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From early conversation to digital performance: Building public speaking confidence among Islamic elementary students in Indonesia

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Abstract
Background: In an increasingly digitized global educational landscape, public speaking has become an essential competency. However, at the elementary education level—particularly in Islamic education—the development of public speaking confidence is often overlooked and treated as an advanced skill, with limited integration into digital pedagogical practices.
Purpose: This study aims to analyze how public speaking confidence can be built from an early age through the integration of daily conversations, video production, and digital distribution, and to formulate a pedagogical model that systematically explains this process.
Method: A qualitative case study was conducted at MI Tahfidzul Qur'an Raudlatul Falah, Pati. Data were collected through participant observation, interviews with 5 teachers, 5 parents, 15 students, and 1 religious' leader (Kiai), as well as the analysis of 20 student videos from July 2023 to January 2024. Analysis was conducted using inductive thematic analysis.
Findings: The results of the study indicate that students' confidence is developed through a recurring pedagogical cycle of "speak–record–publish," supported by performative transformations (vocal, nonverbal, and structural) and multi-actor social interaction networks. A synthesis of these findings yields a new model, the Digital Performative Habitus Model, which asserts that confidence in speaking is the result of integrating experience, visual reflection, and social validation within a digital learning ecosystem.
Keyword; Public speaking confidence, Islamic elementary education, Digital pedagogy, Experiential learning, social media learning

INTRODUCTION

Digital transformation has fundamentally reshaped the global educational landscape, not only in how knowledge is accessed, but also in how individuals construct and present their identities in public spaces (Arinushkina et al., 2023; Mansi et al., 2023). The integration of communication technologies, particularly social media, has shifted the learning process from mere passive reception toward active participation, where the ability to articulate ideas has become increasingly crucial (Almarashdeh & Alzaqebah, 2023; King, 2011). In this context, public speaking can no longer be viewed as an additional skill but rather as a foundational competency that must be developed from an early age. Developmental studies indicate that the elementary school years are a crucial phase in the formation of self-confidence, self-

efficacy, and social identity, which directly influence future academic and social success (Greenhow & Chapman, 2020; Kumpulainen & Rajala, 2017). If this ability is not developed early on, students may experience communication anxiety, low participation in learning, and limitations in collaborative interaction. However, in educational practice, speaking skills are still often positioned as advanced skills developed only in adolescence or adulthood, thereby neglecting the fundamental phase of their formation at the elementary school level (Bardhan, 2019; De Grez et al., 2009; Petek, 2012).

In the context of Islamic education, particularly in madrasahs and pesantren, pedagogical practices traditionally remain focused on memorization, character building, and the internalization of religious values. While this approach makes a significant contribution to building students' moral and spiritual foundations, it often fails to provide adequate space for the development of expressive skills, including the ability to speak in public. The literature in the field of Islamic education generally emphasizes curriculum aspects, kiai leadership, and character formation (Hanafi et al., 2021; Sahin, 2017, 2018; Syamsul et al., 2023; Taufikin, 2021, 2021). Meanwhile, the performative dimension—how students build the courage to perform, convey ideas, and shape a public identity in a digital context—has received relatively little attention. Furthermore, existing studies tend to discuss digital education, communication skills, and Islamic education as separate domains, without offering an integrative framework that systematically links the three. The absence of a model integrating the development of public speaking, digital pedagogy, and elementary-level Islamic education limits our understanding of how students' self-confidence can be built holistically from an early age. Therefore, a more comprehensive conceptual approach is needed to bridge this gap.

Several studies have sought to bridge the gap between education and digital technology, yet these fields still tend to develop along separate paths. A study by Greenhow and Chapman (2020) indicates that social media plays a significant role in enhancing student engagement in learning, while Torres (2024) highlights how children utilize digital media to construct their self-identity. On the other hand, research in educational communication confirms that experience-based speaking practices can enhance students' self-efficacy (De Grez et al., 2009). Meanwhile, in the context of Islamic education, studies have primarily focused on integrating values and technology into online learning (Sabki & Hardaker, 2013; Sahin, 2018). Nevertheless, when analyzed comparatively, these studies operate within distinct frameworks and remain conceptually disconnected. Digital studies emphasize participation and identity, communication studies highlight performative skills, while Islamic education

studies focus on values and curriculum. These three have yet to be synthesized into a cohesive pedagogical framework. In theory, however, developing speaking confidence requires integrating linguistic abilities (speaking), the performative dimension (presentation and expression), and the digital ecosystem (public space and social validation). The absence of this integration results in a fragmented understanding of how students' confidence develops, making it impossible to explain the process in the context of real-world learning comprehensively.

These limitations indicate a conceptual and empirical research gap. First, empirical studies specifically examining how speaking self-confidence can be built from elementary school age through digital practices remain very limited. Second, although there are studies on conversation, communication, and digital media, none have systematically integrated all three as a continuous pedagogical process. Third, most research remains fragmented, focusing on linguistic, performative, or digital aspects, without explaining how these dimensions interact in shaping self-confidence dispositions. Fourth, the context of Islamic education, particularly at the Madrasah Ibtidaiyah level, has rarely been explored as a space where traditional values and digital innovation intersect. Thus, little is known about how the integration of early conversation, video production, and digital distribution works simultaneously in building students' self-confidence. Therefore, this study aims not only to fill an empirical gap but also to construct an integrative conceptual framework that connects the linguistic, performative, and digital dimensions into a coherent, replicable pedagogical model.

Based on this background, this study aims to analyze how integrating early conversation, video production, and social media distribution can foster speaking confidence among elementary school students. More specifically, this study seeks to answer the following questions: (1) what pedagogical processes occur in these practices, (2) how changes in students' self-confidence can be identified through video production, and (3) what roles teachers, parents, and the pesantren environment play in supporting these processes. To answer these questions, this study employs a qualitative case study design involving participant observation, in-depth interviews, and analysis of students' video content.

This study makes several important contributions. Theoretically, it offers a new conceptual model that integrates social interaction theory, experiential learning, and habitus formation within the context of digital Islamic education. This model expands our understanding of how self-confidence is shaped not only through instruction but also through structured, repeated experiences. Empirically, this study presents rich field data from the Madrasah Ibtidaiyah context, which has been under-explored in the

international literature. Methodologically, this study demonstrates how video content analysis can serve as a data source for understanding performative learning processes. Socially, the findings of this study have implications for the development of Islamic education that is more adaptive to the digital era, emphasizing the importance of building a generation that is not only cognitively and spiritually competent but also capable of confidently conveying these values in public spaces.

METHODS

This study employs a qualitative case study design to explore in depth how public speaking confidence is developed through the integration of conversation, video production, and digital distribution among elementary school students (Creswell & Creswell, 2022; de Vries, 2020). This design was chosen because it allows the researcher to understand the phenomenon in its context, holistically, and grounded in participants' real-life experiences (Yin, 2014). Case studies are also relevant when research focuses on processes rather than merely outcomes, and when the boundary between the phenomenon and its context is not entirely clear (Merriam & Tisdell, 2015). Thus, this design aligns with the research objective of uncovering pedagogical dynamics within everyday practices.

This study was conducted at MI Tahfidzul Qur'an Raudlatul Falah Pati, a pesantren-based elementary school in Central Java, Indonesia. This institution has a unique characteristic in the form of an integration of the formal madrasah curriculum with the Al-Qur'an memorization program and digital media-based learning practices. The selection of the location was based on its empirical relevance to the research focus, namely the routine practice of recording and publishing student videos as part of learning activities. The pesantren environment, which prioritizes religious values while remaining adaptable to technology, makes this location a representative setting for examining the intersection of tradition and digitalization in Islamic education.

The data sources for this study consisted of human participants and digital documents. The participants included 5 teachers, 5 parents, 15 students, and 1 kiai (Islamic religious leader) serving as the head of a pesantren (Islamic boarding school). Participants were selected using purposive sampling based on the following criteria: (1) direct involvement in video-based learning activities, (2) at least one semester of experience in the program, and (3) willingness to provide information openly. The selected students were elementary school-age and active in video content production.

In addition, data were also collected from 20 student videos produced and published between July 2023 and January 2024. Videos were selected based on the following criteria: (1) featuring individual students, (2) containing speaking or

presentation activities, and (3) being publicly available on social media. This combination of data enables a comprehensive analysis of practices, experiences, and visual representations.

Data collection was conducted over six months using three primary methods (Bowen, 2009; Knott et al., 2022; Ponticell et al., 2018): participant observation, in-depth interviews, and digital document analysis. Observations were conducted directly during learning activities to understand the context of interactions and pedagogical practices. Interviews were conducted using a semi-structured approach, guided by a framework designed to explore participants' experiences, perceptions, and interpretations of these activities.

Document analysis was conducted on 20 student videos to identify changes in expression, articulation, and self-confidence. This process involved repeated observation of the video content, recording of verbal and nonverbal elements, and interpretation of the performative context. All data were systematically collected and documented to ensure transparency and consistency.

Data analysis used *thematic analysis*, conducted in stages through coding, categorization, and interpretation (Braun & Clarke, 2006, 2019). In the initial stage, the researcher performed open coding to identify preliminary themes from the interview, observation, and video data. Next, axial coding was used to link categories and establish patterns of relationships among themes. The final stage involved selective coding to construct a conceptual narrative explaining the process of self-confidence formation.

The analysis was conducted iteratively by comparing data across sources to identify consistency and variation. This process focused not only on what participants said, but also on how they presented themselves in the videos, thereby providing a deeper understanding of the performative dimension.

To ensure the quality of the research, several strategies for ensuring trustworthiness were employed. Credibility was strengthened through data triangulation from interviews, observations, and video recordings, as well as limited member checking with participants (Denzin, 2012; Santos et al., 2020). Transferability was ensured by providing a sufficiently clear description of the context, allowing readers to assess its relevance to other contexts. Dependability and confirmability were ensured through systematic documentation of the research process and the researcher's reflection on potential biases.

This study strictly adhered to research ethics principles. All participants provided *informed consent* before participating in the study. Participant identities were protected through anonymity and data confidentiality. The video data used consisted

of publicly available content, with sensitivity and child protection taken into account. This study also obtained approval from the relevant institutions.

This study has several limitations worth noting. First, the case study design limits the generalizability of the findings to a broader context. Second, the relatively small number of participants may not fully represent the full range of experiences. Third, the video analysis relies on the researcher's interpretation, although triangulation was employed to minimize bias. Nevertheless, these limitations do not diminish the study's contribution to providing an in-depth understanding of the phenomenon under examination

RESULT AND DISCUSSION

This section presents the study's main findings in a step-by-step and structured manner to address three research questions: (1) the pedagogical processes that took place, (2) changes in self-confidence identified through video production, and (3) the roles of key actors—teachers, parents, and religious leaders—in supporting these processes. All findings are supported by data triangulation from interviews, participant observation, and the analysis of 20 student videos (July 2023–January 2024). https://www.facebook.com/mitq.raudlatulfalah, https://www.youtube.com/@PPATQTV. The analysis was conducted inductively through *thematic analysis*, so that the emerging patterns reflect actual practices in the field.

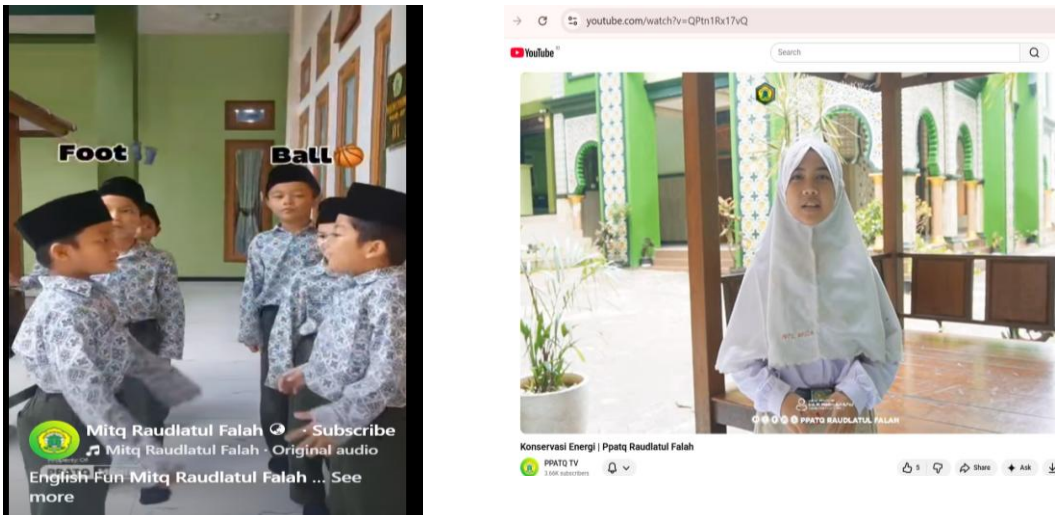

Figure 1. Video clips from posts on YouTube and Facebook

Pedagogical Process: From Conversation to Digital Performance

The initial findings indicate that the pedagogical process unfolds through three recurring stages: *speak, record, publish*. The first stage (speak) takes place within natural, informal, and contextually relevant daily conversations tied to learning

activities. The second stage (record) transforms these conversations into visual artifacts that students can revisit. The third stage (publish) expands the communication space to a digital audience, allowing students to experience real public exposure. This cycle is not isolated but is repetitive and mutually reinforcing, forming a learning experience consistent with the principles of experiential learning.

Table 1. The Speak–Record–Publish Pedagogical Process Model

Theme	Sub-theme	Data Source	Frequency	Empirical Indicators	Interpretation
Speak	Natural conversation	Teacher interviews, observations	High	Students speak without a script	Early linguistic familiarization
Record	Visual reflection	Video, observation	High	Students review their performance	Increased self-awareness
Publish	Public exposure	Video, interview	Moderate–High	Videos uploaded to social media	Social validation is established

The first finding (Table 1) shows that the pedagogical process unfolds through three recurring stages: *speak, record, publish*. The *"speak"* stage begins with casual, context-based daily conversations related to learning activities, ensuring that students are not in an evaluative situation. In this phase, teachers prioritize the courage to speak over structural accuracy. The *record* stage transforms conversations into visual artifacts that students can review, providing a concrete space for reflection. The *publish* stage extends communication to the digital space, introducing a real audience and the experience of performing in a public space. This cycle repeats, forming a learning pattern consistent with experience-based learning.

In terms of thematic quantification, the *speak–record–publish* pattern was dominant in 18 of the 20 videos analyzed. The *"speak"* indicator (natural conversation without text) was observed in 19 out of 20 videos; the *"record"* indicator (visual reflection and performance repetition) was observed in 17 out of 20 videos; while the *"publish"* indicator (posting to social media and audience response) was identified in 16 out of 20 videos. This distribution indicates that all three stages are not only present conceptually but are consistently observed in practice.

Interview evidence supports these findings. Teacher G1 stated, "We start with casual conversation so the students don't feel like they're being tested." Teacher G2 added, "When they watch the recording, students usually immediately know which parts need improvement." Student S1 revealed, "When I'm recorded, I want to do

better than before." Student S2 said, "I was shy at first, but after a few times, it became normal." From the family's perspective, Parent P1 emphasized, "At home, the child often practices on their own and asks to be recorded again." Meanwhile, Kiai K1 noted, "As long as the child's performance conveys a positive message, it's part of both learning and preaching."

Observations revealed gradual and measurable changes in behavior. In the first 6 videos, the majority of students (70%) still showed hesitation, characterized by soft voices and limited eye contact. In the next 7–14 videos, there was an increase in stability (65% of students began speaking more coherently). In the final 6 videos, most students (80%) appeared more confident, with clear articulation and more controlled gestures. Additionally, in 15 out of 20 videos, students began taking the initiative to choose topics and structure their presentations independently.

This process does not follow a one-way instructional model; rather, it involves structured, repeated experiences. The repetition *of the speak–record–publish cycle* fosters an increasingly stable speaking disposition, while also demonstrating that students' self-confidence grows from the interaction between practice, reflection, and consistent public exposure.

Changes in Self-Confidence through Video Production

The second finding revealed a gradual increase in students' self-confidence, as identified through an analysis of 20 videos. These changes were evident in vocal aspects (voice volume), nonverbal aspects (eye contact, gestures), and delivery structure (fluency and articulation). The changes did not occur instantly but showed a progressive trend from the initial video to subsequent ones.

Table 2. Indicators of Changes in Student Self-Confidence

Aspect	Initial Indicators	Midpoint Indicators	Final Indicator	Frequency of Occurrence	Interpretation
Vowels	Soft sound	Becoming stable	Loud and clear	High	Improved voice control
Non-verbal	Low eye contact	Occasional contact	Consistent eye contact	Moderate–High	Increased self-confidence
Structure	Disjointed	More coherent	Smooth and systematic	High	Articulation skills are developing

The second finding (Table 2) shows that changes in students' self-confidence can be consistently identified through a longitudinal analysis of 20 videos (July 2023–January 2024). These changes were evident across three main dimensions: vocal (voice volume and clarity), non- -verbal (eye contact, gestures, posture), and delivery

structure (fluency, coherence, and articulation). The pattern of change was gradual, progressing from a hesitant stage to a stable one, and then toward a relatively established, confident performance.

In terms of thematic quantification, indicators of vocal improvement (louder and clearer voice) appeared in 17 out of 20 videos; nonverbal improvements (consistent eye contact and controlled gestures) were identified in 16 out of 20 videos; and improvements in delivery structure (coherent flow and minimal pauses) were observed in 18 out of 20 videos. Additionally, *hesitation markers* (long pauses, word repetitions) decreased significantly from the early to the late phase, from an average of 5–7 occurrences per performance (videos 1–6) to 1–2 occurrences in videos 15–20.

Interview data support these findings. Teacher G1 stated, "The most noticeable change is in their voices—they've gone from speaking softly to speaking more clearly." Teacher G2 added, "The children now make eye contact more confidently; they no longer look down." Student S3 shared, "Now I can speak without stumbling." Student S4 remarked, "I used to forget my words, but now I speak more fluently." Parent P2 affirmed, "We see our child is more confident when speaking, not just at school but also at home."

The observational analysis reveals three relatively consistent developmental phases. The initial phase (videos 1–6) is characterized by soft voices (≈75% of students), limited eye contact (70%), and disjointed speech (80%). The middle phase (videos 7–14) shows a transition, with increased vocal stability (60%), occasional eye contact (55%), and the beginning of coherent structure (65%). The final phase (videos 15–20) demonstrates a confident performance, with a loud voice (80%), consistent eye contact (75%), and fluent delivery (85%).

In addition, the average pause duration decreased from 2–3 seconds in the early phase to less than 1 second in the final phase. The frequency of word repetitions also decreased from an average of 6 times to 2 times per performance. These indicators suggest improved cognitive control and mental readiness during speech.

Video production serves as both a medium for reflection and a tool for self-empowerment. Students not only observe their own performance but also actively make improvements in subsequent attempts. These findings confirm that speaking confidence can be observed not only subjectively but also measured through consistent, longitudinally observable performance indicators.

The Role of the Actor: Network Interaction Mapping in the Formation of Self-Confidence

The third finding indicates that the development of students' self-confidence is not an individual process but rather the result of social network interactions among teachers, parents, religious leaders, and students. These interactions form an interconnected, mutually reinforcing *learning ecosystem* in which each actor plays a specific yet interdependent role. This pattern can be understood as *a network interaction mapping*—a dynamic relational map that collectively facilitates pedagogical processes.

From table 3, teachers' involvement as facilitators was observed in 20 out of 20 cases (100%), parents' role as emotional supporters in 17 out of 20 cases (85%), and religious leaders' role in legitimizing values in 12 out of 20 cases (60%). Direct interaction between students and teachers (student–teacher interaction) was recorded as the most dominant, followed by student–parent interaction in the context of practice at home, and symbolic student–religious leader interaction in the form of value legitimization and moral guidance.

Interview evidence clarifies the structure of this network. Teacher G1 stated, "We don't just guide them, but also set an example and create a comfortable atmosphere." Teacher G3 added, "Our role is to ensure the children have structure when speaking." Parent P1 shared, "We support them from home, encourage them, and sometimes help with practice." Parent P3 emphasized, "When our child appears in a video, we feel proud too, and that makes the child more confident." Meanwhile, Cleric K1 noted, "As long as the content is good, this is part of da'wah and character education." Student S5 also stated, "When supported by teachers and parents, I become braver to perform."

Observations reveal a multi-layered pattern of interaction. At the micro level, teacher–student interactions occur directly during the *"speak* and *record*" process, in which the teacher provides verbal and nonverbal feedback. At the meso level, parent–student interactions take place at home, reinforcing practice through repetition and emotional support. At the macro level, the role of the kiai is to provide symbolic legitimacy, imbuing digital activities with religious significance.

Additionally, interaction with the digital audience is also a crucial component of this network. In 16 out of 20 videos, there are responses in the form of comments and *engagement* that provide social feedback to the students. This reinforces the *"publish"* dimension as a space for external validation.

This network interaction mapping shows that students' self-confidence is shaped through multi-actor synergy. Teachers establish structure and direction,

parents provide emotional support, religious leaders provide value-based legitimacy, and the digital audience offers social validation. These interactions are not linear but form a dynamic network that continuously reinforces students' habitus of self-confidence in speaking.

Table 3. Network Interaction Mapping in the Learning Ecosystem

Relationship	Form of Interaction	Frequency	Empirical Indicators	Pedagogical Functions
Teacher–Student	Direct instruction, feedback	20/20	Correction, speaking examples	Cognitive facilitation
Parents–Students	Home support, review	17/20	Motivation, re-recording	Emotional Support
Teacher–Student	Validation of values	12/20	Moral support, da'wah narratives	Normative validation
Students–Digital Audience	Social response	16/20	Likes, comments, shares	Social validation

Integrated Conceptual Framework – Digital Performative Habitus Model

A synthesis of the findings in Sections 4.1, 4.2, and 4.3 indicates that the development of students' confidence in speaking cannot be explained in isolation but must be understood as an integrated system linking pedagogical processes, performative changes, and networks of social interaction. Based on an inductive analysis, this study proposes a new conceptual model, *the Digital Performative Habitus Model*.

This model explains that confidence in speaking is formed through the integration of three main dimensions: (1) the pedagogical cycle (*speak–record–publish*), (2) students' performative transformation (vocal, nonverbal, and structural), and (3) a network of multi-actor interactions (teachers, parents, religious leaders, and digital audiences). These three dimensions do not operate linearly; rather, they form a dynamic system in which they influence one another.

In the first dimension, the *speak–record–publish* cycle serves as the primary mechanism for learning. The *speak* stage builds initial confidence through social interaction, the *record* stage facilitates visual self-reflection, and the *publish* stage creates public exposure that triggers social validation. This cycle repeats continuously, resulting in cumulative learning.

In the second dimension, performative transformation occurs as a direct result of this cycle. The data show that vocal indicators increased in 17 of 20 videos, nonverbal indicators in 16 of 20, and delivery structure in 18 of 20. The decrease *in*

hesitation markers and pause duration also indicates an increase in students' cognitive control and mental readiness. This transformation marks a shift from uncertainty to stable, confident performance.

In the third dimension, a network of multi-actor interactions reinforces this process. Teachers serve as cognitive facilitators (20/20), parents as emotional supporters (17/20), religious leaders as sources of normative legitimacy (12/20), and the digital audience as sources of social validation (16/20). These interactions form a learning ecosystem that supports the sustainability of the process.

Table 4. Integrated Conceptual Framework – Digital Performative Habitus Model

Dimension	Component	Mechanism	Output	Impact
Pedagogical	Speak–Record–Publish	Interaction, reflection, exposure	Repetitive learning experiences	Early development of self-confidence
Performative	Verbal, Non-verbal, Structure	Repeated practice and evaluation	Performance improvement	Stability of self-confidence
Social	Teachers, Parents, Religious Leaders, Audience	Support, legitimacy, validation	Learning ecosystem	Self-confidence habitus

Conceptually (Table 4), the relationships among these dimensions can be explained as follows: the pedagogical cycle generates learning experiences that trigger performative transformation; social networks reinforce this transformation; and the repeated reinforcement of both dimensions results in a stable habitus of self-confidence. Thus, self-confidence is not merely the result of individual practice, but the product of complex interactions among practice, reflection, and the social environment.

This model also demonstrates that digital media functions not merely as a tool, but as an active pedagogical space. The presence of a digital audience creates a new dimension in learning: social validation, which accelerates the development of self-confidence. In this context, *publishing* serves as a key element that distinguishes this model from conventional approaches.

Overall, *the Digital Performative Habitus Model* offers a new conceptual framework for understanding the development of speaking confidence in elementary-aged children, particularly within the context of Islamic education integrated with

digital technology. This model emphasizes that effective learning depends not only on methods but also on a supportive ecosystem and consistently repeated experiences.

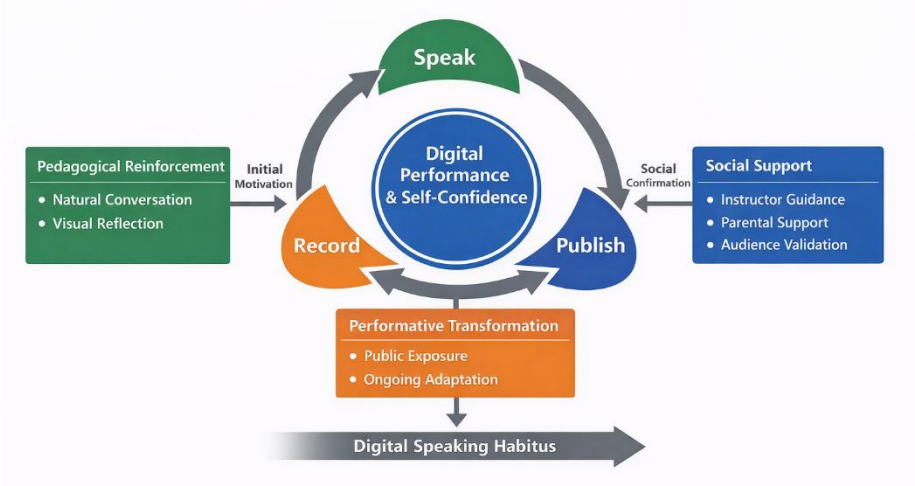

Figure 2. Digital Performative Habitus Model

Figure 2 illustrates the Digital Performative Habitus Model, which conceptualizes students' development of public speaking confidence as a cyclical, socially embedded process. The model centers on the iterative sequence of *Speak–Record–Publish*, where natural conversation initiates verbal expression, video recording enables reflective self-evaluation, and digital publication provides real audience exposure and social validation. This pedagogical cycle is reinforced by two key dimensions: pedagogical reinforcement (e.g., natural conversation and visual reflection) and social support (e.g., instructor guidance, parental support, and audience feedback). Through repeated engagement in this integrated system, students experience performative transformation, marked by increased vocal clarity, non-verbal control, and structured articulation. Over time, these repeated experiences solidify into a stable digital speaking habitus, indicating that confidence is not an inherent trait but a socially constructed and experientially cultivated disposition within a digitally mediated learning ecosystem.

Discussion

Students' confidence in speaking at Madrasah Ibtidaiyah does not emerge spontaneously, but is formed through a learning system that is repetitive, reflective, and socially connected. However, beyond a mere linear process, this study's results reveal a complex integration of pedagogical practices, performative transformation, and networks of social interaction. This integration is conceptualized within the Digital

Performative Habitus Model, which constitutes the primary theoretical contribution of this study.

From a theoretical perspective, this model extends Lev Vygotsky's framework by treating the digital space as an extension of social interaction (Nardo, 2021; Newman & Latifi, 2021; Vygotsky & Cole, 1978). Whereas interaction was previously limited to the classroom or physical environment, this study reveals that it has expanded into the digital space, reaching a real audience. Thus, *the zone of proximal development* is no longer mediated solely by teachers or peers, but also by a digital audience that provides immediate social feedback.

Furthermore, the *"record"* dimension in this model enriches David Kolb's theory, particularly regarding the reflection stage. In the classical model, reflection is cognitive and internal (A. Y. Kolb & Kolb, 2012; D. Kolb, 1984). However, in this study, reflection becomes visual and concrete. Students not only recall their experiences but also objectively review their performance. This accelerates the learning process and significantly enhances self-awareness.

Furthermore, the dimension *of publishing* offers a new contribution to Pierre Bourdieu's theory. In this context, habitus is shaped not only by traditional social structures but also through repeated digital exposure (Bourdieu, 1986; Eloire, 2018; Mohseni, 2022). Social validation from a digital audience serves as a reinforcing mechanism that accelerates the internalization of self-confidence. In other words, the habitus of speaking is shaped not only through habituation but also through technology-mediated social recognition.

Compared to previous research, this model takes a more integrative approach. The study by De Grez et al. (2009) emphasizes practice as the primary factor *in self-efficacy* but does not incorporate the digital dimension. Torres' (2024) research discusses children's digital identity, but not within a pedagogical framework. Meanwhile, Sahin (2018) highlight the role of technology in Islamic education but do not link it to performativity and self-confidence. Thus, this study fills the gap by combining these three dimensions into a single coherent conceptual model.

The main contribution of this study lies in the construction of the Digital Performative Habitus Model, which integrates three key dimensions: (1) the pedagogical cycle (*speak–record–publish*), (2) performative transformation (vocal, nonverbal, structural), and (3) networks of social interaction (teachers, parents, religious leaders, and digital audiences). This model demonstrates that self-confidence results from a dynamic interaction among experience, reflection, and social validation. It is not merely a skill, but a disposition that is formed systemically.

In practical terms, these findings have significant implications. Islamic education needs to shift from a rote-learning approach to a performative and reflective one. Teachers need to act as facilitators of learning experiences, not merely as conveyors of content. Parents need to be involved in the learning ecosystem. Social media needs to be repositioned as a productive pedagogical space rather than a source of distraction.

However, this study has limitations. The case study design limits the generalizability of the findings. The single context may influence the characteristics of the results. Furthermore, although video analysis provides rich data, internal dimensions such as motivation and emotions have not been fully explored.

Future research could test this model using quantitative approaches, such as SEM or mixed methods, to examine the relationships among variables more broadly. Cross-cultural and longitudinal studies are also needed to examine the sustainability of habitus over the long term.

This study confirms that confidence in speaking can be developed from an early age through the integration of pedagogy, technology, and the social ecosystem. The Digital Performative Habitus Model offers a new framework that is not only locally relevant but also globally applicable in educational studies in the digital age.

CONCLUSION

This study confirms that students' confidence in speaking at Madrasah Ibtidaiyah does not emerge as a sudden talent, but rather is formed through a subtle, repetitive, and socially connected process. The main findings of this study give rise to a new theoretical construct, namely *the Digital Performative Habitus Model*, which demonstrates that self-confidence is the result of the integration of the pedagogical cycle (*speak–record–publish*), performative transformation (vocal, non-verbal, and structural), and networks of social interaction (teachers, parents, religious leaders, and digital audiences). This model demonstrates that learning to speak is no longer merely a technical exercise but a process of disposition formation through repeated experiences, visual reflection, and social validation. Thus, self-confidence is not an individual attribute but rather the result of a living, dynamic pedagogical ecosystem.

The implications of these findings extend to two domains simultaneously. In practical terms, Islamic education needs to shift from an instructional to a performative approach, making room for students' experiences, expressions, and reflections in a digital context. Teachers are no longer merely conveyors of content but facilitators of learning experiences; parents become emotional supporters; and social media is repositioned as a productive pedagogical space. Theoretically, this study contributes by expanding the discourse on habitus into the digital-performative domain, while

bridging social interaction theory, experiential learning, and learning ecology within a unified framework. However, this study has limitations due to its case study design, which focuses on a single institutional context, so generalizing the findings must be done with caution.

Additionally, internal dimensions such as emotions and motivation have not been fully explored in depth. Therefore, future research is recommended to test this model through quantitative or mixed-methods approaches, expand the cross-cultural context, and employ a longitudinal design to understand the long-term sustainability of habitus formation. Thus, this study not only adds a new layer of knowledge but also opens broader research directions in understanding education in an increasingly complex digital era.

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