

Strategies for Implementing an Arabic Language Environment to Improve Speaking Skills (Maharah Kalam) of Female Students in the Girls' Dormitory at Rasyidiyah Khalidiyah Islamic Boarding School, Amuntai

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Abstract:

The Arabic language environment (bi'ah lughawiyah) plays an important role in improving the speaking skills (maharah kalam) of female students (santriwati) in Islamic boarding schools, as it functions not only as a medium of communication but also as a means of natural language habituation. In practice, the implementation of a language environment often faces various challenges, such as lack of self-confidence, limited vocabulary, and suboptimal program consistency. These conditions indicate the need for a more in-depth study of strategies for implementing bi'ah lughawiya, especially in female Islamic boarding schools. This study aims to analyze the strategies for implementing an Arabic language environment and its impact on improving the speaking skills of santriwati at Rasyidiyah Khalidiyah Islamic Boarding School in Amuntai. The method used is descriptive qualitative research, with data collection techniques including interviews, observations, and documentation. Data analysis is carried out descriptively-analytically through the stages of data reduction, data presentation, and conclusion drawing, with validity testing through triangulation. The results of the study show that the implementation of bi'ah lughawiyah is carried out through language regulations, vocabulary habituation (mufradat), conversation practice muhadatsah, and intensive mentoring by musyrifah. Formal and non-formal environments support each other in creating continuous language practice. The impact is reflected in increased confidence in speaking, improved vocabulary mastery, and greater fluency in communication among santriwati. Therefore, strengthening program innovation and consistency in implementation is necessary to make Arabic language learning more effective and sustainable.

Keywords: Bi'ah lughawiyah, Arabic language, maharah kalam, Islamic boarding school, female students (santriwati).

Abstract:

Lingkungan berbahasa Arab (bi'ah lughawiyah) memiliki peran penting dalam meningkatkan keterampilan berbicara (maharah kalam) santriwati di pesantren, karena tidak hanya berfungsi sebagai media komunikasi, tetapi juga sebagai sarana pembiasaan bahasa secara alami. Dalam praktiknya, penerapan lingkungan berbahasa sering menghadapi berbagai kendala, seperti kurangnya kepercayaan diri, keterbatasan kosakata, serta belum optimalnya konsistensi program. Kondisi ini menunjukkan perlunya kajian yang lebih mendalam mengenai strategi penerapan bi'ah lughawiyah, khususnya pada pesantren putri. Penelitian ini bertujuan untuk menganalisis strategi penerapan lingkungan berbahasa Arab serta dampaknya terhadap peningkatan keterampilan kalam santriwati di Pondok Pesantren Rasyidiyah Khalidiyah Amuntai. Metode yang digunakan adalah penelitian kualitatif deskriptif dengan teknik pengumpulan data melalui wawancara, observasi, dan dokumentasi. Analisis data dilakukan secara deskriptif-analitis melalui tahapan reduksi data, penyajian data, dan penarikan kesimpulan dengan uji keabsahan melalui triangulasi. Hasil penelitian menunjukkan bahwa penerapan bi'ah lughawiyah dilakukan melalui aturan berbahasa, pembiasaan mufradat, latihan muhadatsah, serta pendampingan musyrifah secara intensif. Lingkungan formal dan nonformal saling mendukung sehingga menciptakan praktik bahasa yang berkelanjutan. Dampaknya terlihat pada peningkatan keberanian berbicara, penguasaan kosakata, dan kelancaran komunikasi santriwati. Oleh karena itu, diperlukan penguatan inovasi program dan konsistensi pelaksanaan agar pembelajaran bahasa Arab menjadi lebih efektif dan berkelanjutan..

Kata kunci: bi'ah lughawiyah, bahasa Arab, maharah kalam, pesantren, santriwati

INTRODUCTION

Arabic occupies an important position in the world of Islamic education in Indonesia, especially in Islamic boarding schools, because it functions as a language of worship, a medium for teaching the Yellow Book, as well as a daily communication tool. One of the strategies that has been widely developed is bi'ah lughawiyah or a language environment, which is an effort to create an atmosphere so that students are used to using Arabic in interaction. This approach is not only aimed at enriching vocabulary and improving language structure, but also to foster students'

courage in speaking and improve oral communication skills. Habituation through *ilqā' Al-MufradāT*, *Al-Muhādathah*, as well as the installation of Arabic vocabulary in the pesantren environment significantly contribute to improving the Arabic language competence of students. The study confirms that the success of *bi'Ah Lughawiyah* is determined by the consistency and regularity of its implementation (Yusuf, M. et al., 2023)

Similar findings were revealed in his research in the women's dormitory of the Rasyidiyah Khalidiyah Amuntai Islamic boarding school, which emphasized that Arabic and English do not only function as communication tools, but also symbols of institutional identity. The implementation of *bi'ah lughawiyah* in the madrasah is realized through various activities, ranging from casual conversations to formal activities such as seminars, discussions, and writing exercises (Basith & Setiawan, 2022). Meanwhile, the difference in the role of formal and non-formal environments in Islamic boarding schools in supporting Arabic language learning is also highlighted. The formal environment includes classes and academic assignments, while the non-formal environment includes daily interactions, extracurricular activities, and conversations between students. Both are considered complementary in providing input, interaction, as well as the opportunity to practice speaking Arabic more naturally

However, a number of studies still find various obstacles. For example, the study "*Bi'ah Lughawiyah Programs in Arabic Language Learning*" revealed that limited facilities, lack of student courage, and inconsistency of rules are often obstacles in the implementation of *bi'ah lughawiyah*. Nevertheless, the study still proves that there is a marked improvement in the Arabic speaking skills of students who participate in the language environment program (Setiyadi et al., 2023). Although much research has been done on *bi'ah lughawiyah*, studies that focus on women's Islamic boarding schools, especially in the Kalimantan region, are still rare. Socio-psychological factors such as self-confidence, shyness, and the influence of cottage rules on language habits have also not been widely explored.

Based on these conditions, this study is directed to analyze the strategy of implementing an Arabic-speaking environment at the Rasyidiyah Khalidiyah Amuntai Islamic Boarding School in improving the speaking skills of students. This research is expected to fill the gap in similar studies in Kalimantan women's boarding schools and make a practical contribution to improving the quality of Arabic language learning in the Islamic boarding school environment.

RESEARCH METHODS

This research uses a qualitative approach with a descriptive type, because it focuses on exploring the meaning, experience, and understanding of students on the application of *bi'ah lughawiyah* as a means of improving Arabic speaking skills (*maharah kalam*). This approach was chosen because it is considered most relevant to understand social and linguistic phenomena in depth as stated by Creswell, that qualitative research is used to explore and understand the meaning that individuals or groups perceive to a social problem (Subasman et al., 2025). This is also in line with Moleong's view that descriptive qualitative research aims to systematically describe the facts and characteristics of the object being studied without manipulating existing variables (Nirmala et al., 2025).

The research was carried out at the Rasyidiyah Khalidiyah Islamic Boarding School (RAKHA) Amuntai, especially in the women's dormitory, as a space for the active application of *bi'ah lughawiyah*. The number of research informants eight students, who were selected through the purposive sampling technique, with the criterion that they actively use Arabic in daily activities and programmatic activities such as *mufradat*, *muhadatsah*, and *khitobah*. In accordance with the opinion of Miles, Huberman, and Saldaña, that the selection of informants based on active involvement allows researchers to obtain rich and in-depth data on communication practices in a linguistic environment (Rachmat Kriyantono, 2022).

Data collection techniques include: In-depth interviews using semi-structured guidelines to explore the perceptions, motivations, and direct experiences of students. Participatory observation in the *pesantren* environment to understand the context of the use of Arabic in authentic situations. Documentation in the form of activity notes, language program schedules, and photos of activities that support field findings.

The researcher acts as the main instrument of the research, with the help of interview guidelines and observation sheets to maintain data consistency (Scott, 2022). The data obtained was analyzed using the Miles and Huberman interactive model, through three main stages: data reduction, data presentation, and conclusion drawing that was carried out simultaneously and repeatedly. The analysis process is reflective and continuously verified until a consistent and credible meaning is obtained. To ensure the validity of the data, this study applied the triangulation technique of sources, techniques, and time, as suggested by Denzin and Moleong, to ensure the

validity and reliability of the findings (Ein Maria Olfa, 2025). Through this series of methods, the research is expected to be able to provide a comprehensive picture of how the application of bi'ah lughawiyah in pesantren affects the ability to speak Arabic of students, including the strategies implemented, obstacles faced, and positive impacts felt.

RESULTS AND DISCUSSION

This research focuses on the strategy of implementing an Arabic-speaking environment in supporting the kalam skills of students of the Rasyidiyah Khalidiyah Amuntai Islamic Boarding School. Based on the results of the interviews, it can be seen that the bi'ah lughawiyah program is really well implemented and has a significant influence on the ability to speak Arabic. To clarify the findings, the description of the discussion was divided into several main themes, where the voices of each student were displayed and then analyzed comparatively and associated with previous theories and research.

A. Overview of Bi'ah Lughawiyah at Rasyidiyah Khalidiyah Islamic Boarding School

The Rasyidiyah Khalidiyah Islamic Boarding School (RAKHA) Amuntai is one of the oldest and largest Islamic educational institutions in South Kalimantan that has a vision to form a generation with Qur'anic morals and a global perspective. Since its inception, this pesantren has paid great attention to the mastery of Arabic as the language of science and da'wah. In the women's dormitory, the application of bi'ah lughawiyah or an Arabic-speaking environment should be a superior program that is integrated into the daily life of students, both through formal activities such as muhadatsah, mufradat, and khitobah, as well as in social interaction in rooms and public areas of the cottage.

The main purpose of its implementation *Bi'ah Lughawiyah* at Pondok RAKHA is to build an environment that provides opportunities for students to be exposed to Arabic naturally and continuously, so that the process of language acquisition (*language acquisition*) can occur more optimally and effectively. This is in line with the theory of the Input Hypothesis put forward by Stephen Krashen, which asserts that language skills will develop if learners acquire *comprehensible input* or input language that can be understood in a sustainable and meaningful manner (Sari, 2025). In the context of Islamic boarding schools, the use of Arabic is not only considered as an obligation, but also as a process of internalizing linguistic values that play a role in improving speaking skills (Syagif, 2024). In

addition, *bi'ah lughawiyah* at RAKHA has its own advantages because it is managed in a structured manner by a language musyrifah team who plays a role in supervising the running of the program, being an example in the use of Arabic, and providing encouragement and motivation to students. This kind of management pattern has proven to be effective as conveyed by Musthofa and Rosyadi, that the success of the implementation of a language environment depends on the steadfastness of the companions and the creation of positive social habits (Musthofa & Rosyadi, 2020). Jundi et al.'s research also confirms that *Bi'ah Lughawiyah* that is well managed is able to strengthen *communicative competence* Because it integrates social, emotional, and cognitive aspects simultaneously. because it integrates social, emotional, and cognitive aspects simultaneously (Jundi et al., 2024).

Based on the results of interviews with the students, it can be concluded that the implementation of *bi'ah lughawiyah* at the RAKHA Islamic Boarding School has given birth to a unique communication culture, where each student is encouraged to use Arabic in various contexts. This shows that the language environment is no longer limited to formal programs, but has become an integral part of their daily lives. Thus, RAKHA Amuntai can be considered as an example of the application of a language immersion environment that successfully combines formal learning and real communication practices.

B. Implementation of the Use of Arabic in Daily Activities

All students emphasized that Arabic has become the main means of communication in the dormitory environment. NR and NA from the Fatimah dormitory revealed that Arabic is often used, both in light conversations in rooms and in formal activities, although it is sometimes still mixed with Indonesian. This shows that language habituation efforts are ongoing. Meanwhile, AM and SA from Maryam's dormitory said that the use of Arabic is not only carried out in daily interactions, but also applied in programmatic activities such as *mufradat* and *muhadatsah* learning, so that the intensity of its use is increasing.

H and SQ from the Hafsah dormitory revealed that the habit of using Arabic was formed because of the rules of the boarding school that required its implementation. Although it feels difficult at first, over time the habit becomes natural and natural. On the other hand, MS and NA from Zainab's dormitory highlighted the psychological aspect; they

felt awkward when they had to speak in Arabic, but because all the students experienced the same thing, there was an encouragement and motivation to participate in Arabic communication. These findings suggest that *bi'ah lughawiyah* is not only limited to formal activities, but has also taken root in daily routines. This condition is in line with the Input Hypothesis theory which emphasizes the importance of continuous exposure to language in shaping language skills. stated by Stephen Krashen, who emphasized that second language acquisition will take place optimally if learners receive comprehensible language input intensively, continuously, and have relevant meaning for them (Akbarov, 2011).

In the Islamic boarding school environment, the application of Arabic in daily interactions and in official activities functions as a form of natural input that plays an important role in strengthening the language acquisition process. Krashen also added in *Affective Filter Hypothesis* that psychological aspects such as motivation, self-confidence, and low levels of anxiety play a big role in the success of language acquisition (Pawlak & Aronin, 2013). This is reflected in the experience of the students who initially felt awkward, but were finally encouraged to participate actively thanks to the support and social atmosphere that supported each other. These findings are also reinforced by the research of Jundi and Dalle, who confirm that *Bi'ah Lughawiyah* that are effectively managed can improve *communicative competence* because it integrates social, emotional, and cognitive aspects simultaneously (Jundi et al., 2024). The study showed that the success of the implementation of the Arabic-speaking environment was greatly influenced by the active participation of the facilitators and consistency in building language habits in the learning environment. In line with that, Musthofa and Rosyadi also stated that the success in getting used to the use of Arabic is not solely influenced by individual factors, but also by systemic support from the *musyrifah* and the policy of the pondok that consistently upholds language discipline (Musthofa & Rosyadi, 2020).

Thus, the application of *bi'ah lughawiyah* at the RAKHA Islamic Boarding School can be considered a form of effective language immersion environment, where students get exposure to Arabic naturally through social interaction and planned activities. This condition shows that the use of Arabic in Islamic boarding schools is not only a formal obligation, but has also become part of the process of internalizing linguistic values that contribute to the improvement of speaking skills and the formation of Islamic linguistic characters (Juda, 2025). Based on the results of the interviews and the strengthening of the

theories that have been presented, the author concludes that the use of Arabic in the daily lives of students at the RAKHA Islamic Boarding School is no longer just a formal obligation, but has developed into a communication culture that takes place naturally. The consistent frequency of interaction, repetition, and habituation makes the process of language acquisition occur spontaneously without any element of coercion. Thus, the application of Arabic in the daily life of students shows the formation of an effective linguistic immersion environment, which not only expands mastery vocabulary and language structure, but also foster confidence in speaking as well as reinforce the Islamic linguistic character in their routines.

C. Atmosphere and Learning Environment Support

A conducive learning environment has proven to play an important role in improving the language skills of students (Ritonga et al., 2020). NR and NA from the Fatimah dormitory described the pleasant atmosphere of the cottage, where all the students tried and studied together so that no one felt left behind. In line with that, AM and SA from Maryam's dormitory said that life in the dormitory provides a strong motivation to continue practicing, because every student has high enthusiasm and encourages each other in the use of Arabic. A little different, H and SQ from the Hafsah dormitory emphasized the importance of discipline. They argue that strict rules actually help foster confidence to speak, even though mistakes are still common. Meanwhile, MS and NA from the Zainab dormitory added that the atmosphere of the cottage became more conducive thanks to the role of musyrifah who set an example in language, as well as the support of peers who corrected each other when mistakes occurred. This situation shows that the role of the community is significant in building a positive language environment and encouraging the natural learning process. These findings are in line with the theory *Zone of Proximal Development (ZPD)* from Lev Vygotsky, who emphasizes that the development of individual abilities depends heavily on the quality of social interaction that occurs in a supportive and supportive environment (Dwi Mariyono, 2024).

In the context of bi'ah lughawiyah, the role of musyrifah and peers functions as a form of *scaffolding* or social support that facilitates the learning process of students until they are able to speak the language independently. Recent research also reinforces this. For example, a study by Alkhateeb in *Language Learning and Teaching Journal* emphasizing that intense social interaction in a bilingual environment can strengthen confidence, foster

motivation, and accelerate the process of acquiring a second language (Alkhateeb & Bouherar, 2023). Therefore, the habit of speaking Arabic at Pondok RAKHA is not only an obligation, but also the fruit of a social ecosystem that supports and encourages each other.

Based on the results of data analysis and the theoretical basis that has been described, the author concludes that the social atmosphere and the support of the learning environment play a major role in supporting the successful implementation of bi'ah lughawiyah in the RAKHA Islamic Boarding School. The intensity of interaction between students, the example of the musyrifah, and the culture remind each other to form an effective social scaffolding network in fostering courage, confidence, and intrinsic motivation to continue to communicate using Arabic in daily life. These findings show that the success of Arabic language habituation does not depend solely on formal programs or rules, but is also strongly influenced by social capital built through togetherness, cooperation, and a safe and supportive emotional atmosphere (Darwanto et al., 2025). Thus, the learning environment in pesantren not only functions as a means of language acquisition from the linguistic aspect, but also has a positive impact on affective and social aspects which are important foundations for the sustainable development of kalam skills (Islami & Fadli, 2024).

D. Regulations and Programs to Support Bi'ah Lughawiyah

The special regulations and programs implemented in the boarding school are the main factors in creating a dynamic and sustainable bi'ah lughawiyah. NR and NA from the Fatimah dormitory explained that the obligation to speak Arabic and the application of sanctions for violators actually foster discipline. They consider that the punishment is not scary, but serves as a reminder to get used to using Arabic in everyday life. The same thing was expressed by AM and SA from Maryam's dormitory, who considered that the morning mufradat activity was very helpful, because every new vocabulary taught could be directly practiced in daily conversation.

H and SQ from Hafsa dormitory said that although the strict rules felt heavy at first, they eventually realized that they helped to build discipline and foster the courage to speak up, even though mistakes still often occurred. Meanwhile, MS and NA from the Zainab dormitory revealed that programs such as muhadatsah and khitobah not only enrich vocabulary, but also train confidence to speak in public. These findings indicate that the success of the implementation of bi'ah lughawiyah in Islamic boarding schools does not solely depend on social aspects, but is also influenced by a well-structured system of rules

and programs. This is in line with the theory *Behaviorism* from B.F. Skinner, who explains that language habits are formed through a process of repetition, reinforcement, and habituation that takes place in a consistent and continuous situation (Kelik Wachyudi et al., 2025).

In the context of cottage life, regulations and sanctions act as external motivations that encourage students to continue to speak Arabic until the habit is inherent and part of their daily routine. Other studies also reinforce this, they conclude that success *Bi'ah Lughawiyah* is highly determined by the consistency in the implementation of the rules and the continuity of the programs that are carried out (Musthofa & Rosyadi, 2020). Similar findings were found in the study Jundi dan Dalle which states that *Bi'ah Lughawiyah* which is implemented in a planned and systematic manner can foster motivation and develop the communication skills of students (Jundi et al., 2024). Therefore, the rules and programs enforced at Pondok RAKHA not only function as a form of discipline, but also as part of the habituation process that makes the use of Arabic grow naturally in the daily lives of students.

Based on the findings, the author concludes that the rules and special programs implemented at the RAKHA Islamic Boarding School function as a structural tool that plays an important role in maintaining sustainability and effectiveness *Bi'ah Lughawiyah*. The enforcement of language discipline through the obligation to use Arabic, the application of educational sanctions, and the implementation of programs such as *mufradat*, *muhadatsah*, and *khitobah* function as external stimuli that accelerate the process of language internalization. These findings show that the success of the use of Arabic in Islamic boarding schools is not the result of a natural process alone, but the fruit of systematic planning regulated through the policy of the boarding school (Adhim, 2020). Thus, the rule system acts as an external control mechanism that encourages the formation of habits until they develop into linguistic characters. This condition confirms that the sustainability of *Bi'ah Lughawiyah* not only depends on individual motivation, but also requires a consistent, planned, and measurable regulative system so that the process of Arabic habituation can take place effectively and continuously.

E. Santriwati's Strategy in Improving Kalam Skills

Santriwati has various strategies in adapting to the Arabic-speaking environment in the pesantren. NR and NA from the Fatimah dormitory consider that repeating vocabulary

every day is the most effective way to avoid forgetting. Meanwhile, AM and SA from Maryam's dormitory suggested that in addition to using Arabic mufradat, English is also occasionally used to enrich vocabulary. H and SQ from Hafsa's dormitory argue that the most powerful strategy is to force yourself to speak even if it is only using simple sentences, because by trying often, the fear of being wrong will disappear. As for MS and NA from the Zainab dormitory, they believe that practicing short conversations with friends and correcting mistakes with each other is an effective way to improve fluency in speaking.

This approach is in line with the theory *Communicative Language Teaching* (CLT) which emphasizes the importance of direct use of language in the context of real communication as the main means of achieving communicative competence. CLT places interaction at the heart of the language learning process, where students are encouraged to actively use the target language in a variety of social and communicative situations (Mukhiyar D.K., 2020).

In the context of *bi'ah lughawiyah* in Islamic boarding schools, strategies such as repetition of mufradat, conversation practice, and "forced use" of language are practices that are very much in line with the principles of Communicative Language Teaching (CLT). Through the repetition of mufradat, students get structured input so that the vocabulary is firmly embedded and ready to be used in interaction. Conversation exercises that are carried out regularly encourage students to practice language in real communicative situations, not just memorize structures. The forced use of language, for example, the obligation to speak Arabic in certain areas creates an immersive environment that requires students to activate their communicative competencies in various daily activities. These three strategies, when integrated into the *bi'ah lughawiyah* culture of the *pesantren*, strengthen communicative learning that emphasizes the meaning, interaction, and natural use of language in daily life (Barid dkk., 2025).

This finding is also strengthened by research by Hayati Nufus which shows that the language environment (*bi'ah lughawiyah*) plays an important role in improving students' speaking skills through communicative approaches and real language practices (Nufus, 2019). In addition, a study by Nuril Hidayah confirmed that students who were active in daily conversations with peers showed a significant improvement in speaking fluency compared to those who only memorized vocabulary without practice (Awaliyah et al., 2025).

Thus, the strategies of the students in adjusting to the language environment in the pesantren not only reflect the variation of individual approaches, but also show the application of basic principles in theory *Communicative Language Teaching*, which emphasizes language learning through interaction and active use in real-world contexts (Fadhilah & Jauhari, 2025).

F. Obstacles and Efforts to Overcome Them

Each student has their own challenges in adapting to the Arabic-speaking environment in the cottage. For example, NR and NA from the Fatimah dormitory often find it difficult to use the dhamir and are worried about making mistakes when composing sentences. AM and SA from Maryam's dormitory also experienced the same thing, because sometimes they were reluctant to speak due to limited vocabulary. As for H and SQ from the Hafsa dormitory, they revealed that shyness was the main obstacle at the beginning of habituation. Meanwhile, MS and NA from Zainab dormitory had felt bored with the rules for using Arabic which were quite strict. However, despite facing various obstacles, they still try and do not give up easily.

NR and NA from the Fatimah dormitory try to overcome their difficulties by regularly memorizing and repeating vocabulary every day. Meanwhile, AM and SA from Maryam's dormitory trained their speaking skills through muhadatsah with their friends, so that they were more accustomed to using Arabic orally. H and SQ from the Hafsa dormitory felt very helped by the guidance of the musyrifah who always provided examples and motivation in language. As for MS and NA from Zainab's dormitory, they prefer to study with their peers; They correct each other's mistakes, encourage each other, and grow together through a fun learning process.

The state of deimikian is in line with the research of Luthfi and Setiawan who wrote that various aspects in the Arabic language learning process in Islamic boarding schools show the main obstacles that often arise related to the lack of vocabulary mastery, feelings of embarrassment, and low self-confidence. Negative stigmas such as fear of making mistakes related to nahwu and sarf rules often make students reluctant to speak, even avoiding the use of Arabic in public spaces or environments that are not fully supportive. In addition, some students also showed a refusal to speak Arabic in formal situations, even though the language has an equal status with other foreign languages such as English which

is widely used today. These obstacles ultimately weaken the courage of students to actively practice Arabic in various communication contexts (Luthfi & Setiyawan, 2024).

However, social support from friends, teachers, and the surrounding environment has proven to play a big role in helping students overcome these obstacles. This shows that the process of students in honing their Arabic language skills is not only related to learning grammar or mastering vocabulary, but also involves courage, support, and a sense of togetherness (Muvida & Hikmah, 2024). The language atmosphere (*bi'ah lughawiyah*) in Pondok RAKHA was formed not only because of the regulations, but because of the spirit to guide each other and learn together that makes Arabic truly live in their environment.

From the findings, it can be concluded that the difficulties faced by students in communicating using Arabic do not only come from the linguistic aspect, but also from the psychological side. Shyness, fear of making mistakes, lack of confidence, and limited vocabulary are the main factors that hinder the development of speaking skills (*kalam*) (Nurhayati & Hilmi, 2024a). Nevertheless, social support from the cottage environment, *musyrifah* assistance, and the application of collaborative learning methods have proven to be able to help reduce these barriers. These findings show that the process of language acquisition at the RAKHA Islamic Boarding School does not take place quickly or straight, but through stages of trial and error, continuous habituation, and social motivation that develops continuously. Thus, the various obstacles experienced by students are an important part of the process of forming speaking skills, while the existence of a supportive *bi'ah lughawiyah* environment plays a major role in helping them survive, develop, and slowly improve their *kalam* skills.

G. Impact and Benefits of the Implementation of *Bi'ah Lughawiyah*

Each student feels a significant change after getting used to being in an Arabic-speaking environment in the cottage. NR and NA from Fatimah's dormitory revealed that their vocabulary has expanded, their confidence has increased, and their pronunciation has become much better than before. The same thing was conveyed by AM and SA from Maryam's dormitory who felt a rapid development in their speaking skills since living in the cottage. H and SQ from the Hafsah dormitory also said that now they are more fluent and dare to speak in public. The MS and NA from the Zainab dormitory admitted that the mistakes they often made in the past were actually valuable experiences that strengthened their mentality and fostered courage in speaking Arabic.

From these various experiences, it appears that the existence of bi'ah lughawiyah in the boarding school not only has an impact on improving language skills, but also helps shape personality and foster confidence (Basith & Setiawan, 2022). Some feel an increase in vocabulary, some become more fluent in speaking, some are more daring to appear in front of others, and some feel stronger in facing mistakes. Thus, the benefits of bi'ah lughawiyah are not solely linguistic, but also affect the psychological and emotional aspects of students. This is in line with the theory Stephen Krashen, which explains that a person tends to master language more easily when they are in a comfortable, calm, and free atmosphere from the fear of making mistakes (Warseto et al., 2019).

A conducive learning environment full of support can reduce affective barriers, so that the language acquisition process occurs more naturally and efficiently. This finding is also strengthened by the research of Humaedi and Uyuni, which shows that a positive and supportive learning environment in pesantren plays an important role in fostering confidence and improving students' speaking skills (Humaedi & Uyuni, 2025). Thus, bi'ah lughawiyah at Pondok RAKHA not only serves to hone Arabic language skills, but also to shape the character of students to be more confident, dare to innovate, and view mistakes as a natural part of the learning process, not as an obstacle.

Based on the findings that have been described, it can be concluded that the implementation of bi'ah lughawiyah at the RAKHA Islamic Boarding School has a comprehensive positive impact. The influence is not only seen in improving linguistic skills in Arabic, but also in character formation and the development of affective aspects of students. Improved vocabulary, fluency in speaking, courage to appear in public, and growing confidence are proof that an active and consistent language environment is able to make a significant contribution to the communication skills and mental readiness of students. This is in line with the theory *Affective Filter* stated by Krashen, who emphasized that a comfortable, safe, and supportive learning atmosphere can lower emotional barriers so that language acquisition takes place more optimally (Djuanda, 2025). Thus, bi'ah lughawiyah at RAKHA not only functions as a means of learning language, but also as a forum for fostering Islamic communicative character that is adaptive, open, courageous, and ready to face Arabic language interaction in various social situations.

H. Social Experience and Interaction Dynamics

The language learning process in Islamic boarding schools is not limited to theory

and practice alone, but also presents meaningful social dynamics. MS and NA from Zainab's dormitory said that they had mispronounced it to make friends laugh, but the experience actually became an encouragement to be more thorough and improve their speaking skills. Meanwhile, NR from Fatimah dormitory and SA from Maryam dormitory also shared similar experiences, where in daily conversations there are often funny situations, for example when accidentally mixing Indonesian with Arabic. These kinds of stories show that the process of learning a language in a pesantren does not only take place in a formal atmosphere in the classroom, but also develops naturally through warm and fun social interactions.

Humor, laughter, and mistakes are important elements in the learning process that strengthen relationships between students and foster their courage to experiment in using language. This is in line with the view Hymes About *communicative competence*, which emphasizes that language skills are not solely measured by grammatical accuracy, but also by the ability to use language in accordance with the social context (Nasrullah, 2025). Therefore, the existence of *bi'ah lughawiyah* in the boarding school does not only focus on mastering linguistic aspects, but also develops social skills and cultural sensitivity in interacting. In a warm and supportive atmosphere, the process of learning a language becomes more lively and meaningful, not only memorizing vocabulary, but also building relationships, sharing laughter, and fostering confidence among fellow students.

Based on the findings related to the social experience of the students, it can be concluded that the Arabic learning process at the RAKHA Islamic Boarding School takes place through interactions that are not only formal, but also include informal and emotional dimensions. Various moments such as mistakes, jokes, and laughter in daily communication actually become a natural means of learning, encouraging the emergence of courage and increasing the language sensitivity of the students. This emphasizes that language mastery is not only built through understanding structures and rules, but also through real and meaningful social experiences (Isop Syafei, 2025). Thus, the dynamics of social interaction in the pesantren environment become an effective vehicle for language internalization, because it creates a safe space for students to try, practice, and improve their language skills without fear or excessive pressure. This condition reinforces the concept *communicative competence* which emphasizes that language proficiency is not only measured by structural

accuracy, but also by the ability to use language appropriately in the context of actual communication (Shofuro & Manshur, 2025).

I. Expectations and Implications for the Future

Each student has their own expectations for the sustainability of the program *Bi'ah Lughawiyah*. NR and NA from the Fatimah dormitory want the number of vocabulary taught every day to be increased. Meanwhile, AM and SA from Maryam's dormitory hope that there will be a variety in activities so that the learning process feels more interesting and not monotonous. H and SQ from the Hafsa dormitory emphasized the importance of implementing consistent rules, while MS and NA from the Zainab dormitory hoped that the Arabic language skills they acquired at the boarding school could be a valuable asset to continue their education in the Middle East. Theoretically, the results of this study strengthen the concept *Input Hypothesis* from Krashen who emphasized that the ability to acquire a second language is highly determined by the intensity of a person in interacting and being exposed to that language (Djuanda, 2025).

The more intensely students practice Arabic in their daily activities, the higher the likelihood that their speaking skills will develop spontaneously and naturally (Nurhayati & Hilmi, 2024b). In addition, support from *Stuttgart* and peers in line with theory *Zone of Proximal Development* (Vygotsky), who explains that a person's abilities develop through the process of social interaction with more experienced individuals (Isop Syafei, 2025). The results of this study are also in line with various studies in other Islamic boarding schools that affirm that *Bi'ah Lughawiyah* is a crucial component in the success of Arabic language learning (Habibah et al., 2022). However, this success is highly dependent on the consistency of the implementation of the rules and the active participation of all elements of the pesantren. Thus, this study not only strengthens the theory and results of previous studies, but also provides a concrete picture of the implementation *Bi'ah Lughawiyah* at the Rasyidiyah Khalidiyah Amuntai Islamic Boarding School.

Based on the expectations expressed by the students, it can be concluded that the sustainability of *bi'ah lughawiyah* at the RAKHA Islamic Boarding School is not seen as just a temporary program, but as a form of long-term investment in language learning that has the potential for sustainable development. The desire to increase the number of vocabulary, present a variety of activities, maintain consistency of rules, and continue the use of Arabic to the next level of education shows that the students view *Bi'ah Lughawiyah*

as a practical need as well as an academic asset for their future. Theoretically, this confirms that second language acquisition will develop more optimally if the habituation process is carried out continuously over a long period of time (Syofiyanti et al., 2025). Therefore, strengthening the program, increasing the creativity of activities, and sustainable institutional support are important implications that need to be considered by the pesantren in order to ensure the success of bi'ah lughawiyah in the next stage.

Based on the series of research results that have been presented, it can be concluded that the implementation of bi'ah lughawiyah at the Rasyidiyah Khalidiyah Amuntai Islamic Boarding School takes place systematically and comprehensively. The various language programs designed by the boarding school, accompanied by the application of strict discipline, make the use of Arabic no longer limited to a formal obligation, but has become part of the daily habits of the students.

In addition, the existence of social support, guidance from the musyrifah, and mutually strengthening relationships between students succeeded in creating a warm and conducive learning atmosphere. This supportive environment encourages students to be more courageous to take risks, not be afraid to make mistakes, and foster confidence in using Arabic. Thus, the language learning process does not only occur in the classroom, but also lives and develops through spontaneous and natural daily interactions.

Therefore, the development of students' kalam abilities does not solely come from a planned habituation program, but is also the result of synergy between the cottage policy, a supportive social climate, and the personal initiative of the students in honing their respective learning strategies. This finding confirms that bi'ah lughawiyah makes a real contribution to the gradual improvement of Arabic speaking skills, as well as playing a role in shaping a more mature Islamic language character among the students of the RAKHA Amuntai Islamic Boarding School.

CONCLUSION

This study shows that the formation of bi'ah lughawiyah at the Rasyidiyah Khalidiyah Amuntai Islamic Boarding School has a real influence on the development of kalam skills of students. Arabic is not only present as a formal rule or subject matter, but grows into a living communication habit through daily interaction, support for the role of musyrifah, mutual discipline, and togetherness between students. This process makes the

students more courageous to try, more confident in speaking, and stronger in shaping their Islamic language character. Beneficially, this study strengthens that this humanist and social language habituation model is very relevant to be applied to pesantren-based institutions.

This research has limitations in the scope of study that only focuses on one pesantren, so for future development it is necessary to have a broader study and comparison with other pesantren so that the picture of the bi'ah lughawiyah model becomes richer and more varied. Therefore, this study recommends that the RAKHA Islamic Boarding School and Arabic language musyrifah continue to innovate, enrich the variety of programs, and open up space for creativity in Arabic language habituation so that the language acquisition process can be more effective, flexible, and sustainable for all students in the future

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