 40-GB internal hard disk and a recording capacity of approximately 3 Mbps. The camera was positioned to capture classroom interaction during regular instruction without researcher intervention. Subsequently, the recordings were transcribed verbatim by the researcher using a CA approach. The transcription prioritized interactionally relevant features, such as turn-taking, pauses, elongation, stress/emphasis, rising intonation, overlap, latching, and repair. Jeffersonian transcription conventions were applied selectively where necessary to represent analytically significant interactional phenomena. The researcher repeatedly listened to the recordings and checked the transcripts against the original recordings to ensure accuracy. Local linguistic expressions were retained in their original forms rather than being standardized into formal Indonesian, as they constituted part of the interactional data. Indonesian extracts are presented together with English translations for presentation in this English-language article. The translations prioritize the preservation of each turn's pragmatic and sequential meaning rather than strict word-for-word equivalence. The purpose of transcription was not phonetic exhaustiveness but analytic adequacy, making visible the features of talk to which participants were demonstrably oriented in interaction.

First-pass coding identified 78 candidate interactional sequences across the four recordings. Each candidate was entered into a master coding matrix and examined in terms of its IRF organization, sequence extension, repair initiation and outcome, epistemic orientation, teacher and student uptake, and local participation expansion. Subsequently, the candidates were compared across recordings and grouped according to their dominant interactional features, while allowing for overlap between categories, particularly where repair occurred within extended IRF sequences. Cases that did not conform to the emerging patterns were retained for further examination rather than excluded at the initial coding stage. Following this comparison, 12 extracts were selected for detailed analysis: three illustrating recurrent IRF organization (Extracts 1a–1c), three illustrating extended IRF trajectories (Extracts 2a–2c), three illustrating repair practices (Extracts 3a–3c), and three illustrating locally expanded participation (Extracts 4a–4c). Selection was based on sequential clarity, relevance to the research questions, and the capacity of the extracts to illustrate the identified interactional practices across the dataset.

Inclusion required that a candidate sequence display a complete, analyzable trajectory (a recognizable initiation, response, and an interactionally consequential third turn) and that its trouble source, repair type, or participation shift be unambiguous from the audio recording and transcript. Sequences were excluded when overlapping talk, background noise, or an incomplete recording prevented the reliable identification of the turn boundaries. Consistent with a collection-based approach to conversation-analytic evidence ([Powichit & Todd, 2026](#)), recurrence was established when a candidate interactional feature appeared across all four recordings and all three subjects, so that the selected extracts were not idiosyncratic to a single teacher or lesson. Deviant and non-conforming cases, such as sequences in which an extended IRF trajectory closed without repair or in which student self-repair occurred without prior teacher initiation, were retained in the coding matrix and discussed qualitatively alongside the main patterns rather than excluded, following the standard conversation-analytic practice of treating deviant cases as evidence for, not against, the proposed organization ([Hanson, 2017](#)).

FINDINGS

In this section, the results of the research are presented, which explores how interaction meaning making is accomplished in the classroom through conversation sequences. Specifically, the analysis covered the following: (1) the sequential organization of IRF as a core interactional framework that structured classroom discourse; (2) the extension of IRF became a longer interactional sequence when conceptual difficulties emerged; (3) the use of repair practice as a pedagogical source to manage the emerged obstacles and fix intersubjective alignment; and (4) the participation interjectory development of students, which showed how interactional competence appeared through repeated sequentially organized classroom interaction.

Through detailed analysis conducted turn by turn toward natural classroom discourse, this section demonstrates how teachers and students collaboratively construct, negotiate, and stabilize meaning in Islamic education learning. This research explored how understanding was achieved interactionally through frameworks of participation, sequential extension, repair mechanism, and students' contribution, which were developed progressively and elaboratively. Altogether, this analysis explains interactional classroom discourse ecology and offers empirical grounding to define learning as a collaborative social process in the Islamic education context.

IRF Sequences as a Default Interactional Framework

IRF organization emerges as a recurrent interactional pattern in teacher-led classroom talk across the selected extracts. Teachers initiate instructional questions, students provide responses, and teachers subsequently confirm, evaluate, elaborate, or project further

participation. The third position does not necessarily bring the sequence to closure. Rather, it may function as a pivotal interactional resource through which teachers initiate further questioning, clarification, reformulation, or elaboration, thereby expanding the initial IRF sequence into a more extended interaction trajectory. The following extracts illustrate how this recurrent pattern is organized locally and how teacher feedback can either confirm a student response or open the interaction to further meaning-making.

Extract 1a: Fiqih – Basic IRF Sequence

No.		Data		Translation
01	T	: Untuk menentukan awal dan akhir puasa Ramadhan apa dengan berapa cara?	T	: How many ways are there to determine the beginning and end of Ramadan fasting?
02	S	: Tiga bu'	S	: Three, ma'am
03	T	: Yang pertama?	T	: What is the first one?
04	S	: Rukyatul hilal.	S	: Rukyatul hilal (sighting the new moon).
05	T	: Yang kedua?	T	: What is the second one?
06	S	: Menyempurnakan bulan Sya'ban menjadi 30 hari.	S	: Completing the month of Sha'ban to thirty days.

The sequence begins with a recognizable IRF configuration: the teacher's initiation (01), the student's response (02), and the teacher's subsequent turn (03). However, the third turn does not merely function as evaluative feedback. Through "*Yang pertama?*" and subsequently "*Yang kedua?*", the teacher uses the third position to project additional student responses, transforming the initial IRF into an extended trajectory. Therefore, the sequence demonstrates how teacher feedback can simultaneously acknowledge the preceding response and organize further epistemic work.

Extract 1b: Al-Qur'an Hadis – IRF in Conceptual Recall

No.		Data		Translation
01	T	: Apa itu mad shilah?	T	: What is mad sila?
02	S	: Memanjangkan ha' dhamir bu	S	: It involves lengthening the ha' damir, ma'am
03	T	: Iya, memanjangkan	T	: Yes, lengthening
04		Dibaca berapa harakat?		How many beats is it read for?

IRF is used to scaffold the recall of technical terminology. The teacher's partial repetition "*memanjangkan*" (*lengthening*) confirms correctness while projecting further elaboration. Thus, IRF operates as a participation-regulating framework rather than mere evaluation.

Extract 1c: Akidah Akhlak – IRF in the Discussion Setting

No.		Data		Translation
01	T	: Menutup aib itu hukumnya bagaimana?	T	: What is the ruling on concealing someone's faults?
02	S	: Dianjurkan bu'	S	: It is recommended, ma'am
03	T	: Iya, dianjurkan	T	: Yes, recommended

In this extract, IRF was integrated into the discussion-based learning activity. Although it occurred in a dialogic atmosphere, the interaction still relies heavily on IRF as the main organizational pattern. Feedback functions as an epistemic alignment mechanism with interaction developed to textual-based justification.

IRF sequences function as a main interaction infrastructure that arranges turn taking, manages epistemic authority, and frames students' participation across subjects. Extracts 1a-1c collectively revealed that IRF sequences run as a main interactional framework in several Islamic education subjects, regardless of disciplinary focus, such as Fiqh, Qur'an Hadits, and Aqidah Akhlak, and learning activities, such as question and answer, concept recall, or discussion. From conversation analysis, these sequences provided a stable participation structure where classroom interaction was organized locally and pedagogical progressivity was maintained.

In extract 1a (fiqh), teacher initiation (01) projected epistemic tasks with a clear scope that reflected how many ways (*berapa cara?*). The student's response (2) was minimal, factual, and aligned with the question. The third turn of teacher (03) functioned as confirmative feedback through repetition of word three ("*tiga*"), which simultaneously validated the answer and student epistemic contribution publicly. The crucial thing was that the feedback was immediately followed by further initiation (4) which showed the IRF sequence was not closed interactionally but was chained to the next step. This pattern reflected that IRF functions not only as the last evaluative endpoint but also as a mechanism to maintain interactional momentum.

A similar interactional logic can be seen in extract 1b (Qur'an hadits), although the pedagogical aim shifted from recalling facts to conceptual understanding. The teacher's initiation with a question, "what is mad shila?" ("*apa itu mad shila?*"), triggered a response from student (02). In feedback turn (03), the teacher repeated a partial response from student that was the word lengthening ("*memanjangkan*"). It was a practice in conversation analysis identified as a partial repetition that aimed to confirm not as a holistic evaluation. This selective uptake acknowledges correctness and projects further elaboration, which is realized in the subsequent initiation with the question "How many beats is it read for?" ("*dibaca berapa harakat?*"). In this occurrence, IRF played as a scaffolding device, gradually developing technical knowledge through sequential question-answer.

Extract 1c (Aqidah akhlak) showed that IRF persisted even within a discussion-oriented activity. Teacher initiation such as “what is the ruling?” (“*hukumnya apa?*”) stimulated normative assessment and not a factual response. After the student’s answer (02), the teacher’s feedback (03) again took the confirmation form which built epistemic alignment. Further initiation as is there any textual evidence for it? (“*ada dalilnya?*”) shifted interaction trajectory from opinion to textual justification; thus, it guided the participants to authoritative sources. It revealed that IRF was not limited as a pedagogy in the form of recitation but as a flexible organization source that accommodated dialogic goals and preserved teacher control toward epistemic learning.

In conclusion, IRF consistently managed turn-taking, epistemic asymmetry, and task progression across subjects. IRF did not limit the interaction but provided an interactional infrastructure where the teacher could monitor the students’ understanding, determine whether the confirmation was sufficient, and decide when further elaboration was required. In this sense, IRF should be understood not as a rigid pedagogical script but as an interactional pattern that could be locally adjusted and a medium to begin and maintain the meaning-making process in the classroom.

Extended IRF and Meaning Negotiation during Conceptual Difficulty

IRF sequences frequently expand into extended IRF sequences when students display uncertainty or provide ambiguous responses, enabling interactional meaning negotiation.

Extract 2a: Fiqih – Semantic Refinement

No.	Data	Translation
01 T :	<i>Keutamaan puasa sya’ban itu apa?</i>	T : What is the virtue of fasting in Sha’ban?
02 S :	<i>Menutup dosa bu’</i>	S : Covering sins, ma’am
03 T :	<i>Menutup atau menghapus?</i>	T : Covering or erasing?
04	<i>Ente pe dosa ta tutup dang?</i>	Are your sins just covered like that?
05 S :	<i>Eee:: menghapus bu’</i>	S : Uhm:: erasing them, ma’am
06 T :	<i>Nah, itu masih dipertanyakan (.)</i>	T : Right, that is still open to question (.)
07	<i>Di buku ada tidak?</i>	Does the book mention it or not?

The teacher suspends immediate evaluation and initiates clarification through semantic contrast “*menutup* vs. *menghapus*” (“*covering or erasing*”). The IRF sequence expands, transforming feedback into a resource for conceptual refinement.

Extract 2b: Al-Qur’an Hadis – Extended Clarification

No.	Data	Translation
01 T :	<i>Mad ba’dal dibaca berapa harakat?</i>	T : How many beats is mad ba’dal pronounced with?
02 S :	<i>Dua atau empat pak</i>	S : Two or four, sir
03 T :	<i>↑Dua atau empat?</i>	T : ↑Two or four?
04	<i>Coba lihat contohnya (.)</i>	Check the example (.)
05	<i>Ada hamzah atau tidak?</i>	Is there a hamzah present or not?

The ambiguous response of the student triggers an extended IRF sequence. The teacher reformulates the question and redirects attention to textual features, demonstrating the sequential unfolding of meaning negotiation.

Extract 2c: Akidah Akhlak – Normative Concept Negotiation

No.	Data	Translation
01	T : <i>Menasehati itu caranya bagaimana?</i>	T : How should someone give advice?
02	S : <i>Langsung ditegur bu'</i>	S : By directly reprimanding them, ma'am
03	T : <i>Langsung atau lemah lembut?</i>	T : Directly, or gently?
04	<i>Kalau kasar bagaimana?</i>	What if it is done harshly?

In this extract, the extended IRF allowed the teacher to address the students' simple responses. Meaning was negotiated by contrastive questions and not by direct corrections.

The extended IRF was the main medium in interactional meaning making. Understanding was polished collaboratively rather than transmitted. Extracts 2a-2c reflected a systematic contrast to the basic IRF sequence discussed previously. While Extracts 1a-1c showed IRF sequences progressing smoothly toward closure, the interactions in Extracts 2a-2c displayed moments in which students' ambiguous, incomplete, or partially aligned responses suspended routine progressivity. In these occurrences, IRF sequences were expanded to extend the interaction trajectory, creating a sequential environment where meaning making became an explicit interactional accomplishment.

In extract 2a (fiqh), the students' responses toward the teacher's initiation reflected a logical epistemic answer, but it was insufficient interactionally. The teacher arranged a third turn as a clarification request and semantic contrast rather than giving confirmation or direct correction. This decision postponed the sequence closure and opened a space for further interaction. From the point of view of conversation analysis, this turn served as a repair prefatory action signaling problems in formulation and inviting self-repair ([Sacks et al., 1974](#)). In this context, meaning was not threatened as a mistake but as an insufficiently specified thing.

A similar sequential pattern was also observed in extract 2b (qur'an hadits). It was when technical knowledge related to tajwid was not a focus. The student's initial response such as mentioning an incorrect number of *harakah*, triggered teacher's turn, which was arranged with a rising intonation and repetition. Thus, it highlighted this response as an issue not a direct correction. A prompt from the teacher led students' attention to textual sources or relevant examples ("lihat lagi contohnya") then built scaffolding for repair process. As stated by [Waring \(2015\)](#) extended sequences showed how the teacher changed potential errors to interactional

elaboration opportunities so that the students recalibrated their understanding through conversation.

In Extract 2c (Akidah Akhlak), an extended IRF emerges within a discussion-based sequence concerning appropriate ways of giving advice. The student's initial response, "*langsung ditegur bu*" ("by directly reprimanding them, ma'am"), is not immediately evaluated. Instead, the teacher expands the sequence through contrastive questions: "*Langsung atau lemah lembut?*" ("Directly or gently?") and "*Kalau kasar bagaimana?*" ("What if it is done harshly?"). These follow-up turns treat the initial response as requiring further specification and orient the interaction toward alternative modes of advice-giving. Rather than closing the sequence, the teacher's third-position turns project further talk and create an opportunity to refine the normative meaning of appropriate conduct. Thus, the basic IRF organization remains recognizable, but its third position is interactionally expanded through contrastive questioning, illustrating how teacher follow-up can sustain progressivity and facilitate sequential meaning refinement ([Seedhouse, 2004](#)).

In all extracts, the extended IRF sequences were categorized as follows: (a) delayed evaluation, (b) repeated clarification or reformulation, and (c) the opportunity for students to conduct self-repair. This characterization explained the obvious contrast sequence with the basic IRF sequence, which was often confirmed immediately by the next development step. In contrast, in the IRF sequence, the interaction was suspended and redesigned so that the participants had the opportunity to refine meaning collaboratively. Aligned with conversation analysis, the occurrences were the main space for interactional meaning making, where learning opportunities emerged by managing interactional trouble and not by daily leaning routines without any obstacles ([Seedhouse, 2004](#); [Waring, 2015](#)).

Extended IRF trajectories occurred in 34 sequences (43.6%) across the full set of 78 candidate sequences identified in the first-pass coding, distributed across all four recordings and all three subjects (Fiqh, Qur'an-Hadith, and Akidah Akhlak). Of these 34 extended IRF sequences, 4 co-occurred with an identifiable repair initiation (11.8%), 29 showed no identifiable repair (85.3%), and 1 remained ambiguous with respect to repair status (2.9%). This distribution indicates that the pattern illustrated in Extracts 2a–2c recurs across the dataset rather than being confined to the three selected examples, suggesting that extended IRF and repair are related but analytically distinct phenomena ([Rühlemann & Barthel, 2024](#)).

Repair Practices as Pedagogical Resources

Repair practices emerge as a key mechanism for managing misunderstanding and aligning epistemic understanding.

Extract 3a: Al-Qur'an Hadis – Other-Initiated Repair

No.		Data		Translation
01	T	: Jadi mad ba'dal dibaca berapa harakat?	T	: So, how many beats is mad ba'dal read for?
02	S	: Empat pak	S	: Four, sir
03	T	: ↑Empat?	T	: ↑Four?
04		Coba lihat lagi contohnya (.)		Take another look at the example! (.)
05		Dibaca panjang atau pendek?		Is it read long or short?
06	S	: Dua pak	S	: Two, sir
07	T	: Iya, dua	T	: Yes, two
08		Nah, itu yang benar		That is the correct reading

The teacher initiates repair through repetition with rising intonation, prompting the student to perform self-repair. The sequence delays direct correction and gives the student a chance to self-repair before the teacher provides an answer. The extract can actually show that observable trajectory, not the participants' orientation to face ([Aporbo et al., 2024](#)).

Extract 3b: Fiqih – Repair through Reformulation

No.		Data		Translation
01	S	: Puasa nadzar itu sunnah bu	S	: Vow fasting is sunnah, ma'am
02	T	: ↑Sunnah?	T	: ↑Sunnah?
03		Atau wajib?		Or obligatory?
04		Kalau tidak dilakukan bagaimana?		What happens if it is not performed?
05	S	: Wajib bu'	S	: Obligatory, ma'am

Repair is achieved through reformulation and hypothetical reasoning, enabling the student to revise the response.

Extract 3c: Akidah Akhlak – Repair in Discussion

No.		Data		Translation
01	S	: Menutup aib itu pura-pura tidak tahu	S	: Covering someone's faults means pretending not to know
02	T	: Tidak tahu atau tidak menyebarkan?	T	: Not knowing, or not spreading it?
03		Beda itu		Those are different

The teacher's repair initiation highlighted conceptual differences rather than errors, which strengthen intersubjectivity. In this context, repair functioned as a pedagogical source that reinforced the ability of students to accomplish comprehension through guided interaction.

Extracts 3a -3c portrayed repair as a repeated interactional mechanism to overcome the aforementioned problems and rebuild mutual alignment. Unlike the basic IRF sequence, the repair was triggered when students' responses were problematic and unclear. Aligned with conversation analysis, repair was performed through practices such as repetition with marked intonation, clarification, and referring to the source of evidence ([Sacks et al., 1974](#); [Seedhouse, 2004](#)).

In extract 3a (fiqh), students expressed a candidate answer that did not fit to the expected answer, then teacher responded by repeating the part that seemed problematic with rising intonation to the word "to cover?" (*menutup?*). The teacher conducted repair relevance

rather than direct correction. This action was as other initiated repair which invited students to reconsider the their answer and employed self-repair. Moreover, students revised the answer, and they were validated by the teacher. Sequentially, repair in this context delayed interaction closure and redirected conversation to more precise formulation.

Extract 3b (qur'an hadits) reflected a similar pattern. It was when technical comprehension about tajwid became the learning focus. Students' numerical responses such as "four beats" ("*empat harakah*") were not directly corrected but responded with repair initiation, which combined repetition (four? /*empat?*) and prompting (take a look at the example again! / *lihat lagi contohnya!*). This design emphasized the students' responsibility to repair and led the interaction to the textual evidence. As [Waring \(2015\)](#) concluded that these practices normalized the emergence of problems in interaction and changed the mistake to recalibrate the comprehension.

Repair was initiated when the response did not elaborate with sufficient supporting evidence as can be seen in extract 3c (*Aqidah akhlak*). The teacher did not correct the answer directly, but he redefined the epistemic task by asking for textual evidence (*dalil*). This reframed the previous response as an incomplete answer rather than a mistake. It encouraged students to expand their contributions.

Participation Trajectories and Interactional Competence

Interactional practices shape students' participation trajectories, supporting development from minimal to elaborated contributions.

Extract 4a: Fiqih – Expansion of Student Turn

No.	Data	Translation
01	T : <i>Puasa daud itu bagaimana?</i>	T : What is the Dawud fast like?
02	S : <i>Satu hari puasa</i>	S : One day fasting
03	T : <i>Satu hari puasa lalu?</i>	T : One day fasting, and then?
04	S : <i>Satu hari tidak bu'</i>	S : One day not fasting, ma'am
05	T : <i>Nah, jelaskan dengan kalimat lengkap (.)</i>	T : Right, explain it using a complete sentence (.)
06	S : <i>Puasa daud dilakukan selang-seling</i>	S : The Dawud fast is done alternately
07	<i>satu hari puasa dan satu hari tidak</i>	One day fasting and one day not fasting

Within this sequence, teachers prompt progressively elicit expanded student turns, illustrating locally expanded participation rather than development of interactional competence.

Extract 4b: Al-Qur'an Hadis – Elaborated Explanation

No.	Data	Translation
01	T : <i>Apa fungsi mad ba'dal?</i>	T : What is the function of mad ba'dal?
02	S : <i>Memanjangkan bacaan</i>	S : To lengthen the recitation
03	T : <i>Memanjangkan bagaimana?</i>	T : To lengthen it how?
04	S : <i>Dibaca dua harakat =</i>	S : It is read as two beats =

- 05 *Karena ada hamzah sebelumnya* Because there is a preceding hamzah
 The student moves from a minimal response to an explanatory turn, demonstrating emerging control over technical discourse.

Extract 4c: Akidah Akhlak – Extended Moral Reasoning

No.		Data		Translation
01	T	: <i>Bagaimana sikap kita kalau tetangga menyebarkan aib?</i>	T	: How should we respond if a neighbor spreads someone's faults?
02	S	: <i>Dinasehati bu'</i>	S	: By advising them, ma'am
03	T	: <i>Kenapa?</i>	T	: Why?
04	S	: <i>Supaya tidak mempermalukan =</i>	S	: So as not to humiliate anyone =
05		<i>Dan menjaga hubungan</i>		And to maintain the relationship

Through sequential prompting, the students developed extended and depth morally reasoning, which improved their interaction competence.

From an applied linguistic perspective, this interaction reflected the development of interaction competence as students learned to construct extended turns, respond to clarification, and articulate explanation using Bahasa Indonesia. Such practices contributed to the development of oral academic literacy and underscored the role of classroom interaction in learning the material and language development.

In Extracts 4a–4c, participation is locally expanded through teacher prompting within extended IRF and repair sequences. From a conversation-analytic perspective, this expansion is observable in the progressive development of students' turn design within the immediate sequential environment. Students initially produce minimal responses that are subsequently extended following teacher prompts for clarification, elaboration, or explanation. These longer turns demonstrate locally expanded participation within the respective sequences, rather than evidence of overall improvement or longitudinal development of ICC. These locally expanded turns are relevant to interactional competence because they display students' ability to respond to teacher prompts' sequential demands; however, the selected extracts do not establish longitudinal development in such competence.

In Extract 4a (Fiqih), the student initially produces a minimal response (e.g., "*satu hari puasa*", meaning "*one day fasting*"). The teacher's follow-up turn with an expansion request (e.g., "*lalu?*", meaning "*and then?*") projects further talk, prompting the student to complete the formulation ("*satu hari tidak*", meaning "*one day not*"). The final teacher turn invites a full formulation, resulting in an extended explanation. The student's participation evolves through incrementally expanded turns, shaped by the teacher's interactional prompts.

A similar trajectory is observable in Extract 4b (*Al-Qur'an Hadis*), where students move from identifying isolated examples of *mad ba'dal* to providing explanations that include

both form and rule (e.g., “*dibaca dua harakat*”, meaning “*read as two beats*”). The teacher’s invitations to “*jelaskan*” (“*explain*”) function as turn-expansion requests, orienting students toward more sustained talk and greater epistemic responsibility.

In Extract 4c (Akidah Akhlak), the participation trajectories are evident within the discussion format. Students initially respond with brief normative statements (e.g., “*dianjurkan*”, meaning “*recommended*”), but they begin to mobilize textual resources and produce longer turns through teacher prompts for justification (“*ada dalilnya?*”, meaning “*is there textual evidence?*”), they begin to mobilize textual resources and produce longer turns. These trajectories demonstrate the emergence of interactional competence, which is understood as the ability to design turns that fit the evolving sequential and epistemic demands of classroom interaction ([Halliday, 1993](#); [Seedhouse, 2004](#)).

In conclusion, participation trajectories across extracts 4a-4c could not be explained merely by individual competence but were shaped through repeated exposure to elaboration request, opportunity for repair, and expected epistemic improvement. These findings aligned with the conversation analysis perspective, which claimed that competence was performed and developed by interaction and not as a stable internal attribute.

DISCUSSION

More broadly, the findings demonstrate that meaning in Islamic education classrooms does not linearly flow from doctrinal content to student comprehension. Instead, it emerges through participants’ orientations to talk, embodied conduct, and the unfolding sequential organization of interaction. Consistent with the foundational principles of CA ([Sacks et al., 1974](#); [Schegloff, 2007](#)), understanding is treated not as an internal cognitive state but as an observable interactional achievement, displayed in turn design, next-turn uptake, and sequence progression ([Heritage, 2012](#); [Sidnell & Stivers, 2013](#)). Therefore, learning becomes visible in the structure of classroom discourse rather than in abstract outcome measures, echoing [Halliday’s \(1993\)](#) view of learning as language-mediated meaning-making.

Across Extracts 1a–1c, IRF sequences are largely used to organize classroom talk, in line with classic classroom discourse research ([Sinclair & Coulthard, 1975](#); [Mehan, 1979](#)). Yet, consistent with more recent CA-informed work ([Seedhouse, 2004](#); [Walsh, 2011](#); [Waring, 2015](#)), IRF in the present data functions not merely as an evaluative routine but as an interactional infrastructure that regulates epistemic asymmetry and participation rights ([Heritage & Raymond, 2005](#)). The teacher’s third turn frequently goes beyond confirming correctness; it affirms epistemic alignment and projects further action. Feedback often opens

new trajectories of inquiry rather than closing sequences,, positioning the third turn as a pedagogical pivot rather than an endpoint ([Waring, 2015](#); [Tajeddin & Nazari, 2025](#); [Ribeiro & Eslami, 2025](#)).

IRF expands into extended interactional trajectories when students display uncertainty or partial understanding (Extracts 2a–2c). These expansions align with CA findings that learning opportunities arise when routine progressivity is suspended and interactional trouble is sequentially reworked ([Schegloff et al., 1977](#); [Seedhouse, 2004](#)). For example, the distinction between *menutup dosa* (“to cover sins”) and *menghapus dosa* (“to erase sins”) becomes a site of epistemic negotiation rather than mere lexical correction. Similarly, the differentiation between *dua harakat* and *empat harakat* is achieved incrementally through contrastive questioning and textual reference. Such practices illustrate [Heritage’s \(2012\)](#) notion of dynamic epistemic management, in which knowledge claims are recalibrated within unfolding sequences. As [Gosen et al. \(2025\)](#) argued, discrepancies between the intended and instantiated meanings can become productive spaces for conceptual refinement.

The repair practice functioned as a micro-mechanism that allowed the extended sequence to achieve epistemic alignment. In line with CA studies ([Schegloff et al., 1977](#); [Seedhouse, 2004](#); [Waring, 2015](#)), repair was initiated by teachers, and students often invited self-repair to maintain epistemic agency and intersubjectivity ([Schegloff, 2007](#)). Therefore, repair functioned not only as a correction but also as a pedagogical tool that sharpened conceptual precision and encouraged epistemic accountability. Other classroom research ([Ishino, 2024](#); [Sert et al., 2025](#)) also revealed that the repair contribution was not only on comprehension alignment but also on interactional competence development.

These findings highlight how meaning-making was accomplished through verbal interaction, particularly through reformulation, contrastive questioning, and repair. Based on the audio-recorded data, the analysis focuses on how these practices are sequentially organized in classroom talk and how participants negotiate and refine meaning through their verbal contributions.

Students emerge not as passive recipients but as active contributors to interactional trajectories. In Extracts 4a–4c, through sequential prompting, minimal responses evolve into extended explanations. This trajectory reflects locally expanded participation within the sequences examined ([Walsh, 2011](#); [Iwashita et al., 2025](#)), observable in the increasing ability of students to design extended turns and assume greater epistemic responsibility. This reflects locally expanded participation rather than longitudinal development of interactional

competence within a given sequence because the cross-sectional design cannot track the same students' resources across sessions ([Balaman, 2025](#); [Kim, 2020](#)). Over time, such participation patterns align with research demonstrating that elaborative feedback and expanded IRF structures foster sustained learner initiation and academic discourse development ([Tajeddin & Nazari, 2025](#); [Ribeiro & Eslami, 2025](#)).

These findings have important pedagogical implications. First, the findings fit the broader claim that oral academic literacy and interactional competence develop not only within but across language subjects ([Halliday, 1993](#); [Pham & Unaldi, 2022](#)). However, the present study documents discourse practice in three Islamic education subjects, not a direct measurement of cross-curricular language development or oral literacy outcomes. The assessment is where this distinction starts to matter. Research on content-and-language integrated learning shows that teachers need a distinct, well-defined assessment literacy to judge content and language demands together, rather than treating language development as an incidental byproduct of teaching content ([Lo & Leung, 2022](#); [Liu et al., 2023](#)). Any future comparative design in Islamic education would need to build that assessment literacy alongside the discourse-analytic evidence reported here, and establishing the empirical link itself would require a comparative design across subject areas, which is left for future research ([Zahner et al., 2021](#)).

Therefore, the Islamic education classroom was a legitimate site for language development where students were trained to explain, justify, reformulate, and improve evidence-based reasoning in the Indonesian language. Second, this analysis challenged critiques that referred to IRF as an interaction limited by an inherent pattern. When IRF was extended interactionally, it became a scaffold for deeper epistemic involvement. Therefore, teacher professional training should emphasize the importance of strategic design on third turn by training teachers to utilize feedback as a source to extend interaction rather than a closure of sequence ([Seedhouse, 2004](#); [Waring, 2015](#)). Third, repair should be redefined as a development mechanism instead of mistake management. Self-repair enhances epistemic accountability and reduces the threat to students ([Goffman, 2017](#)).

Limitation

Several limitations bound this study's scope. The data were obtained from one institution, MTs Negeri 1 Manado, and one educational level. Recurrent interactional phenomena appeared across subjects, but the findings generalize analytically, not statistically, and interaction practices may differ in other regions, school types, or education levels. The recordings were only audio. Gaze and gesture were occasionally noticeable but not

systematically analyzable without synchronized video data ([Wang et al., 2026](#); [Lyu et al., 2026](#); [Batlle Rodríguez & Evnitskaya, 2024](#); [Vänttinen & Kääntä, 2024](#)). The analysis concentrated on episodes of conceptual difficulty and extended interaction; thus, trouble-management practices received more attention than routine, unproblematic exchanges. Future work should consider how tacit understanding appears in those routine sequences. Because the design is cross-sectional, the study cannot track the competence development of individual students over time. Although Bahasa Indonesia was analyzed as the primary mediating resource, this study did not compare meaning-making across linguistic contexts, such as Arabic terminology or code-switching. Thus, translanguaging and language variation remain open questions. Finally, the CA design keeps the analysis on participants' observable orientations rather than internal cognitive processes or directly assessed learning outcomes; recall interviews or assessment data could add a more holistic picture. None of this diminishes the study's contribution: the study offers a detailed picture of interactional meaning-making in Islamic education, and future work can extend it with broader data, multimodal and longitudinal designs, and more diverse institutional and linguistic contexts.

CONCLUSION

This study examined how teachers and students accomplish interactional meaning-making in Islamic education classrooms. Classroom interaction ran through IRF sequences that arranged participation and allowed the teacher to monitor comprehension, extending into longer trajectories whenever conceptual difficulties arose. Repair, whether teacher-initiated or self-initiated, restored intersubjective understanding, and these practices together shaped how students' participation grew: locally expanded and increasingly elaborated within the sequences analyzed, though the data do not show longitudinal development of interactional competence ([Balaman, 2025](#)). Together, these findings answer RQ1–RQ4: sequential organization, extended IRF, repair, and locally expanded participation are the mechanisms that construct interactional meaning. This work was carried out in Bahasa Indonesia, the primary medium through which teachers explained abstract doctrinal concepts, resolved misunderstandings, and aligned epistemic understanding, extending discourse-oriented accounts of oral academic literacy into a subject-matter setting. By applying conversation analysis to Islamic education, this study offers an empirical account of an under-researched field: classroom interaction is not a backdrop to learning but the mechanism that accomplishes it. Future research could extend this analysis across more institutional contexts, add multimodal resources, and track the longitudinal development of interactional competence among students.

DECLARATION OF GENERATIVE AI

During the preparation of this manuscript, AI-assisted tools, including ChatGPT and Grammarly, were used to support language editing and improve grammatical accuracy. The authors carefully reviewed and edited the output generated by these tools and take full responsibility for the content of the manuscript.

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