

Youtube-Based Authentic Materials For EFL Listening Instruction In Islamic Junior High School

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ABSTRACT

This qualitative case study explores how YouTube-based authentic materials are used in EFL listening instruction at an Islamic junior high school (*pesantren*) in Manggung Jaya, Karawang, Indonesia. Data were collected over three days through classroom observations of two teaching meetings and semi-structured interviews with five purposively selected eighth-grade students and the school's sole English teacher. Thematic analysis produced four themes: student engagement and motivation through YouTube as authentic material; multimodal support for listening comprehension; implementation challenges; and teacher pedagogy within the Islamic/*pesantren* context. Findings indicate that students responded with high levels of enthusiasm, perceived benefits in vocabulary acquisition and pronunciation, and appreciated the role of subtitles and visuals as comprehension aids. The teacher reported, based on informal in-class monitoring, that students' comprehension appeared to improve after YouTube was introduced. Grounded in Vygotsky's Sociocultural Theory and Krashen's Input Hypothesis, the study demonstrates that YouTube, when embedded in a structured three-phase pedagogical framework and culturally adapted to align with Islamic educational values, can serve as an effective authentic resource for EFL listening instruction in *pesantren-based* schools, a context underrepresented in existing literature.

Keywords: Authentic Materials; Youtube; EFL Listening Classroom

INTRODUCTION

Listening comprehension is widely regarded as one of the most challenging skills for English as a Foreign Language (EFL) learners to develop, particularly in contexts where exposure to authentic spoken English is limited (Mubarak & Shofiya, 2023). In Islamic junior high schools (*madrasah tsanawiyah/MTs*) operating within a *pesantren* or Islamic boarding school system in Indonesia, this challenge is especially pronounced. Students in such settings typically have minimal everyday access to digital media, television, or native-speaker interaction, and English instruction has traditionally relied on scripted audio recordings and

textbook-based dialogue that bear little resemblance to natural spoken language. As a consequence, students often struggle to understand English as it is actually used, despite receiving classroom instruction.

Authentic materials, which are resources originally created for real-world communicative purposes rather than for language teaching, have been proposed as a pedagogical response to this limitation. Such materials expose learners to natural linguistic structures, varied accents, and genuine cultural contexts that cannot be replicated by scripted classroom input (Alisherovna & Khasanovna, 2023). Among digital authentic materials, YouTube has attracted growing attention in EFL research for its accessibility, diversity of content, and multimodal nature, combining audio, visuals, and subtitles in a single resource (Fadillah et al., 2023; Ahmed, 2022). Studies conducted in general EFL settings and higher education contexts have reported positive associations between YouTube-based instruction and improvements in listening comprehension, motivation, and learner autonomy (Manihuruk & Nababan, 2024; Avila Castillo & Criollo Vargas, 2023; Yuyun & Simamora, 2021). Shafwati et al. (2021) and Tahmina (2023) have also documented positive effects in religious school settings.

However, these studies generally focus on student outcomes or perceptions without providing a close, contextually grounded account of how YouTube is selected, structured, and pedagogically implemented within an institution that must simultaneously meet language learning objectives and Islamic educational values. This gap is significant, because *pesantren-based* schools operate under institutional constraints, including restricted access to digital media and the requirement that all instructional content align with Islamic values, that create a qualitatively different context for authentic material use. Understanding how teachers and students navigate this context is essential for developing culturally appropriate and pedagogically sound guidance for EFL listening instruction in Islamic secondary schools across Indonesia. Accordingly, this study addresses two research questions: (1) How do eighth-grade students at an Islamic junior high school perceive the use of YouTube as authentic material in learning English listening? (2) What pedagogical strategies does the English teacher implement when integrating YouTube into listening lessons?

LITERATURE REVIEW

Authentic Materials in EFL Listening Instruction

Authentic materials are commonly defined as resources produced for native-speaker audiences and genuine communicative purposes, rather than for language learning contexts (Alisherovna & Khasanovna, 2023). In EFL listening instruction, their value lies in exposing learners to the unscripted, naturally occurring features of spoken language, including varied speech rates, colloquial expressions, regional accents, and pragmatic cues, that simplified textbook recordings routinely suppress (Iroda, 2024). Sabir and Hammad (2023) report that the use of authentic materials

significantly increases EFL learners' motivation, as students respond more positively to content that reflects genuine communicative use. Hamzah et al. (2024) similarly find that audio-visual authentic materials improve learner performance by providing contextualized input that scripted classroom materials cannot replicate. While these benefits are well documented, researchers caution that authentic materials are not designed for pedagogical purposes and may therefore be linguistically demanding or difficult to source in forms appropriate for lower-proficiency learners; their effectiveness is consequently contingent on how they are selected and scaffolded by the teacher (Alisherovna & Khasanovna, 2023).

YouTube as Authentic Listening Input

Among digital authentic materials, YouTube has emerged as one of the most frequently researched platforms in EFL listening research. It exposes learners to a wide range of accents, dialects, and speech rates that are rarely represented in classroom audio materials, and its multimodal design, combining audio, image, and subtitle text, provides multiple simultaneous channels through which learners can construct meaning (Hamzah et al., 2024). Ahmed (2022) reports that EFL students who receive YouTube-based instruction show measurable improvements in listening comprehension compared to those taught using conventional audio recordings, while Fadillah et al. (2023) find that the contextualized nature of YouTube content strengthens both comprehension and vocabulary retention. Manihuruk and Nababan (2024) and Gabdullina et al. (2024) reinforce these findings across different learner populations, and Quoc and Trang (2024) report that EFL teachers view authentic materials, including YouTube, as effective for promoting active learning and critical thinking. Avila Castillo and Criollo Vargas (2023) add that learners associate technology-based authentic materials with greater learning autonomy. Despite this convergent body of evidence, most existing studies have been conducted in general EFL classrooms or university settings and do not examine the specific pedagogical and cultural adaptations required when integrating YouTube into *pesantren*-based or Islamic secondary school contexts.

Listening Instruction in Pesantren Contexts

Islamic junior high schools in Indonesia present a distinct instructional context for EFL listening. Students typically have restricted access to digital devices and broadcast media as part of the school's Islamic boarding ethos, which means that encounters with authentic spoken English in any form are rare outside the classroom (Mubarok & Shofiya, 2023). Aswad and Muin (2022) emphasize that teachers in Islamic boarding schools must exercise creative judgment in adapting instructional resources to meet both language learning goals and Islamic educational values, and argue that professional development in this area is critically underfunded. Kaiser and Ivancheva (2022) suggest that technology-mediated authentic materials may be particularly effective in such environments precisely because of their novelty, with students who ordinarily have no access to digital media responding with exceptional enthusiasm when such resources are introduced. Saputra et al. (2024) further

recommend that when authentic materials are used in Islamic school contexts, content alignment with Islamic values, for example the use of Islamic English songs or religiously themed vocabulary, significantly enhances relatability and engagement. Taken together, these studies indicate that the *pesantren* context both amplifies the motivational potential of authentic digital materials and imposes constraints on their selection and use that are absent from other EFL settings.

Theoretical Framework

Two complementary theoretical frameworks underpin this study which was Vygotsky's Sociocultural Theory (1978) holds that learning is mediated through cultural tools and social interaction, and that cognitive development occurs through engagement with resources that are embedded in meaningful sociocultural contexts. Applied to the present study, this framework positions YouTube not merely as a delivery mechanism for authentic input but as a cultural and pedagogical mediating tool: when the teacher selects Islamic-themed English content, YouTube is embedded within the students' own sociocultural and religious meaning-making environment, making language learning both accessible and culturally resonant. The theory also accounts for the role of scaffolding in the pre-listening, while-listening, and post-listening framework, where the teacher mediates learners' engagement with authentic input by structuring tasks that direct attention, support comprehension, and consolidate understanding. Second, Krashen's Input Hypothesis (1985) complements this perspective by arguing that second language acquisition occurs most effectively when learners receive comprehensible input that is slightly above their current proficiency level, what Krashen designates as $i+1$. Authentic materials such as YouTube videos, by definition, present language at native-speaker level, which typically exceeds lower-proficiency learners' current competence. YouTube's multimodal features, including visuals and subtitle text, function as scaffolds that render this otherwise demanding authentic input comprehensible: learners who cannot fully decode the audio track can draw on simultaneous visual and textual channels to construct meaning, effectively lowering the affective filter while maintaining exposure to natural, unscripted language.

METHOD

Design and Samples

This study adopted a qualitative case study design, which is appropriate when the research goal is an in-depth, contextually grounded understanding of a phenomenon within its real-life setting (Cohen et al., 2018; Creswell, 2014). The research was conducted at *MTs Miftahul Khoirot*, an Islamic junior high school (*pesantren*) located in Manggung Jaya, Karawang, West Java, Indonesia. All data were collected over three days: two days were devoted to classroom observation during English lessons, and one day was used for conducting interviews, the latter being necessary due to the school's strictly scheduled programme that did not permit extended data collection on teaching days. The classroom observed was a Grade 8

all-female class comprising exactly 18 students, aged 14 to 15 years, with varying levels of English proficiency. From this class, five students were selected for interview through purposive sampling (S1 through S5), with the aim of representing a range of engagement levels and self-reported proficiency. The teacher (T1) is the school's only English teacher and was therefore the natural and sole teacher participant; no purposive selection was required. The small sample size reflects the bounded nature of the case study and the logistical constraints of the field site, rather than a sampling limitation. Participant codes were assigned to preserve anonymity, and verbal consent was obtained from both the teacher and the participating students prior to data collection, with the school's permission obtained through a formal research letter.

Table 1. Participant Codes

Participant	Code
Student 1	S1
Student 2	S2
Student 3	S3
Student 4	S4
Student 5	S5
English Teacher	T1

Instrument and Procedure

Two instruments were used for data collection. The first was a structured observation checklist comprising 16 items organized across five indicator categories: Preparation, Opening Activity, During the Lesson, Student Interaction, and Closing Activity. Each item provided space for descriptive notes. The checklist was designed to capture student engagement, classroom interaction patterns, and the enactment of the three-phase listening framework. The second instrument was a semi-structured interview guide comprising ten student questions and ten teacher questions. Student questions addressed affective responses to YouTube-based listening, content preferences, comprehension strategies, perceived vocabulary and pronunciation gains, and openness to continued use. Teacher questions addressed motivations for using YouTube, video selection criteria, observed student responses, perceived comprehension effects, implementation challenges, post-viewing task design, cultural alignment with the *pasantren* context, and assessment procedures. Both instruments were developed based on prior validated research instruments (Afrizal & Herlina, 2023; Quoc & Trang, 2024) and reviewed by the supervising lecturers prior to use.

The YouTube video used in both observed lessons was BBC Learning English: Easy English Conversation 'What Are You Doing?' This video was selected for the following reasons: it originates from a credible, professionally produced English language education channel; it features clear, natural conversational English suitable for beginners and lower-intermediate learners; it is accompanied by

English subtitles; and its topic, everyday activities, aligned directly with the Grade 8 curriculum unit. The video contains no content that conflicts with Islamic educational values, a criterion the teacher applies to all digitally sourced materials. Lessons followed a session of learning listening pedagogy adapted from Vandergrift and Goh, 2012, as cited in Cubillo, 2014. In the first meeting, the pre-listening phase involved discussion of prior knowledge and pre-teaching of key vocabulary. During while-listening, students watched the BBC Learning English video, first without subtitles for global understanding, then a second time with accompanying worksheet tasks including multiple-choice and gap-fill items. In the post-listening phase, the teacher reviewed the video content and administered ten comprehension questions whose answers were embedded in the video, then replayed the video to allow students to verify their responses. In the second meeting, students revisited the video, discussed its language features, and performed a role-play dialogue based on the expressions used in the video.

Table 2. Session of Learning Listening Pedagogy (adapted from Vandergrift & Goh, 2012, as cited in Cubillo, 2014)

Phase	Activity
Pre-Listening	Activating background knowledge; pre-teaching key vocabulary; introducing the BBC Learning English video topic (daily activities).
While-Listening	First viewing (global understanding, no subtitles); second viewing with worksheet tasks (multiple-choice, gap-fill); clarification replay where needed.
Post-Listening	Teacher-led review; ten comprehension questions drawn from video content; replay to verify answers; second meeting: language focus and role-play performance.

Data Analysis

Data were analyzed using thematic analysis (Cohen et al., 2018). Analysis proceeded in three stages. First, all interview recordings were transcribed verbatim in both Indonesian and English; Indonesian responses were translated and checked for accuracy by the researcher. Second, initial open coding was applied to the transcripts, yielding 38 preliminary codes covering topics such as enjoyment, visual support, subtitle use, vocabulary gain, pronunciation, autonomous learning, distraction, buffering, content appropriateness, and Islamic value alignment. Third, related codes were grouped into 11 sub-themes, which were subsequently consolidated into four overarching themes: student engagement and motivation through YouTube as authentic material; multimodal support for listening comprehension; challenges in classroom implementation; and teacher pedagogy in the Islamic/*pesantren* context. Observation data from the checklist were integrated as corroborating or contextualizing evidence for interview claims at the relevant points in the findings. Member checking was conducted with both the teacher and three of the five students on a subsequent visit: participants were shown summaries

of the key themes and asked to confirm that these accurately represented their experience; no substantive corrections were requested. The teacher's informal classroom-based assessment data (comprehension scores) were treated throughout as teacher-reported observation rather than as formally measured outcomes, given that no standardized pre- and post-test procedure was administered.

RESULT AND DISCUSSION

Student Engagement and Motivation Through YouTube as Authentic Material

The most prominent finding across all five student interviews was a strong sense of enjoyment and heightened motivation during YouTube-based listening lessons. All five participants described the experience using the Indonesian term *seru* (fun/exciting), in spontaneous, unprompted responses across independent interviews, indicating a uniformly positive affective orientation. This contrasted sharply with their characterization of conventional book-based and audio-only instruction as *membosankan* (boring). S4 articulated the collective experience most directly: "It is fun, because it feels like we are watching something while also learning together with friends." S1 and S3 similarly attributed YouTube use to both enjoyment and new vocabulary knowledge, with S3 stating: "It is fun, and I get new knowledge." Classroom observation corroborated these reports: the observer's checklist recorded high levels of student attentiveness during the video, active participation in the post-viewing discussion, and visible enthusiasm, particularly during the second meeting's role-play phase.

A more nuanced finding within this theme was students' implicit differentiation of YouTube content as authentic material, that is, as content produced for genuine communicative purposes rather than for language teaching. Participants consistently preferred content with real-world communicative properties: English-dubbed cartoons, the Indonesian folktale *Timun Mas* narrated in English, and English music videos. S3 noted: "I like English fairy tales," and S1 described watching English-dubbed cartoons as a preferred content type. The BBC Learning English video used in the observed lessons was similarly described positively, in part because of its natural conversational register. S1 also recognized the autonomous learning potential of YouTube beyond the classroom: "With YouTube, if there is no teacher, we can study independently," indicating awareness of the platform as a resource for self-directed language development. The teacher independently corroborated the heightened engagement, particularly within the media-restricted *pesantren* context: "Their reaction was enthusiastic, because in our environment, they never watch TV or use gadgets daily."

Multimodal Support for Listening Comprehension

All five students consistently distinguished YouTube from books and audio recordings primarily on the basis of its multimodal design. S5 stated clearly:

"YouTube videos are better, because there are visuals and sound." S4 made the comparison explicit: "Books are boring because there is only text." Subtitles emerged as the most frequently cited specific comprehension aid. S3 explained: "If at first I did not understand the video, I understand it because there is the text." S4 described the mechanism more precisely: "There is the subtitle text, so I understand the translation." S5 added that visual context supported retention: "From the video, it is easy to remember." Observation data supported these reports: the checklist recorded multiple instances of students directing their gaze to the subtitle text during the while-listening phase of the first meeting, and students' worksheet completion rates were noticeably higher after the second viewing with subtitles than after the initial subtitle-free viewing.

Not all students found the multimodal format unambiguously beneficial. S2 noted: "Sometimes, if you focus too much on watching, you may not understand the content," indicating that the visual richness of video can, for some learners, compete with rather than support auditory processing. The teacher addressed this by assigning comprehension questions before the while-listening phase, which directed students' attention to specific content targets within the BBC Learning English video. The teacher also reported, based on informal in-class monitoring, that students' comprehension appeared to improve substantially after the introduction of YouTube: students who had previously answered only one or two out of ten questions correctly were, in his observation, averaging at least seven correct during the YouTube-based lessons. This is a teacher-reported observation derived from informal classroom monitoring, not a standardized pre-and-post measure, and should be interpreted as such.

Challenges in Classroom Implementation

Although the overall response to YouTube-based instruction was positive, both students and the teacher identified meaningful challenges. Among students, sustained focus was not universal. While S3 reported finding it relatively easy to concentrate, S2 acknowledged a tension between visual engagement and linguistic comprehension. S5 observed that the quality of the experience also depended on instructional delivery: "If the teacher explains things in a dull and repetitive way, it gets boring and makes you sleepy." This suggests that student engagement with YouTube is not automatic but contingent on lesson design and teacher facilitation. When comprehension broke down, students employed varied self-initiated strategies: S1 replayed the video from the beginning; S2 sought clarification from peers or the teacher; S5 used an online translation tool. These strategies indicate emerging metacognitive awareness in managing listening difficulty, though they also reflect the heterogeneity of students' self-regulatory resources.

The teacher identified two primary practical challenges. The first was technical: internet buffering disrupted lesson flow on at least one occasion and was described as the most significant ongoing obstacle: "Sometimes YouTube buffers, and that is probably the biggest challenge." The second was pedagogical: identifying level-

appropriate content required considerable effort: "Finding a video that is easy and simple sometimes requires really searching for it; it is a bit difficult to find." The teacher's selection of the BBC Learning English channel provided a workable solution for the observed unit, but the broader challenge of content curation across different topics and units remains.

Teacher Pedagogy and the Islamic/*Pesantren* Context

The teacher's approach to YouTube integration was deliberate, structured, and culturally responsive. Content selection followed explicit criteria: the chosen BBC Learning English video was aligned with the Grade 8 daily activities curriculum unit, judged as linguistically accessible, and verified as containing no material incompatible with Islamic educational values. In terms of lesson structure, the teacher consistently applied the three-phase pre-listening, while-listening, and post-listening framework. His post-viewing procedure was particularly structured: after administering ten comprehension questions drawn from the video content, he replayed the video so students could verify their responses: "After I give the questions and they answer, I replay the video to check whether their answers are correct according to the video or not." Observation data confirmed this pattern across both meetings and recorded high levels of student attentiveness and collaborative participation throughout all three phases. Regarding cultural alignment, the teacher actively sought YouTube content consonant with the school's Islamic values. He described using Islamic English *nasheed* songs and vocabulary videos with religious content for other units: "There are videos on YouTube that are Islamic-based. For example, there are Islamic English songs, and videos containing vocabulary related to religion." He also expressed a commitment to continuing YouTube use in future semesters: "We will continue using YouTube from this second semester onward to increase students' enthusiasm for learning English, especially listening."

The near-universal expression of enjoyment (*seru*) among student participants aligns with Iroda's (2024) argument that authentic materials elevate motivation because students encounter language as it genuinely functions in real communicative contexts. Sabir and Hammad (2023) similarly report that authentic materials significantly increase EFL learners' positive affect. What this study adds beyond these general findings is specificity about the amplifying mechanism operating in the *pesantren* context: because students ordinarily have no access to digital media or broadcast English, any introduction of YouTube represents a qualitatively novel experience, producing levels of enthusiasm that are unlikely to occur in less media-restricted settings. This extends Kaiser and Ivancheva's (2022) argument that technology-based authentic materials are particularly effective in environments that constrain media access, providing classroom-level evidence from a *pesantren* to substantiate that theoretical claim. The collaborative enjoyment students described, learning together with friends while watching, further reflects Vygotsky's (1978) Sociocultural Theory, which emphasizes that learning is inherently social and that cognitive development is mediated through shared,

culturally situated activities. YouTube-based listening, as implemented here, created precisely such a socially mediated learning event.

The central role that students attributed to subtitles and visuals as comprehension aids is directly explained by Krashen's Input Hypothesis (1985). The BBC Learning English video presents English at near-native speed and register, which constitutes input at or above the $i+1$ threshold for lower-intermediate learners. For such learners, the audio channel alone may be insufficiently comprehensible, but the simultaneous availability of subtitle text and contextual visuals provides redundant meaning cues that render the same input processable, effectively transforming authentic but challenging material into comprehensible input without simplifying the language itself. This is a theoretically significant finding because it demonstrates that the multimodal architecture of YouTube, rather than YouTube per se, is the active mechanism through which the Input Hypothesis is operationalized in this context. The retention benefits students reported are further consistent with dual-coding principles (Yuyun & Simamora, 2021), and the observation that some students were distracted by the visual channel (S2) introduces a cognitive load consideration that the existing YouTube-in-EFL literature has not yet addressed with sufficient specificity. This finding suggests that task design, particularly whether students are given a comprehension focus before viewing, is a critical moderating variable between multimodal input and learning outcome, a point corroborated by the teacher's practice of distributing comprehension questions prior to the while-listening phase.

The challenges documented in this study, internet infrastructure limitations, content curation effort, and the competition between visual engagement and linguistic processing, are consistent with the broader literature's recognition that authentic materials require greater teacher investment than scripted classroom resources (Alisherovna & Khasanovna, 2023). Aswad and Muin's (2022) argument that professional development in authentic material selection is a critical need in Islamic school EFL contexts is directly borne out by the teacher's account of the effort involved in identifying level-appropriate content. However, this study adds a contextually specific dimension: in the *pesantren* setting, the standard challenge of content curation is compounded by the additional criterion of Islamic value appropriateness, which narrows the viable pool of materials and demands a more nuanced editorial judgment from the teacher than is required in general EFL contexts. The teacher's identification of the BBC Learning English channel as a reliable source of level-appropriate, value-neutral content represents a practical solution that other teachers in similar settings could adopt. The technical challenge of buffering is a structural constraint that neither teacher preparation nor pedagogical creativity can fully resolve, and it underscores the importance of institutional investment in digital infrastructure as a prerequisite for technology-based authentic material use.

The teacher's deliberate selection of culturally resonant authentic content and his consistent application of a structured three-phase instructional framework provide

a concrete illustration of how the theoretical principles underlying this study are operationalized in practice. From a Vygotskian perspective, the teacher functioned as the primary mediating agent between the students and the authentic YouTube input: by selecting content aligned with students' cultural and religious identity, he reduced the sociocultural distance between learners and the material, making the language more accessible and the engagement more meaningful. By structuring pre-viewing, while-viewing, and post-viewing tasks, he provided the scaffolding necessary for students to engage productively with input that would otherwise exceed their independent processing capacity. These practices align with Vandergrift and Goh, 2012, as cited in Cubilo, 2014 listening pedagogy framework and are consistent with the recommendations of Fadillah et al. (2023) and Quoc and Trang (2024), who emphasize that task design is essential for converting authentic video exposure into genuine language learning. What this study adds to this body of evidence is a demonstration that these principles can be implemented effectively within the specific constraints of a *pesantren-based* school, without specialized technological resources, by a teacher working alone with a single English class, thereby establishing a replicable and transferable model for this underrepresented context.

CONCLUSION

This qualitative case study examined how YouTube-based authentic materials are used in EFL listening instruction at a *pesantren-based* Islamic junior high school in Karawang, Indonesia, focusing on student perceptions and teacher strategies across two observed lessons and one day of interviews. In response to the first research question, students held overwhelmingly positive perceptions of YouTube as a listening learning resource. They described the experience as more enjoyable and engaging than conventional book- or audio-based instruction, valued the multimodal combination of audio, visuals, and English subtitles as a meaningful comprehension aid, and reported perceived gains in vocabulary and pronunciation. Students also recognized YouTube's potential for autonomous learning beyond scheduled lessons. These perceptions were consistently supported by observation data. In response to the second research question, the teacher demonstrated a structured, culturally responsive approach to YouTube integration organized around a three-phase pedagogical framework, deliberate content selection criteria that encompassed linguistic accessibility, curriculum alignment, and Islamic value appropriateness, and a post-viewing verification procedure that required students to check their comprehension against the source video.

However, these findings suggest that YouTube, when embedded in a structured instructional framework and curated with attention to the cultural and religious context of the institution, can serve as an effective authentic resource for EFL listening instruction in *pesantren-based* schools. The study contributes empirical evidence from a *pesantren* context that has been underrepresented in the existing literature on authentic materials and technology-enhanced language learning, and offers a replicable model of culturally responsive authentic material integration for

teachers working in similar settings. This study has several limitations that should be acknowledged. The sample is small, comprising 15 observed students, five interviewees, and one teacher from a single school, which limits transferability to other contexts. The data collection period of three days across two teaching meetings is short, and longer-term implementation may reveal different patterns of challenge and benefit. The study relied on interview and observation data without a standardized pre-and-post measure of listening comprehension, so claims about learning improvement remain qualitative and teacher-reported. Future research should employ a larger sample across multiple *pesantren*-based schools, use mixed methods incorporating standardized listening measures to produce more robust evidence of learning outcomes, investigate the long-term effects of authentic YouTube use over a full semester, and explore the development of curated, teacher-produced repositories of culturally appropriate YouTube content for *pesantren* EFL instruction.

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