



Implementation of the linguistic *bi'ah* in the habit of memorizing the kalam

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ABSTRACT

Background: The implementation of *Bī'ah Lugawiyah* at Islamic boarding school (*Pondok Pesantren*) Modern Az-Zahra Al-Gontory Gunung Tugel Banyumas is one of the processes in Arabic language learning, specifically to acquire mahārah kalām (speaking skills). Considering the diverse background of the students with varying language characteristics and dialects, the implementation requires considerable time and understanding for one to be considered proficient in Arabic. The purpose of this study is to describe the implementation of *Bī'ah Lugawiyah* in the habituation of Mahārah Kalām at Islamic boarding school (*Pondok Pesantren*) Modern Az-Zahra Al-Gontory Gunung Tugel Banyumas. **Methods:** The type of research used is field research with a qualitative case study approach. Data collection techniques include observation, interviews, and documentation, while data analysis is carried out through data reduction, data presentation, and conclusion drawing. **Findings:** The results of this study show that the implementation of *Bī'ah Lugawiyah* in the habituation of Mahārah Kalām at Islamic boarding school (*Pondok Pesantren*) Modern Az-Zahra Al-Gontory is carried out through several language programs, including vocabulary provision, mandatory use of Arabic for 24 hours, muḥādaṣah (conversations), muḥādarah (lectures), language development, mahkamatul lughoh (language court), and musāmahah (tolerance). All these programs are conducted using Arabic to habituate students to mahārah kalām. **Conclusion:** The factors that support the establishment of *Bī'ah Lugawiyah* include the existence of language programs, good cooperation, human resources (educators who are alumni of Gontor with good language skills), and a language institution capable of driving every activity. Meanwhile, the factors that hinder the establishment of *Bī'ah Lugawiyah* include the low enthusiasm of students in learning Arabic, low awareness among students about using Arabic, differences in student abilities, and a lack of communication among the administrators. **Novelty/Originality of this article:** Unlike studies that generally discuss Arabic learning in Islamic boarding schools, this article highlights the unique integration of structured language programs—such as muḥādaṣah, muḥādarah, and mahkamatul lughoh—as systematic efforts to habituate mahārah kalām.

KEYWORDS: *Bī'ah Lugawiyah*; implementation; mahārah kalām.

1. Introduction

Considering the realistic condition of Indonesian society, we are faced with the reality of many cultures and languages, each with its own characteristics and dialects. It can be observed that learning Arabic is not a language that can be instantly learned by laypeople, especially in Indonesia, where Arabic is considered a foreign language (Aflisia, 2019). Therefore, the learning process requires time and sufficient understanding. One of the supporting factors in language learning is the presence of a supportive and adequate environment. As stated by Abdul Wahid Wafi, language is not an individual product that is

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personal, but a social product that is communal, where each individual grows and absorbs language rules in their environment through learning (*ta'allum*) or imitation (*muhakah*) (Basith et al., 2022). Hence, creating a good and correct language environment will significantly influence a person's language acquisition. Therefore, *Bī'ah Lugawiyah* itself refers to the condition of an environment where the people within it communicate using Arabic as their daily language (Bisri et al., 2012). This is not only in communication, but also in activities that involve the use of Arabic (Efendy, 2005).

Mustofa and Hamid state that through continuous language learning and strong commitment, one can achieve the four language skills, namely *istima'* (listening), *qira'ah* (reading), *kitabah* (writing), and *kalām* (speaking). In the further development, difficulties faced in learning Arabic are particularly in the speaking skill. One of the indications showing that someone has mastered Arabic is when they can speak it fluently, as the essence of language is speaking or talking (Fajrin, 2020). The speaking skill, or commonly known as *Mahārah Kalām*, is an essential aspect in language learning. Since speaking is a means of communication with others, the speaking skill is considered a fundamental part of learning a foreign language (Fajriah, 2015). *Mahārah Kalām* is the ability to produce sound articulation or words to express thoughts, opinions, desires, or feelings to the interlocutor. In a broader sense, speaking is a system of signals that can be heard and seen, utilizing various muscles in the human body to convey thoughts in order to fulfill one's needs (Fauzi & Alwiyah, 2019).

One of the environments that supports the implementation of *Mahārah Kalām* is the Islamic boarding school/*Pesantren* environment (Guntur, 2011). Islamic boarding school is an educational institution that includes dormitories where students learn to recite the Qur'an (Hady, 2019). According to Mastuhu, the terminological meaning of *pesantren* is a traditional Islamic educational institution that studies, understands, experiences, and practices Islamic teachings, emphasizing the importance of religious morals as everyday behavior. Pondok Modern Az-Zahra Al-Gontory Gunung Tugel Banyumas is one example of an environment that supports Arabic language learning. As an educational and religious institution, Pondok Modern Az-Zahra Al-Gontory has designed a language education program, which encourages the constant use of Arabic in daily activities. This can facilitate the achievement of speaking skills.

2. Methods

2.1 Types of research

The type of research used in this study is field research. Field research itself is research where data collection is conducted in the field by the researcher directly engaging with the research location, such as communities, institutions, community organizations, and government agencies. In this study, the researcher uses a qualitative approach, specifically a case study type, which involves investigating a particular case or phenomenon in society in-depth to study the background, conditions, and interactions that occur (Abdurrahman, 2003). This is consistent with the definition of qualitative research, which is research that produces descriptive data in the form of written or spoken words from people and from behaviors that can be observed.

The qualitative method is used to obtain in-depth data, data that contains meaning. Meaning is the actual data, the data that essentially represents a value behind the visible data (Abdussamad, 2021). Therefore, in qualitative research, there is no emphasis on generalization, but rather on meaning. In data collection, the research does not rely on theory but on the facts found during fieldwork (Moleong, 2008). For this reason, the author uses this type of research because it is easier to find information related to the title and is consistent with what is happening at the research location. This case study is conducted on a unit system that can be a program, activity, event, or a group of individuals in a particular situation or condition.

2.2 Place and time of research

This research was conducted at Islamic boarding school (*Pondok Pesantren*) Modern Az-Zahra Al-Gontory Gunung Tugel, Purwokerto Selatan District, Banyumas Regency, Central Java Province. This location was chosen because Islamic boarding school (*Pondok Pesantren*) Modern Az-Zahra Al-Gontory has a language movement institution that creates various language activities to realize *Bī'ah Lugawiyah*.

2.3 Objects and subjects of research

According to Sugiyono, the research object is something that becomes the focus of the research activities or, in other words, everything that is the target of the research. Therefore, the object of this research is the implementation of *Bī'ah Lugawiyah* in the habituation of *Mahārah Kalām* at Islamic boarding school (*Pondok Pesantren*) Modern Az-Zahra Al-Gontory Gunung Tugel Banyumas. According to Arikunto, the research subject is something that is very important in research, and the subject of research must be determined before the researcher is ready to collect data. The research subject can be in the form of objects, events, or people. In general, the research subject is human or anything related to human affairs. In relation to this, Spradley explains that the informants selected as research subjects must be individuals who truly understand the culture or situation being studied so that they can provide accurate information. Therefore, the subjects of this research are the *Asatidz/Asatidzah* and the santri (students) of Islamic boarding school (*Pondok Pesantren*) Modern Az-Zahra Al-Gontory Gunung Tugel Banyumas.

2.4 Data collection technique

Data collection techniques are the most important step in research, as the main goal of research is to obtain data (Arikunto, 2007). Without knowing the data collection techniques, researchers will not obtain data that meets the established standards. In qualitative research, data collection is carried out in a natural setting (natural conditions), using primary data sources, and data collection techniques focus more on participant observation, in-depth interviews, and documentation. Below is an explanation of several data collection techniques in qualitative research. Adler and Adler state that observation is one of the fundamental bases of all data collection methods in qualitative research, especially concerning social sciences and human behavior. According to Kawulich (2005), observation is also understood as "*the mainstay of ethnographic companies*," meaning that observation is a systematic process of observing human activities and the physical setting where these activities take place continuously from the natural activity location to produce facts. In data collection through observation, Spradley explains that there are three main elements in the social situation that need to be studied, the place or physical condition (location), such as a school or a location with a school, the actors involved in the social situation, such as teachers, students, administrative staff, and so on, and the activities that occur within that social situation. According to Patton in Nasution, the benefits of observation are as follows: with field observation, researchers will be able to better understand the context of data in the social situation as a whole, obtaining a holistic or comprehensive view (Dema et al., 2024). Through observation, direct experience can be gained, allowing the researcher to use an inductive approach, which avoids being influenced by prior concepts or viewpoints. The inductive approach opens the possibility for discovery. Through observation, researchers can see things that others might not observe, especially those in the environment, as these might have been considered "ordinary" and would not be revealed in interviews. With observation, researchers may find things that respondents would not disclose in interviews because they are sensitive or might harm the institution's reputation. Observation allows researchers to uncover things that are outside of the respondents' perception, leading to a more comprehensive picture. Through field observation, researchers not only gather rich sources but also obtain personal impressions and experience the atmosphere of the social

situation being studied. In this research, the researcher directly observes the field by examining the learning process and interactions among students at Islamic boarding school (*Pondok Pesantren*) Modern Az-Zahra Al-Gontory, Gunung Tugel, Banyumas, to provide a real picture of behaviors or events related to the research object, such as the use of Arabic when speaking to others and the learning process that also uses Arabic.

Interview is any data collection activity involving face-to-face question and answer sessions with anyone who is needed or desired. An interview is a conversation with a specific purpose, conducted between two parties, the interviewer who asks questions, and the informant, who provides answers to the questions. In this research, the researcher conducts interviews as an activity to obtain information through in-depth conversations with informants about the situation and conditions of the theme raised in the research. In this study, the researcher will interview several informants, including the caretaker or leader of the Islamic boarding school, to learn about the history of Islamic boarding's establishment, its vision and mission, an overview, characteristics of *Bī'ah Lugawiyah* in the *pesantren*, and the background of the formation of *Bī'ah Lugawiyah* at Islamic boarding school (*Pondok Pesantren*) Modern Az-Zahra Al-Gontory. The teachers (*Asatidz*) to understand the forms of language institutions and the steps taken to realize *Bī'ah Lugawiyah*, as well as the influence of language institutions on the implementation of *Bī'ah Lugawiyah*. The language institutions to learn about the programs implemented to realize *Bī'ah Lugawiyah*. The students (*santri*) to understand their learning experiences in *Bī'ah Lugawiyah* and the habituation of *Mahārah Kalām* at Islamic boarding school (*Pondok Pesantren*).

After observations and interviews, the researcher employed the documentation technique for data collection. Documents are records of past events. These documents can be in the form of written texts, images, and other works that capture certain moments as documentation, aiming to serve as proof and accurate data that the researcher is conducting a study. The research results will be more credible or trustworthy when supported by the personal history of the research site. In this study, the researcher conducted documentation by taking several images of activities, activity schedules, lesson plan (RPP), and the curriculum applied at Islamic boarding school (*Pondok Pesantren*) Modern Az-Zahra Al-Gontory Gunung Tugel Banyumas.

2.5 Data analysis techniques

In qualitative research, data is obtained from various sources, using different data collection techniques, and is conducted continuously until data saturation is reached (Soekanto, 2012). Continuous observation results in high data variation. Therefore, the data analysis techniques used do not have a clear pattern. As a result, it is often difficult to perform the analysis (Sugiyono, 2002). Data analysis is the process of searching for and organizing the data obtained from interviews, field notes, and other materials systematically, so that it can be easily understood and its results can be communicated to others. Data analysis is done by organizing the data, breaking it down into units, synthesizing it, arranging it into patterns, selecting what is important and what will be studied, and drawing conclusions. Several techniques are used in analyzing qualitative data. The data obtained from the field is quite extensive, so it needs to be carefully and thoroughly recorded. As mentioned, the longer the researcher stays in the field, the more complex and complicated the data becomes. Therefore, data analysis needs to be conducted immediately through data reduction. Data reduction means summarizing, selecting key points, focusing on important aspects, identifying themes, and patterns. The reduced data will provide a clearer picture, making it easier for the researcher to collect further data and conduct searches if needed. Data reduction is a form of analysis that sharpens, classifies, directs, eliminates what is unnecessary, and organizes the data in such a way that it produces a final conclusion that can be drawn. The reduced data will provide a clearer picture and make it easier for the writer to gather data (Sugiyono, 2016).

The next step is data display or presentation. In this qualitative research, data presentation can be done in the form of brief descriptions, diagrams, relationships between categories, and the like. In this case, Miles and Huberman state that the most frequently used method to present data in qualitative research is through narrative text. Data presentation is an activity where a set of information is organized, so that conclusions can be drawn. The form of presenting qualitative data is in the form of narrative text (in the form of field notes). Drawing conclusions or verifying data is an effort to describe data through the researcher's understanding. The conclusions made, based on the explanations at the initial stage and the valid and consistent data collected by the researcher in the field, are considered credible (Sugiyono, 2009). Drawing conclusions is an essential part of the research process. The purpose of drawing conclusions is to analyze and find the meaning of the data from what is available, so that the findings from the research can be identified (Sugiyono, 2015). In this conclusion-drawing process, the researcher presents the data obtained in the field related to *Bī'ah Lugawiyah* at Islamic boarding school (*Pondok Pesantren*) Modern Az-Zahra al-Gontory, Gunung Tugel, Banyumas, and then draws conclusions to be used as research findings.

3. Result and Discussion

3.1 *Lughawiyah bi'ah*

This is relevant to Halimi Zuhdi saying that "the environment is everything in the form of material that can affect the learning process and motivation of students in learning Arabic and encourage them to apply the language in real life every day (Hasanah, 2016). Or it can also be interpreted as all forms that can be heard and seen by students in their surroundings that are related to Arabic and enable students to achieve success in learning Arabic". Meanwhile, the social environment is one of the arenas or places where someone interacts with other people around them (Hasan, 2019). The results of interaction can increase a person's knowledge about various things, such as in communicating, a person can learn about language and good and appropriate speech (Hermawan, 2018).

In studying the language environment, there are two terms that are related to foreign language teaching, namely *Iktisābullugah* and *Bī'ah Lugawiyah* (Hidayat, 2012). The term *Iktisābullugah* (language acquisition) is a process of mastering a second language naturally through the subconscious by communicating directly with people using the language (Hilmi, 2021). Meanwhile, the term *Bī'ah Lugawiyah* (language environment) is everything that is heard and seen by the student related to the target language being studied. *Bī'ah Lugawiyah* is an Arabic language environment in which formal education, an Arabic language atmosphere can be created by teachers at school locations or special dormitories for students commonly known as Boarding schools (Indra, 2004). *Bī'ah Lugawiyah* can be concluded as an Arabic language environment where interaction is established between one person and another as a means of communication using Arabic (Taufiq, 2020). This *Bī'ah Lugawiyah* is very supportive of supporting Arabic language proficiency (iskandarwassid & Dadang, 2010). Learning a language will be easier if it occurs with reinforcement and there is continuous repetition so that it forms a habit, because in principle language is a habit. This strengthening process can be carried out in a language environment, both artificial and natural, so that a student indirectly gains proficiency (Khusufi, 2018).

The purpose of creating an Arabic language environment to accustom learners to use Arabic communicatively through conversation, discussion, seminars, lectures and expressing themselves through writing, to provide reinforcement for the acquisition of Arabic that has been learned in class, to foster creativity and Arabic language activities that are integrated between theory and practice in a pleasant informal atmosphere (Muttaqin et al., 2024). According to Krashen in "*Arabic Language Teaching Methodology*" released by Efendi, it is explained that the language learning environment is divided into two namely, Formal Arabic Language Environment (Nst et al., 2025). Formal Environment is one of the learning environments that focuses on conscious mastery of the rules or regulations of the

target language. This means that the formal environment is the environment or place where the learning process takes place. In general, in Indonesia the learning process takes place in the classroom. The characteristics of a formal language environment are as follows, artificial in nature language learners are directed to carry out language activities that display the rules of the language that have been learned, educators provide feedback in the form of a correcting student errors, and are part of the overall learning process at school.

The Arabic language environment is informal environment is an environment that focuses on the process of language acquisition naturally through the subconscious mind by communicating directly with people who use the language (Mahbubah, 2022). Language in an informal environment such as the language used by peers, the language of caregivers or parents, the language used by members of the group or ethnic group of learners, the language used by the mass media, the language of teachers used in class or outside the classroom. So, in general it can be said that this environment greatly influences the learning outcomes of the second language of learners (Mugni, 2022). The characteristics of an informal language learning environment according to Tarigan et al. are as follows: Takes place in natural situations such as in children who learn without burden, and outside of school. Experienced directly by the child and occurs in a language context that is meaningful to the child (Muhajirin, 2022). Language ownership does not go through formal learning such as in educational institutions. Done unconsciously or spontaneously. In creating an Arabic language environment, there are several principles that need to be used as a basis for developing an Arabic language learning system namely, the principle of integration of vision, mission and orientation of Arabic language learning. The creation of an Arabic language environment must have the goal of learning Arabic and the fulfillment of a conducive atmosphere for the active use of Arabic. The principle of priority scale and program gradation. The implementation of the creation of an Arabic language environment must be carried out in stages by considering a certain priority scale. The principle of togetherness and active participation of all parties. Togetherness in speaking a foreign language, psychologically can provide a conducive nuance in speaking. The principle of consistency and sustainability. A consistent attitude in a language environment is very difficult because a varied and creative system is needed. The principle of utilizing technology and multimedia. The existence of TV that can broadcast from the Middle East needs to be optimized for use. Even all academics are given access to use the Arabic-based internet, in order to obtain and update actual information about the Arabic language.

According to Effendy, in the formation of *Bī'ah Lugawiyah*, several strategies must be considered, including the following: Procurement of Human Resources (HR) who have communicative competence, both oral and written, which act as *uswatun hasanah* for students. Creating several environments, namely a conducive Psychological Environment, namely by providing an explanation of the role of Arabic as the language of Islam, the language of the international world and so on. An Arabic speaking environment for daily interaction in stages, such as cultivating the use of simple Arabic expressions, holding Arabic language days, determining Arabic language places, and implementing educational sanctions for those who do not speak Arabic. A Viewing/Reading Environment, such as through school billboards, simple Arabic announcements, a list of *Mufrodah*, and can also be in the form of posters containing *Mahfudzat*. Creating a listening environment, in the form of delivering oral announcements in Arabic, playing cassettes of Arabic songs, or using short expressions for cues in marching. Forming Arabic language lovers groups by holding Arabic-themed activities, such as Arabic speech practice, Arabic discussions and seminars, screening of Arabic films and songs, and so on. Holding an Arabic week with various Arabic-themed competitions, such as Arabic speech competitions, Arabic debates, composing, writing poetry, Arabic drama. Holding a Self Access Center (SAC), namely special places such as Arabic language prayer rooms, places to access various kinds of information about Arabic independently without guidance from teachers.

Creating *Bī'ah Lugawiyah* is not easy, there are several requirements that must be met, including the following, positive attitudes and appreciation of Arabic from the academic community of the institution. Positive attitudes and appreciation have major implications

for the development and development of language skills (Nasution, 2020). Clear guidelines regarding the format and model for developing an Arabic language environment desired by educational institutions (Nurdin, 2011). These guidelines are very important because they can unite the vision to develop an Arabic language environment (Nufus, 2019). The formation of "makkamah al-lugah" which functions as a supervisor and monitor of Arabic language discipline (Nurlaila, 2021). Figures who are able to communicate in active Arabic (Pringgawidagda, 2022). The existence of native speaker lecturers must be optimized in their function and role in coloring the coaching and development of Arabic language skills (Putri, 2013). Provision of adequate funding allocation, both for the procurement of supporting facilities and infrastructure and to provide incentives for the movers and creative teams in creating an Arabic language environment (Rizki, 2016).

3.2 The study of the *kalām*

Speaking (*kalām*) etymologically means speech or conversation, and talk. Meanwhile, according to Arabic grammar expert Al-Sayyidi Ahad Zaini Dahlan, *kalām* is a word that is composed to provide benefits and is done intentionally. In other words, *kalām* is intended to provide complete understanding. The meaning of speaking (*kalām*) in a terminological perspective is expressing Arabic sounds correctly and accurately, and these sounds come out of the makhraj al-huruf (Kosim et al., 2023). *Mahārah Kalām* is linguistically equivalent to the term speaking skill in English which is usually interpreted as speaking skills. Speaking is the ability to pronounce articulated sounds or words to express, state, and convey thoughts, ideas, and feelings (Sadat, 2017).

Speaking is a system of signs that can be heard, seen, which utilizes a number of muscles and muscle tissue of the human body with the intent and purpose and ideas or ideas that are combined (Salim & Syahrums, 2012). Furthermore, speaking is a form of human behavior that utilizes physical, psychological, neurological, semantic and linguistic factors so extensively, so widely that it can be considered the most important human tool for social control (Juniardianta, 2020). In relation to the nature of learning *Mahārah Kalām*, Rusdy Ahmad Thu'aimah stated that what is meant by learning *Mahārah Kalām* is the practice or practice of speaking (Zulkifli, 2012). So in learning *kalām*, the important thing to practice is how to communicate with someone, such as asking and giving opinions (Usman & Nurdin, 2011). Meanwhile, according to Abd Rahman Ibrahim Fauzan, when learning *kalām* is a basic language skill, then the ability to communicate with someone is the main goal in learning *Mahārah Kalām* (Wahid, 1971). The main goal of speaking is to communicate. In order to convey thoughts effectively, it is appropriate for the speaker to understand the meaning of everything that he wants to communicate, evaluate the effects of his communication with his listeners, and know the principles that underlie all speaking situations, both in general and individually (Zuhdi, 2017).

In general, the learning objectives of *Mahārah Kalām* according to Mahmud Kamil al-Naqah. For Beginner learners/*Mubtadi'* (beginner), students can pronounce Arabic sounds and express a variety of accents and intonations in a way that is accepted by native speakers. Pronounce sounds that are close and similar. Know the difference between short and long vowels. For Advanced learners/*Mutawasit* (intermediate), express their thoughts using the correct grammatical forms. Express their thoughts using the correct language system and word structure in Arabic, especially dialogue language. Use some special features of oral expression such as, the form of *mudzakar*, *muannaś*, *distinguishing 'adad* (numbers), *hal*, the structure of *f'il* (verbs) and verb tenses and other things that should be used by Arabic speakers. For learners Upper level/*Mutaqaddim* (advanced), obtaining a wealth of words in spoken language that is appropriate to the speaker's age, maturity level and ability, and using the wealth of words in perfecting processes in modern communication. Using forms of Arabic culture that are accepted and appropriate to age, social level of society and work models, and obtaining some basic knowledge in the books of Islamic Arabic heritage (*turats*). Expressing oneself with clear and understandable expressions in simple speaking

positions. Being able to think and have dialogues in Arabic continuously and interconnectedly to suit some of the time.

Powers suggests that there are four aspects that form speaking skills. Phonetic Skills (*al-Mahārah al-Nuṭqiyyah*), phonetic ability is the ability to form phonemic elements of language correctly. This skill is necessary because it also carries and determines social approval or rejection. Phonetics is one of the first aspects of language that must be learned when a language is taught, because the words and sentences of a language are composed of these sounds. Vocal Skills (*al-Mahārah al-Ṣautiyyah*), vocal skills are the ability to create the desired emotional effect with a good voice. A clear, round and resonant voice indicates a person who is well-built and influential. While a shrill, noisy or hoarse voice shows a person who is less attractive and less convincing. Semantic Skills (*al-Mahārah al-Dilaliyyah*), semantic skills are the ability to use words appropriately and with full understanding. To acquire semantic skills, the speaker must have extensive knowledge of the meaning contained in a word, accuracy and practicality in using words. Social Skills (*al-Mahārah al-Ijtima'iyyah*), social skills are the ability to participate effectively in social relations. Social skills require a person to know, what material is said, namely the objects that are considered to be said, how to say it, namely the way in which the speaker says something, when to say it, namely choosing the right moments to say it, when not to say it, namely avoiding moments when it is inappropriate to speak.

In order for the learning of *kalām* to proceed well for non-Arabs, it is necessary to pay attention to the principles of teaching *Mahārah Kalām*, such as paying attention to the following, a teacher should have high abilities in this skill. Starting with similar sounds between the two languages (the language of the learner and Arabic). Authors and teachers should pay attention to the stages in teaching *kalām*, such as starting with easy phrases consisting of one sentence, two sentences and so on. Starting with easy vocabulary. Focusing on the *Mahārah Kalām* section. Here are the strategies that can be used in learning *Mahārah Kalām* (speaking skills). *Khibrat Mmuṣīrah*, this strategy is used to motivate students to be able to express experiences they have had related to the text to be taught and to invite students' involvement in seeing their experiences from the beginning of learning. *Ta'bir al-Ara' al-Ra'isiyyah*, this strategy is very important to hone the courage of students in expressing Arabic spontaneously and creatively, although at first it is necessary to emphasize students to dare to appear, but when they are used to it, it will create a conducive and pleasant climate, where students get the freedom to express themselves through their own language. *Tamṣiliyyah*, this strategy is an activity that requires students' ability to express the Arabic fusha dialect fluently and according to its *makhraj*, in addition to exploring their ability in role-playing. *Ta'bir muṣawwar*, this strategy aims for students to imitate the teacher's storyline quickly through picture media, students can express the teaching material that they capture from the teacher's explanation through their own language. *Yal'ab Al-Madurris*, this strategy is very appropriate for getting direct participation from the class or individual students. This strategy provides an opportunity for students to be able to act as teachers for their friends. *Jidal Fa'al*, controversial themes are valuable media that can ignite students' motivation to learn and depth of thought in presenting arguments of their adherents, even though they may be contrary to their beliefs. The *Mahārah Kalām* learning model also has basic concepts that must be understood by teachers before teaching a second language, including the following: speaking and listening are two reciprocal activities. speaking is an individual communication process, speaking is a creative expression, speaking is behavior, speaking is influenced by a wealth of experience, speaking is a means of expanding horizons, and speaking is a personal radiance.

3.3 Data presentation

Based on the research that has been conducted, the researcher has obtained data related to the implementation of Bi'ah Lugawiyah in the habituation of *Mahārah Kalām* at the Modern Islamic Boarding School Az-Zahra Al-Gontory Gunung Tugel Banyumas. This study uses a qualitative method where data is collected using observations, interviews

conducted on January 12, 2023 - June 20, 2023, by obtaining the following data, steps to create *Bī'ah Lugawiyah* in the habituation of *Mahārah Kalām* at the Modern Islamic Boarding School Az-Zahra Al-Gontory. Education in terms of language learning, the environment is considered important because it is a vehicle for language acquisition for learners. A language environment needs to be formed in order to hone active language skills which are a future project for language. This is in line with the behaviorist learning theory which states that the process of repeated habituation activities can make you proficient in speaking and listening. In this regard, the language environment can be called an external and internal factor in language acquisition, especially Arabic because it can motivate students to improve their language skills and encourage them to practice Arabic in everyday life. So that their Arabic language learning can be successful as intended. In general, the main purpose of creating a language environment is to improve Arabic language skills both orally and in writing, so that the language learning process becomes more effective and meaningful. To obtain an effective language requires a varied, innovative and enjoyable language learning method. From the results of the research conducted by the researcher, through observation and interviews with AAW as Asatidz at the Modern Islamic Boarding School Az-Zahra Al-Gontory Gunung Tugel Banyumas. Regarding the steps for implementing *Bī'ah Lugawiyah* in the habituation of *Mahārah Kalām* for students, he answered.

"Many, first is the mufrodat al-yaumiyah so every day after dawn after studying the Koran we teach the students mufrodat al-yaumiyah at least 3 mufrodat. This is to train the students to be able to apply it and make it the number of mufidah (perfect sentences), for example from the pondok environment first then continue to other environments." (AAW)

Many, First is the *mufrodat al-yaumiyah* so every day after dawn after studying we teach the students the *mufrodat al-yaumiyah* at least 3 *mufrodat*, this is to train the students to be able to apply it and make it the number of *mufidah* (perfect sentences), an example from the boarding school environment first then continuing to other environments. In this statement, A explained the activities of the students after dawn, namely the provision of *mufrodat* which is given every day at least 3 *mufrodat* and makes it the number of *mufidah* (perfect sentences). The provision of this *mufrodat* is not only done after dawn but also through the installation of *mufrodat-mufrodat* in the boarding school environment such as in the kitchen, cooperative, mosque and so on. This can be a means to enrich the vocabulary of the students and is expected to be a motivation and can be a provision for the students to communicate using Arabic.

"The second is the muḥādaṣah usbu'iyah (religious study program) twice a week, on Wednesdays and Sundays. So, the students are fully prepared after dawn. The language section is on standby, and the students are lined up to speak in Arabic or English." (AAW)

The second is *muḥādaṣah usbu'iyah* so every two weeks namely Wednesday and Sunday. So the students are full from after dawn, the language section is ready to stand by and the students are lined up to speak using Arabic or English. This *muḥādaṣah* activity is a weekly activity, which is carried out on Wednesday and Sunday. The *muḥādaṣah* activity starts after dawn at 05.00 until 05.30. The form of activity is that the administrators of the language institution (LAC) deliver the *muḥādaṣah* material according to the guidebook. For example, the theme is about conversations in the kitchen, in the living room, in the dining room. The administrators of the language institution (LAC) read it and then followed by the students. Furthermore, after reading together, the students understand and practice directly with their conversation partners. The purpose of *muḥādaṣah* itself is to train the tongue of students to be accustomed and fluent in dialogue in Arabic, skilled in speaking Arabic about events that occur in everyday life, able to translate other people's conversations, and foster a sense of love and enjoyment of Arabic and the Qur'an. Third, 24 hours must use Arabic to train in terms of good and correct pronunciation in order to create *Bī'ah lugawiyah* itself. In this case, the researcher conducted direct observations and

witnessed the interactions of students with their interlocutors, and it is true that students are required to use Arabic throughout the Islamic boarding school area to train and get used to using Arabic. In conditioning and controlling the use of language, the daily administrators (*mudabbir*) especially the language section will select language spies (*jasus*) to record anyone who does not use Arabic in communicating with their interlocutors.

"Thirdly, it is obligatory to use Arabic 24 hours a day to practice good and correct pronunciation in order to create the lugawiyah language itself." (AAW)

Fourth, *muḥāḍarah* so students learn to speak using a foreign language. This activity is carried out on Tuesday and Saturday nights, starting at 20.00 to 21.00 with direct guidance from the language institution administrators (LAC). The form of the activity is that at the beginning of the meeting all students are given materials about *muḥāḍarah*. Such as practicing making good and correct speech texts, pronunciation intonation and body movements when delivering. Furthermore, the students are scheduled to come forward to give a speech in front of a large audience with a predetermined theme using Arabic. For example, the theme is about being devoted to parents, having good morals towards others. The daily language administrators will provide information to the students to make a speech text, then after the creation is complete it will be corrected first before going forward to give a speech.

"The fourth is muḥāḍarah, so the students learn to speak using a foreign language." (AAW)

Fifth, the language development program, there are several programs, namely daily, weekly, and annual. In this language development program, for the daily program in the form of providing vocabulary, repeating vocabulary, mentoring in learning Arabic which is carried out every day except Wednesday and Sunday, the language development program is carried out at 05.30 to 06.00 in the morning and Monday night, Wednesday night, and Friday night are carried out at 20.00 to 20.45 at night. The weekly program includes *muḥāḍarah* and *muḥāḍarah*, while the annual program for program evaluation has two, oral exams and written exams. For the oral test, each child will be faced with two examiners and given several questions using Arabic related to the material that has been taught. The sixth is the court of law, so every after Maghrib for students who are caught using regional languages or Indonesian, we give them consequences or punishments in the sense of educational punishments such as finding the vocabulary and making it a number of perfect sentences. In this court of law activity, it is carried out on Monday nights, Wednesday nights and Friday nights. This activity starts at 18.30 until 19.15 at night. So, for students who are caught using regional languages such as Javanese, Sundanese, Indonesian and so on, they will get consequences or punishments in the sense of educational punishments such as finding the vocabulary and making it a number of perfect sentences as much as possible. The control of this activity is called the court of law. While the function of the court of law itself is as a reminder for students who violate the rules of speaking Arabic, so that violators are deterred and motivated again to use Arabic properly and correctly.

"Fifth is the language development program, there are several programs, namely daily, weekly, and annual." (AAW)

AAW added: In addition to Saturday and Sunday, we use these 2 days for *musāmahah* (free learning outside the classroom). Based on observations made by researchers at the Az-Zahra Al-Gontory Modern Islamic Boarding School on Saturday, June 3, 2023, researchers saw students studying outside the classroom. This is because Saturday and Sunday are used for *musāmahah* (free learning outside the classroom) when the final exam is approaching. So on those 2 days there is no learning in the classroom, the students study the lessons they want and the place is free to choose where they want. In this case, the task of the *asatidz* is

only to go around to control the learning activities of the students outside the classroom. In this study, researchers found the truth that *Bī'ah Lugawiyah* activities can improve the habit of *Mahārah Kalām* students. This was discovered through various interviews and observations with the head of the Islamic boarding school, asatidz, language section administrators and several students. They said the success of the students in mastering *Mahārah Kalām* is seen from their habit of actively speaking Arabic everyday. The programs as a form of implementing *Bī'ah Lugawiyah* implemented at the Modern Islamic Boarding School Az-Zahra Al-Gontory include the mandatory use of Arabic 24 hours, *muḥādaṣah* (dialogue), *muḥāḍarah* (speech), provision of *mufrodat* (vocabulary), language development, mahkamatul lugah and *musāmahah* (free learning). Where in school learning also uses a lot of Arabic as an everyday language. So that the students will be accustomed to using it, both in the boarding school environment and at school.

"Sixth, there is the court of law, so every evening prayer after Maghrib, for students who are caught using regional languages or Indonesian, we will give them consequences or punishments in the sense of educational punishments such as finding vocabulary and making it into complete sentences." (AAW)

Characteristics of *Bī'ah Lugawiyah* at the Modern Boarding School Az-Zahra Al-Gontory Gunung Tugel Banyumas. From the results of the research conducted by the researcher, through observation and interviews with AM as the head of the Boarding School. Regarding the Characteristics of *Bī'ah Lugawiyah* at the Modern Boarding School Az-Zahra Al-Gontory Gunung Tugel Banyumas, he answered: The Characteristics of *Bī'ah Lugawiyah* here are *ة، ي، راب، ألع، اللغب م، كّل، ت ن ن ح ن وم ي كّل*, so usually there are several educational institutions that have Yaumul lugah bahasa on certain days. If we don't, from the beginning to the end we require and program to speak Arabic every day. Yes, although there are still many children who use Indonesian or other languages, because we have a goal for children to speak Arabic or English (bilingual) on a daily basis, even our introductory lessons at school are in Arabic. Based on this statement, this Az-Zahra Al-Gontory Modern Boarding School has its own characteristics compared to several educational institutions in general. Because this Az-Zahra Al-Gontory Modern Boarding School implements the *Bī'ah Lugawiyah* program which requires students to speak Arabic or English (bilingual) every day. Through this program, students will find it easier to learn Arabic because it can form habits, stimuli and stimuli so that from these habits language fluency is formed. In this case, the consistency and high enthusiasm educators influence the process of student learning progress.

"In addition to Saturday and Sunday, we use these 2 days for musāmahah (free learning outside of class)." (AAW)

Not only in terms of speaking using Arabic or English, but in terms of introductory lessons at school, they also use language. Although there are lessons that are collaborated with general lessons such as Indonesian, mathematics, science, social studies and so on, Islamic boarding school lessons remain embedded in every lesson. This is one of the forms to achieve the *Bī'ah Lugawiyah* program at the Modern Islamic Boarding School Az-Zahra Al-Gontory Gunung Tugel Banyumas. In another case, the researcher interviewed regarding the background of the formation of *Bī'ah Lugawiyah* at the Modern Islamic Boarding School Az-Zahra Al-Gontory, and AM answered, the background is the strong desire of the leaders of the teachers here, because 90% of the teachers here are Gontor alumni who have received an education pattern and want to apply the education pattern at the Modern Islamic Boarding School Az-Zahra Al-Gontory.

"The characteristics of Bī'ah Lugawiyah are here ن ح ن ت ن ن كّل، اللغب م، ألع، ي، راب، اللغب م، كّل، ت ن ن ح ن وم ي كّل، So, usually, some educational institutions have Yaumul Lugah (language-based learning) on certain days. If we don't, from start to finish, we require and program daily Arabic language instruction. Although many children still use Indonesian or other

languages, our goal is for children to speak both Arabic and English (bilingually). We even teach introductory lessons in school in Arabic." (AM)

Through this statement, it can be explained that the background of the formation of *Bi'ah Lugawiyah* at the Modern Islamic Boarding School Az-Zahra Al-Gontory is because of the strong desire of the leaders and asatidz to change the learning system like at the Modern Islamic Boarding School Darussalam Gontor Ponorogo, namely using the KMI (kulliyatulmu'allim al-islamiyah) system, because 90% of asatidz are Gontor alumni who have received an education pattern and want to apply the education pattern at the Modern Islamic Boarding School Az-Zahra Al-Gontory. The purpose of KMI (kulliyatul mu'allim al-islamiyah) is an education system at the same level as junior high and high school levels that prioritizes the formation of personality, attitude, mentality and the instillation of Islamic knowledge to all male and female students. Teaching and learning activities (KBM) start at 07.00 am to 12.15 pm, and continue after the dzuhur prayer at 13.45 to 15.05 pm. Then at 20.45 to 21.30 pm there was a night study activity. The researcher interviewed Abdullah Azzam Wafalah regarding whether there was a language institution operating at the Az-Zahra Al-Gontory Modern Boarding School he answered, yes namely LAC (Language Advisory Council) an institution that runs the language. And this institution is very influential in the process of implementing *Bi'ah Lugawiyah* at the Az-Zahra Al-Gontory Modern Boarding School.

"The background is the strong desire of the leaders of the teachers here, because 90% of the teachers here are Gontor alumni who have received an educational pattern and want to apply that educational pattern at the Az-Zahra Al-Gontory Modern Islamic Boarding School." (AM)

Based on the statement above, it can be explained that the Az-Zahra Al-Gontory Modern Boarding School has a Language Institute that oversees the programs implemented in it, the name of the Language Institute is usually called LAC (Language Advisory Council). This language institution is very influential and plays an important role, because with this institution it can direct, guide and educate students to be disciplined in language. Without this language institution, the Islamic Boarding School would not exist, because the motto of the Modern Islamic Boarding School Az-Zahra Al-Gontory is *لغة التاج ووهة اللغ* (Language is the Crown of the Islamic Boarding School). With this institution, the students will not arbitrarily use languages other than Arabic or English. And they will feel anxious because there is someone supervising them in every daily activity. With the existence of a language movement team that has been formed, and is tasked with optimizing the use of foreign languages in the Islamic boarding school environment, in addition they are also required to enforce the language discipline rules that have been implemented. Initiating creative and innovative ideas in the form of activities to support the creation of a language environment. In enforcing the rules that have been made, they will carry out supervision and control to prevent students from using regional languages or Indonesian in everyday communication.

*"There is a Language Advisory Council (LAC), an institution that manages language. This institution has been very influential in the implementation of *Bi'ah Lugawiyah* at the Az-Zahra Al-Gontory Modern Islamic Boarding School." (AAW)*

Supporting and Inhibiting Factors in the Implementation of *Bi'ah Lugawiyah* in the Habituation of *Mahārah Kalām* at the Modern Islamic Boarding School of Az-Zahra Al-Gontory. From the results of the research conducted by the researcher, through observation and interviews, it can be presented that there are supporting factors and inhibiting factors in the implementation of *Bi'ah Lugawiyah* in the habituation of *Mahārah Kalām*. Judging from several programs for the implementation of *Bi'ah Lugawiyah* at the Modern Islamic Boarding School of Az-Zahra, there are supporting factors, including the existence of a language environment, this will accustom students to using Arabic every day. The creation

of good cooperation between the leaders of the Islamic boarding school and the education staff is one of the factors that supports the creation of *Bī'ah Lugawiyah*. Another supporting factor is human resources, with the availability of Arabic language educators who are highly dedicated and competent in speaking Arabic, this motivates students and fosters enthusiasm in using Arabic for everyday communication.

"From the students themselves, namely the lack of enthusiasm of the students in using Arabic, the lack of self-awareness in speaking Arabic, because the students' abilities vary." (AM)

The existence of this language institution is one of the supporting factors in implementing *Bī'ah Lugawiyah*. In this case, because the language institution is a container for all language programs that are implemented and help create *Bī'ah lughowiyah* at the Az-Zahra Al-Gontory modern boarding school. The researcher conducted an interview with Aziz Maulana from the language institution, regarding the obstacles faced in implementing the language program at the Az-Zahra Al-Gontory Modern Boarding School. He answered: From the students themselves, namely the lack of enthusiasm of the students in using Arabic, the lack of self-awareness in speaking using Arabic, because the abilities of the students vary. Based on this statement, it can be explained that the inhibiting factor in the implementation of *Bī'ah lugawiyah* at the Az-Zahra Al-Gontory Modern Boarding School is the lack of enthusiasm of the students in using Arabic in everyday life. With the existence of students who assume that learning Arabic is difficult, this causes a lack of enthusiasm in the students themselves.

"From the language management side, there is a lack of communication between the management, even though we live under the same roof, sometimes there is a lack of communication." (AAW)

Another inhibiting factor is the lack of awareness of the students in speaking using Arabic. This is because there are still many students who use their respective regional languages or Indonesian. With the different abilities of the students, the asatidz must repeat the lesson material patiently so that the understanding received by the students is balanced. In this case, AAW, added related obstacles or inhibiting factors namely from the side of the language management, namely the lack of communication between administrators, even though we live under the same roof, sometimes our communication is lacking. While from the side of the administrators themselves, namely the lack of communication between administrators in managing the class, this will cause misunderstandings. Like the administrator forgetting to tell other administrators for the next learning material.

4. Conclusion

Based on the research results and discussions in the previous chapter, it can be concluded that the steps in creating a *Bī'ah Lugawiyah* (Arabic-speaking environment) at Islamic boarding school (*Pondok Pesantren*) Modern Az-Zahra Al-Gontory are generally as follows, providing a vocabulary collection (mufrodat). In this activity, the Language Institute places various vocabulary in specific areas around the surroundings, such as the mosque, the cooperative, the kitchen, and the bathroom. Mandatory use of Arabic (In this activity), when interacting with others, the students are required to use Arabic throughout the entire Islamic boarding school (*Pondok Pesantren*) area to practice and familiarize themselves with the language. Dialogue (*muḥādaṣah*) (In this activity), the language institute managers (LAC) deliver *muḥādaṣah* material according to the guidebook. The language institute managers read the a material aloud, and the students follow by repeating it, then proceed with the practice. Lecture (*muḥāḍarah*) (In this activity), at the beginning of the meeting, all students are given material on *muḥāḍarah*, such as practicing how to write a proper speech, focusing on correct pronunciation and body movements while delivering. The students are

then scheduled to give speeches in front of an audience with a predetermined theme using Arabic.

Language Development Program (In this activity), there are daily, weekly, and annual programs. The daily program provides vocabulary, the weekly program offers *muḥādaṣah* and *muḥāḍarah*, and the annual program includes tests (both written and oral). *Mahkamatul Lughah* (In this activity), students who violate language rules will face consequences or penalties. These penalties are educational in nature, such as having to search for vocabulary and form them into complete sentences. *Musāmahah* (In this activity), students are allowed to study anything outside the classroom, as long as they are still within the Islamic boarding school (*Pondok Pesantren*) environment. In addition, the learning activities in the classroom also use Arabic, even introductory lessons at school are in Arabic. In the process of implementing *Bī'ah Lughawiyah* at the Az-Zahra Al-Gontory Modern Boarding School, there are several supporting factors and inhibiting factors. Factors that support the creation of *Bī'ah Lughawiyah* include language programs, good cooperation, human resources (educators who are Gontor alumni who have good language skills), language institutions that are able to drive every activity that takes place. Meanwhile, factors that hinder the creation of *Bī'ah Lughawiyah* the lack of enthusiasm students learning Arabic, the lack of awareness of students in speaking Arabic, the different abilities of students, and the lack of communication between administrators.

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