A Phenomenological Study of Arabic Language Environment to Improve Students' Speaking Skills at Modern Islamic Boarding School

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Abstract

The language environment has an important role in facilitating students in developing language skills. The fact found by researchers in the field that the Modern Islamic Boarding School Assalam Putri Sukabumi is one of the boarding schools that applies the language environment. The purpose of this study was to determine the Arabic language environment implemented at the Modern Islamic Boarding School Assalam Putri Sukabumi and to find out the students' perceptions of the application of the Arabic language environment in improving maharah al-kalam. This research uses a qualitative approach, and the type of phenomenological research with data collection techniques used are interviews, observation and documentation. After the data is collected, data analysis techniques are carried out using thematic analysis techniques. The participants in this study were 5th grade students numbering 15 students. In addition, it also involved ustadzah and students of the language section management, and Arabic language teachers. The results obtained are the the Arabic language environment at the Modern Islamic Boarding School Assalam Putri Sukabumi is divided into formal and informal environments, also supported by language programs to improve students speaking skills. The students' perception of the Arabic language environment in this boarding school shows a positive response. The implementation of the language environment in this boarding school is very influential for students speaking skills, because with the language environment, students become accustomed to using Arabic. This research is expected to enrich the insight of scientific development, especially in the world of research and Arabic language science. For further research, the researcher suggests analyzing the influence of the language environment on the 4 maharah lughawiyah and knowing the perceptions from the side of the teacher or even the head of the boarding school.

Keywords: Arabic Language Environment, Perception, Phenomenological Study, Speaking Skills

ملخص

البيئة اللغة دور هام في تيسير التلاميذ في تطوير المهارات اللغوية. الحقيقة التي وجدها الباحثون في هذا المجال أن المدرسة الداخلية الحديثة الإسلامية السلام بوتري سوكابومي هي إحدى المدارس الداخلية التي تنفذ بيئة لغوية. كان الغرض من هذه الدراسة هو تحديد بيئة اللغة العربية التي تم تنفيذها في المدرسة الداخلية الحديثة الإسلامية السلام بوتريسوكابومي ومعرفة تصورات الطلاب لتطبيق بيئة اللغة العربية في تحسين مهرة الكلام. يستخدم هذا البحث نهجًا نوعيًا، ونوع البحث الظاهري باستخدام تقنيات جمع البيانات المستخدمة هو المقابلات والملاحظة والتوثيق. بعد جمع البيانات، يتم تنفيذ تقنيات تحليل البيانات باستخدام تقنيات التحليل المواضيعي.كان المشاركون في هذه الدراسة من طلاب الصف الخامس البالغ عددهم ١٥ طالبًا. بالإضافة إلى ذلك، شارك فيه الأستاذة وطلاب إدارة قسم اللغات، ومعلم اللغة العربية. النتائج التي تم الحصول عليها هي بيئة اللغة العربية في

المدرسة الداخلية الحديثة الإسلامية السلام بوتري سوكابومي مقسمة إلى بيئات رسمية وغير رسمية، مدعومة أيضًا ببرامج لغوية لتحسين مهارة الكلام للطلاب. ويظهر تصور الطلاب لبيئة اللغة العربية في هذه المدرسة الداخلية استجابة إيجابية. إن تنفيذ البيئة اللغوية في هذه المدرسة الداخلية له تأثير كبير على طلاب مهارة الكلام، لأنه مع بيئة اللغة، اعتاد الطلاب على استخدام اللغة العربية. من المتوقع أن يثري هذا البحث بصيرة التطور العلمي، خاصة في عالم البحث وعلوم اللغة العربية. لمزيد من البحث، يقترح الباحث تحليل تأثير بيئة اللغة على مهارة لغوية ومعرفة التصور من جانب المعلم أو حتى مدير المعهد.

الكلمات المفتاحية: بيئة اللغة العربية، دراسة الظواهر، مهارات التحدث، الإدراك

Introduction

Arabic has a crucial role as a language of science and a tool for communication. In fact, Kasmiati said that Arabic since 1973 has been designated as an official language within the United Nations.[1] In addition, Arabic has a special significance in the context of Islam because Arabic acts as a gateway to understanding the main sources of Islam, such as the Quran, hadith, tafsir, and other religious literature.[2] Therefore, for Muslims, learning and studying Arabic is very important because Arabic is the key to understanding and mastering various aspects of Islamic knowledge derived from the Qur'an and Hadith.

Because of the importance of Arabic, Islamic primary, secondary, higher education institutions, and Islamic boarding schools in Indonesia have included Arabic in the national education curriculum.[3] As a result, students are required to learn and master Arabic.[4] However, in the process of teaching Arabic in these institutions, several problems arise, one of which is the lack of students' ability to speak Arabic. This obstacle results in the learning objectives of Arabic in these institutions being difficult to fully achieve.[5]

In the Capaian Pembelajaran (CP) Mata Pelajaran Bahasa Arab made by the Ministry of Education and Culture (Kemendikbud), it is explained that the objectives of Arabic language learning are so that students are able to: 1) pronounce daily Arabic expressions properly and correctly in accordance with lahjah fusha (standard Arabic); 2) apply Arabic language skills

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[1] Kasmiati, K, *Strategi Pembelajaran Bahasa Arab,* (Banyumas: Rizquba, 2020), hlm. 28.

[2] Achmad Mustofa and Moh. Abdul Kholiq Hasan,*"Peran Bahasa Arab dalam Pendidikan Islam di Ma'had Aly Ar-Rasyid Wonogiri: Tinjauan Terhadap Pembelajaran Bahasa Arab sebagai Media Akses Ilmu Agama,"* Tatsqifiy: Jurnal Pendidikan Bahasa Arab 4, no. 2 (2023): 89. DOI: https://doi.org/10.30997/tjpba.v4i2.8642

[3] Mia Nurmala, et al., *"al-Manahij al-'Asykariyah fi Takhthith Ta'lim al-Lughah al-'Arabiyah al-Ibtidai: Dirasah Halah fi Markaz al-Ta'lim al-'Asykari bi Indonesia,"* Prosiding Pertemuan Ilmiah Internasional Bahasa Arab 14, no. 1 (2023): 656. https://prosiding.imla.or.id/index.php/pinba/article/view/382/382

[4] Hayati Nufus, *"Peranan Bi'ah Lughawaiyyah dalam Meningkatkan Kemahiran Berbahasa Arab Santri Ma'had Dar Al-Quran Tulehu Maluku Tengah,"* Lingue: Jurnal Bahasa, Budaya, dan Sastra1, no. 1 (2019): 70. DOI: http://dx.doi.org/10.33477/lingue.v1i1.1179

[5] Muhammmad Husni Shidqi and Adam Mudinillah, *"Pembelajaran Bahasa Arab dengan Memanfaatkan Lingkungan Berbahasa bagi Mahasiswa di Perguruan Tinggi,"* Jurnal Education and development 9, no. 3 (2021): 171. DOI: https://doi.org/10.37081/ed.v9i3.2807

through listening (*al-istima'*), speaking (*al-kalam*), reading (*al-qiraah*), and writing (*al-kitabah*) which are integrated with cross-cultural understanding of Arabic in it; 3) analyze Arabic texts that contain useful values as a provision for students in the global era; 4) communicate positive messages to others in Arabic; and 5) convey information in Arabic texts to others related to self-introduction, family, life at school, daily activities.[6]

Based on CP Mata Pelajaran Bahasa Arab Kemendikbud, it is said that one of them is for students to be able to apply four language skills. Of the four skills, one of which is *maharah al-kalam* requires habituation to practice in its learning so that students get used to using Arabic, which in practice requires a supportive environment to do so. Because learning a language will feel easier if it happens with habituation and there is continuous repetition so that it forms a habit, because in principle language is a habit.[7]

The essence of language learning objectives is to be able to develop speaking skills,[8] which is one of the most important skills in learning a language.[9] Speaking skills involve the ability to use language in a complex way, which relates to expressing expressions, thoughts and feelings using the right words and sentences.[10] In conveying messages, the information conveyed must be easily understood by others so that communication can occur smoothly.[11] One of the factors that can play a role in the development of a person's speaking ability is the presence of a supportive environment.

The environment is where language develops and grows. The language environment plays a significant role in the language acquisition process of students.[12] It is important to note that the environment has a great influence in shaping one's personality and language development, making it easier for the individual to communicate and socialize in daily life.[13] Krashen also mentions that the language environment is the main factor that makes the second language can be acquired (acquired unconsciously) like the first language.[14]

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[6] Kemendikbud, "*Capaian Pembelajaran Mata Pelajaran Bahasa Arab Fase F,*" (2022): 5. Accessed November 3, 2023. https://kurikulum.kemdikbud.go.id/file/cp/dasmen/34.%20CP%20Bahasa%20Arab.pdf

[7] Ro'fat Hizmatul Himmah, "*Lingkungan Bahasa dalam Meningkatkan Keterampilan Berbicara Bahasa Arab Siswa Kelas Internasional Madrasah Amanatul Ummah Pacet Mojokerto Jawa Timur Tahun 2012,*" Jurnal Darussalam: Jurnal Pendidikan, Komunikasi, dan Pemikiran Hukum Islam 6, no. 1 (September 2014): 210. https://garuda.kemdikbud.go.id/documents/detail/743772

[8] Uril Bahruddin and Suci Ramadhanti Febriani, "*Implementation of Stephen Krashen's Theory in Foreign Language Acquisition,*" International Journal of Innovation, Creativity and Change 13, no.8 (2020): 822. https://ijicc.net/images/vol_13/Iss_8/13859_Bahruddin_2020_E_R.pdf

[9] Noza Aflisia and Partomuan Harahap, "*Eksisten Bi'ah Lughawiyah Sebagai Media Berbahasa Arab dalam Meningkatkan Kemampuan Muhadatsah Mahasiswa Prodi Pendidikan Bahasa Arab IAIN Curup,*" Lisanul 'Arab: Journal of Arabic Learning and Teaching 8, no. 1 (2019): 44. DOI: https://doi.org/10.15294/la.v8i1.32545

[10] Hary Priatna Sanusi and Siti Sanah, "*Optimalisasi Manajemen Program Bi'ah Lughawiyah Sebagai Upaya Meningkatkan Penguasaan Keterampilan Berbahasa Arab,*" Jurnal Isema: Islamic Educational Management 2, no. 1 (2017): 15. DOI: https://doi.org/10.15575/isema.v2i1.4993

[11] Cut Erra Rismorlita and Yumna Rasyid Emzir, "*Linguistic Environment in Japanese Speaking Classroom,*" In Proceedings of the International Conference on Education, Language and Society – ICELS, (2020): 109-114. DOI: https://doi.org/10.5220/0008994501090114

[12] Irhamudin Abdullah, Novita Rahmi, and Walfajri Walfajri, "*Pembentukan Lingkungan Bahasa Arab untuk Mengembangkan Keterampilan Berbicara,*" Taqdir 6, no. 2 (2020): 72-81. DOI: https://doi.org/https://doi.org/10.19109/taqdir.v6i2.6283

[13] Lilis Sumaryanti, "*Peran Lingkungan Terhadap Perkembangan Bahasa Anak,*" Muaddib: Studi Kependidikan dan KeIslaman 7, no. 01 (2017): 74. DOI: https://doi.org/10.24269/muaddib.v7i01.552

[14] Alif Cahya Setiyadi and Mohammad Syam'un Salim, "*Pemerolehan Bahasa Kedua Menurut Stephen Krashen,*" At-Ta'dib 8, no. 2 (2013): 278. DOI: https://doi.org/10.21111/at-tadib.v8i2.504

An optimal language environment plays an important role in enabling students to develop language skills. The advantage of a language environment is that it allows students to apply theory directly in practice. In addition, students who are in a language environment can directly listen, see, say, and imitate what they hear, see, and model.[15] So, in a language environment, every student will feel "encouraged" to use the language regularly, which can result in the development of the language skills they learn to be relatively faster than those who do not experience directly in the language environment. This is due to the fact that the environment will make them accustomed to using the language continuously to express their thoughts and goals.[16]

There are several relevant studies regarding the language environment, including research conducted by Hayati Nufus in 2020 with the title "The Role of Bi'ah Lughawaiyyah in Improving the Arabic Language Proficiency of Student Ma'had Dar Al-Quran Tulehu Central Maluku." This study describes the role of the language environment (*bi'ah lughawiyyah*) in improving the four Arabic language skills (listening, speaking, reading and writing) of Arabic language learners in formal institutions. As well as analyzing how the strategy of creating bi'ah lughawiyyah which makes the improvement of Arabic language proficiency. This research is a qualitative research with data collection techniques in the form of observation and interviews.[17]

Research conducted by Muhammad Husni Shidqi and Adam Mudinillah in 2021 with the title "Arabic Language Learning by Utilizing the Language Environment for Students in Higher Education." This study describes the application of the Arabic language environment in higher education with students as foreign speakers in Arabic and explains strategies that touch various aspects in the campus or college environment by maximizing existing facilities to revive the language environment. This research uses qualitative research with a case study research type.[18]

Research conducted by Muhammad Awwaludin, Stevan Malik, and Nopri Dwi Siswanto in 2022 with the title "Formation of Arabic Language Environment in Improving Arabic Language Mastery at the Arabic Language Boarding School (MIM LAM)." This study describes the purpose of forming a language environment, strategies for forming a language environment, language application models in forming a language environment, and the advantages and disadvantages of the linguistic environment at the Arabic Language Boarding School (MIM LAM). The method used in this research is descriptive qualitative method and data collection is carried out by means of observation and in-depth interviews as well as reviewing and exploiting several journal articles, books, and other sources of information deemed relevant to the study.[19]

Research conducted by Sumiati Fachrirazi in 2023 with the title "Tatwirul Biah Lughawiyah Fi Tanmiati Maharatil Kalam Fi Mahad Muhammadiyah Al Islami Abdur Razzaq Fakhrudin Yogyakarta." This study describes the development of a linguistic environment (language) to improve the speaking skills of seventh grade students of PPM MBS

[15] Rini Astuti, Akla Akla, and Albarra Sarbaini, *"Strategi Pembentukan Lingkungan Berbahasa Arab di Madrasah Aliyah,"* An-Nabighoh 22, no. 01 (2020): 18. DOI: https://doi.org/10.32332/an-nabighoh.v22i01.2075

[16] Acep Hermawan, *MetodologiPembelajaran Bahasa Arab,* (Bandung: PT Remaja Rosdakarya, 2018), hlm. 121.

[17] Hayati Nufus, *"Peranan Bi'ah Lughawaiyyah dalam Meningkatkan Kemahiran Berbahasa Arab Santri Ma'had Dar Al-Quran Tulehu Maluku Tengah,"* Lingue: Jurnal Bahasa, Budaya, dan Sastra 1, no. 1 (June, 2019): 68-82. DOI: http://dx.doi.org/10.33477/lingue.v1i1.1179

[18] Muhammad Husni Shidqi and Adam Mudinillah, *"Pembelajaran Bahasa Arab dengan Memanfaatkan Lingkungan Berbahasa bagi Mahasiswa di Perguruan Tinggi,"* Jurnal Education and development 9, no. 3 (2021): 170-176. DOI: https://doi.org/10.37081/ed.v9i3.2807

[19] Muhammad Awwaludin, Stevan Malik, and Nopri Dwi Siswanto, *"Pembentukan Lingkungan Bahasa Arab dalam Meningkatkan Penguasaan Bahasa Arab pada Pesantren Bahasa Arab (MIM LAM),"* Definisi: Jurnal Agama dan Sosial-Humaniora1, no. 1 (2022): 55-64. DOI: https://doi.org/10.1557/djash.v1i1.16716

Muhammadiyah Abdul Razzaq Fakhrudin in the 2022/2023 school year, describes the success of developing a linguistic environment in learning speaking skills at PPM MBS Muhammadiyah Abdul Razzaq Fakhrudin in the 2022/2023 school year, and describes the effectiveness of developing a language environment at PPM MBS Muhammadiyah Abdul Razzaq Fakhrudin in the 2022/2023 school year. This research uses empirical field studies to develop its research and uses development research methods in the ADDIE model (analysis, design, development, implementation and evaluation). The data collection methods in this research are observation, interview, questionnaire and test.[20]

The research conducted by Cecep Sobar Rochmat, Nabielah Khusaini, Saiful Anwar, and Mujib Abdurrahman in 2023 with the title "Implementation of Language Environment for Non-Arabic Speakers in Modern Islamic Boarding Schools." The research describes the classification of the formation of the language environment at Pondok Modern Darussalam Gontor Putri Campus 1, the language activity program as a form of implementation of the language environment, as well as supporting factors and obstacles in the implementation of the language environment. This research uses qualitative and descriptive research methods, with data collection in the form of interviews, observation, and documentation.[21]

Based on the results of researchers' exploration of the above research, there have indeed been many studies on the language environment. However, researchers have not found research that specifically discusses students' perceptions of the Arabic language environment. The research that the researcher conducted is different from the above studies, here the researcher wants to specifically examine the Arabic language environment in Islamic boarding schools and the students' perceptions of the language environment. This research is based on the need to gain an in-depth understanding of how students see the Arabic language environment which is an integral part of boarding school life. This research focuses on students' perceptions because of the researcher's desire to explore the views, interpretations, and meanings held by students towards the Arabic language environment. The direct involvement of students in the environment makes their perceptions a very valuable element in further understanding the dynamics of the Arabic language environment in Islamic boarding schools. This research also uses a qualitative approach but with a phenomenological research type and data collection with interviews, observation, and documentation. Therefore, the researcher set the research questions as follows: (1) How is the Arabic language environment applied at the Modern Islamic Boarding School Assaalam Putri Sukabumi? (2) How are the students' perceptions of the application of the Arabic language environment in improving maharah al-kalam at the Modern Islamic Boarding School Assaalam Putri Sukabumi?.

Modern Islamic Boarding School Assalam Putri Sukabumi is one of the boarding schools that implements a language environment as the main program for students in learning languages. In PPMI Assalam, Arabic and English are designated as the lingua franca and language of instruction, except for certain subjects that must be delivered in Indonesian. Then, students are also encouraged to hone their abilities and potential in language, because language is a tool that must be mastered by student so that they develop in their respective fields and so that students

[20] Sumiati Fachrirazi, "*Tatwirul Biah Lughawiyah Fi Tanmiati Maharatil Kalam Fi Mahad Muhammadiyah Al Islami Abdur Razzaq Fakhrudin Yogyakarta,*" Rayah Al-Islam *7*, no. 1 (2023): 19-39. DOI: https://doi.org/10.37274/rais.v7i1.675

[21] Cecep Sobar Rochmat, et al., "*Implementas iLingkungan Bahasa bagi Penutur Non-Arab di Pesantren Modern,*" PALAPA 11, no. 2 (2023): 794-815. DOI: https://doi.org/10.36088/palapa.v11i2.3941

get achievements in language, for example winning speech competitions in English, Arabic, and others.

Method

This research uses a qualitative approach, which aims to understand the phenomenon of what is experienced by research participants such as behavior, perceptions, motivations, actions, etc. Holistically and by means of descriptions in the form of words and language, in a special natural context and by utilizing various scientific methods.[22] The type of research used is phenomenology, namely in the phenomenological view, researchers try to understand events about the implementation of the language environment and the perceptions of students regarding the implementation of the language environment. The participants in this study were 5th grade students consisting of 15 students. The purposive sampling technique was used to select 5th grade students (2nd year high school students) because they are not only participants who feel the benefits of the language environment, but also have an active role as student administrators, including in the management of language programs. Accordingly, they are considered to have an in-depth understanding of the effectiveness and implementation of the language environment at Modern Islamic Boarding School Assalam Putri Sukabumi.

The data collection techniques carried out by researchers are interviews to obtain information about the implementation of the language environment and the perceptions of students after implementing the language environment, observation is used by researchers to collect data about the Arabic language environment that takes place, and documentation to obtain information about language regulation data and boarding school activities. Then, data analysis techniques are carried out using thematic analysis techniques, which is one way to analyze data with the aim of identifying patterns or to find themes about the implementation of the language environment and the perceptions of students through the data collected by researchers. The steps include (1) understanding the data, namely researchers re-read the interview transcripts and data from observation and documentation related to the implementation of the language environment and the perceptions of students at PPMI Assalam and began to think about what meaning could be found in the data that had been read. Then (2) compiling codes, at this stage it is likened to a reader trying to find the main thought of a paragraph, so the researcher determines which data on the implementation of the language environment and the perceptions of students need to be coded and are relevant to the research. (3) Looking for themes, namely researchers begin to think about the relationship between codes, between themes, and between different levels of themes. (4) Determining themes, namely researchers determine themes that describe important data related to the implementation of the language environment and students perceptions that are in the data and related to the formulation of research problems. (5) Checking and testing themes, namely the researcher must check and test the themes that have been determined with the data that has been analyzed. (6) And finally interpret and present the results of the analysis.[23]

[22] Miza Nina Adlini, et al., *"Metode Penelitian Kualitatif Studi Pustaka,"* Edumaspul: Jurnal Pendidikan 6, no. 1 (2022): 974-80. DOI: https://doi.org/10.33487/edumaspul.v6i1.3394

[23] Monique Sendze, *"Case Study of Public Library Directors' Entrepreneurial Leadership Behaviors on Organizational Innovation,"* Thesis for: Doctor of Education in Organizational Leadership and Organizational Development (Desember 2019): 179. DOI: http://dx.doi.org/10.13140/RG.2.2.13437.31202

Result and Discussion

Arabic Language Environment at Modern Islamic Boarding School Assalam Putri Sukabumi

Modern Islamic Boarding School Assalam Putri Sukabumi is an Islamic educational institution that was pioneered in 2011 by the Head of Pondok Modern Assalam, KH Encep Hadiana, S.Pd.I., M.Si. and opened in 2015. This boarding school was originally established on 20 hectares of waqf land. Then Modern Islamic Boarding School Assalam Putri Sukabumi was inaugurated on Friday, October 30, 2015 by the Minister of Religion of the Republic of Indonesia, Lukman Hakim Saefudin. This institution develops knowledge in the aspect of education that emphasizes the formation of a reliable and qualified young generation of Islam, forming and developing a generation of Islam that is socially, emotionally, intellectually and spiritually intelligent with the spirit of Modern Boarding School and always obeying and submitting to the teachings of Islam. The vision, mission, and goals of the Modern Islamic Boarding School Assalam Putri Sukabumi are:

Table 1. Vision, Mission, and Goals of Modern Islamic Boarding School
Assalam Putri Sukabumi

VISION
"To become an Islamic and modern educational institution"
MISSION
"Preparing a generation of Muslims who are qualified, superior seeds, resistant to pests and diseases, fast time, high quality results, good value and costly to sell."
"Educating and fostering a generation of Muslims with quality and personality Panca Jiwa Modern Boarding School."
"Participate in implementing and succeeding government programs in educating the nation."
GOALS
"Producing a generation of faith, devotion and good character."
"Exploring the potential and improving the ability of students in accordance with the development of science and technology."
"Realizing the efficiency and effectiveness of the Teaching and Learning Process in order to achieve optimal academic achievement."
"Improve representative facilities and infrastructure."

Based on Table 1, it is found that one of the goals of Modern Islamic Boarding School Assalam Putri Sukabumi is to realize the efficiency and effectiveness of the Teaching and Learning Process in order to achieve optimal academic achievement. So, one way to achieve this goal is to form a language environment, either Arabic or English in the pesantren to support students' foreign language skills and achieve students' achievement. Because, in the teaching and learning process it uses Arabic and English as the language of instruction. In addition, Modern Islamic Boarding School Assalam Putri Sukabumi is also a boarding school that has special attention to language, because this boarding school upholds the slogan "*Al-Lughatu Tajul Ma'had*"[24] so that language is included in the pesantren's core program.

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[24] Sofia Maryam, "As the Tarqiyatul Lughah Section at Modern Islamic Boarding School Assalam Putri Sukabumi, Interview by the Author in Sukabumi, November 15, 2023"

Language environment refers to all the things that learners hear and see in the context of the language they are learning.[25] Humans and the environment, both the natural environment and the social environment are interrelated systems.[26] Accordingly, the real language environment is the social environment in which the language and each language speaker lives, interacts, and interdependes with fellow speakers and of course with nature in that environment.[27]

In Arabic, the Arabic-speaking environment is known as "*Bi'ah Arabiyyah*". "Bi'ah" in Indonesian means "environment". And "*Arabiyah*" is "Arabic". So, "*Bi'ah Arabiyah*" means an environment that includes all activities related to Arabic language learning. The term *Bi'ah Arabiyah* is derived from the term *Bi'ah Arabiyah* which comes from two words, namely the first "*Bi'ah*" which means environment and the second word "*Lughawiyyah*" is a form of nisbat from the word "*Lughatun*" which means language. The addition of *ya' nisbah* serves to attribute the word *Bi'ah* to the word *lughat* which aims to specify/specialize and distinguish with other *bi'ah*, for example *bi'ah nadhofiyah, bi'ah diniyah, bi'ah syar'iyah* and of course *bi'ah arabiyyah*.[28]

In Arabic language learning, the Arabic language environment refers to all factors that have the potential to influence the desire and motivation of each students to master Arabic well. More specifically, "everything" in Arabic language learning includes everything that can be seen, heard, and felt by each students that can motivate them to master all aspects of Arabic, such as listening, speaking, reading, and writing (*istima', muhadatsah, qira'ah*, and *kitabah*).[29]

Then, in the context of developing the Arabic language environment, at least, there are 5 kinds of environments that need serious attention from all parties. First, the environment of sight and vision (*al-bi'ah al-mar'iyyah*). Second, the auditory and visual environment (*al-bi'ah al-sam'iyyahwa al-mar'iyyah*), which is an environment that allows the academic community to listen. Third, the social environment or teaching-learning interaction. Fourth, the academic environment, namely the existence of a macro pesantren policy regarding the mandatory use of foreign languages. Fifth, a psychological environment conducive to the development of Arabic language.[30]

But in general, environments can be divided into formal and informal environments. Formal environment refers to an official and structured context, which is generally organized by an institution. An example is a classroom environment that is well planned and guided by a

[25] Muhammmad Husni Shidqi and Adam Mudinillah, "*Pembelajaran Bahasa Arab dengan Memanfaatkan Lingkungan Berbahasa bagi Mahasiswa di Perguruan Tinggi,*" Jurnal Education and development 9, no. 3 (2021): 171. DOI: https://doi.org/10.37081/ed.v9i3.2807

[26] Nirmalasari, Aron Meko Mbete, I. Wayan Simpen, and Anak Agung Putu Putra, "*Ecolexicon of Kaghati Shape in Muna Speech Community,*" International Journal of Linguistics, Literature and Translation 2, no. 1 (2019): 33. https://al-kindipublisher.com/index.php/ijllt/article/view/328

[27] Fransiskus O Sanjaya and R. Kunjana Rahard, "*Kajian Ekolinguistik Metaforis Nilai-Nilai Kearifan Lokal Upacara Pernikahan Adat Manggarai, Flores, Nusa Tenggara Timur,*" Deiksis: Jurnal Pendidikan Bahasa dan Sastra Indonesia 7, no. 2 (2021): 13. DOI: http://dx.doi.org/10.33603/deiksis.v7i2.3283

[28] Siti Imaniatul Muflihatin and Nur Hasanah, "*Strategi Menumbuhkan Budaya Berbahasa Arab dengan Bi'ah Arabiyyah di Pondok Pesantren,*" Dewantara: Jurnal Pendidikan Sosial Humaniora 1, no. 1 (2022): 10. DOI: https://doi.org/10.30640/dewantara.v1i1.1482

[29] Sahkholid Nasution, "*Pembentukan Lingkungan Bahasa Arab di Perguruan Tinggi Keagamaan Islam,*" (2020): 14. http://repository.uinsu.ac.id/9632/1/Buku%20Lingkungan%20Bahasa%20Lengkap.pdf

[30] Muhbib Abdul Wahab, "*Revitalisasi Penciptaan Bi'ah Lughawiyyah dalam Pengembangan Keterampilan Bahasa Arab,*" (2015): 6-8. http://repository.uinjkt.ac.id/dspace/handle/123456789/28300

teacher. Informal environments, on the other hand, are those that are formed without specific planning and emerge naturally.[31]

a. Formal Environment at Modern Islamic Boarding School Assalam Putri Sukabumi

A formal environment is a type of language learning environment that focuses on consciously mastering grammar rules in the target language.[32] In the formal environment, attention is paid to the understanding and systematic use of language structures, often through structured learning methods and guidance. The formal environment will enrich students about language learning through the curriculum.[33] In a formal environment, learners are guided and directed by the teacher in order to master the systems, rules and regulations of the language to be learned.[34]

In Modern Islamic Boarding School Assalam Putri Sukabumi, the pesantren curriculum adapts the curriculum of Pondok Modern Darussalam Gontor, so that the formal environment in this pesantren is also because it has been formed through the existing system, both education and teaching systems, so that all teachers and students are directed to speak Arabic in the classroom. The subjects in this pesantren include fiqh, tauhid, balaghoh, nahwu, shorof, tarikh Islam, tarikh adabil lughoh, mantiq, tamrin lughoh, dinul Islam, tafsir, mahfudzot, aqoid, faroid, tarikh hadoroh, aladyan, mustholah hadith, qowaidul imla, tajweed, ushul fiqh, tarbiyyah, and mutholaah. And for the source of pesantren material, it is also one hundred percent from Gontor.[35] In delivering the material, the teacher uses various learning methods according to the situation and conditions, and one of them is using the direct method (*al-thariqah al-mubasyarah*). Because with the direct method, the teacher presents foreign language learning material by directly applying the foreign language as a language of instruction without using the language of the students at all in learning, if there is one word that is difficult for students to understand, then the teacher can interpret it by using props, demonstrating, describing and others.[36]

The steps of learning in class begin with taaruf first through greetings, then asking the date and material, and opening with prayer. The teacher writes the date, day, and subject on the blackboard using Arabic to help students know and get used to using Arabic.[37] After that,

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[31] Fabilla Nimas Wedhari Ungu and Ala' Annajib Asyatibi., *"Peran Lingkungan Bahasa dalam Pemerolehan Bahasa Arab Sebagai Bahasa Kedua (Kajian Teoritis Pemerolehan Bahasa Arab pada Siswa Non-Native di Pondok Thursina IIBS Malang),"* Shibghoh: Prosiding Ilmu Kependidikan UNIDA Gontor 2, no. 2 (2023): 575. https://ejournal.unida.gontor.ac.id/index.php/shibghoh/article/view/11032

[32] Mohammad Zainal Hamdy, et al., *"Strategy for Establishing an Arabic Language Environment in the Palengaan Laok Village School, Palengaan Pamekasan,"* Al-Ridha: Jurnal Pengabdian Kepada Masyarakat 1, no. 1 (2023): 31. DOI: https://doi.org/10.58223/al-ridha.v1i1.46

[33] Muhammad Afifuddin, *"Pembentukan Lingkungan Pembelajaran Bahasa Arab di Sekolah Tinggi Ilmu Tarbiyah Al-Fattah (STITAF) Siman Lamongan,"* Cendekia 13, no. 1 (2021): 47. DOI: https://doi.org/10.37850/cendekia.v13i01.163

[34] Fabilla Nimas Wedhari Ungu and Ala' Annajib Asyatibi., *"Peran Lingkungan Bahasa dalam Pemerolehan Bahasa Arab Sebagai Bahasa Kedua (Kajian Teoritis Pemerolehan Bahasa Arab pada Siswa Non-Native di Pondok Thursina IIBS Malang),"* Shibghoh: Prosiding Ilmu Kependidikan UNIDA Gontor 2, no. 2 (2023): 575. https://ejournal.unida.gontor.ac.id/index.php/shibghoh/article/view/11032

[35] Taufik Ismail, "As a Teacher of Muthala'ah Lessons at Modern Islamic Boarding School Assalam Putri Sukabumi, Interview by the Author in Sukabumi, November 16, 2023"

[36] Muh. Arif, *"Metode Langsung (Direct Method) dalam Pembelajaran Bahasa Arab,"* Al-Lisan: Jurnal Bahasa (e-Journal) 4, no. 1 (2019): 50. DOI: https://www.journal.iaingorontalo.ac.id/index.php/al/article/view/605

[37] Widi Astuti, Cahya Edi Setyawan, and Irvan Maulana Aji, *"Penerapan Biah Lughawiyah dalam Pembiasaan Maharah Kalam di Pondok Pesantren Ibnul Qayyim Putra Yogyakarta,"* Ihtimam: Jurnal Pendidikan Bahasa Arab 3, no. 1 (2021): 102. DOI: https://doi.org/10.36668/jih.v3i1.222

the teacher asks about the previous lesson and asks the students to answer then the teacher gives a new title, and even then it is associated. After that, the teacher gives some vocabulary that is considered difficult in order to facilitate later learning and explanation. After that, the teacher asked them to review what had been explained. Then the students are directed to write what the teacher has written on the blackboard while being absent. After they all finished writing, the teacher repeated what was written on the board and in the material book. Furthermore, at the end the *ustadz* provides evaluation and motivation. The evaluation asks about the material that has been taught and motivates students to practice the values in the lesson and also motivates them to use Arabic/English in daily activities.

Formal language environments can open up opportunities for supervision (monitoring and improving acquired skills), whereas informal environments can have an impact on language acquisition (*iktisab al-lughah*). However, assimilation into the informal language environment not only enables mastery progress, instead students are actively engaged in speaking the language.[38]

b. Informal Environment at Modern Islamic Boarding School Assalam Putri Sukabumi

The informal environment is essentially natural and unplanned, developing on its own without a specific plan. The informal environment, especially in the context of language, covers various aspects of the language acquisition and learning process. It is much broader in scope than the formal environment, encompassing everyday situations outside the classroom or formal settings, where language is used spontaneously and naturally in various contexts of everyday life.[39]

In Modern Islamic Boarding School Assalam Putri Sukabumi in interacting with other people, students are required to use Arabic for 24 hours in all areas of the boarding school both in class, dormitory, canteen, kitchen, mosque even when training for scouts also use Arabic (although not yet optimal, because there are still many unknown vocabulary about scouting).[40] The existence of this Arabic language environment aims to train and familiarize the students with the use of Arabic. So, at first the mentality of courage to speak Arabic students are built first, the most important thing is that they are confident when speaking in Arabic, then for the wrong or right, the important thing is that they want to dare to express in Arabic. For the problem of right or wrong it will be justified when they get *mufradat* and when in class they get the rules of nahwu sharaf, so that step by step they will be better at speaking Arabic.[41]

However, it is not only the students who are required to speak Arabic in communicating, but the teachers must also speak Arabic, even the employees of the boarding school are encouraged to speak Arabic. Then, in the Modern Islamic Boarding School Assalam Putri Sukabumi, a foreign language schedule has also been arranged for all students, namely implementing two weeks of Arabic and two weeks of English which changes the language week on Friday.

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[38] Muhbib Abdul Wahab, *"Revitalisasi Penciptaan Bi'ah Lughawiyyah dalam Pengembangan Keterampilan Bahasa Arab,"* (2015): 4. http://repository.uinjkt.ac.id/dspace/handle/123456789/28300

[39] A. Purba, *"Peranan Lingkungan Bahasa dalam Pemerolehan Bahasa Kedua,"* Pena: Jurnal Pendidikan Bahasa dan Sastra 2, no. 2 (2014): 18. https://online-journal.unja.ac.id/pena/article/view/1447

[40] Siti Ulfiya Syahara Razaq, "As the Tarqiyatul Lughah Section at Modern Islamic Boarding School Assalam Putri Sukabumi, Interview by the Author in Sukabumi, November 15, 2023"

[41] Hexsi Nur Fitria, "As the Tarqiyatul Lughah Section at Modern Islamic Boarding School Assalam Putri Sukabumi, Interview by the Author in Sukabumi, November 15, 2023"

In the use of language, the students will be supervised and controlled by the language board or qism lughah. So, if there are students who violate the language, they will be subject to sanctions in the form of reprimands or punishments depending on the severity of the violations committed by the students and the students must *jasus* (spy) three people who violate the language by recording the name, time, place, saying what, and who the interlocutor is on the jasusah paper. However, the students must also tabayun first and not let it become slander. The punishments can include memorizing vocabulary, conversations, or even using the violation board.[42]

To create an auditory and visual environment (*al-bi'ah al-sam'iyyahwa al-mar'iyyah*), then every 06.00-06.30 always played audio in the form of conversation and Arabic mahfudzat. And every afternoon Arabic songs and murratals are played. In addition, every announcement is made in Arabic.[43] Then, to create an environment of sight and vision (*al-bi'ah al-mar'iyyah*), there are Arabic posters, for example, in the kitchen there is a language poster that reads "not allowed to take food before meal time" using Arabic.[44] In addition, the names of places also use Arabic to make it easier for students to remember and memorize the mufradat of places in the boarding school.

c. Language Programs to Create an Arabic Language Environment at Modern Islamic Boarding School Assalam Putri Sukabumi

The language environment will not last long without activities that support the development of Arabic language skills.[45] Therefore, Modern Islamic Boarding School Assalam Putri Sukabumi designed and implemented language programs to support the implementation of the language environment. The parts that design, organize, and supervise the running of language programs in this pesantren are *tarqiyatul lughah* which consists of teachers, *Qism Lughah Markazi*, which is the language section of OPPM (Organisasi Pelajar Pondok Modern Assalam) which consists of 6th grade students, and *Qism Lughah Furay'ah* which consists of 5th grade students.[46] The following are the language programs implemented at Modern Islamic Boarding School Assalam Putri Sukabumi.

Table 2. Daily Language Program at Modern Islamic Boarding School Assalam Putri Sukabumi

Day	Language Activities
Monday	Ilqo' Mufradat, I'adah Mufradat, Muhadharah
Tuesday	Muhadatsah, I'adah Mufradat
Wednesday	Ilqo' Mufradat/Dirasah Idhaf, I'adah Mufradat
Thursday	Ilqo' Mufradat/Language Test, I'adah Mufradat, Muhadharah
Friday	Muhadatsah, I'adah Mufradat

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[42] "Documentation Results at Modern Islamic Boarding School Assalam Putri Sukabumi on November 17, 2023".

[43] Taufik Ismail, "As a Teacher of Muthala'ah Lessons at Modern Islamic Boarding School Assalam Putri Sukabumi, Interview by the Author in Sukabumi, November 16, 2023"

[44] Sofia Maryam, "As the Tarqiyatul Lughah Section at Modern Islamic Boarding School Assalam Putri Sukabumi, Interview by the Author in Sukabumi, November 15, 2023"

[45] Noza Aflisia and Partomuan Harahap, *"Eksisten Bi'ah Lughawiyah Sebagai Media Berbahasa Arab dalam Meningkatkan Kemampuan Muhadatsah Mahasiswa Prodi Pendidikan Bahasa Arab IAIN Curup,"* Lisanul 'Arab: Journal of Arabic Learning and Teaching 8, no. 1 (2019): 44. DOI: https://doi.org/10.15294/la.v8i1.32545

[46] Siti Ulfiya Syahara Razaq, "As the Tarqiyatul Lughah Section at Modern Islamic Boarding School Assalam Putri Sukabumi, Interview by the Author in Sukabumi, November 15, 2023"

| Saturday | Ilqo' Mufradat, I'adah Mufradat |
| Sunday | Ilqo' Mufradat/Dirasah Idhaf, I'adah Mufradat |

Based on Table 2, it is found that there are several programs that are carried out every day, which include *Ilqo' Mufradat, I'adah Mufradat, Muhadatsah, Dirasah Idhaf, Muhadharah*, Language Test. Watching Together, Singing Together, and Drama are monthly language programs that are also held to support the students' language skills. The following is an explanation of these programs.

1. *Ilqo' Mufradat* (Providing Vocabulary)

A person's language ability can be affected by one of three things: their vocabulary, their phonetic system, and their grammar.[47] Therefore, the addition of vocabulary (*mufradat*) is mandatory in learning a foreign language (Arabic).[48] Ilqo mufradat is a program to add new vocabulary to the students so that the students have a lot of vocabulary. This program is held on Monday, Wednesday (if it is not an idhaf dirasah schedule), Thursday (if it is not a language exam schedule), Saturday, and Sunday mornings at 05.30-06.00 WIB. This activity is carried out in front of each dormitory with the position of the students lined up two people back to back. The form of activity is *Qism Lughah Furay'ah* gives new *mufradat* in the form of two Arabic *mufradat*, two English *mufradat*, two *jumlah mufidah* and two sentences. The students will be told to repeat the *mufradat* given previously first, then someone will be appointed to read it and the students write what *Qism Lughah Furay'ah* has written on the blackboard. Providing *mufrodat* every day is a provision for students to easily communicate using Arabic in their daily activities.[49]

2. *I'adah Mufradat* (Vocabulary Repetition)

Vocabulary is a basic ability that must be mastered in learning and mastering Arabic. The more one masters vocabulary, the easier it will be for someone to master Arabic language skills in the future. Conversely, if there is a lack of vocabulary, it will hinder a person from mastering Arabic language skills.[50] Therefore, *i'adah mufradat* is a program to repeat the vocabulary that has been given to students so that students do not forget the vocabulary that has been given. This program is carried out every day in the afternoon and evening at 15.45-16.00 WIB and 21.15-21.30 WIB, but for *i'adah mufradat* activities in the afternoon it only applies to new students because in the afternoon the old students have extracurricular activities.[51] The afternoon *mufradat i'adah* activity is carried out in the mosque by forming three large groups accompanied by one *Qism Lughah Furay'ah* in each group. The form of activity is

[47] Nofita Anggraini, *"Peranan Orang Tua dalam Perkembangan Bahasa Anak Usia Dini,"* Metafora: Jurnal Pembelajaran Bahasa dan Sastra 7, no 1 (2021): 48. DOI: http://dx.doi.org/10.30595/mtf.v7i1.9741

[48] Nuril Mufidah and Intan Izha Rohima, *"Pengajaran Kosa Kata untuk Mahasiswa Kelas Intensif Bahasa Arab: Vocabulary Teaching for Arabic Intensive Class,"* Uniqbu Journal of Social Sciences 1, no. 1 (2020): 15. DOI: https://doi.org/10.47323/ujss.v1i1.7

[49] Nia Himatul Ulya, Chairani Astina, and Ashief El Qorny, *"Implementation of Bi'ah Lughawiyah in Improving Maharah Kalam at Modern Pondok Az-Zahra al-Gontory Purwokerto| Implementasi Bi'ah Lughawiyyah dalam Peningkatan Maharah Kalam di Pondok Modern Az-Zahra al-Gontory Purwokerto,"* Mantiqu Tayr: Journal of Arabic Language 2, no. 2 (2022): 180. DOI: https://doi.org/10.25217/mantiqutayr.v2i2.2511

[50] Haura Asadi and Dadan Suryana, "*Studi Deskriptif Pengaruh Permainan Snakes and Ladders Terhadap Perkenalan Kosakata Bahasa Inggris Anak Usia Dini,"* Jurnal Pendidikan Tambusai 4, no. 3 (2020): 2999. DOI: https://doi.org/10.31004/jptam.v4i3.802

[51] Salma Aulia Avifah, "As Qism Lughah Furay'ah at Modern Islamic Boarding School Assalam Putri Sukabumi, Interview by the Author in Sukabumi, November 15, 2023"

that the program is opened together first, then the students will be asked in each group. So, some will be asked *mufradat*, some will be instructed to make sentences from the *mufradat*, then *tashrif mufradat* together. Sometimes the *qism* also gives new *mufradat yaumiyyah*, so they are required to bring a *mufradat* book and pen. As for the evening *i'adah mufradat* activity, it is carried out in front of each dormitory like during *ilqo' mufradat*. For the form of activities, it is almost the same as the afternoon, except that the night *i'adah mufradat* is sometimes led by *Mintoqoh* or *Qism Lughah* in each dormitory and uses a lot of children's songs containing *mufradat* so that students memorize easily and are not sleepy.[52] Because the use of songs will be able to strengthen memory, because through something interesting and fun it will be easier to remember in the mind.[53]

3. *Muhadatsah*

Muhadatsah is a program for students to practice speaking with their friends. *Muhadtasah* is intended so that students can express Arabic fluently and be able to practice it in the classroom and outside the classroom.[54] This program is held on Tuesday and Friday mornings at 05.30-06.00 WIB. Tuesday *muhadatsah* activities are carried out in front of each dormitory, while for Friday *muhadatsah* it is carried out on the streets near the dormitory. On Monday night, *Qism Lughah Furay'ah* gives a title for the muhadatsah, three questions and two *mufradat*. For example, about the Maulid of the Prophet, the sample questions are:

١ . مَنْ هُوَ النَّبِي؟

٢ . مَتَى وُلِدَ النَّبِي؟

٣ . مَتَى تُوْفِيَ النَّبِي؟

Then they have to make additional questions related to the title according to the instructions of the *qism lughah*, for example, each person is ordered to make seven questions, so three are from the *qism lughah* and four make their own along with the answers. Then when the *qism lughah* has given two *mufradat*, the students must look for new *mufradat* again that they find in the dictionary when making *muhadatsah*. The form of activities in the morning is that students practice and read aloud what has been made with their friends for fifteen minutes, these activities are carried out to improve speaking skills or *maharah al-kalam*.[55] Then the students gather in each group and two people are appointed to practice in front of their friends, and one person will be appointed to give a conclusion about the current theme while only carrying a dictionary.

4. *Dirasah Idhaf* (Course)

Dirasah Idhaf is a program to increase students' mastery of language. This program is held on Wednesday (if it is not the schedule for *ilqo' mufradat*) morning at 05.30-06.00 WIB.

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[52] Salma Aulia Avifah, "As Qism Lughah Furay'ah at Modern Islamic Boarding School Assalam Putri Sukabumi, Interview by the Author in Sukabumi, November 15, 2023"

[53] Ali Imron and Dewi Fajriyah, *"Penggunaan Metode Bernyanyi dalam Menghafal Mufrodat (Kosakata) Bahasa Arab di MI,"* Dawuh Guru: Jurnal Pendidikan MI/SD 1, no. 1 (2021): 44. DOI: https://doi.org/https://doi.org/10.35878/guru.v1i1.255

[54] Suharia Sarif, *"Pengembangan Diri dalam Meningkatkan Kemampuan Berbahasa Arab,"* A Jamiy: Jurnal Bahasa dan Sastra Arab 6, no. 1 (2019): 85. DOI: http://dx.doi.org/10.31314/ajamiy.6.1.72-93.2017

[55] Thirafi Diva Zhafira, Mia Nurmala, and Maman Abdurrahman, *"Penggunaan Wasailu Idhoh dalam Pembelajaran Mutholaah SMP 2 Daar el-Qolam,"* Jurnal Ilmiah Mandala Education 9, no. 3 (2023): 2062. DOI: http://dx.doi.org/10.58258/jime.v9i3.5741

This activity is carried out in front of each dormitory with the position of the students lined up two people back to back. The activities are explaining *nahwu, sharaf, tashrifan fiil madhi* and *mudhari, asalibul qasirah*, and *islahul lughah*. *Islahul lughah*, for example, is that so far the students know the *mufradat* of bag is *mahfazatun*, but it turns out that in Arabic *mahfazatun* is more inclined to the wallet, then they are told that the bag uses *haqibatun*. Meanwhile, the previous students knew that *haqibatun* was a bed sheet. Then another example, the students knew bathroom was *hammam*, but the teacher who had participated in *daurah* learning in Medina said that *hammam* really means bathroom, but in Arabia it is rarely used. In Arabia, they use *dauratul miyah*.[56]

5. *Muhadharah*

Muhadharah is a program to train students public speaking. This program is held on Monday evenings and Thursdays in the afternoon and evening at 14.00-15.30 or 20.00-21.30 WIB. This activity is carried out in class. The form of activity is that previously their class will be determined by *qism lughah*. Then, before starting the activity, the students will sing together first, then there are two MCs who will guide the activity, some read the Holy Quran, and the activity is opened with *bismillah*, before the students who appear forward, the students will sing together first, then the students who appear forward and deliver their speeches. After that the activity is closed by the MC by reading *alhamdulillah*. So, in every turn of the session, the students will sing or salutations. And before they perform, they have prepared each speech text that will be displayed. This *muhadharah* program has benefits including, fostering self-confidence, increasing fluency in Arabic, making learners think more critically, and improving writing skills (*maharah al-kitabah*) and speaking skills (*maharah al-kalam*).[57]

6. Language Test

The language test is a program to evaluate what the students have learned. This program is held on Thursdays at 05.30-06.00 WIB and is held every two weeks. This activity is carried out in front of each dormitory. The form of the activity is that students run questions consisting of translating five vocabulary words into Arabic and English, making one *jumlah mufidah* and one sentences, and *tashrif fi'il*. In its implementation, the students are monitored by the *qism lughah* in each rayon and when the test takes place, their notebooks are collected, then when the bell rings, inevitably they must be collected. This language test is carried out with the aim of gathering information about the realization of the learning objectives that have been implemented, these objectives are in the form of changes in the attitudes, abilities and knowledge of the students.[58]

7. Watching Together

Watching together is a monthly program and is held on Friday mornings in the Main Hall. The form of activity is for students to watch Arabic or English movies together. The utilization of film media in language learning can help improve the ability to speak Arabic (*maharah al-kalam*) of students, because in this activity, students can observe *hiwar*

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[56] Salma Aulia Avifah, "As Qism Lughah Furay'ah at Modern Islamic Boarding School Assalam Putri Sukabumi, Interview by the Author in Sukabumi, November 15, 2023"

[57] Damateja Andika Daniswara, Farodlia Laila Fikri Anwariati, and Lailah Nailufarh Atsaniyah, *"Pelaksanaan Kegiatan "Muhadharah" di Beberapa Pondok Modern Sebagai Upaya untuk Melatih "Maharah Kalam" para Santri,"* International Conference of Students on Arabic Language. Vol. 4. (2020): 239-240. http://prosiding.arab-um.com/index.php/semnasbama/article/view/569/523

[58] Mubarak Bamualim, *"Kedudukan dan Tujuan Evaluasi Pembelajaran Bahasa Arab,"* Jurnal Al-Fawa'id: Jurnal Agama dan Bahasa 10, no. 2 (2020): 4. DOI: https://doi.org/10.54214/alfawaid.Vol10.Iss2.141

(conversation) in the film, then imitated in everyday life, and students can also string sentences according to the rules of nahwu (*qawaid*) by seeing the film.[59]

8. Singing Together

Singing together is a monthly program just like watching together. This activity is also carried out on Friday morning and is held in the Main Hall. The form of the activity is that the students sing together and then discuss the language structure, tarkib nahwu and translate as well.[60] The benefits of the singing method are achieving abilities in the development of thinking, helping to channel emotions such as happy, sad through song lyrics and helping to add new vocabulary through song lyrics.[61]

9. Drama

Drama is a program to develop students' language skills.[62] This program is held on Friday mornings in the Main Hall and is carried out per semester. The form of activity is that the students of each class perform a drama using Arabic or English. Acting activities in this drama process can help students improve their ability to dialogue according to the place, besides that they can also speak according to the role and conditions of the current round.[63]

Students Perception of the Implementation of Arabic Language Environment at Modern Islamic Boarding School Assalam Putri Sukabumi

Rahmat says that perception is an understanding of objects, events, or relationships obtained by inferring information and interpreting messages.[64] Each person may see things in a different way. Their knowledge, experience and perspective are some of the many factors that can influence these differences. Perception also relates to the way a person sees a certain object with their different sensory organs and tries to interpret it.[65]

The results showed that; the students perceptions of the application of the language environment at the Modern Islamic Boarding School Assalam Putri Sukabumi are as follows;

1. Language Environment Can Improve Maharah Al-kalam

Robbins says that a person's assessment of an object or information with a positive view or in accordance with the expectations of the object or rule is called a positive perception.[66]

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[59] Mukhammad Nur Mushoffa, *"Efektivitas Nobar Film Arabiy untuk Meningkatkan Maharah Kalam Santri Pondok Pesantren ALBERR,"* JoEMS (Journal of Education and Management Studies) 6 no. 4 (2023): 22-32. DOI: https://doi.org/10.32764/JOEMS.V6I4.980

[60] Amirah Adzakiyah, "As Qism Lughah Markazi at Modern Islamic Boarding School Assalam Putri Sukabumi, Interview by the Author in Sukabumi, November 15, 2023"

[61] Asni Furoidah and Mahdia Amalia, *"Pendampingan Belajar Bahasa Arab Melalui Metode Bernyanyi di Musholla Hidayatul Muta'allimat Jember,"* An-Nuqthah 1, no. 1 (2021): 21. DOI: https://doi.org/10.1234/an-nuqtah.v1i1.591

[62] Hexsi Nur Fitria, "As the Tarqiyatul Lughah Section at Modern Islamic Boarding School Assalam Putri Sukabumi, Interview by the Author in Sukabumi, November 15, 2023"

[63] Sandy Hendra Wibawa, Husni Mardian, and Anggo Triyono, *"Aspek Pengajaran Kemampuan Berbahasa dalam Lomba Drama Bahasa Arab di Gontor Putra Kampus Satu Tahun 1443/2021,"* Berajah Journal: Jurnal Ilmiah Pembelajaran dan Pengembangan Diri 2, no. 2 (2022): 274. DOI: https://doi.org/10.47353/bj.v2i2.88

[64] Muhammad Jundi, *"Persepsi Mahasiswa Terhadap Pelaksanaan Perkuliahan Naḥwu Dengan Sistem Daring,"* Al-Ma'rifah 17, no. 2 (2020): 107. DOI: https://doi.org/10.21009/almakrifah.17.02.01

[65] Fitri Jayanti and Nanda Tika Arista, *"Persepsi Mahasiswa Terhadap Pelayanan Perpustakaan Universitas Trunojoyo Madura,"* Competence: Journal of Management Studies 12, no. 2 (2018): 208. DOI: https://doi.org/10.21107/kompetensi.v12i2.4958

[66] Demmy Deriyanto and Fathul Qorib, *"Persepsi Mahasiswa Universitas Tribhuwana Tunggadewi Malang Terhadap Penggunaan Aplikasi Tik Tok,"* Jurnal Ilmu Sosial dan Ilmu Politik (JISIP) 7, no. 2 (2019): 79. DOI: https://doi.org/10.33366/jisip.v7i2.1432

Positive perceptions will arise if someone feels the benefits of something. From this language environment, a perception of students towards the language environment is formed where students as learners need a language environment as a means to practice their language skills. The following are the results of interviews with students regarding their perceptions of the language environment that can improve language skills.

Table 3. Students Perceptions of the Application of the Arabic Language Environment in Improving Maharah Al-Kalam

No.	Name of Students	Responses
1.	Reysha Yulianti	"Yes, because the practice is done every day and every time too, from the classroom to the dormitory using Arabic. And if the partner can speak Arabic too, alhamdulilah it can help. And in class learning also does not use Indonesian, as well as many trainings such as *muhadatsah* between two people and there are special trainings such as LSC for people who want to learn more can study in that club)"
2.	Siti Fadillah	"It can improve *maharah al-kalam*. Because by speaking at school or in the dormitory environment or wherever, we become more accustomed to it"
3.	Bintang Kayza	"Yes, it can improve. By the way we apply it in our daily activities. Apart from practicing it every day, every time we are given vocabulary in each *ilqo' mufradat* we are also given examples of making sentences and that really helps"
4.	Gadiza Aura	"Yes, because this language environment trains our language skills. Sometimes there are people who memorize a lot of vocabulary but because they don't use the language, they never practice it so they are not used to saying it. So, this language environment is very helpful and also provides a platform for us in the future"
5.	Vina Rifa	"Yes, because here we use Arabic so we are no longer stiff here, if for example we speak it becomes more familiar"
6.	Zahra Kheria	"Yes, because language is improved by practicing it every day. And the provision of vocabulary really does improve our language, especially if it is used every day and *muhadatsah* is also good at helping our language"
7.	Alya Fadhila	"Because this environment can increase language motivation, practice the language that has been learned, so the vocabulary we have is not easily forgotten and because it has become a habit, we also like to use Arabic at home."
8.	Fahira Siti Fajriani	"Because maybe if we get used to it, the better the quality of learning and the more proficient we are in language. Instead, it makes us less knowledgeable when this language environment is not used."
9.	Rahmi Aliyya	"Yes, improving. Because the language environment can be applied in every daily activity, and also it can be useful for the oral exam later."
10.	Aqila Qurrata	"Very much improved. Because in addition to learning vocabulary, I think speaking or practicing it is very helpful in remembering and developing language"
11.	Chintia Herliana	"The language environment can improve *maharah al-kalam* because of daily practice, the use of Arabic in various situations, and language programs that are regularly held."
12.	Siti Salma Nabila	"Yes, it increases *maharah al-kalam* because it provides direct practice so that we continue to enrich our vocabulary and are able to communicate with Arabic every day"
13.	Aleya Ramadhani	"The existence of an Arabic language environment in this boarding school supports speaking Arabic every day so that it can improve *maharah al-kalam*"

| 14. | Alya Najwa | "It can improve, because with this language environment we become more confident in speaking Arabic" |
| 15. | Uswatun Hasanah | "Yes, the Arabic language environment can improve because we become accustomed to practicing new vocabulary directly in everyday life" |

Based on Table 3, it was found that all of the interviewed students gave positive responses about the existence of an Arabic language environment. Because basically, the students already like Arabic, so they carry out this language environment happily and enjoy it without any sense of burden.[67] If students already have a positive view of the target language, it will greatly help them to quickly acquire the desired target language.[68] From these positive responses, it indicates that the importance of the existence of an Arabic language environment as a place to improve their skills in communicating Arabic as a daily language of instruction in communicating in the pesantren environment. With the existence of an Arabic language environment, the students also feel that they can improve their Arabic speaking skills and increase the vocabulary they already know. The positive perception of the students about the existence of an Arabic language environment at the Modern Islamic Boarding School Assalam Putri Sukabumi is also confirmed by the positive response from the teacher who said, "The implementation of the Arabic language environment in this boarding school is very important to train the students' speaking skills. The use of Arabic outside the classroom, including in dormitories and public places, creates positive habits in communication."

2. Formal and Informal Language Environments are Interconnected

Formal and informal environments are interrelated, although formal and informal language environments influence language acquisition in different ways.[69] With a formal environment, new difficult vocabulary will be acquired. Because when at school use a book and it turns out that the book has difficult sentences and it can be understood in class,[70] because when in class there is a teacher who is very enthusiastic. So in the formal environment, which is in the classroom, it is very helpful to know the vocabulary that is not known to know. But if it's only applied from the formal environment, it will be more difficult to apply or memorize the vocabulary, so that the informal environment can be used to apply new vocabulary not only in the classroom where time is limited.[71] Because basically, language skills must be continuously practiced, because foreign language lexicons will quickly change from active to passive vocabulary if there is no communicative practice.[72]

In a formal environment, all teachers always use Arabic. The speech used by the teacher will seem more straightforward and is often adapted to the students' level of proficiency,

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[67] Siti Fadillah, "5th Grade Student at Modern Islamic Boarding School Assalam Putri Sukabumi, Interview by the Author in Sukabumi, November 16, 2023"

[68] Neli Putri, *"Bi'ah 'Arabiyah,"* Al-Ta lim Journal 20, no. 2 (2013): 413. DOI: http://dx.doi.org/10.15548/jt.v20i2.37

[69] Muhbib Abdul Wahab, *"Revitalisasi Penciptaan Bi'ah Lughawiyyah dalam Pengembangan Keterampilan Bahasa Arab,"* (2015): 4. http://repository.uinjkt.ac.id/dspace/handle/123456789/28300

[70] Reysha Yulianti, "5th Grade Student at Modern Islamic Boarding School Assalam Putri Sukabumi, Interview by the Author in Sukabumi, November 16, 2023"

[71] Gadiza Aura, "5th Grade Student at Modern Islamic Boarding School Assalam Putri Sukabumi, Interview by the Author in Sukabumi, November 16, 2023"

[72] Ganna Sozykina, *"Self -Study of Foreign Languages in the Environment of Informal Education,"* Scientific Journal of Polonia University 57, no. 2 (2023): 111. DOI: https://doi.org/https://doi.org/10.23856/5715

therefore, the teacher's language influences or becomes a role model for the students,[73] so that the formal environment has an effect on improving *maharah al-kalam*, even though time is limited but quality.[74] In a formal environment, many standardized vocabularies are taught. However, the informal environment can also certainly improve although the informal environment has more vocabulary for everyday life,[75] the informal environment outside the classroom plays an important and growing role in language learning and teaching.[76]

The response from the teachers regarding this is that the overall implementation of the Arabic language environment, both formal and informal, is believed to be interrelated and contributes positively to the Arabic language skills of the students. The formal environment, such as in the classroom, creates the basic foundation with the Gontor curriculum and the use of Arabic in learning. On the other hand, the informal environment in dormitories, canteens, mosques, and other areas, provides space for students to continue practicing and applying Arabic in everyday situations, this supports the overall learning process. And between the formal and informal environment creates an environment rich in language practice, so that students can better develop their *maharah al-kalam*. This is a strategic move to ensure that Arabic learning is not only limited to the classroom, but also becomes an integral part of daily life at the pesantren.

3. Language Environment Works Well

The Arabic language environment at the Modern Islamic Boarding School Assalam Putri Sukabumi has been running well, because the language section/*qism lughah* has been working to provide material in the language program or supervise students who violate the language. This is evidenced by the fact that new students are now good at speaking Arabic/English.[77] In addition to the students who are supervised, the administrators are also guided and supervised by the upper part so that they are equally afraid to violate the language in the Modern Islamic Boarding School Assalam Putri Sukabumi.[78] In addition to supervising, the higher part must also be disciplined and provide good language examples, because language will not run without discipline, and discipline will be in vain if there is no good example from teachers and language administrators.[79] Although the program has worked well, of course there are still some shortcomings that may still be covered,[80] one of the shortcomings is that there are still students who are confused about using Arabic/English so that they do not use the language and that

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[73] Faizal Pikri, *"The Role of the Language Environment in Improving Arabic Learning Abilities,"* International Journal of Science and Society 4, no. 2 (2022): 349. DOI: https://doi.org/10.54783/ijsoc.v4i2.478

[74] Fahira Siti Fajriani, "5th Grade Student at Modern Islamic Boarding School Assalam Putri Sukabumi, Interview by the Author in Sukabumi, November 16, 2023"

[75] Siti Fadillah, "5th Grade Student at Modern Islamic Boarding School Assalam Putri Sukabumi, Interview by the Author in Sukabumi, November 16, 2023"

[76] Saproni Muhammad Samin, Alfitri Zulkifli, and Harif Supriady, *"Konsep Lingkungan Bahasa Arab Informal untuk Perguruan Tinggi,"* Al-Hikmah: Jurnal Agama dan Ilmu Pengetahuan 20, no. 1 (2023): 30. DOI: https://doi.org/10.25299/al-hikmah:jaip.2023.vol20(1).12026

[77] Zahra Kheira, "5th Grade Student at Modern Islamic Boarding School Assalam Putri Sukabumi, Interview by the Author in Sukabumi, November 16, 2023"

[78] Alya Fadhila, "5th Grade Student at Modern Islamic Boarding School Assalam Putri Sukabumi, Interview by the Author in Sukabumi, November 16, 2023"

[79] Alfitri, Alfitri, Harif Supriyady, and Saproni Saproni, *"Hambatan dalam Menciptakan Lingkungan Bahasa Arab di Pondok Pesantren Al-Munawaroh Pekanbaru,"* EL-IBTIKAR: Jurnal Pendidikan Bahasa Arab 9, no. 1 (2020): 220. DOI: http://dx.doi.org/10.24235/ibtikar.v9i1.6102

[80] Aqila Qurrata, "5th Grade Student at Modern Islamic Boarding School Assalam Putri Sukabumi, Interview by the Author in Sukabumi, November 16, 2023"

happens when no one controls because the students at the Modern Islamic Boarding School Assalam Putri Sukabumi are fairly large.[81]

The response from the teachers regarding this matter is that at the Modern Islamic Boarding School Assalam Putri Sukabumi, there is progress that has been made in the implementation of the language environment in the boarding school. The active role of the Language Section/*Qism Lughah* and the commitment of administrators and teachers to supervision and guidance have succeeded in creating a conducive environment. The improvement in the language skills of new students is a positive indicator, showing the effectiveness of the language program at the boarding school. Awareness of the challenges and shortcomings as well as a focus on discipline and role models are good steps towards improvement. Although there are shortcomings, with cooperation and determination, the boarding school will continue to develop a quality language environment and have a positive impact on the language development of the students.

Therefore, to create an optimal language environment, several conditions must be fulfilled. First, a positive attitude towards the Arabic language and a strong commitment to improving Arabic language teaching from the relevant parties, including the leaders of educational institutions, Arabic language teachers, and learners, are required. Second, the presence of several individuals in the educational institution who are able to communicate using Arabic. Third, the implementation of rules that require the use of Arabic by all parties in educational institutions, with strict sanctions for violators of the rules in order to create discipline and compliance with the use of Arabic. Fourth, the allocation of adequate funds to provide the necessary facilities and infrastructure for the creation of an effective Arabic language environment.[82]

Closing

The existence of an Arabic language environment at the Modern Islamic Boarding School Assalam Putri Sukabumi, both in formal and informal forms, has a positive impact on the *maharah al-kalam* of the students. The formal environment, which adopts the Gontor curriculum, provides the main platform with the source of teaching materials that are fully derived from Gontor. In class, both teachers and students are required to use Arabic as a medium of learning. Meanwhile, the informal environment outside the classroom, such as in dormitories, canteens, mosques, and other areas, ensures that Arabic becomes the common language of communication among santri, teachers, and staff. To support the effectiveness of the Arabic language environment, various language programs are routinely implemented as daily, monthly, and semesterly activities. These programs, such as *ilqo' mufradat, i'adah mufradat, muhadatsah, dirasah idhaf* (courses), *muhadharah*, language exams, watching together, singing together, and Arabic drama, aim to improve the *maharah al-kalam* of the santri.

The results of interviews with students showed that they gave positive responses to the Arabic language environment and language programs. Students expressed the perception that the Arabic language environment can effectively improve their speaking skills. In addition, they

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[81] Alya Fadhila, "5th Grade Student at Modern Islamic Boarding School Assalam Putri Sukabumi, Interview by the Author in Sukabumi, November 16, 2023"

[82] Hayati Nufus, *"Peranan Bi'ah Lughawaiyyah dalam Meningkatkan Kemahiran Berbahasa Arab Santri Ma'had Dar Al-Quran Tulehu Maluku Tengah,"* Lingue: Jurnal Bahasa, Budaya, dan Sastra 1, no. 1 (June, 2019): 79-80. DOI: http://dx.doi.org/10.33477/lingue.v1i1.1179

perceive that the formal and informal environments are interrelated, providing a positive influence on their Arabic language development. This conclusion also confirms that the implementation of the Arabic-speaking environment at the Assalam Islamic Modern Boarding School, Sukabumi has been running well. However, this study realizes the limitations, especially in the scope of the discussion only on the environment that affects maharah al-kalam and perceptions that are only known from the perspective of students. Therefore, continuous efforts are needed to analyze the influence of the language environment on the four maharah lughawiyah and understand the perceptions of teachers or boarding school leaders to produce more complete and holistic data.

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