



THE ESTABLISHMENT OF THE ARABIC LEARNING ENVIRONMENT IN ISLAMIC HIGHER EDUCATION INSTITUTION IN NORTH SUMATERA

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Abstract

This study aims to highlight the establishment of supporting environment to Arabic learning in some PTKIs (Islamic Higher Education Institutions) in North Sumatera Indonesia. It could be contended that the supporting environment to Arabic learning could enhance the quality of learning the language itself. Concerning some challenges in teaching and learning Arabic as a foreign or second language, one of major strategies which could be applied is to establish the supportive learning environment which could facilitate the process of learning the language becoming more attractive and optimizing. This study is conducted by qualitative approach which the data were obtained from series of observations, interviews, and documentations. The result of this study depicts that there are some key factors which could conform the establishment of supportive environment to the teaching and learning Arabic in those Islamic Institutions and also the level of language understanding which could be endorsed by how established the environment itself.

Keywords: *Arabic learning, Arabic environment, policies, higher education*

Introduction

It is commonly believed that the competence in the Arabic learning inequivalent to the competence in the learning of other foreign languages such as English or Mandarin.¹ Among the indication is that there many students who have attended Islamic boarding schools, however, they still do not qualify speaking the Arabic actively in the communication.

In the other hand, there are many of students believe that the Arabic is a threat.² Moreover, the Arabic is not that more popular comparing to other foreign

¹ A Rouchdy, "Language conflict and identity: Arabic in the American diaspora", *Language Contact and Language Conflict in Arabic*, 2013, pp. 151-166, London: Routledge.

² Wahba K., Z. A.Taha, & L. England, *Handbook for Arabic Language Teaching Professionals in The 21st Century*, (London: Routledge, 2014).

languages in terms of being spoken people. While, the Arabic is the language which many Islamic text and source are written in such as al-Qur'an and Hadiths.³ Therefore, to comprehend both sources, being excellent in the Arabic is required.

There are some contributing factors causing the Arabic learning slowly developed in this country such as: less-motivated learners, incompetence teachers, irrelevant materials, unsupported environment.⁴ Azra pointed out this slow-down by emphasizing less-proficient scholar in the Arabic intertwined by the less-motivated learners.”⁵

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إن الشائع في اللغات الأجنبية هو تدرسيها في بيئات غير بيئاتها، وهنا تمكن مشكلة من مشكلاتها الأساسية

*“There are a number of foreign languages which are obviously learnt in unsupported environment, this is the most profound issue in foreign language learning.”*⁶

Besides, there are some studies noted that the environment could support to language acquisition. Suja'i contended that “language environment could lead to proficiency. It could operate easy learning process as it would simultaneously form habits. This would strengthen the learning basis through the establishment of either natural or unnatural learning environment.”⁷ Muhibb added that the establishment of environment invests to form habits and actively support to the acquisition.”⁸ Zahro agreed that “The program in establishing the environment plays an important role in the development of proficiency by the students.”⁹ Hidayat extended that “It is

³ R. Jaspal & A. Coyle, “Arabic is the language of the Muslims—that's how it was supposed to be: exploring language and religious identity through reflective accounts from young British-born South Asians”, *Mental Health, Religion and Culture*, Vol. 13, No. 1, 2010, 17-36.

⁴ K.C. Ryding, “Critical Language and Critical Thinking Reframing Academic Arabic Programs”, *Arabic Language and Linguistics*, 2012, 189-200.

⁵ Azyumardi Azra, *Esei – esei Intelektual Muslim dan Pendidikan Islam*, (Jakarta: Logos Wacana Ilmu, 1998), 139.

⁶ Rusydi Ahmad Thu'aimah, *Ta'lim al-'Arabiyah Li Ghair an-Naṭiqina Bibâ*, (Kairo: Kulliyah al-Tarbiyah Jâmi'ah al-Manshûrah, 1989), 78.

⁷ Suja'i, *Inovasi Pembelajaran Babas Arab (Strategi dan Metode Pengembangan Kompetensi)*, (Semarang: Walisongo Press, 2008), 9.

⁸ Muhibb Abdul Wahab, *Epsitemologi & Metodologi Pembelajaran Bahasa Arab*, (Jakarta: Lembaga Penelitian UIN Jakarta, 2008), 307.

⁹ Ro'fat Hizmatul Himmah, “Lingkungan Bahasa dalam Peningkatan Kemahiran Berbicara Bahasa Arab Bagi Siswa Madrasah Bertaraf Internasional Amanatul Ummah Pacet Mojokerto Jawa Timur Tahun 2012”, *Darussalam: Jurnal Pendidikan, Komunikasi, dan Pemikiran Hukum Islam*, Vol. 6, No. 1, 2014, 223.

necessary to link the environment to the application of rules which allows the students acquiring four skills of language proficiency.”¹⁰ The environment should be remarked in the language acquisition as it signifies and plays important role.”¹¹ Rahmaini pointed out that the environment affects level of proficiency and accelerates the acquisition.”¹² Krashen as cited in Muhibb explained “formal and informal language environment influences acquisition in different ways. Informal environment could give impact to informal language acquisition (*iktisâb al-lughah*, language acquisition), while formal language environment could open an opportunity to supervise (monitoring and improving the acquired abilities). Yet, the assimilation to informal language environment could not only allow to the advance of acquisition otherwise the students actively involved in speaking the language.”¹³

Method

This research applies qualitative approach for certain reasons: Firstly, to present the link between the researchers and the responders straightforwardly, and secondly, it is assumed that qualitative approach is more sensible and adaptive to collective mutual influence toward faced pattern of value.

There are a number of educational institutions in Indonesia which have attempted to establish the Arabic learning environment; in school area; in Islamic boarding schools, and also Islamic-based higher educational institutions in North Sumatera including UIN Sumatera Utara Medan (The State Islamic University of North Sumatera in Medan), IAIN Padangsidempuan (Padangsidempuan State Institute for Islamic Studies), STAIN Mandailing Natal (The State Higher School for Islamic Studies), and STAI (The Higher Insitution for Islamic Studies) Assunnah Deli Serdang.

The informants were considered as sample of research through purposive sampling method, representing certain units in the PTKIs, which is one from 1). The Center for language development, 2). Ma’had al-Jami’ah, 3). The Arabic Department, 4). The Arabic lecturers and 5). Students. Therefore, there were 5-6 informants from each PTKI.

This research involves primary and secondary data. Primary data is relevant to the issues of research found in the research field through observing the interviews and documentation. The secondary data is the support and explanation to the primary one, obtaining through sources of literature which put forward the establishment of the Arabic learning setting theoretically on books, journal articles, and scholarly articles.

¹⁰ A. Hidayat, “Bi’ah Lughawiyah (Lingkungan Berbahasa) dan Pemerolehan Bahasa: Tinjauan tentang Urgensi Lingkungan Berbahasa dalam Pemerolehan Bahasa”, *Jurnal Pemikiran Islam*, Vol. 37, No. 1, 2012, 43.

¹¹ Neli Putri, “Bi’ah Arabiyah”, *Jurnal Al-Ta’lim*, Vol. 1, No. 5, 2013, 413.

¹² Rahmaini, “Menciptakan Lingkungan Berbahasa Arab”, *Jurnal Ihya al-‘Arabiyah*, Vol. 5, No. 1, 2015, 1

¹³ Muhibb Abdul Wahab, *Revitalisasi Penciptaan Bi’ah Lughawiyah dalam Pengembangan Keterampilan Bahasa Arab*, Jakarta: FITK Press, 2015, 4.

The data is obtained through, 1). Observation, which was conducted direct and indirectly. The direct observation aims to monitor the Arabic learning environment in each PTKI and record sorts of development of the Arabic learning environment such as posters, banners, wall magazines, and announcements even further to observe the classrooms where the process of teaching and learning carried out. While indirect observation aims to observe all sorts of available information about the profile of the university/institution which serve as the research fields in terms of the formation of the Arabic learning environment, and it would be analyzed to obtain more objective data. Forms and camera were included to record everything the universities/institutions had conducted to create the Arabic learning environment. (2). In-depth and careful interviews the informants to observe and obtain more detail information on the strategy in the formation of the Arabic learning environment by each PTKIs in North Sumatera. The interviews were carried out to the entire research informants, and the instrument employed was list of interviewees (3). Study on documentations, which means collecting the data obtained from documents such as policy, guidelines, curriculum, profile, and so other relevant things.

Then, it was analyzed in quality; processed, categorized, described, and interpreted. Furthermore, to ensure the validity of data, it is triangulated through interviewing different informants with similar questions. If the result is similar, the process of data elaboration would be terminated. Moreover, the data would be interpreted, simplified, reduced, and later drawn as the conclusion.

Result and Discussion

The Islamic Higher Educational Institutions covered in this research are the which have the following criteria: (1). Having the Teaching Arabic Department (PBA) (2). Having unit or the center for language development. (3). Having on-campus boarding house. Based on the researchers' observation, there are four PTKIs in North Sumatera that cover the criteria: UIN Sumatera Utara Medan (The State Islamic University of North Sumatera in Medan), IAIN Padangsidimpuan (Padangsidimpuan State Institute for Islamic Studies), STAIN Mandailing Natal (The State Higher School for Islamic Studies), and STAI (The Higher School for Islamic Studies) Assunnah Deli Serdang.

The term "environment" in Indonesian is commensurate with the term "البيئة" in Arabic. According to Zuhdi:

البيئة هي جميع الأشياء والعوامل المادية والمعنوية التي من شأنها أن تؤثر في عملية التعليم وترغب الطلاب في ترقية اللغة العربية وتدفعهم وتشجعهم على تطبيقها في واقع حياتهم اليومية.¹⁴

“Arabic learning environment allows students to improve their Arabic skills and implement it into their daily lives.”

¹⁴ Halimi Zuhdi, *al-Bi'ah al-Lughawiyah Takwīnūhā wa Dauruhā fī Iktisābi al-Arabīyah*, (Malang: UIN Press, 2009), 76.

In Indonesian Dictionary, among meanings of "environment" is "Everything that impacts to the growth of humans and animals."¹⁵ In relationship to learning Arabic, everything that influences everyone to be more enthusiast in learning, is called the Arabic learning environment. ¹⁶According to Abdul Chaer, the language environment means "Everywhere a learner can hear and see about the new language he learns. This can cover situations such as conversations in restaurants and shops, talking to friends, watching television broadcasts in classrooms, reading newspapers, or any kind of activity which opens opportunity to hear and see things related to the new language they are learning."¹⁷ Thus, it can be concluded that the Arabic learning environment is any factor that impresses the motivation and desire of every student to master Arabic well. More clearly, what is meant by "everything" in the context of learning Arabic above, is all what is heard, seen, and felt by each student that boost motivation to master the language skills (*istimâ', muhâdatsah, qirâ'ah and kitâbah*) hence the so-called Arabic environment.

The language environment is one of the major factors contributing to competence. According to Muhbib, the Arabic learning environment is believed playing an important role in supporting effective learning the Arabic in an educational institution."¹⁸ The Arabic learning environment does not serve only as a source and motivating factor to learning, but also a pride of the educational institution itself in displaying positive image and its excellence in quality. Likewise, Daulay asserted that "The language environment plays a key factor to promotes success to the language learners in acquiring new languages."¹⁹ Putri added that "the environment seems to be inextricable in achieving proficiency in language as it pushes and plays significantly to it. The environment could give impact to motivate the learners in achieving competence in learned language and practice it in daily basis of communication."²⁰

As a result, it is understandable that the aims to form the Arabic learning environment are : Firstly, to create habit of the learners and the teachers to engage in practicing the Arabic actively and contextually in any kind of activities such as panel discussion, seminars, daily conversation, religious sermons, to express in the Arabic until they qualify the entire skills in the Arabic in more acceptable and fair extent. Secondly, encouraging all students to the real world of language acquisition theories they have learned in the classroom so that the language learning should not always be carried out on theoretical application only but further practicality. The formation of

¹⁵ Tim Penyusun, *Kamus Bahasa Indonesia*, (Jakarta: Pusat Bahasa Departemen Pendidikan Nasional, 2018), 865.

¹⁶ D.Alasraj & H. Alharbi, "The effectiveness of blended learning in teaching Arabic as a second language", *International journal of research in humanities and social studies*, Vol. 1, No. 1, 2014, 13-17.

¹⁷ Abdul Chaer & Leonie Agustina, *Sosiolinguistik: Perkenalan Awal* (Jakarta: Rineka Cipta, 2004), 258.

¹⁸ Muhbib Abdul Wahab, *Revitalisasi Penciptaan Bi'ah Lughawiyah dalam Pengembangan Keterampilan Bahasa Arab*, 4.

¹⁹ Heidi Daulay, *Seluk Beluk Belajar Bahasa Indonesia*, Terjemahan Sumarsono, (Singaraja: FKIP Universitas Udayana, 1985), 13.

²⁰ Neli Putri, "Bi'ah Arabiyah", 414.

this learning setting could reinforce the learners to internalize the practice of the Arabic into their daily lives. Thirdly, to encourage whole learners to actively engage creatively and involve in many activities in the pleasant reality.

Efendi split the language environment into two: "Formal and non-formal. Formal environments cover formal and non-formal environments, such as in the classroom or in the laboratory. The formal environment will enrich students about language learning through curriculum. Non-formal environment is environment outside the school, this environment will enrich students about language skills."²¹

Based on the explanation, in Indonesia, the intended environment is an artificial environment (البيئة الاصطناعية) manifested in schools, pesantren, universities or other educational institutions, or at home or in the community, to facilitate and motivate students in learning Arabic.²² It is called the artificial environment (البيئة الاصطناعية) because basically the situation in Indonesia is not like to Arab world (natural), where the Arabic is used officially. Then certain situations and conditions are formed and in certain places similar to the Arabic learning environment, this is called the artificial Arabic environment (البيئة العربية الاصطناعية).²³

Based on above explanation, it could be understandable that one kind of the Arabic learning environment supportively connects to the other kinds. However, the most contributing is academic environment where the leaders of schools/madrasas, *ma'hads*, or colleges put a great concern to the development of the Arabic studies supported by policy, and this policy could tailor the organization of program from the bottom level, faculties, and departments.

In this regard, UIN Malang shows a good example in the formation of the Arabic learning environment in PTIKI. The rectorate massively supports the Arabic learning environment in the college; obligatory boarding program; extending schedule for the Arabic course for students, and even working collaboratively with Sudan and other countries to supply the Arabic native speakers serve as lecturers or key speakers for any seminars, workshops, trainings on the Arabic.

The establishment of language learning environment (البيئة الاصطناعية) will be unlikely, unless: coherence in vision, clear technical guidance, role model, and sufficient funding. Muhib contended that "positive attitude and appreciation by related stakeholders, issuing policy, role models who speak the Arabic, and sufficient funding."²⁴ Likewise, Efendi added "(1). All related parties such as the teachers, leaders, and so many who maintain and commit to the attitude and teaching of the Arabic and

²¹ Ahmad Fuad Efendi, *Metodologi Pengajaran Bahasa Arab*, (Malang: Misykat, 2005), 163.

²² M. Yusuf & I. S. Wekke, "Active learning on teaching Arabic for special purpose in Indonesian Pesantren", *Procedia-Social and Behavioral Sciences*, 191, 2015, 137-141.

²³ S. Z. Bin Tahir, "Multilingual teaching and learning at Pesantren Schools in Indonesia", *Asian EFL Journal*, 89, 2017, 74-94.

²⁴ Muhib Abdul Wahab, *Revitalisasi Penciptaan Bi'ah Lughawiyah dalam Pengembangan Keterampilan Bahasa Arab*, 9-10.

targeting competence. 2). Significant figures who speak the language fluently even from non-native speaker background. 3). Ample financial support.²⁵

Therefore, the rector's policy in imposing obligatory use of the Arabic as daily language plays significant role in maintaining the supportive environment to the teaching and learning the Arabic as it would maintain positive attitude and strong commitment to the development of the Arabic learning. This is what Muhbib addressed as academic environment, imposed by policy of rectorate on the obligatory remark in establishing the Arabic learning environment. It is undoubted that in success of the forming the Arabic learning environment may be dependable to the remark imposed by the rector toward the obligatory use of the Arabic in wide-ranging college activities under certain terms. Therefore, any of academic members should conform to the policy. In addition, similar policy could be complied in faculty and departmental level. That is why the formation of language environment in the departmental level could not survive as gaining no support from policy released by the rectorate.

In UINSU and IAIN Padangsidimpuan's case, such existing policy has been circulated and was applauded ever since to many different extents of perceptions. However, the absence of monitoring and supervision toward the policy leads to its ineffectiveness supported by the fact that there is no significant number of lecturers who qualify in the Arabic and learning corners or other supporting installations, less collaboration of many related the campus' boards. As the consequence, there are just few parties which implement the policy excepting to which occurred in STAI Assunnah where the policy is mandatorily implemented throughout the campus life and in STAIN Mandailing Natal which has neither policy nor implementation as it is still struggling with the switchover status but has put serious attention to the management.

UINSU, IAIN Padangsidimpuan, STAIN Mandailing Natal, and STAI Assunnah have put several attentive efforts and support to the creation of the Arabic learning environment. Those efforts are started from recruiting lecturers who are qualified in the Arabic teaching and learning which is carried on by STAIN Mandailing Natal. Those are enormously valuable as the duty of the Arabic teachers or lecturers is to transform that negative image to positive in any way. Effendi said that as cited by Muhbib, this could be carried out by: "(1). Providing the students an objective explanation, unexaggerated realities about the role of the Arabic as the Islamic language, the language of science, and the language for foreign communication (assigned as official language of the United Nations since 1973), and its role in shaping (about 13 % of total amount of vocabulary) Indonesian; (2). Giving an explanation about the benefit of the Arabic competence and skill to personal life, society, and professionals, as well as a globalized demand. The explanation could give impact psychologically when they are established on facts and convincing quantitative data,

²⁵ Ahmad Fuad Efendi, *Metodologi Pengajaran Bahasa Arab*, 167.

and (3). Demonstrating attractive learning models, motivating, and benefit the students.”²⁶

Also, determining figures who will and are able to communicate in the Arabic through inviting the Arabic native speakers as a supportive model to maintain the language use as occurred in UINSU and IAIN Padangsidimpuan. Syeikh Majid al Majdi in UINSU and Syeikh Hamdi in IAIN Padangsidimpuan were among those who were invited since 2015 by both PTKI. However, it did not put greater impact to the language development as they were just charged to few limited activities, such as seminars excepting to those who are invited to STAI Assunnah who could perform as supervisor and consultant living coexistently with the student in Ma’had and allow themselves to evaluate the campus thoroughly.

Furthermore, the existence of funding from external donors benefits to the establishment of the Arabic learning environment. External donor such as IsDB to UINSU and STAI Assunnah has put several remarkable roles in supporting the teaching and learning the Arabic effectively. This funding could finance the establishment of expanded Ma’had to substitute the former one to expand the capacities such as existing in UINSU as well as the establishment a number of buildings or supporting learning hubs such as language laboratory, faculties, scholarship or any kind of educational funding to students who has successfully enrolled to STAI Assunnah. The less financial support may put serious impact in the development of such learning environment. The case of IAIN Padangsidimpuan which has just rented buildings around campus area and STAIN Mandailing Natal which may be struggling in establishing new building are among the impact of less sufficient amount of educational funding to the campus.

To IAIN Padangsidimpuan, the management rents a number of areas in Pesantren around the town to extend the housing facilities for its Ma’had sponsored by the Ministry of Religious Affairs. The purpose of the establishment of the Ma’had is to prepare the freshmen students to participate in the mandatory Arabic course. This mandatory program has been organized since 2015 in IAIN Padangsidimpuan and has been projected for 2020 enrollment in UINSU. While in STAI Assunnah, the program has been launched since the very first year of the establishment of the school ranging from preparatory Arabic for beginner and advance students, to compulsory training for speech and sermon, *Muhadatsah*, memorizing and testing vocabularies, training for listening provided by the language center, Qiro’ah, mandatory Arabic handwriting class, *Musyabadah*, and weekly-diary writing.

Furthermore, the perseverance of positive image to the development of the Arabic learning environment at UINSU, IAIN Padangsidimpuan, and STAIN Mandailing Natal, and STAI Assunnah by a number of faculty members impresses some activities in developing the Arabic in the university. Among those activities are publication of the Arabic journal *Ihya’ al-‘Arabiyah* in UINSU, posters installation at

²⁶ Muhib Abdul Wahab, *Revitalisasi Penciptaan Bi’ah Lughawiyah dalam Pengembangan Keterampilan Bahasa Arab*, 8.

some areas of building or faculties despite just few of them existing in the campus area around UINSU, the organization of periodical contests and competition which weight on the development of the use of the Arabic in the campus. To this importance, Muhibb termed psychological environment which presents positive image on the Arabic. It is undeniable that many of students perceive that the Arabic is difficult to learn and worrisome, having no future prospect, Arabs-centric, even stating that those who learn the Arabic could potentially turn into radicals, and so many negative images about the Arabic. These negative images enervate the passion of the students in learning the Arabic. To some of the students in STAIN/IAIN/UIN, the Arabic is merely just a supplementary course, considerably satisfied even with the pass score (C-grade). As a matter of course, the Arabic is the foundation to comprehend Islamic studies as the Arabic could majorly embody in any kind of references in learning Islamic studies, above all are al-Qur'an and Sunnah as the primary source in Islam. In more simple way, the obligation to learn al-Qur'an and Sunnah is on the same degree to learn the Arabic. As it is supported by the foundation of the principle of jurisprudence (*Ushûl Fiqh*) "something that has shaped an obligation completely, so that it is an obligation too."²⁷

Moreover, settling up the language learning environment should be put into practical and visual appearance. STAI Assunnah has shown enormous optimization on how to manifest the previous supplementary element to realization of the environment by establishing view or reading environment such as building a website, the Arabic bulletin and magazine publication, sign boarding, announcement in the Arabic, list of vocabularies, cartoons, and also covering posters, atlas of the world, panel board consisting of list of the *mahfuzhat* or wise words in the Arabic up to establishing listening environment (audio) by delivering oral announcement in the Arabic, listening to cassettes or the Arabic songs, TV Programs which is delivered in the Arabic. This what was highlighted by Muhibb as visual environment, which could be watched such as the making of (a). Poster, such as the portraits of men of nahwu, the map of the development of science in the Arabic, the flowchart of nahwu, sharaf, balaghah, sketches about Islamic history and civilization, the network of the Arabic scholars, and or newspapers, bulletins, and the Arabic magazines supply to the entire area. (b) The announcement. All sort of announcement either academic or non-academic are informed in the Arabic even are still acceptable to be written in other languages such as Indonesian or English. The announcement could be electronic or manual. This expectedly allow the students to keep informed directly to the announcement by presenting new vocabularies in the Arabic, (c). Information board. The information board provides all information for academic or non-academic purposes, such as announcement and so on. Such information board in the Arabic setting could prevail the Arabic nuance in schools/madrasas and colleges which concern to the teaching and learning (d). Banners and leaflets written in the Arabic. There are some monthly and weekly-basis activities organized by the students, and

²⁷ Muhibb Abdul Wahab, *Revitalisasi Penciptaan Bi'ah Lughawiyah dalam Pengembangan Keterampilan Bahasa Arab*, 6.

these activities are posted on banners. Should these banners written in the Arabic, it would expose the students to vocabularies and the syntax of the Arabic continuously (e). Wall magazine. This is normally prepared to encourage creativity of the students in literacies. When this is mandatorily written by students in the Arabic, it may foster them to happily write in the Arabic or merely just read the publication by their schoolmates who write in the Arabic too. (f) Murals formation slogans or *mahfuzhat* (memorizing of the Arabic wise words). This kind of environment is also supportive comparing to the aforementioned ones. When it opens to portrait slogans and *mahfuzhats* in some strategic walls, students may be exposed to the Arabic materials directly in daily basis. Moreover, they may even understand the *mahfuzhat* without vacating time to just only memorize it as they are catching and reading those every day. In addition, it would be better if they renew the *mahfuzhat* periodically.

Other than that, what STAI Assunnah has implemented above is also audio-visual environment plays as artificial environment that enables learners to view and to listen directly into the materials or information in the Arabic. This audio-visual environment may contain: (a). Long and brief sermon delivered in the Arabic, or at least, preachers should deliver his Friday sermon in the Arabic. (b). Seminars, Training and Workshops should be run in the Arabic., more importantly which the key speakers are the Arabic native speakers. These activities could give the learners opportunities to listen carefully to the pronunciation of phonemes in the Arabic in more proper and acceptable way. (c). The announcement is delivered in the Arabic. Such as in the Islamic schools or *pesantrens*, there are always many announcements accordingly to their timetable. This could boost students in understanding the informed messages, then they would independently try to grasp or by asking their other friends. This may expect students to hone their listening skill which the most profound skill (*maharah*) the students should master in learning the Arabic.

Conclusion

Based on the lengthy explanation on language environment, it could be concluded that the supportive environment to the Arabic competence should have been set intentionally from the beginning so that the learners are motivated to learn the Arabic. It also provides an opportunity for the learners to learn the Arabic naturally from the environment rather than from formal setting. Therefore, it could be said that environment could promote to the learners' acquisition. This benefits to the studies of Arabic language itself in which there would be more analytical and comprehensive studies on this matter concerning its importance and wide-range categorizations.

From the four research fields, the effort and the situation of the Arabic learning environment, private-owned PTKIs show more remarkable progress in compare to those exist in state-owned PTKI as they have met the criteria of a good environment for the Arabic learning, principally, in variety, and the strategy in the establishment of the Arabic learning environment. The main factor significantly affects to the establishment of the environment and is the concern of the campus

management to urge the Arabic competence. Thus, this research shows that the effort was made by STAI Assunnah is much better than was made in IAIN Padangsidempuan, however, it is better than what UIN Sumatera Utara has made. And STAIN Mandailing Natal has put less effort toward the establishment. []

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