

## The Language Environment in Supporting Arabic Language Learning in Pesantren South Sulawesi

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### Abstract

This study aims to identify the reasons behind creating a language environment at the Darul Huffadh Islamic Boarding School in Bone. It also describes the model for designing language environment. This research used qualitative research with data collection techniques, including observation, interview, and documentation. The results showed that the creation of language environment at the Darul Huffadh was motivated and combined two academic contents, namely tahfidzul Qur'an and Kulliyah al-Mu'allimin al-Islamiyyah (KMI). The various subjects taught in the classroom are generally Arabic and fiqh lessons using the al-Dzikro book written by the founder of the Darul Huffadh, KH. Lanre Said and English lessons. The students are motivated to know and master Arabic in addition to understanding the Qur'an and Hadith, as well as to understand various Islamic subjects and books in PPDH. The models for creating language environment at the Darul Huffadh in general are: carrying out ilqo' al-mufradat, al-muhadathah, syu'bah, holding tajassus for students who speak Indonesian and regional languages, qiraatu al-Nasyrah, install Arabic vocabulary and install asalib in every place. As for the role of language environment in Arabic learning, in general, it can be declared successful in achieving the planned goals, namely increasing the students' Arabic proficiency. Therefore, designing the language environment can be applied as a step to improve students' language competence.

**Keywords:** Language Environment, Arabic Proficiency, Arabic Learning

### ARTICLE INFO

#### Article history:

Received

December 29,  
2022

Revised

May 21, 2023

Accepted

May 24, 2023

Published by

ISSN

Website

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CV. Creative Tugu Pena

2774-4299

<https://attractivejournal.com/index.php/bse/>

<https://creativecommons.org/licenses/by-sa/4.0/>



## INTRODUCTION

Humans are individual beings and, at the same time, social beings, which means humans cannot live alone without a relationship with other creatures (Erdoğan, 2019). This activity requires media tools, namely language due to Halimatussakhiah et al., (2023) who argued that humans use language to communicate. Language, as it is known, is an essential tool in conveying an idea or message. Samsuri (1991) assumed that language as a human creation has a significant role in the interaction between human beings. Besides that, language also marks human existence.

Arabic is one of the world's languages that has developed in line with the social development of society and science (Rosyidi & Ni'mah, 2011). Arabic is the oldest Semitic

language and still exists today. The Arabic language skills still exist today due to its position as the language chosen by Allah SWT. as the language of the holy book of the Qur'an, and as the language of religion both in prayer, remembrance, and prayer.

At least, that there are three reasons why Arabic is considered to have a significant position and role. First, Arabic is an international language, one of which is that Arabic is one of the major languages in the world (Arsyad, 2004 & Mustofa et al., 2021), with no less than 200 million speakers in various parts of the world. Second, Arabic is the language of the Qur'an (Yusuf & Wekke, 2018), the holy book of Muslims, which number more than one billion people. In the Muslim faith, the Qur'an is not only a guide for them but also a guide for all humanity. Third, Arabic has become quite a popular language in the west, especially in the last decade. In western countries, especially in America, there is no single university that makes Arabic one of the subjects. Even Arabic in the US was first taught at Harvard University and had a center for Arabic studies called the Center of Contemporary Arab Studies. While in Africa, Arabic is the first language in countries such as Mauritania, Morocco, Algeria, Libya, and Sudan. Meanwhile, in Seoul, South Korea, several Islamic study organizations began promoting Arabic language teaching for orientalist and Muslims there. In Japan, there is also an Arabic language teaching institute initiated by the Saudis. In Indonesia itself, Arabic is a foreign language taught in educational institutions, especially in institutions characterized by Islam, such as Islamic boarding schools. Thus, it can be said that the Arabic language has enormous significance not only for hundreds of millions of Arab and non-Arab Muslims but also for everyone who has an interest in establishing effective communication with the Arab world and the Islamic world. The particular position that Arabic has among other languages in the world is that it functions as the language of the Qur'an and Hadith| as well as other books. It is one of the factors why people want to learn, master, and understand Arabic because it is the language of the Qur'an and Hadith| Prophet Muhammad SAW., both of which are the primary sources of Islamic teachings. So it is not surprising that the position of Arabic is very important because mastery of the language is the main requirement in studying the Qur'an in addition to other sciences.

There is a tendency to learn Arabic in education today to return to the idea that children will learn better if the environment is created naturally. Learning will be more meaningful if children experience what they are experiencing. In principle, everyone will learn from what he sees, he hears from various media and other people around them. Therefore, environmental factors are essential in creating a person's character for growth and development, especially in learning. An effective learning environment will support the achievement of the learning process and the achievement of learning objectives.

The term 'environment is defined as a place that affects human growth (Mariyana & Setiasih (2018). Meanwhile, according to the *English Dictionary*, environmental terms are pretty diverse, including the terms circle, area, surroundings, sphere, domain, range, and environment, which means more or less related to the situation or everything around that (Husamah, 2013 & Mustofa et al., 2021 ) believed that is related to the environment or atmosphere. If the two languages combine the understanding of the term environment, the environment can be interpreted as a place or atmosphere (circumstances) that can affect a person's growth and development. Futhermore Chaniago (2002) defined language as a system of sound symbols used by members of a society to cooperate, interact, and identify themselves, good conversation (words), good behavior, courtesy, and courtesy.

Language environment is everything heard and seen by students related to the target language being studied. The language can be obtained in restaurants, markets, shops, and talking with friends, watching TV, while learning, etc. So a language is obtained through the language environment itself. The language environment is a situation in a certain area where a language grows, develops, and is used by its speakers. In other words, the language environment includes the condition of everything that can be heard

and seen by speakers in a particular area where a language is used. The theory of the learning environment talks more about schools, Diploma programs, and universities. There is not much that focuses specifically on pesantren. However, pesantren in this context is assumed to be an institution that oversees schools, madrasah, Diploma programs, and universities. Islamic boarding schools are educational institutions that can cover several types and levels of education, from playgroups to universities in all educational strata. In this context, "learning environment" may be interpreted as the social, physical, psychological, and pedagogical contexts in which learning occurs and affects student achievement and attitudes (Archee, 2012). Specifically, the language environment will not separate from two terms: *iktisabul al-lughah* and *bi'ah lughawiyah*. These two terms are well known in foreign language teaching, and the two are interrelated. *Iktisabul al-lughah* is language acquisition, a process of mastering a second language naturally through the subconscious by communicating directly with people who use that language. The acquisition process is not through a formal learning effort. So to get a second language, you have to go through a direct communication process with the owner of the language, either by hearing it or talking to it.

The environment has a significant influence on language acquisition. And there is a significant difference in language skills between people in a second language environment compared to those who are not even though they are experts in the grammar of the language. If you look at the facts, it is proven that the environment impacts the development of one's language, including foreign languages.

Learning Arabic can develop oral and written communication skills as well as understand and express information, ideas, feelings, develop science, technology and culture. The language environment has an essential role in language acquisition. The Arabic language environment influences the learning process. Students can improve Arabic language skills, encourage and encourage them to practice it in everyday life, or everything that is heard and seen from something that affects them in learning Arabic. Therefore, it is necessary to have an Arabic environment in Arabic learning that can provide students with an understanding of the whole Arabic language. The Arabic language environment is a society where there are various kinds of Arabic activities. Daily conversations or other language activities are related, such as speech exercises, seminars, learning processes, language competitions, language games, and other bound activities.

Pesantren is one of the formal educational institutions with an Islamic pattern. In this institution, there are levels of education ranging from elementary level (Madrasah Ibtidaiyah) to advanced level (Madrasah Aliyah) and even college. As an Islamic educational institution, pesantren is known as an educational institution capable of producing alumni who have superior competence in religious sciences such as fiqh, al-Qur'an, hadith, and Arabic. The most dominant Arabic language material studied in Islamic boarding schools. The teaching of "kitab kuning" in Arabic (Haedari, 2004) and without the vowels or often called the bald book is the only method that is formally taught in the pesantren community in Indonesia.

Darul Huffadh Bone Islamic Boarding School is one of the Islamic boarding schools that teaches general knowledge and religious lessons and Arabic lessons. With Arabic lessons, students are expected to be able to master Arabic language skills. Meanwhile, Efendi (2005 & Febriani 2020) argued that Arabic proficiency is the ability to use language as a means of communication, both spoken and written, which includes listening skills (*al-istima'*), speaking (*al-kalam*), reading (*al-qira'ah*), and writing (*al-kitabah*). To improve language skills, one cannot only rely on formal classes as a place to practice language skills, but it is also necessary to create an environment inside and outside the classroom. It gives students the flexibility to always communicate in Arabic, which can be applied by creating a language environment especially the Arabic environment in the pesantren environment.

In its application, besides being within the scope of madrasas, Darul Huffadh also maximizes extracurricular activities, and one of them is creating an Arabic language environment so that students can master Arabic in learning Arabic. It can produce quality alumni who can master the four Arabic language skills. It aims to identify the reasons behind the creation of a language environment at the Darul Huffadh. It describes the model for the design of language environment and analyzes the role of language environment activities implemented in Darul Huffadh.

## **METHOD**

The type of research used by researchers in the preparation of this thesis is naturalistic research. Naturalistic research is research conducted to examine the condition of objects in nature, where the researcher is the key instrument. This research is often called qualitative research (Saat & Mania, 2019). Data collection methods include observation, interview, and documentation techniques. This research was conducted at Darul Huffadh Islamic Boarding School, Tuju-Tuju Tarasu Village, Kajuara District, Bone Regency, South Sulawesi. The location was determined to consider that this pesantren has a language institution that implements various language activities to create an Arabic language environment in the Arabic learning process. To carry out this qualitative data analysis, it is necessary to emphasize several stages and steps of data reduction, data presentation, and drawing conclusions or verification. Increasing the degree of data accuracy, in this study, the validity of the data was tested. The validity of the data in this study was tested by triangulation. Through triangulation of sources, the researcher seeks information on the topic under investigation from more than one source. In this case, the researcher collects data from the leaders of the Darul Huffadh, the board of teachers, language institutions, students, and students of the Darul Huffadh. Technical triangulation was done with more than one data collection technique to get the same data. In addition to the interview method, this study also uses the technique of observation and documentation.

## **RESULT AND DISCUSSION**

### **1. The background of the creation of language environment**

The design of the language environment cannot separate from the history of the founding of the pesantren. And it is based on the vision and mission of the pesantren. Regarding the mastery of language skills set out in the eye and mission of the pesantren, namely armed with proficiency in the language, students will easily learn various scientific literature to be skilled in facing challenges. Life and can live up to the teachings of the Qur'an and the demands of hadith] authentic by demonstrating in daily practice. The Arabic language environment is formed to form students capable of mastering Arabic both orally and in writing. In its implementation, the Arabic language environment uses language driving strategies through Arabic language activities both daily, weekly, monthly, and yearly, as well as completing facilities and infrastructure to support Arabic learning.

The language drive team formed is tasked with optimizing the use of foreign languages in the pesantren environment. They are also required to enforce the rules of language discipline that have been set—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 or Indonesian languages in daily communication. In Darul Huffadh, no area is free from not speaking Arabic or speaking English. All residents of the cottage must get used to speaking Arabic and English. So that created *bi'ah lughawiyah* or language environment.

In addition, the main purpose of creating a language environment is that students must master Arabic so that students can understand the contents of the Qur'an and Hadith because the Qur'an uses Arabic. Hence, Sutaman & Febriani(2021) assumed that students who have good language are also good at memorizing. It is similar to what Sutaman et.al. said, learning speaking skills based on the theory of behaviorism by establishing a learning environment, memorizing vocabulary, Arabic language competitions, and the application of conversations in daily activities. It means learning environment influences the competence of language skills.

K.H. Lanre Said founded Darul Huffadh Islamic Boarding School on August 7, 1975. Initially, this Islamic boarding school was just an ordinary recitation called Majlis Qurra wal Huffah (MQWH) (Yusuf et al, 2021). Lanre said as the founder of this pesantren. He studied at the As'adiyah boarding school under the direct care and teachings of KH As'ad since he was ten years old around 1938 until he finished school and became a teacher at the pesantren until he got *I'lam* to establish a pesantren. In 1989, It was seen the entry of four Gontor clerics into MQWH. They are Zulfahmi Alwi, Yusuf, Baktiar Nasir, and Sheikh Bajuril Qubra. They came to the place because their goal was to memorize the Koran. Since the arrival of the four teachers from Gontor who have officially become memorizing students at MQWH, the cottage activities have gradually become more diverse. Arabic with the introduction of *mufradat* used in daily activities began to be used. *Imla* lessons on how to write Arabic began to be taught, and they tried to achieve the target of memorization. Guiding other students is also a task and a mandate that must carry out. The year was also the start of learning for students using the KMI system adapted to Gontor. On October 13, 1993, the letter for the establishment of the Darul Huffadh was issued by the Bone district government. The Islamic boarding school officially becomes an educational institution and gets permission to develop the pesantren as stated in the vision and mission stated in the founding principle.

The formation of the MQWH principle into a boarding school made ust. Lanre Said sent his children to various Islamic boarding schools in Java. He sent them to the Gontor Ponorogo Islamic Boarding School, Darul Muttaqin Banyuwangi, to the Almadaddah Islamic Boarding School, to learn various knowledge they could later use in developing Darul Huffadh Islamic Boarding School. Teaching with a modern system began to be applied without eliminating the initial foundation of the founding of the *Pondok*, namely *Tahfiz al-Qur'an*. Included extracurricular activities were mandatory activities for students. The speech training for the first time was held on January 10, 1994. As a forum and means of organizational learning in forming qualified individuals, the Darul Huffadh Santri Organization (OSDHA) was formed on September 4, 1994. OSDHA plays a role as a driving force for the sustainability of discipline and regulations - Rules applied to boarding school students.

Darul Huffadh Islamic Boarding School combines two academic content, namely *Tahfiz al-Qur'an* with *Kulliyah al-Mu'allimin al-Islamiyyah* (KMI). The various subjects taught in the classroom are generally Arabic and fiqh lessons that use the *al-Dzikro* book written by the founder of the Darul Huffadh. And English lessons so that students are motivated to know and master Arabic and be encouraged to learn and master Arabic to understand Al-Qur'an and Hadith and to understand the various subjects and books in PPDH. The books taught at PPDH are not a benchmark for the actual quality of the lessons given. The essence of the study from one of the compulsory books at this boarding school is how students master each new language and vocabulary and not just know the contents of the story in the book. This effort is not without purpose, but PPDH is trying to develop students who will not only be able to read Arabic books but also understand their contents(Said, 2021). The Darul Huffadh list is almost entirely oriented to the Darussalam Gontor Modern Boarding School. The language of instruction used in the learning process

uses Arabic in addition to fiqh and English lessons. The following subjects are taught at the Darul Huffadh:

Table. 1  
Darul Huffadh Islamic Boarding School Subjects, Bone District

<p><b>Class I</b></p> <ol style="list-style-type: none"> <li>1. Tamrin Lughah</li> <li>2. Mutala'ah</li> <li>3. English</li> <li>4. Tajweed</li> <li>5. Tawhid</li> <li>6. Hadith</li> <li>7. Imla</li> <li>8. Hisab</li> <li>9. Mahfuzat</li> <li>10. Islamic Dates</li> <li>11. Fiqh adz-Dzikro 1</li> </ol>	<p><b>Class II</b></p> <ol style="list-style-type: none"> <li>1. Muthala'ah</li> <li>2. Hadith</li> <li>3. Tamrin Lughah</li> <li>4. Mahfuzat</li> <li>5. Insha'</li> <li>6. Sorof</li> <li>7. Tajweed</li> <li>8. Tawhid</li> <li>9. English</li> <li>10. Islamic Dates</li> <li>11. Imla</li> <li>12. Tamrinat</li> <li>13. Nahwu</li> <li>14. Fiqh adz-Dzikro 2</li> </ol>	
<p><b>Class III</b></p> <ol style="list-style-type: none"> <li>1. Mutala'ah</li> <li>2. Hadith</li> <li>3. Islamic date</li> <li>4. Mahfuzat</li> <li>5. Insha'</li> <li>6. Faraid</li> <li>7. Tajweed</li> <li>8. Tawhid</li> <li>9. Tarbiyah Ta'lim 1</li> <li>10. English</li> <li>11. Usul al-Fiqh</li> <li>12. Sarf</li> <li>13. Imla</li> <li>14. Dictation</li> <li>15. Tamrinat</li> <li>16. Nahwu 1</li> <li>17. Fiqh adz-Dzikro III-IV</li> </ol>	<p><b>Class IV</b></p> <ol style="list-style-type: none"> <li>1. Mutala'ah</li> <li>2. Hadith</li> <li>3. Balagah al-Bayan</li> <li>4. Mahfuzat</li> <li>5. Insha'</li> <li>6. Tafsir</li> <li>7. Tarbiyah Ta'lim 2</li> <li>8. Ulum al-Qur'an</li> <li>9. English</li> <li>10. Usul al-Fiqh 1</li> <li>11. Grammar</li> <li>12. Dictation</li> <li>13. Faraid</li> <li>14. Nahwu 2</li> <li>15. Fiqh adz-Dzikro V a</li> </ol>	
<p><b>Class V</b></p> <ol style="list-style-type: none"> <li>1. Mutala'ah</li> <li>2. Hadith</li> <li>3. Balaghah al-Ma'ani</li> <li>4. Insha'</li> <li>5. Mustalah al-Hadith</li> <li>6. Tarbiyah Ta'lim 3</li> <li>7. Ulum Al-Qur'an</li> <li>8. English</li> <li>9. Usul al-Fiqh 2</li> <li>10. Grammar</li> <li>11. Dictation</li> </ol>	<p><b>Class VI</b></p> <ol style="list-style-type: none"> <li>1. Muthala'ah</li> <li>2. Hadith</li> <li>3. Balaghah al-Badi'</li> <li>4. Insha'</li> <li>5. Mustalah al-Hadith</li> <li>6. Tarbiyah 'Amaliyah</li> <li>7. Ulum Al-Qur'an</li> <li>8. English</li> <li>9. Usul al-Fiqh 3</li> <li>10. Grammar</li> <li>11. Dictation</li> </ol>	

12. Nahwu 3	12. Nahwu 3	
13. Fiqh adz-Dzikro V b-V c	13. Fiqh adz-Dzikro V d	

These subjects are the dominant cottage subjects in everyday life. However, some lessons collaborate with general studies such as Indonesian, chemistry, physics, and others. Islamic boarding school lessons are still inherent in every learning at the Darul Huffadh, which also uses two languages, namely Arabic and English. That is why the language environment is applied at the Darul Huffadh.

## 2. The models of the creation of *bi'ah lughawiyah*

The purpose of learning Arabic at the Darul Huffadhis basically so that students can master Arabic. So that they can use Arabic as a communication tool and at the same time be able to understand the subjects taught in class, Islamic books, or other Arabic books in addition to Al-Qur'an and Hadith|.

To achieve this goal, the Darul Huffadhestablished a Language Institute called the Language Advisory Council (LAC) as a language driver who is directly involved in learning Arabic and all teachers working hard to program Arabic language learning continuously 24 hours a day. And night by implementing various language activities to create an Arabic language environment in this Islamic boarding school. It dramatically affects the understanding of Arabic and the mastery of *Maharah al-lughah* of santri either directly or indirectly. The Language Advisory Council (LAC) has a structural hierarchy in carrying out compulsory official language programs at the OSDHA level called Central Language Improvement (CLI)(Aunurrofiq, 2021).It is also at the dormitory level called *mudabbir*, all of which are language drivers who supervise and control the Arabic learning process(Askari, 2021).Linguistic activities and Arabic learning are coordinated by LAC and language drivers in OSDHA and the dormitory. All students feel that learning Arabic with sufficient time allocation leads students to more easily understand Arabic both in terms of *mufradat* up to the *award* aspect. For more details, a brief and incidental agenda of daily student activities at Darul Huffadh is described by including linguistic activities, both Arabic and English.

Table.1  
Brief Agenda Of Student Activities

TIMES	ACTIVITIES
03.30-05.15	Waking up, praying <i>tahajjud</i> , reading the Qur'an to prepare for the memorization.
05.15-06.00	Fajr prayer, the students confront their memorization.
06.00-06.30	Giving vocabulary by language mover.
06.30-07.30	Preparation for KMI class
07.30-08.30	Repeating the memorization of the Qur'an
09.00-12.15	Enter KMI class
12.15-13.30	Lunch, <i>dhuhur</i> prayer
13.30-15.30	Enter the afternoon class
15.30-16.30	Asr prayer, reading the Qur'an
16.30-17.30	Preparation for <i>Maghrib</i> prayer
17.30-18.30	Reading the Qur'an, <i>Tahsinul Qira'ah</i> , <i>Maghrib</i> prayer
18.30-20.00	Dinner, reading the Qur'an, praying <i>Isha</i>
20.00-21.00	Reciting Al-Qur'an,
21.00-22.00	Night Study
22.00-03.30	Rest

Source: General information book of Darul Huffadh Islamic Boarding School

Table.2  
Incidental Agenda  
Darul Huffadh Islamic Boarding School

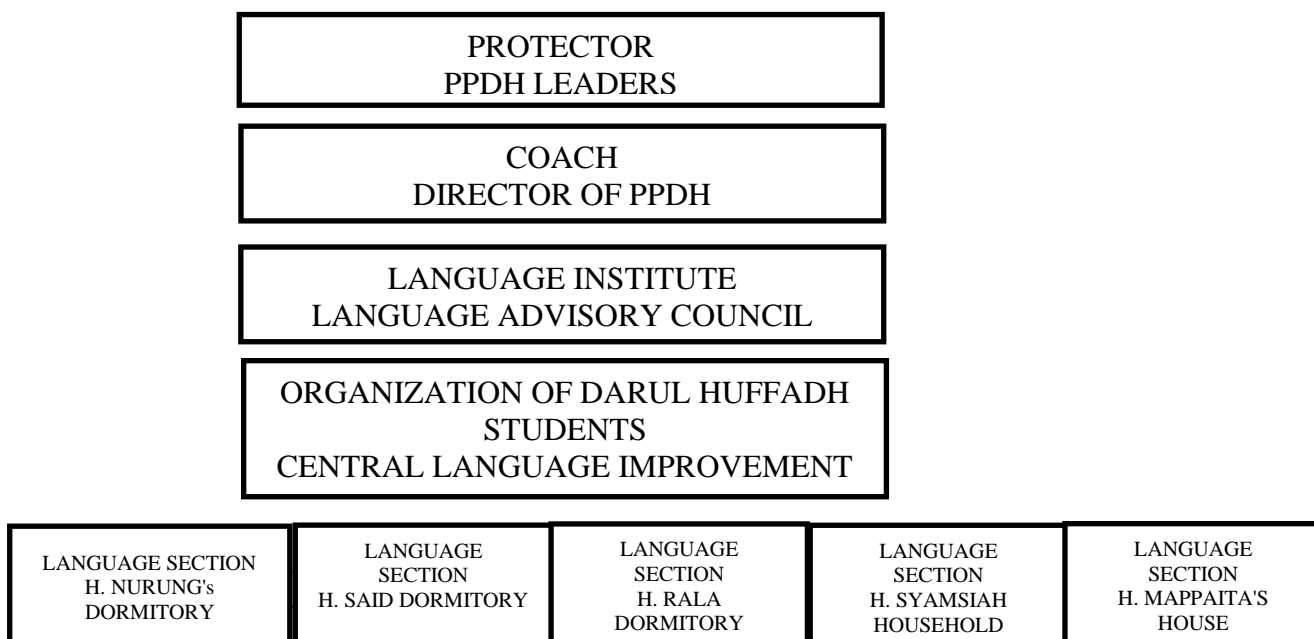
DAY	ACTIVITIES
every Thursday	Trilingual speech practice, evaluation of <i>tahfiz</i> activities, learning and teaching by the teacher council. Librarian (daughter).
Every Friday	<i>Muhadathah</i> , morning run by KMI students, general cleaning, discipline control, female and female scouts, silat training.
Every Sunday	Sports and general cleaning for <i>mustawa</i> students
Every Wednesday	Arabic and English Arabic Cleansing by language mover
June 1	The start of registration of KMI students and students
Every 7th August	Graduation and graduation of students and students of <i>tahfiz</i> and KMI
Every 20th August	The closing of KMI student registration

Source: General information book of Darul Huffadh Islamic Boarding School

The LAC curriculum emphasizes *muhadathah* skills so that students can use the language in everyday life in the PPDH environment and *qira'ah* and *kitabah* skills so that they can understand the language the subjects in PPDH.

The method used by LAC in teaching Arabic at PPDH uses the direct method; namely, the ability to use language in communication is a goal that students must achieve in language learning, namely by using Arabic directly. One of the learning techniques used is reading specific *mufradat*, then giving examples in sentences so that students can understand the meaning of the *mufradat*, and instructing students to repeat and put them in sentences. This view is similar to what was concluded by Shadikah, Fauziati & Supriyadi(2019) that the more the applied vocabulary learning strategies, the better the vocabulary mastery they got. The structure of the Darul Huffadh Islamic Boarding School Language Advisory Council is as follows:

Figure 1  
Language Drivers at PPDH



the pesantren environment. The activities and steps implemented by LAC in creating an Arabic language environment at PPDH are as follows:

1. *Ilqo 'al-Mufradat* (giving vocabulary) in the morning then repetition in the afternoon to enrich the students' vocabulary.
2. *Al- muhadathah* (conversation), giving conversational texts to children through a guide book written by Dhomiri Fadhil and Khairi Habibullah entitled *Hadisu kulliyayum*. Daily Conversation, giving this *muhadathah* on Wednesday afternoon and practice it on Friday morning, and students talk directly to their friends according to the conversation text that has been given. With this activity so that students are able and accustomed to conversing using Arabic.
3. *Al-Muhadarah* (speech practice), which is followed by all students and is supervised directly by the LAC language driver and in collaboration with the language department at the OSDHA level.
4. *Shu'bah* (courses) are held on Monday and Saturday afternoons filled with basic material from Arabic such as *nahwu, sharf, tamrin al-lugah, imla, 'and insya.'*
5. Conducting *tajassus* for students who speak Indonesian and regional languages so that students are always controlled to use the official language in the pesantren environment.
6. *Qira'ah al-Nasyrah* (news broadcasting) is delivered directly by the central language department after magrib to train students in listening carefully to the language and summon language violators on that day.
7. Install Arabic vocabulary in each place according to the object.
8. Installing *asalib* everywhere
9. Held Arabic and English listening (Azra, 2021).

So that the formal environment can provide input for language acquisition and not just a language system, then LAC applies Arabic activities with the format of activities in the classroom environment. For example, teachers and students are expected to utilize the existing media in the classroom to enrich students' vocabulary (Azra, 2021). For that, there needs to be a classification of what sources are in the class. As a class, there are the following items: a blackboard and its equipment, attendance lists, classroom gardens, class plans, class cleaning schedules, all of which are required to write in Arabic.

As an example of optimizing the blackboard as a medium in shaping the Arabic language environment, teachers must write the date, month, and year in the upper left corner of the blackboard using the Hijri or Gregorian calendar in Arabic. At the same time, at the top right is always written *maddah, maudhu'* and *mabhath* or pages from the books being discussed. In the center of the blackboard is always written with the sentence *basmalah*. On the walls of each class are required to be affixed with students' work with Arabic nuances; For example, calligraphy writing and others. The most important thing is that it is mandatory in classroom learning to speak Arabic except for fiqh lessons and English to create a language environment (Dzulfikri, 2021).

The Language Advisory Council (LAC), in designing an informal Arabic language environment, seeks to hold various language programs as stated in the scope of this environment which is broader than the formal environment, so of course, not all of these programs can be controlled by the LAC. This informal environment also involves more parties such as the Darul Huffadh Santri Organization (OSHA), the Central Language Improvement (CLI) section of the language department, and the language promoters (*mudabbir*) in the dormitories. So involvement and awareness from these sections are needed because they have a significant influence on creating the Arabic language environment in Darul Huffadh.

As the results of the author's observations, at Darul Huffadh, the LAC strategy in developing an Arabic language environment outside the classroom with activity formats such as facilitating the creation of an Arabic language environment, LAC divides

the pesantren environment into several parts. This division is based on the type of community and the type of communication that students do. The divisions referred to are in the pesantren environment such as offices, language laboratories, canteens, libraries, mosques, etc.

a. Office

In this environment, announcements addressed to students and teachers are written in Arabic, such as the labels “office,” “parts of the PPDH management,” “no smoking,” “open,” “closed,” “no sandals,” “please queue,” and so on. Likewise, all announcements are in Arabic, but note that when it is difficult for the party who will receive the message, it is written in two languages, Arabic and Indonesian or English and Indonesian.

b. Language laboratory

The Pesantrens can view language laboratories as both formal and informal environments. It will be formal when the teacher uses it to deliver lessons and informative when it is not being used as a space to deliver lessons. The environment outside the classroom is the easiest to control in the laboratory. In the laboratory, there are also sufficient media to support the creation of an Arabic language environment. These media can try listening media (audio), viewing media (visual), or a combination of both (audio-visual). What is demanded here is how language drivers can use the laboratory to improve students' Arabic proficiency. The advantages of this media are that it can easily present an Arab atmosphere, for example, by playing Arabic films or shows of Arabic culture and atmosphere, making it easier for students to acquire the language according to the native speaker.

c. Canteen and cooperative

One of the favorite places for students to gather outside the classroom is the school canteen. Therefore, LAC uses it as a medium to create an Arabic language environment related to daily conversations, transactional expressions in buying and selling, currency units, and so on. The steps taken are pasting *mufradat* and short expressions related to buying and selling transactions, the names of the goods being sold, and so on. These phrases are pasted on the walls of the cafeteria room so that students can easily see the Arabic they want to say.

d. Mosque

One of the effective media to shape the Arabic language environment is the mosque because psychologically and religiously, it is closely related to Arabic. How not, because the language in our religious rituals is Arabic. Therefore, teachers and students can easily dissolve in the Arab atmosphere when they are in the mosque. Activities carried out in the mosque as a medium is like cults after congregational prayers using Arabic both by students and teachers. Discussions using Arabic by raising specific topics for students; also done is oral announcements that are usually broadcast from the mosque are carried out using Arabic.

This is a description of creating an Arabic language environment in the formal and informal environment at PPDH. From this description, it can be emphasized that any object can be used as a medium to create an excellent Arabic language environment. Still, the role of the teacher, LAC language institution policies, and student collaboration both in OSDHA and the language section in the dormitory have a significant role in creating an Arabic language environment in the Darul Huffadh (Gafar, 2021).

With the implementation of the activity program and these steps, an Arabic language environment is created in the Darul Huffad environment, as well as being supported by the work program of the CLI language section in collaboration with the language drivers in the student dormitory at PPDH, namely:

a. Mandatory work program

- 1) students must have a small book and carry it everywhere.

- 2) Require the official language according to the week.
  - 3) Prepare *muhadharah* schedules and language course schedules.
  - 4) students must wrap small books according to the color of their respective classes.
  - 5) Maintain an inventory of languages and seek to increase them.
  - 6) Limit the acceptance of *i'lan*.
  - 7) students must memorize the *muhadharah* text and present it to the supervisor.
  - 8) Hold intensive classes.
  - 9) Conducting language control and language supervision.
  - 10) Hold special guidance for students who are lacking in language.
  - 11) Conducting special guidance for students who are lacking in language.
  - 12) students must have John's dictionary. M. Echols for English and Mahmud Yunus for Arabic.
  - 13) Hold a court in the center except on Friday nights.
  - 14) Requires students to bring language attributes for each language activity.
  - 15) Organizing book covers for *mufradat*, *muhadharah*, and language courses.
  - 16) Controlling the course of language activities.
  - 17) Confiscate language attributes that do not belong to it.
  - 18) Forbidding students to write non-official sentences in every place
  - 19) Read the news and the court from every section after the magrib prayer except Friday night.
- b. Weekly work program
- 1) Checking the contents of the student booklet every week
  - 2) Hold a *wise word* whiteboard every two weeks
  - 3) Held language improvement every Friday morning twice a week.
  - 4) Evaluate all parts of the language every Friday night by looking at the situation and conditions.
- c. Monthly work program
- 1) Hold an official language magazine intensively once a month.
  - 2) Organize events that can motivate students in language every two months.
- d. Featured programs
- 1) Hold intensive classes.
  - 2) Conducting language control (Faturrahman, 2021).

These are the forms of activities that support creating an Arabic language environment at Darul Huffadh Islamic Boarding School in learning Arabic.

The findings of this study confirm a finding that says, learners' success in acquiring a new language is very much affected and conditioned by the environment (Aziz and Dewi, 2020). The environment is seen as important because it becomes a vehicle for language acquisition for language learners. The language environment needs to be formed to hone language skills naturally. The creation of a language environment can familiarize active language skills which are the future project of language. This is in line with the behavioristic learning theory which states that the process of habituation activities repeatedly can make you proficient in speaking and listening.

Education in terms of language learning, the environment is seen as important because it becomes a vehicle for language acquisition for language learners. The language environment needs to be formed to hone language skills naturally. This view is similar to Rena Islamiyati's related to her finding that environmental system of 2 languages, namely English and Arabic. Islamiati (2019) revealed on her observation in Ushuluddin Islamic Boarding School, which found that there are two types; formal and non-formal or natural environment. Formal environment when in a classroom and non-formal environment when outside the classroom (Boarding School environment). The creation of a language environment can familiarize active language skills which are the future project of

language. This is in line with the behavioristic learning theory which states that the process of habituation activities repeatedly can make you proficient in speaking and listening.

In this regard, the language environment can be called an external as well as internal factor in language acquisition, especially Arabic because it can motivate students to improve their language skills and encourage them to practice Arabic in their daily lives. so that their Arabic learning can be successful as intended. In developing Arabic language skills, namely *istima'*, *kalam*, *qira'ah*, and *kitabah*, it is necessary to have an Arabic language environment, because in the development of the four skills it is not enough just one or two hours in class a week so that the language environment has an important role in forming language habits to realize the mastery of the four Arabic language masters.

In sociocultural learning theory, the learning process cannot be separated from action (activity) and interaction, because perception and activity go hand in hand dialogically. and learning is a process of creating meaning as a result of individual thinking through interaction in a social context, in this case, there is no embodiment of a reality that can be considered better or more correct. Vygotsky in (Yusuf & Wekke, 2015), various manifestations of reality are used for various purposes in different contexts. Knowledge cannot be separated from the activities in which knowledge is constructed and where meaning is created from the cultural community in which knowledge is disseminated and applied. And through these social interaction activities, the creation of meaning takes place.

The main goal of foreign language learning is the development of students' abilities in using language in the world of students using that language both spoken and written. The ability to use language in the world of language teaching is called language skills or in Arabic, it is called *maharah al-lugah*. The skills are divided into four parts, each skill is closely related to one another because acquiring language skills, is usually taken through an orderly relationship. According to system theory, linguistic comprehension and linguistic production are two aspects of communication in which speakers and listeners, readers, and writers are interconnected and inter-conditioned (Yusuf & Wekke, 2015).

The purpose of creating an Arabic language environment is first, to familiarize the academic community in using Arabic communicatively, through conversational practices (*muhadathah*), discussions (*munaqasyah*), seminars (*nadwah*), speeches (*muhadharah*), and expression through writing (*ta'bit tahriri*). Second, providing reinforcement for the acquisition of Arabic that has been learned in class, so that students have more opportunities to practice Arabic. Third, foster creativity and Arabic-language activities that are integrated between theory and practice in a relaxed and fun informal atmosphere. In short, the main goal of creating an Arabic-speaking environment is to increase the ability and skills to actively speak Arabic, both spoken and written, so that the Arabic learning process becomes more dynamic, effective, and meaningful.

Effective language acquisition requires varied, innovative, and fun language learning methods. One of the efforts in the reconstruction is to create a language environment. This is in line with the findings of the research Nikita et al. (2015). The environment has a very big influence on language acquisition. and there is a significant difference in language skills between people who are in a second language environment compared to those who are not even though they are experts in the grammar of the language. If you look at the facts, it is proven that the environment has an impact on the development of one's language, including foreign languages.

A program certainly has advantages and disadvantages, even though it can succeed in achieving its expected goals. This also happened to the Arabic language environment program at Darul Huffadh. The Arabic language environment program at Darul Huffadh, in general, has successfully achieved the planned goal, namely increasing Arabic language proficiency. It is clearly illustrated that students can use Arabic as a means of daily

communication and at the same time can understand subjects that are generally in Arabic and understand Islamic books or other Arabic books in addition to the Qur'an and Hadith. And the motivation of students to learn Arabic is very high. The Darul Huffadhcan produce students and graduates who are applicable in Arabic, both oral and written, who are intellectually intelligent and spiritually and emotionally intelligent as manifested by moral behavior.

### 1. Types of Language Learning Environments

There are two language learning environments, namely the formal environment and the informal environment. The formal environment includes non-formal environments, and most of them are in the classroom or language laboratory. The acquisition of Arabic in a formal environment already exists. Still, practically whether it can provide strength for language skills depends on the approach and learning method used by the teacher, due to the apparent tendency that the formal environment emphasizes the aspects of speaking skills and provides more material on the elements of language. However, if language learning is carried out in a language laboratory intensively, language acquisition will be fast, both in hearing, pronunciation, and conversation.

The informal environment is more understood by the environment outside the classroom. By being outside the classroom, it is hoped to obtain more language skills than knowledge of the language itself. Language acquisition is obtained from communication with teachers, coaches, other students, school principals, parents, reading books, newspapers, magazines, radio and television broadcasts, on the road, playgrounds, films, and others. The real informal environment is the Arab country itself. al-Khuliy(1988) assumed that If you are already in the Arabic language environment, naturally, someone will learn to understand and master the language and try to communicate with people who use the language.

An informal environment is an environment that can lead to language acquisition quickly compared to the formal environment. And seen from the results, this environment is better because acquiring language goes naturally and continuously. Furthermore, to obtain a second language, it is better to study directly in the country of that language or by the direct method. In addition, al-Khuliy(1988) argued that for foreign language proficiency, it is better to use it as the language of instruction in teaching both in learning the language. In addition, it must be supported by complete infrastructure facilities such as language laboratories and dormitories that condition students always to speak the active language every day.

### 2. Creation of the Arabic language environment

The most dominant Arabic environment in learning Arabic in Indonesia, both in madrasas, schools, Islamic boarding schools, and universities, is the formal environment. At the same time, the informal environment is very limited, so that a language institution is needed that coordinates directly in the creation of an Arabic language environment. Learners can gain knowledge from the environment that has been set up as a learning resource. For example, from materials that have been prepared or from the classroom environment, school offices, libraries, laboratories, dormitories, school grounds, and others. Learning like this directs a form of student-centered teaching known as student-centered.

The description above explains the importance of creating an Arabic language environment to improve students' Arabic language skills. The basic problem that often hinders students' language skills in educational institutions is the difficulty in familiarizing students with foreign languages, including Arabic. The alternative in realizing the teaching objectives is to create an Arabic language environment. Creating an Arabic-speaking environment to accelerate the level of Arabic acquisition for students is now considered the most effective alternative by boarding the students where they are localized in a dormitory (lodging) which is usually located in a pesantren environment. The urgency of

creating an Arabic-speaking environment to accelerate the level of Arabic acquisition for students is now considered the most effective alternative by boarding the students where they are localized in a dormitory (lodging) which is usually located in a pesantren environment.

Some strategies or rules that can apply in creating an Arabic language environment, namely: 1. Communicating between teachers and students in mosques, dormitories, and others in Arabic. 2. Students who do not participate in *hiwar* (conversation) and *tadribat* (training) activities are immediately sanctioned. 3. Memorize two *mufradat* (vocabulary) every day. 4. Eliminate the words that become the habit of students. 5. Must use Arabic when imitating other people's words or stories. 6. Asking *mufradat* must use Arabic or sign language. 7. Using Arabic according to predetermined zones, such as mosques, stalls, and other places. 8. Every student is required to have a dictionary. 9. It is recommended to always bring writing tools and small books during the *tadribat* for language improvement.

These are similar to the observation that is done by Haron et al., (2010). To maintain the consistency of the Arabic language, several linguistic sanctions are needed for the creation of an Arabic language environment, including students being punished for writing *insya'* or free or guided essays using Arabic, the length of which depends on the level of the violation concerned. This is required for students who do not speak Arabic in a predetermined area or other violations. This form of punishment aims to balance the ability of spoken language (*al-nutq*) and written language (*al-kitabah*). This means that *maharah kalam* and *kitabah* as language skills that are active are deliberately more developed in the creation of the Arabic language environment.

To create an Arabic language environment, teachers need to involve intra-school/intra-dormitory organizations whose administrators are the teachers themselves and students. The language institution can carry out several programs to support the creation of an Arabic language environment, including:

1. Supervise the use of Arabic.
2. Supervise the attendance of students during training and *hiwar*.
3. Control language offenders.
4. Checking the *mufradat* book.
5. Holding *hiwar* guided.
6. Schedule important activities related to language.
7. Consult with the supervisor in terms of language.
8. Documenting *mufradat* and Arabic terms taught to students.
9. Cooperate with Arabic teachers in dealing with language offenders.
10. Participate in activities related to language.
11. Make a graph of language violations committed by dorm residents.
12. Announce students who violate the language the most.
13. Define the weekly language.
14. Define Arabic speaking zone.
15. Hold an open debate in foreign languages.

In addition to the work program, establishing a language environment needs to be supported by intensive extracurricular activities and is a tradition for all residents of school dormitories. For example, morning *hiwar*, daily vocabulary, classic book studies, procurement of Arabic/English wall magazines, linguistic competitions such as quizzes, quizzes, stories, speeches, etc.

#### a. Prerequisites for creating an Arabic language environment

To design an Arabic language environment in madrasas, schools, Islamic boarding schools, and universities, we need several conditions must be met, including: a) There is a positive attitude towards Arabic and a strong commitment to promoting Arabic teaching from relevant parties such as Arabic language teachers and language institutions in an

educational institution. b) Arabic language discipline or clear guidelines regarding the format and model of developing the Arabic language environment desired by educational institutions. This discipline becomes very important to bind commitments and unite a shared vision and determination to establish an Arabic-speaking environment. c) The existence of several figures in educational institutions who can communicate in Arabic, figures from both teachers and native speakers seem to have optimized their functions and roles in coloring the coaching and development of Arabic skills. These figures are the main driving force and creative team in *dynamizing* the creation of an Arabic-speaking environment. d) Availability of funds allocation that marks both the procurement of facilities and infrastructure needed to support creating an Arabic language environment.

b. The principles of creating an Arabic language environment

The principles of creating an Arabic-language environment that needs to be used as the basis for developing an Arabic learning system. First, the principle of integration with the vision, mission, and orientation of learning Arabic. Must place The creation of an Arabic language environment within the framework of supporting the achievement of Arabic learning objectives and the fulfillment of a conducive atmosphere for the active use of Arabic. Second, the principle of priority scale and program gradation. Implementation of creating an Arabic-speaking environment must be carried out in stages by taking into account certain priorities. For example, when school residents meet each other, they hope that each can greet each other. Third, togetherness and active participation of all parties. Togetherness in a foreign language psychologically can provide a conducive nuance in language so that students who cannot communicate will feel embarrassed and try to adapt to their environment. Psycholinguistically, the social environment in language has a significant effect on the formation of foreign language awareness. Fourth, the principles of consistency and sustainability. The most challenging aspect in creating a language environment is the language community's consistent attitude. Therefore, it is necessary to have a system that allows each other to control each other and cultivate the active use of Arabic. It may be that the creation of the environment referred to is experiencing saturation. Therefore, it is necessary to have a varied and creative sustainable program to create a conducive atmosphere. Fifth, the principle of utilizing technology and multimedia. Among those that can create an Arabic-speaking environment are information technology and the utilization of multimedia. A TV that can transmit broadcasts from the Middle East needs to be optimized for use. It is also deemed necessary that all madrassas are given access to use the internet, especially those based in Arab countries, to obtain and update actual information about the Arabic language. In turn, we can introduce new Arabic vocabulary for details for the members of the institutional community.

c. The purpose of creating an Arabic language environment

First, to familiarize the academic community in using Arabic communicatively, through the practice of conversation (*muhadathah*), discussions (*munaqasyah*), seminars (*nadwah*), speeches (*muhadharah*), and expression through writing (*ta'bir tahriri*). Second, to reinforce the acquisition of Arabic learned in class to have more opportunities to practice Arabic. Third, foster creativity and Arabic-language activities integrated between theory and practice in a relaxed and fun informal atmosphere. In short, the main goal of creating an Arabic-speaking environment is to increase the ability and skills to actively speak Arabic, both spoken and written, so that the Arabic learning process becomes more dynamic, effective, and meaningful.

4. Factors that influence the creation of the Arabic language environment

Several factors support the designing of an Arabic language environment. The first factor is Arabic language tutors who adequate linguistic competence from teachers who live side-by-side with students in the dormitory. Second, the curriculum and Arabic learning methods are varied and will continue to be developed creatively and innovatively. Third, sufficient learning media. Fourth, the subject matter that uses Arabic. Fifth, the

existence of language institutions as consultants and language driving sections. Sixth, there are rules, strict regulations, discipline, and sanctions. While the inhibiting factors for creating an Arabic language environment are: 1) The lack of awareness of some students to speak foreign languages in the dormitory. 2) The lack of opportunities to practice foreign languages outside the dormitory. 3) The lack of foreign language material, especially Arabic, taught in madrasas/schools and the absence of other subject matter that uses Arabic.

The solutions that need to be carried out by language movers in educational institutions are: first, multiplying linguistic material in the dormitory, both with language material and study material for classical/modern books—second, optimizing language development in dormitories by providing sufficient coaching staff and credibility in foreign languages. Third, enforce language discipline. Fourth, holding dormitory activities that can be a medium for language practice.

### **Learning Arabic Skills**

Learning is an effort to learn. Muhaimin et.al. (1996) argued that this activity will result in students learning something effectively and efficiently. To obtain success and success in learning cannot be separated from the role of the method applied. Learning is the mastery or acquisition of knowledge about a subject or a skill by learning, experience, and instruction. Brown (2007) believed that learning is a change in a person caused by experience. To obtain success and success in learning cannot be separated from the role of the method used. To apply this method, Suja'i (2008) assumed that many things are related, including the environmental factors of students, supporting facilities, adequate or appropriate situations.

Learning is a combination composed of human elements, materials, facilities, equipment, and procedures that influence each other to achieve learning objectives. In this case, humans are involved in the teaching system consisting of students, teachers, the learning environment, and other personnel: books, blackboards, and others. So it can formulate that language learning is an activity (effort) of a deliberate educator to modify (organize) various components of teaching and learning directed at achieving the goal of mastery and understanding of the desired language, including Arabic.

In studying linguistics, several linguistic elements must be mastered by someone so that the person is able or competent in the language he is learning. The aspects that must be considered in learning Arabic are sound, *nahwu-sahrf*, and the linguistic system. The main goal in foreign language learning is the development of students' abilities in using the language both orally and in writing. The ability to use language in the world of language teaching is called language skills (*maharah lugawiyyah*). Supina(2018) divided these skills into four, where each skill is closely related to one another. Of the four skills, namely:

1. *Al-istima'* (listening)

*Al-istima'* proficiency is the ability to understand an expression of a word or sentence through hearing. It can achieve skill by practicing listening to the difference between one phoneme and another. Either directly from native speakers or through tape recordings to understand the form and meaning of what is heading. At the same time, thinking about other people speaking Arabic will increase students' listening skills.

2. *Al-kalam* (speaking)

The origin of a language is a pronunciation or expression that represents meaning. Thus, language is the ability to express what is written in the self. Speaking skill is the most complicated linguistic skill because it involves thinking or thinking about what other people should say and understand. All this requires the supply of certain words and sentences suitable for the desired situation and consists of a lot of practice of speech and expression or expressing thoughts and feelings orally based on the lexical, grammatical, and semantic systems used by speakers of languages with certain intonations.

### 3. *Al-qira'ah* (reading)

*Al-qira'ah* is the ability to understand a reading text. This skill can be done at any time, either inside or outside the classroom, such as reading magazines, newspapers, and books in Arabic. Reading skills include two things, namely recognizing written symbols and understanding their contents in several ways. Among them by equipping students with sufficient vocabulary. In Arabic, reading proficiency is important because it is directly related to the structure of Arabic. Mistakes in reading mean mistakes in understanding the rules of Arabic. This, of course, affects the understanding of those who hear the reading. Reading activities provide the same language input as listening. However, reading has advantages over listening in terms of providing more accurate linguistic items. Besides that, good readers are autonomous and can connect through magazines, books or newspapers in Arabic in this way, learning will acquire vocabulary and forms of language in large numbers, which is very useful in communicative interactions, these factors clearly indicate that teaching reading needs to be done. serious attention and discourse reading should not only be seen as a stepping stone for speaking and writing activities alone.

### 4. *Al-kitabah* (writing)

The last form of language proficiency is writing skill in Arabic; this skill is a combination of two factors, namely the element of movement or talent for writing letters or words in Arabic and cognitive factors. Namely, the ability to apply rules, *mufradat*, and use of language. They are expressed in the form of sentences or paragraphs. In learning Arabic, writing is fundamental in understanding Arabic as a whole. Because learning Arabic, it is not perfect if you are only able to translate or understand the meaning of the pronunciation of *lafazh* of existing words. Writing a series of letters properly can avoid and minimize differences in pronunciation and, of course, differences in understanding the meaning of a word}. A person sometimes finds it difficult to express a good pronunciation and can be understood by his communication partner, but expresses it in written form. Excellent and correct writing in any language can represent the delivery of meaning and intent of language users (Al-Qaradhiy, n.d.).

If we study in a well-organized environment, it is easier to develop skills and produces more successful language learners. For example, when a stage crew sets the stage for a play or music, he knows that attention to detail is essential. Lighting, sound, and every nuance of color and shape will set the tone and help deliver a message to the audience.

For language learners, the environmental factor is the same as the arrangement made by the stage crew. The way we arrange the furniture, the music we install, the lighting, and visual aids on walls and billboards are all keys to creating an optimal learning environment. If well organized, our environment can be a valuable vehicle for developing skills. By managing the environment, DePorter and Hernacki (2011) stated that the learner takes practical steps to organize the overall learning experience. Therefore, the Arabic language environment influences the development of students' language skills.

## CONCLUSION

The creation of language environment at Darul Huffadh Islamic Boarding School was motivated by the fact that Darul Huffadh Islamic Boarding School combines two academic contents, namely memorization of the Qur'an with *Kulliyatul Mu'allimin al-Islamiyyah* (KMI). The various subjects taught in the classroom are generally Arabic and fiqh lessons using the *al-Dzikro* book written by the founder of the Darul Huffadh. And English lessons so that students are motivated to know and master Arabic in addition to understanding the Qur'an and Hadith| prophet as well as to understand various Islamic subjects and books in PPDH. The models for creating a language environment at the Darul Huffad, in general, are: conducting *ilqo' al-mufradat*, *al-muhadathah*, *al-muhadharah* activities, *syu'bah*, holding *tajassus* for santri who speak Indonesian and

regional languages, *qiraatu al-Nasyrah*, installing Arabic vocabulary and installing *asalib* in every place. And holding a lughah court as a forum for punishment and sanctions if there are students who make language mistakes, the aim is that they don't forget and are ashamed and are afraid of being wrong in speaking Arabic. The language environment plays an active role in supporting Arabic learning at Darul Huffadh because students can master Arabic skills to use Arabic as a communication tool and a tool to understand subjects which are generally in Arabic as well as Islamic books or language books. Other Arabic besides the Qur'an and Hadith. So that PPDH can produce quality alumni who are intellectually competent and spiritually and emotionally intelligent, which is manifested by moral behavior.

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