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Oral Corrective Feedback and Students' Oral Participation: A Micro-Ethnographic Analysis in Arabic Qira'ah Learning

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Abstract

The purpose of this study is to explain and analyze the OCF used by teachers and its effect on the oral participation of students in learning the Arabic language at the Islamic Junior High School level. The qualitative research method was used for the analysis of natural communication occurring in the event of tashih qira'ah (reciting the recitation of Arabic). Data were collected through participant observation (video-audio recordings of six meetings), stimulated recall interviews, field notes, and document analysis. Participants consisted of two Arabic teachers and eight students selected purposively. Data analysis was conducted through verbatim transcription, identification of OCF (trigger-error-feedback-uptake) episodes, thematic coding, and the preparation of thick descriptions. We found more instances of explicit correction and recast with immediate timing. Uptake by learners followed different patterns, with successful repair often found in elicitation methods, while repetition often does not get a response, accompanied by non-verbal actions such as silence and lowering the head. Furthermore, peer repair practices were found to involve other students in the correction process. In terms of participation, OCF resulted in an uneven distribution of speaking opportunities and the emergence of avoidance strategies among some students. The implication in these results is that OCF can be considered as a form of corrective activity, in addition to being a factor that influences interactions and emotional elements in the classroom environment.

Keywords: oral corrective feedback, oral participation, micro ethnography.

Introduction

In a global context, second language acquisition (SLA) has undergone a paradigm shift from a structural approach to a communicative approach that emphasizes interaction as the key to language acquisition. Classroom interactions enable negotiation of meaning and form, including through oral corrective feedback (OCF) practices, which have been shown to play a crucial role in encouraging learner uptake and the development of students' linguistic competence (Soruç et al., 2025). However, OCF practices do not always have a positive impact. Several studies have indicated that the method, timing, and strategy of correction can influence students' affective aspects, including language anxiety, which can hinder oral participation (Haroud et al., 2025).

In the context of Arabic language learning at the Islamic Junior High School level, pedagogical reality is still dominated by the Qira'ah-Tarjamah method, which centers on the teacher as the *mushohhih* (primary corrector), so classroom interactions tend to be one-way. Preliminary observations conducted by the researcher in several grade 1 Arabic classes at Islamic Junior High School showed that students rarely initiated oral responses voluntarily, and most classroom talk was dominated by teacher explanation and correction. During qira'ah sessions using *Al-'Arabiyah li al-Nasyi'in* Juz 3, teacher corrections were frequently delivered immediately after students' reading errors without extended negotiation or opportunities for self-repair. Several students also appeared hesitant to continue speaking after being corrected, often responding with silence, short answers, or lowered voice intonation. These classroom realities indicate that OCF practices may influence not only students' linguistic accuracy but also their confidence and willingness to participate orally.

In this situation, OCF is often the only form of verbal teacher intervention, but its practice is rarely studied in depth at the micro-interactional level, especially in the use of the book *Al-'Arabiyah li al-Nasyi'in*. In fact, student oral participation is an important indicator in the development of *maharah kalam*, and OCF practices that are not sensitive to the context of the interaction have the potential to trigger anxiety that hinders student engagement, ultimately affecting their overall language acquisition and confidence in using Arabic.

The interest in OCF research has seen a significant increase over the last two decades. For instance, there has been considerable research regarding various types of feedback, including recasts, elicitation, clarification requests, and metalinguistic feedback (Tan et al., 2024). Subsequent studies have indicated that the effectiveness of OCF depends on students' cognitive engagement in responding to the feedback (uptake) (Uddin, 2022). Furthermore, qualitative and ethnographic approaches have begun to be used to understand classroom dynamics in a more contextual and interactional way (Friedman, 2025; Loza, 2021). However, most research still focuses on the English as a foreign language (EFL) context, while studies on Arabic language learning, particularly those based on micro-interactions in traditional classrooms, are still limited (Uddin, 2024).

Field conditions in Islamic junior high schools also demonstrate that Arabic learning interactions are strongly influenced by teacher authority, textbook-centered instruction, and correction-oriented learning practices, yet these interactional realities have not been sufficiently documented in previous studies. As a result, there is still a limited understanding of how OCF is actually enacted in naturally occurring Arabic classroom discourse and how students respond affectively during interaction. In addition, research on Arabic language

learning has not incorporated micro-level interactions within traditional classroom settings, which are crucial for understanding how students engage with the language and each other during lessons.

The uniqueness of this study is the use of micro-ethnography to analyze the aspects of OCF in actual classroom discourse. Contrary to most quantitative research that focuses on measuring how often OCF occurs and its effectiveness, this research tries to uncover its meaning by analyzing interactions sequentially from the viewpoint of participants. The Arabic textbook, *Al-Arabiyyah li al-Nasyi'in* Juz 3, is another contextual contribution that is relatively underrepresented in the SLA body of literature. In addition, the current study incorporates the affective domain of students' reactions to feedback, an aspect that was not sufficiently addressed in previous investigations.

Several previous studies are relevant to the current research. First, Soruç et al. (2025) showed that certain types of OCF, such as elicitation and clarification requests, are more effective in encouraging uptake than recasts. Secondly, Uddin (2022) indicated that teacher OCF strategies are associated with their teaching beliefs, which have some effect on learner response to second language acquisition. Thirdly, Loza (2021), conducting her research based on an ethnographic framework, demonstrated that OCF strategies not only have linguistic but also ideological and socio-political dimensions, which can influence how learners perceive and engage with the language learning process.

Based on this background, the research questions are as follows: (a) What types, timings, and strategies of OCF are practiced by teachers in qira'ah activities based on *Al-Arabiyyah li al-Nasyi'in* Juz 3? (b) What are the patterns of students' uptake and affective responses to the OCF provided? and (c) how do these OCF practices impact the dynamics of students' oral participation in grade 1 Islamic Junior High School?

The purpose of this research is to describe and interpret teachers' OCF practices and their impact on students' oral participation through a micro-ethnographic lens. Thus, this research is expected to provide theoretical contributions to the study of SLA, particularly regarding classroom interaction, as well as practical contributions to the development of Arabic language teaching strategies that are more responsive to students' needs.

Method

The current research employs qualitative research methods with a micro-ethnography design, which entails a deep analysis of natural interactions in a classroom setting. This choice of methodology was made because it enables researchers to investigate the micro-level

processes involved in language learning practices, especially in the speaking activity called "tashih qira'ah" as an arena for OCF. As stated by Okada (2024), micro-ethnography is a qualitative research strategy formulated from the interactional tradition by Erickson (1985), where social action, linguistic utterances, and meanings created locally in the classroom interactions should be analyzed in detail.

This research was conducted in grade 1 Islamic Junior High School E and F at the Darullughah Waddaw'ah Islamic boarding school, in the odd semester of the 2025/2026 academic year. The research participants consisted of two Arabic teachers and eight students selected through a purposive sampling technique, taking into account the level of students' oral participation, namely four highly participatory students and four less participatory students. This purposive selection of participants aims to obtain a variety of representative interaction data in the classroom context (Ahmad & Wilkins, 2025). The research material objects include six qira'ah learning meetings using the book *Al'Arabiyah li al-Nasyi'in* Juz 3, which is the main source of linguistic interaction and correction practices in the classroom.

Data collection techniques were triangulated to enhance the depth and validity of the findings. Firstly, participant observation was carried out through recordings from video and audio devices during the course of six meetings. The recordings helped gain more insights into the verbal and non-verbal dimensions of the interactions (Chaudron, 2003; Zhou et al., 2024). Secondly, interviews with the use of the stimulated recall method were carried out using the recorded interactions to understand the motivations of actions and reactions made by both participants in the interactions. This strategy was successful in gaining insights into the cognitive and affective components of interactions, which could not be easily accessed through participant observation (Koltovskaia et al., 2024; Ortju et al., 2024), such as understanding how participants emotionally respond to various stimuli during interactions. Thirdly, field notes were used to record the non-verbal aspects of the classroom context, expressions, and the general classroom environment. Lastly, document analysis was done on student workbooks and texts utilized in the lessons.

The data analysis in this study used the interactional analysis (Hainmueller et al., 2019; Yu et al., 2021). The analysis process commenced with a verbatim transcription of the interaction data, incorporating the annotation of non-verbal components such as pauses, intonation, and gestures. Next, OCF episodes were identified using the sequential pattern of trigger–error–feedback–uptake, as used in SLA studies (Godfroid & Andringa, 2023). The data were then analyzed through open, axial, and selective coding processes with the help of qualitative analysis software such as ATLAS.ti or NVivo to identify emerging themes and

interaction patterns. The final stage of analysis was the development of thick, in-depth descriptions that linked empirical findings to the social and cultural context of the classroom, allowing for a more comprehensive interpretation of OCF practices (Lalani et al., 2025; Rahman & Singh, 2023).

Data validity was maintained through several strategies, namely triangulation of data techniques and sources, member checking, peer debriefing, and audit trail preparation. Triangulation was carried out by combining various data collection techniques and comparing teacher and student perspectives to increase the credibility of the findings (Almusaed et al., 2025; Nurbani et al., 2025). Member checking was carried out by confirming interpretations with participants, while peer debriefing involved discussions with fellow researchers to test the consistency of the analysis. Furthermore, an audit trail was prepared to document the entire research process transparently and systematically. This strategy is important in qualitative research to ensure the validity and reliability of findings, particularly in interpretive and contextual ethnographic studies (Friedman, 2025).

Result and Discussion

Typology of Teacher Oral Corrective Feedback Practices

Based on these findings, it is noted that the types of OCF given by teachers while carrying out the Tashih Qira'ah (recitation) activity consist mainly of two types, namely, explicit correction and recast. This is especially true when it involves the mistakes made in pronunciations such as harakat and makhraj. There are instances where teachers tend to correct their students immediately without giving a chance for self-correction. An example is in one of the interaction transcripts:

Student: "Wa dzahaba ila al-madrasah."

Teacher: "Al-madrasati, not al-madrasati" (in a firm tone and interrupting the recitation). Furthermore, recasts often occur in the form of repeating student utterances with implicit corrections, such as:

Student: "yaktubu al-waladu fi al-kitab."

Teacher: "yaktubu al-waladu fi al-kitabi" (descending intonation, without additional explanation) As for the timing, most of the feedback occurs right away, that is to say, in the middle of the student's reading process, prior to finishing their utterance. Such a trend appears to be typical of all classes, with only rare exceptions, as soon as a mistake occurs.

Meanwhile, metalinguistic feedback was relatively rare and only occurred in certain sessions, particularly when discussing i'rab errors in essay assignments. In this context, the teacher offered a concise explanation of the rule, which included the following example:

Teacher: "Why use kasrah? Because it's major after the jar." Based on an analysis of six meetings, the frequency of OCF types indicated a dominance of recast and explicit correction, while other types, such as elicitation and clarification requests, appeared in limited numbers. This phenomenon can be likened to other research findings that indicate that recasts are typically the most frequent form of teaching technique in the teaching/learning process in teacher-dominated Tashih Qira'ah classes.

Student Uptake and Response Patterns

The results indicated that uptake by the students depended on the nature of the OCF delivered. The rate of successful repair was high when elicitation of OCFs was used by the teacher, whereby students made corrections to their mistakes. For example:

Teacher: "Try repeating. What's the correct one?"

Student: (2-second silence) "al-madrasati."

Teacher: "Okay, yeah."

On the other hand, when recasts were applied, students exhibited low uptake behavior, in which they did not respond or continued reading without considering the correction. At times, the no-uptake concept was observed along with behaviors like averting eye contact, whispering, or staying silent for more than three seconds. Observation notes revealed situations such as:

(Student stops reading, looks down, plays with books, and is silent for approximately 4 seconds.)

Teacher: "Continue..."

Another phenomenon that emerged was peer repair, where another student took over the correction before the teacher finished speaking. This is evident in several spontaneous interactions:

Student A: "Fi al-baiti..."

Teacher: "Fi al-baiti..."

Student B: "Fi al-baiti, Ustadz!"

Teacher: (nodding)

The transcript excerpt shows that the interaction is not only two-way between teacher and student but also involves the participation of other students in the correction process.

This finding indicates a tendency consistent with the literature that elicitation and other interactive strategies tend to trigger both self-repair and peer-repair in classroom interactions.

Dynamics of Students' Oral Participation

Regarding oral involvement, an unequal turn-taking practice was evident in students. High-ability students, referred to as “smart” students, tended to control about 70 percent of the reading exercises, mainly after two corrective feedback classes conducted by other students who were facing challenges. In certain instances, the teacher would make subtle indications to the capable students following unsuccessful corrective feedback classes.

Furthermore, avoidance strategies emerged among some passive students. Three students were identified as deliberately reading very quietly or speeding up their reading to avoid the teacher's attention. Field notes recorded the following situations:

(Student reads very quietly, barely audible, head lowered.)

Teacher: “A little louder...”

(Student remains quiet; no increase in volume)

Changes in participation were also evident between sessions, with different dynamics between classes E and F. Simple quantitative data showed that class E had a more fluctuating participation rate, while class F tended to be stable but dominated by certain students.

The results of stimulated recall corroborated the observational findings regarding affective factors. Most students cited fear as the primary reason for low participation. One student stated:

“I fear making mistakes, and I worry that I will be corrected in the midst of my response, which causes me embarrassment.” (Student 3, interview) (Student 3, interview)

Another student added:

“If I make a mistake and I'm immediately interrupted, I'm confused about whether to continue or stop.” (Student 6, interview)

Meanwhile, a teacher in an interview stated that direct correction is used to maintain reading accuracy:

“If I don't correct them immediately, the wrong habit will persist.” (Teacher A)

Overall, the findings indicate a consistent pattern of OCF practices in the form, timing, and responses that emerge in classroom interactions, as reported in various SLA studies. Recasts are dominant but don't always result in uptake, while more participatory strategies like elicitation tend to encourage student correction.

OCF Guru: Between Tashih Tradition and SLA Principles

According to the findings of this research, the prevalence of explicit correction and recast in teachers' OCF activities cannot be viewed separately from the teaching method based on *tashih* (corrective correction), wherein the teacher performs the role of *mushohhah* (the director of the language) who is supposed to ensure the accurate reading performance. The classroom transcripts demonstrated that teachers frequently interrupted students immediately after pronunciation errors appeared, such as in the utterance "al-madrasah" corrected directly into "al-madrasati" using a firm tone. This interactional pattern shows that correction was treated not merely as linguistic assistance but as an immediate obligation to preserve textual and phonological accuracy during qira'ah activities. Therefore, the dominance of explicit correction in this study emerged not only from pedagogical preference but also from the local instructional culture embedded in the tradition of *tashih*.

In this sense, *tashih* and *mushohhah* can be interpreted as forms of local pedagogical epistemology. Within this epistemology, language learning is constructed around the preservation of correct recitation, teacher authority, and transmission of validated linguistic forms. The teacher is socially positioned as the legitimate source of correctness, while students are expected to reproduce accurate forms rather than negotiate meaning collaboratively. Consequently, classroom interaction becomes highly correction-oriented and hierarchical. Teachers perceived immediate correction as necessary, even when it interrupted students' oral production.

However, from a second language acquisition (SLA) perspective, this practice can be interpreted as a tension with SLA principles that emphasize active student involvement in the correction process. Godfroid & Andringa (2023) demonstrated that prompt strategies such as elicitation and clarification requests are more effective in generating uptake than recasts because they encourage deeper cognitive processing. The empirical findings of this study support this argument. In the elicitation episodes, students were provided opportunities to repeat and repair their utterances independently, and successful uptake frequently occurred after brief pauses and teacher prompts. In contrast, recasts often resulted in students continuing to read without acknowledging the correction. Therefore, the current findings suggest a strong correlation between the interactional space for self-repair and students' cognitive engagement during qira'ah activities. This finding aligns with Harumi (2023), who asserted that elicitation provides space for students to self-repair, thereby increasing the opportunity for language acquisition.

The dominant practice of immediate correction in this research data impacts students' reading fluency. Field observations indicated that several students lowered their voices,

paused for several seconds, or avoided eye contact after receiving direct interruption from the teacher. These nonverbal reactions indicate that learners experienced correction not just cognitively, but also emotionally. Within the framework of the affective filter theory proposed by Fu & Li (2024), excessively frequent and direct corrective interventions can increase student anxiety, thus hindering the language acquisition process. Several studies have also shown that corrections occurring in the midst of oral production have the potential to trigger feelings of threat or embarrassment, especially in public classroom contexts (Al-Jawala, 2025). Therefore, the empirical data in this study demonstrate that OCF practices in tashih-oriented classrooms simultaneously function as linguistic regulation and emotional regulation mechanisms. Thus, OCF behavior becomes more than just a language activity; it also has profound affective meaning for the students.

The discussion mentions *ex-Tashih* and *Mushohhih*; these concepts have not yet been analyzed as a form of “local pedagogical epistemology.” In fact, these concepts could become the unique contribution of the study.

The Meaning of No Uptake and Peer-Repair in Classroom Culture

The phenomenon of no uptake found in this study cannot be interpreted solely as a failure of linguistic comprehension. The interaction transcripts revealed that no uptake was frequently accompanied by silence, lowered head position, avoidance of eye contact, and hesitation to continue reading. In stimulated recall interviews, students explicitly stated that they feared being corrected publicly and felt confused when interrupted during reading. These findings indicate that silence was socially meaningful rather than merely evidence of unsuccessful comprehension. Through a micro-ethnographic approach, uptake can instead be understood as a possible “face-saving” strategy in the presence of peers. In a hierarchical classroom context, where errors are directly corrected by the teacher, silence or failure to respond can be a subtle form of resistance to emerging social pressures. This finding broadens the understanding of uptake, which has traditionally been viewed primarily from a cognitive perspective, by adding social and affective dimensions as factors influencing student responses (Gibb, 2021).

The hierarchical structure revealed in this study also has close ties with the epistemological nature of *mushohhih*-based learning. As correctness is linked with the authority of the teachers, it is possible for learners to see mistakes as social embarrassment instead of an expected aspect of learning a second language. Thus, it is plausible for non-response to become an approach for preserving dignity in the social order of the Arabic *qira’ah* class.

Moreover, the emergence of peer-repair behaviors indicates that there could be an organic formation of collaboration in the learning process. Several transcripts showed that other students spontaneously supplied corrections before the teacher completed the feedback sequence. It is interesting to note that peer interventions were usually accompanied by nodding, laughing, and relaxed class responses, meaning less interaction pressure in comparison with direct correction from the teacher. Absence of self-correction initiated by the teacher means that the interaction between peers will involve mediations of each other in order to correct mistakes made by students, allowing them to learn through understanding their mistakes. This approach can be explained by using sociocultural theory by Lev Vygotsky and his theory of ZPD. Learning occurs in interactions with more capable individuals who help learners reach higher levels of knowledge and skills (Vygotsky & Cole, 1978). In such a case, capable peers can help learners understand information and gain new knowledge and skills. Indeed, according to recent findings, peer feedback contributes to greater engagement and decreased anxiety compared with direct corrections from teachers (Zahid, 2024).

The Impact of OCF on the Climate of Participation: Facilitative or Debilitative?

Based on the outcomes of the study, the current type of OCF might turn out to be disadvantageous and even less beneficial in some circumstances compared to others, especially for students with low competence levels. Empirical data showed that oral participation became concentrated among a small group of highly active students, while several low-participation students adopted avoidance strategies such as reading quietly, accelerating their reading pace, or refusing eye contact. These behaviors appeared repeatedly across observations and were reinforced by interview data in which students associated correction with embarrassment and fear of failure. Ongoing corrective actions, combined with a student's inability to self-correct, might lead to the formation of a shy group. Learners demonstrate certain avoidance strategies, such as reading silently and avoiding eye contact with the teacher. In view of second language acquisition, the problem in question indicates that OCF, meaning verbal corrective feedback, may sometimes fail to facilitate (Kartchava, 2019).

Compared to Saito & Turner's (2025) research in the Japanese context, there are significant differences in aspects of classroom culture. Although both contexts demonstrate anxiety about correction, the classroom environment in the Islamic Junior High School appears more hierarchical, with a more asymmetrical teacher-student relationship. The findings of this study suggest that such asymmetry is reinforced by the local pedagogical role

of the *mushohhih*, where the teacher is expected to monitor, validate, and immediately repair linguistic errors. As a result, students become more cautious in participating orally because speaking publicly also means exposing oneself to immediate evaluation. This amplifies the affective impact of OCF, making students more likely to choose silence rather than risk making mistakes. These results are consistent with research indicating that cultural dynamics and power relations within the classroom affect student responses to correction (Youssef, 2019).

The implication of these findings is the need to reorient OCF practices toward a more facilitative approach. The use of delayed feedback can be an alternative to maintaining fluent communication without sacrificing accuracy, while variations in prompting strategies, such as elicitation, can increase student participation more equitably. Furthermore, integrating peer correction into learning strategies can be used more systematically to create a collaborative and supportive learning environment that enhances students' critical thinking and self-assessment skills. Importantly, this reorientation does not require abandoning the tradition of *tashih* itself. Rather, the findings suggest the possibility of transforming *tashih* from a purely teacher-centered corrective practice into a more dialogic pedagogical process that still maintains linguistic accuracy while allowing greater learner participation and emotional safety. Thus, OCF not only functions as a corrective tool but also builds an inclusive and sustainable climate of participation.

Conclusion

This research has established three major findings. Firstly, the teachers who applied the OCF practice during their delivery of *Tashih Qira'ah* made extensive use of explicitness and recasts alongside the timing technique, while metalinguistic corrections were used only in specific situations. Secondly, different forms of elicitation worked better compared to recasts because they made students participate and understand *Tashih Qira'ah* lessons. In addition to these findings, the researcher realized that certain types of nonverbal responses were not taken up, and peer-repair processes were also included in the process of classroom interaction. Thirdly, OCF practices led to the uneven participation of some students in oral activities through domination and avoidance techniques. This finding is consistent with other findings obtained in similar studies that some types of OCF encourage uptake better than others.

The pedagogical recommendations that derive from this research point out the need for designing more diverse OCF strategies depending on the needs of students. Teachers

should promote the increased use of prompts, such as elicitation and similar techniques that provide an opportunity for self-correction, to help ensure high student cognitive involvement. Moreover, we need to leave time for processing and responding to feedback, as it gives students the time they need to think. Differentiation between the goals related to fluency and accuracy is another important aspect, and, for instance, teachers may consider using delayed feedback while performing reading tasks to maintain communication.

This study is limited in scope, focusing on only one book (Al-'Arabiyah li al-Nasyi' in Juz 3) and one educational level (Islamic Junior High School), so generalizing the findings requires caution. Additionally, the focus on a micro-ethnographic approach makes the results more contextual than comparative, which limits the ability to apply these findings to broader educational settings or different cultural contexts. Therefore, additional research is needed to evaluate alternative OCF models, such as delayed corrective feedback, using classroom action research (CAR) to more directly measure their effects on student engagement and educational outcomes. Cross-level or cross-context studies are also needed to deepen the understanding of OCF practices in Arabic language learning.

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