



## Creating Immersive Arabic Environments: *Bī'ah Lughawiyyah* Implementation in Islamic Boarding Schools

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### Abstract

This study aims to describe and analyze the implementation strategies of *bī'ah lughawiyyah* in maharah al-kalam learning at Al-Muttaqin, Al-Buruj, and Darul Falah Amsilati Islamic boarding schools. The focus of the study includes language program planning, communication habits, language use regulations, and evaluation mechanisms designed to improve students' speaking skills. The research subjects consist of educators, and students, while the object of the study is language activities that represent the implementation of *bī'ah lughawiyyah* in daily learning practices. This research employs a descriptive qualitative field approach. Data were collected through observation, in-depth interviews, and documentation, then analyzed through data reduction, data presentation, and conclusion drawing. The analysis framework refers to the perspective of Mahmūd Kāmil al-Nāqah. The findings indicate that the implementation of *bī'ah lughawiyyah* is systematic, structured, and sustainable. Al-Muttaqin emphasizes vocabulary mastery and discipline, Al-Buruj focuses on intensive communicative activities, and Amsilati applies *nadham*-based practice. These strategies improve students' fluency, confidence, participation, and consistency in using Arabic actively and effectively every day.

**Keywords:** *Bī'ah lughawiyyah, mahārat al-kalām, Arabic speaking skills, language environment*

### Introduction

Language and environment are two sides of the same coin. Language is a tool for communication (Agustina 2014) and the environment is the place where language develops (Jamil et al., 2023). One characteristic of language is that in a personal/social environment, language can spread without stagnation (Nufus, 2020). Personally, language develops in accordance with age and experience. As times change, the environment is needed to learn foreign languages, which is related to the learning process, known as the language environment.

Luwis Ma'luf al-Yasu'i argues that the language environment or *bi'ah lughawiyyah* comes from two words, namely *bi'ah*, which means environment/situation, while the word *lughawiyyah* comes from the word *lughah*, which means language (Anna Nurbaiti & Rhomiy Handican, 2023). According to the Big Indonesian Dictionary, environment can be interpreted as a place that influences human growth (KBBI 2025). Meanwhile, according to the English Dictionary, environment is defined as everything that exists around us (KBI 2026). Combining these two definitions, environment can be defined as a place/atmosphere that can influence a person's growth and development (Citra Febriani, Deska Haniman, Liyul Misweniati, 2025). According to the Arabic Dictionary Ma'ani, etymologically *bi'ah* means the environment/circumstances surrounding a person. This word comes from the root word ب و أ which means place of residence and the word *al-lughawiyyah* is a form of nisbah from the word اللغة (*al-lughah*) which means language. So, *al-lughawiyyah* means related to language. Thus, the definition of language environment is a situation in which a particular language is commonly used in daily life in formal or informal learning (Ma'ani 2025).

The success of learning Arabic as a foreign language is learning that disregards external factors that have become integrated into the lives of students by creating innovative external factors, namely creating an Arabic speaking environment, as is the case in contemporary Islamic boarding schools (Muttaqin et al., 2024). The main objective in language learning is not knowledge of the language, but improving students' language skills (Ekawati & Arifin, 2022). By creating various Arabic-themed activities, it is most possible for students to build their language skills (Setiyadi et al., 2023). Behaviorist theory states that the creation of an environment that influences students and is supported by repetitive activities is what influences language acquisition (Setiyawan et al., 2025).

Based on this theory, many studies related to *bi'ah lughawiyyah* have been conducted. First, in a study by Nia Himatul Ulya, which aimed to determine the implementation, factors, and role of *bi'ah lughawiyyah* (Ulya et al., 2022). The similarity with this study is the implementation of *bi'ah lughawiyyah* in kalam learning. The difference lies in the focus and object of the research. This study focuses on the implementation strategy of *bi'ah lughawiyyah*, and the object of this study is three Islamic boarding schools in Jepara, Central Java, while the previous study only looked at one Islamic boarding school.

Second, research by Cecep Sobar Rochmat, which aims to determine the implementation of the Arabic language environment in terms of types, programs, supporting components, and obstacles (Cecep Sobar Rochmat, Nabelah Khusaini & Abdurrahman, 2023). The similarity with this study is the implementation of the Arabic language environment in Islamic boarding schools. The difference lies in the focus and object of the research. This study focuses on the *bi'ah lughawiyyah* strategy in *kalām* learning, and the object is three Islamic boarding schools, while the previous study focused on implementation for its students and the object was only one Islamic boarding school.

Third, Muhammad Fahrur Roji, the research aims to determine strategies for improving language skills (Roji et al., 2025). The similarity with this study is the implementation of learning in the Islamic boarding school environment. The difference lies in the focus of learning; this study focuses specifically on *kalām* learning, while the previous study focused on Arabic language learning. The object of this study is three Islamic boarding schools.

Fourth, Raudhatul Jannah, this study aims to examine the implementation of the curriculum in creating an Arabic language environment (Jannah et al., 2024). The similarity with this study is the implementation of *bi'ah lughawiyah*. The difference lies in the title and object. The previous study was titled "Curriculum Implementation," while this study is titled "*Bi'ah Lughawiyah* Implementation Strategy." The previous study only had one educational institution as its object, while this study has three Islamic boarding schools as its objects.

Fifth, Basīth, aimed to describe the implementation of *bi'ah lughawiyah* is quite strict, and the impact of the strictness of *bi'ah lughawiyah* (Basith, 2022). The similarity with this study is the implementation of *bi'ah lughawiyah* in *kalām* learning. The difference lies in the object; the previous study only in the *salafiyah* dormitory as its object, while this study has three Islamic boarding schools in Jepara as its object.

Although these studies have made important contributions, most remain descriptive in nature and focus on general implementation. There has been little research specifically examining *bi'ah lughawiyah* implementation strategies comprehensively and systematically in improving *mahārat al-kalām*, particularly by comparing more than one educational institution. Thus, there is a research gap that needs further investigation: namely, what strategies are effective in designing, implementing, and evaluating *bi'ah lughawiyah*, so that it truly impacts the improvement of students' speaking skills.

Kalam learning is one of the skills to be achieved in foreign language teaching. The process of learning to speak a foreign language will be easy if the speaker is active in communication (A'inul Haq, 2021). In this regard, Maḥmūd Kāmil al-Nāqah (1985:151) states: "The urgency of a person's foreign language proficiency is seen from their speech." A person will be seen as proficient in a language if they are able to pronounce it well (Di, 2024). Speaking proficiency/*Mahārat al-kalām* is the skill of verbal communication in Arabic, and does not ignore the rules, and is understood by the listener (Sa'adah, 2025). In a broader sense, speaking is something that can be heard and seen, which utilizes the muscles of the human body to convey thoughts in order to fulfill one's needs (Arsal et al., 2024). Aziz and Al-Wasilah describe the types of *mahārat al-kalām* as follows: 1) Proficient in speaking and communicating, *qawā'id, uslub, makbraj* are fluent and accurate, 2) Proficient in speaking, storytelling, discussing, translating, and expressing points of view in Arabic (Setiyadi et al., 2023). It is widely stated that studying Arabic language skills theory without practice does not guarantee that learners will be able to speak Arabic well (Irvan Maulana Aji, 2021). In practice, the implementation of a language immersion environment often faces various challenges, such as inconsistent language use, limited supporting programs, and low levels of active student participation. These conditions indicate that the success of a language

immersion environment depends not only on its existence but also on the implementation strategies employed.

Based on this description, this study is important to conduct in order to fill the gap in research related to *bi'ah lughawiyyah* implementation strategies. This study aims to conduct an in-depth analysis of the implementation strategies of the language immersion environment in enhancing speaking skills within the *pesantren* (Islamic boarding school) setting, covering aspects of planning, implementation, as well as supporting and inhibiting factors. Thus, this study is expected to provide theoretical contributions to the development of Arabic language learning studies, as well as practical contributions to educational institutions in designing a more effective and sustainable language environment.

## Method

This study uses field research with a descriptive qualitative (W.Gulo 2002) approach that aims to describe and explore and describe and explain (Setiawan 2018). The implementation strategy of *bi'ah lughawiyyah* in *mahārat al-kalām* learning at Al-Muttaqin Sowan Kidul Islamic Boarding School, Kedung Jepara. This Islamic boarding school was chosen as a representative of Islamic boarding schools in Jepara Regency, Central Java, which implement *bi'ah lughawiyyah*. The analysis of this study is based on the perspective of Maḥmūd Kāmil al-Nāqah as stated in his work entitled *Barāmiḥ Ta'lim Arabiyah li Muslimin Naṭiqin bi Lughāt Ukhrā fi Ḍhau Dawāfi'ihim Dirāsah Maidāniyyah* (Arabic Language Learning Program for Non-Native Muslim Speakers in the perspective of their motivation-field study) (Al-Naqah 1985). This analysis focuses on the implementation strategy of *bi'ah lughawiyyah* in kalam learning, in order to determine whether what has been done is in line with the concept and characteristics of kalam learning as formulated by Maḥmūd Kāmil al-Nāqah.

Data collection techniques were carried out through observation, in-depth interviews, and documentation. Observations were made to see the practice of using Arabic in the daily activities of the students. In-depth interviews were conducted with the vice chairperson/*ustadzah*, language coordinator/students to obtain information about strategies in implementing *bi'ah lughawiyyah*, as well as the obstacles. The interview process was conducted using structured and individual interviews (Arsal et al., 2024). Documentation was used to supplement the data by collecting activity records, language regulations, and other supporting documents. In testing the validity of the data, the researchers used reference completeness and triangulation techniques. After the data was collected, it was analyzed using the model proposed by Miles & Huberman (1984) (Sugiono 2023). Namely data reduction, data presentation, and conclusion drawing and verification, so as to obtain a clear picture of the implementation strategy of *bi'ah lughawiyyah* in *kalām* learning from al-Nāqah's perspective.

## Result and Discussion

### *Result*

The results of the study indicate that *bi'ah lughawiyah* implementation strategies for *maharat al-kalam* learning in three Islamic boarding schools in Jepara Regency Islamic boarding schools exhibit similar patterns in terms of objectives, while differing in the forms of activities, intensity of implementation, and management systems. All three institutions position *bi'ah lughawiyah* as the core strategy to develop communicative, contextual, and sustainable Arabic speaking skills, matching the characteristics of Arabic language learning in the pesantren environment as found by Fahrur Roji (Roji et al., 2025). This indicates that Arabic speaking competence in Islamic boarding schools is not viewed as an isolated skill, but as a product of continuous interaction between structured learning and lived linguistic experience.

From a pedagogical perspective, this alignment demonstrates that language learning in pesantren is strongly influenced by environmental immersion and habituation. In other words, the success of *maharat al-kalam* development depends not only on classroom instruction, but also on the extent to which students are exposed to Arabic in their daily communicative environment. This supports the sociolinguistic view that language acquisition is strengthened through repeated social interaction, where meaning is constructed through real communication rather than mechanical memorization.

At Al-Muttaqin Islamic Boarding School, *bi'ah lughawiyah* is implemented in a structured system requiring the mandatory use of Arabic in almost all student activities. Arabic is used in classroom instruction, dormitory communication, and organization. This full immersion system creates a highly intensive linguistic environment, encouraging students to practice spoken Arabic in daily life. The boarding school also integrates speaking skill development through structured programs such as *muhāwarah*, *muhādharah*, *islah al-lughah*, wall magazine activities (*mading*), and weekly Arabic drama performances.

These activities are designed not only to enhance fluency but also to develop students' confidence, creativity, and spontaneity in speaking. The presence of muhadharah activities, for example, provides students with opportunities to speak in public settings, which contributes to the development of rhetorical ability and communicative courage. Meanwhile, *muhāwarah* sessions function as controlled conversational practice that strengthens interactional competence.

One of the most important components in this system is *islah al-lughah*, which serves as a continuous corrective mechanism for linguistic accuracy. Although students initially produce utterances with grammatical and structural errors, systematic correction enables gradual improvement in accuracy and fluency. This reflects the principle of corrective feedback in second language acquisition, where errors are considered part of developmental learning rather than failure.

As stated by UL, "Every day we use Arabic everywhere except the bathroom, we also have muhawaroh, Arabic *kbatabah*, and *islah al-lughah* and short plays every

weekend.” This statement illustrates the high level of linguistic exposure experienced by students. The integration of formal curriculum and daily communication creates a dual-language system in which Arabic functions both as an academic subject and as a medium of social interaction.

This finding reinforces the view that intensive linguistic environments significantly enhance speaking fluency and spontaneity, as also noted by Sofa Rahmaini (Shofa Rika Zahira, 2024). Furthermore, continuous exposure leads to automatization of speech production, where students reduce hesitation and communicate naturally without excessive cognitive processing.

From a broader theoretical standpoint, this condition reflects the principles of habit formation in language learning, where repetition and environmental reinforcement play a central role in developing communicative competence. The strict enforcement of Arabic usage creates social pressure, motivates students to maintain consistent in language practice.

In contrast, Al-Buruj Modern Islamic Boarding School applies a flexible strategy to accommodate students varying initial abilities and to reduce psychological pressure in early stages of language learning. Arabic usage is focused on specific structured activities such as hiwar, akhbar, daily conversations, Arabic speeches, and vocabulary enrichment.

This model reflects a scaffolded learning approach, where students are gradually introduced to Arabic communication in controlled stages. The objective is to ensure that learners develop accuracy and confidence before being exposed to full communicative pressure. As a result, students tend to have better control over vocabulary and sentence structure, although their speaking fluency develops more slowly compared to students in more immersive environments.

However, the frequency of speaking practice remains lower than at al-Muttaqin, which affects the speed of fluency development. A significant finding in this institution is the variation in language performance between male and female students. Male students tend to demonstrate faster improvement due to higher consistency in Arabic usage, while female students experience slower development due to less stable exposure and practice. As stated by a teacher, “We have tried to implement Arabic, but for female students it is still relatively low... teachers are mostly from Qur’an background, unlike male students whose teachers are proficient in Arabic.” This indicates that teacher linguistic competence and environmental consistency are key factors influencing language outcomes.

Additionally, Al-Buruj implements a structured academic progression system consisting of *i’dad amwal*, *tsāni*, *tsalits*, and *takbashesbush* levels. This tiered system allows students to progress based on mastery rather than time, reflecting a competency-based learning model. This system ensures that learners achieve specific linguistic targets before moving to higher levels, which contributes to more stable but gradual language development. This finding is consistent with (Efendi et al., 2025) who emphasize that

consistency and sustained practice are crucial determinants of success in *bi'ah lughawiyah* implementation.

Meanwhile, Darul Falah Amsilati Islamic Boarding School adopts an integrative model of *bi'ah lughawiyah* implementation. Unlike the previous two institutions, this *pesantren* does not rely heavily on full environmental immersion but integrates Arabic speaking practice into structured communicative activities such as MC training, Arabic speeches, *taqdim al-qishshab*, and *ilqā' mufradāt*.

This approach emphasizes functional communication rather than continuous daily exposure. Speaking activities are designed to prepare students for formal and public communication contexts, particularly in religious and community settings. As stated by KB1, "Although the language environment is not as intense as the first boarding school, this integrative approach has shown positive results in students' confidence in formal speaking forums." Furthermore, KB2 stated, "The goal of Arabic language learning at Amsilati is to prepare students to play an active role in society through Arabic and as agents of da'wah." His finding reinforces Novy Maryani's opinion that the integration of the language environment with planned learning can improve the quality of *mahārat al-kalām* functionally (Maryani et al., 2024).

The learning system at Amsilati follows a structured academic pathway starting from MTS and MA levels, followed by tasawuf level, language level, and post-*Amsilati* stage. This staged system reflects a progressive learning model where students develop linguistic competence step by step. However, acceleration is possible depending on student ability, allowing fast learners to progress more quickly through the curriculum.

Instruction is also supported by textbooks such as *Muḥāvaratī* and *Muḥādatsatī* (volumes 1–2), which provide structured dialogue patterns for speaking practice. Advanced learners progress to *Mukhātim Muḥādatsatī*, which contains more complex communicative structures. This demonstrates that Amsilati combines both environmental and cognitive approaches to language learning.

This competency-based system reflects an achievement-oriented learning model. As noted by KB1, students who wish to advance more quickly are encouraged to complete the full learning pathway to ensure strong foundational mastery. This variation in learning speed aligns with the findings of (Elina Novitasari, Inayah Inayah, 2025), which highlight that differences in language proficiency are influenced by the time required for each learner to achieve competence.

From a comparative perspective, the three *pesantren* represent three distinct models of *bi'ah lughawiyah* implementation: Al-Muttaqin represents a strict immersion model, Al-Buruj reflects a gradual and flexible model, and *Amsilati* applies an integrative and competency-based model. Although these models differ in structure and intensity, all three contribute positively to the development of *mahārat al-kalām*.

Overall, the findings indicate that the success of Arabic speaking skill development is not determined solely by instructional hours, but by the quality of the linguistic environment, consistency of language use, and intensity of communicative

practice. A strong *bi'ab lughawiyyah* creates conditions for natural language acquisition, while weaker exposure still contributes to development but at a slower pace.

Therefore, this study reinforces the theory of Maḥmūd Kāmil al-Nāqah that Arabic language acquisition is optimized through the synergy between structured learning and a supportive linguistic environment. The findings demonstrate that when Arabic is consistently used in meaningful real-life contexts, students are able to develop not only linguistic accuracy, but also communicative fluency, spontaneity, and confidence in spoken Arabic

*Al-Muttaqin Islamic Boarding School*

Tabel 1. Language activities at Al-Muttaqin Islamic Boarding School

No	Activity Name	Implementation and Activity Description
1	<i>Ilqa' Mufrodat</i>	Implemented every day before school starts
2	<i>Islahul Lughah</i>	Islahul Lughah is the process of recording students' conversational errors in a book. Conducted once a week
3	<i>Muhadbarah</i>	Conducted once a week, every Sunday
4	<i>Muhanwarah</i>	Conducted to fill students' free time during Friday holidays, conducted once a week
5	<i>Lisanul Arab</i>	Lisanul Arab is a drama performed by students once every semester. If it is an odd semester for Arabic, then it is an even semester for English, as said by Z&B.
6	<i>Insyah</i>	Insyah is a written work. Held once per semester (Arabic in odd semesters, English in even semesters).
7	<i>Mufradat Exam</i>	Held once a year. The mufrodat exam tests mistakes in speech, primarily those recorded in the Islahul Lughah book.
8	<i>Annual Khitabah</i>	Held once a year
9	Wall Magazine	In every place such as classrooms, rooms, courtyards, prayer rooms, and others, Arabic words are posted, ranging from pearls of wisdom to the names of rooms.

The data presented in the table indicate that the implementation of *bi'ab lughawiyyah* at Al-Muttaqin Islamic Boarding School is carried out through various Arabic language habituation activities integrated into students' daily routines. These activities

are designed to support the improvement of students' *mahārat al-kalām* through an active and continuous language environment.

The media used in the implementation of *bi'ah lughawīyyah* at Al-Muttaqin Islamic Boarding School include the Al-Bara'ah Dictionary as a vocabulary enrichment resource and an intensive Arabic training program as a speaking skill reinforcement activity. Both media are used to support the habitual use of Arabic in students' daily communication.

**Figure 1. Dictionary, a book created by Al-Muttaqin Islamic Boarding School used as a guide for students' speech.**



The figure above illustrates the learning media used at Al-Muttaqin Islamic Boarding School, namely the Al-Bara'ah Dictionary and the Arabic training program. Both media play an important role in enhancing vocabulary mastery and improving students' ability to communicate in Arabic actively.

*Al-Buruj Modern Islamic Boarding School*

Table 2. Language activities at Al-Buruj Modern Islamic Boarding School

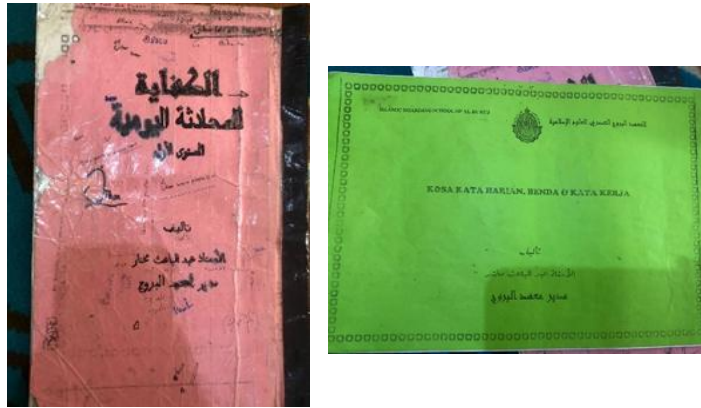
No	Activity Name	Implementation and Activity Description
1	<i>Akbbār</i>	In special ta'lim activities for tahasus classes
2	<i>Hiwar</i> , <i>yaumul lughah</i> , and specialization of places	Hiwar using the boarding school's own guidebook, as well as <i>yaumul lughah</i> every Sunday and Wednesday, and every time in the canteen, to the <i>ustadzah</i> 's room
3	<i>Khitabah</i> Bahasa Arab	Before Asr prayer and before Dhuhr prayer
4	<i>Ilqa' Mufradat</i>	Every day there are additional <i>mufrodat</i> that must be memorized, and one of them must be applied that day

The findings in the table show that the implementation of *bi'ah lughawīyyah* at Al-Buruj Modern Islamic Boarding School is carried out through the habituation of Arabic in various communicative activities among students. The program is designed to create a structured language environment that supports the gradual development of students' *mahārat al-kalām*.

The learning media used at Al-Buruj Modern Islamic Boarding School consist of the *al-Kifāyah* book, which contains Arabic conversation materials (*hiwār*), and a

vocabulary book (*mufradât*). These media are used as instructional tools that emphasize conversational skills and vocabulary acquisition in students' daily activities.

**Figure 2. Book created by the Director of the Al-Buruj Modern Islamic Boarding School as a guide for students.**



The figure above shows the learning media used at Al-Buruj Modern Islamic Boarding School, namely the *al-Kifāyah* book containing Arabic dialogues and a vocabulary book. These media support students in improving speaking skills through dialogue practice and gradual vocabulary mastery.

*Markaz Darul Falah Amtsilati Islamic Boarding School Center*

Table 3. Language activities at the Darul Falah Amtsilati Islamic Boarding School Center

No	Activity Name	Implementation and Activity Description
1	<i>Ilqa' mufradat</i>	Held before classes from 6:00 to 6:45 a.m. (except Tuesdays and Fridays) with 3 vocabulary words/simple sentences given directly by the language coordinator, and on that day the vocabulary must be used
2	MC (Master of Ceremonies)	Held every Thursday during the <i>Munadharah</i> activity
3	<i>Taqdimul Qishab</i>	Scheduled every Wednesday and Thursday, using 4 books that are interpreted and memorized
4	<i>Muhadbarah</i>	Arabic speech held every Tuesday

The data in the table indicate that the implementation of *bi'ab lughawiyyah* at Darul Falah Amtsilati Center focuses on habituating the use of Arabic in both learning activities and daily communication. The program is designed to strengthen students' *maharat al-kalam* through an intensive language environment.

The learning media used at Darul Falah Amtsilati Center include the Amtsilati, Muhaddatsaty, and Muhawaroty books. These materials are integrated to support the learning of Arabic grammar, speaking practice, and the development of communicative skills in Arabic.

Figure 3. A book written by the caretaker of the Darul Falah Amsilati Islamic boarding school, used as a guide for students.



The figure above presents the learning media used at Darul Falah Amsilati Center, namely the Amsilati, Muhaddatsaty, and Muhawaroty books. These materials integrate grammar learning with conversational practice, enabling students to develop their *mahārat al-kalām* in a more active and contextual manner.

#### Discussion

The results of this study indicate that the implementation strategy of *bi'ab lughawiyyah* in three Islamic boarding schools in Jepara namely Al-Muttaqin Islamic Boarding School, Modern Al-Buruj Islamic Boarding School, and Markaz Darul Falah Amsilati Islamic Boarding School plays a significant role in enhancing students' *mahārat al-kalām*. In these institutions, Arabic is not limited to formal classroom instruction but is also actively practiced in daily communication within dormitory environments and structured language activities such as muhadatsah, taqdim al-qishah, muhadharah, and other communicative practices. These activities function as authentic contexts that enable students to develop spoken Arabic through direct use, supporting the view that language acquisition is fundamentally shaped by social interaction and meaningful communication.

A comparative analysis of the three pesantren reveals variation in the implementation of *bi'ab lughawiyyah* in terms of intensity, regulation, and supervision. At Al-Muttaqin Islamic Boarding School, Arabic language use is strictly enforced in almost all daily activities, creating a highly immersive linguistic environment. This condition provides continuous exposure to Arabic, which accelerates fluency development and builds students' confidence in spontaneous communication. In contrast, Al-Buruj Islamic Boarding School applies a more flexible system that combines formal instruction with communicative activities such as akhbar and other language practices, allowing limited use of the mother tongue in certain contexts. Meanwhile, Markaz Darul Falah Amsilati emphasizes structured supervision and gradual language habituation, where Arabic use is systematically directed to develop students' communicative readiness and public speaking skills.

These differences demonstrate that the effectiveness of *bi'ah lughawiyyah* is determined not only by its existence but also by its intensity and consistency of implementation. This finding is consistent with Maḥmūd Kāmil al-Nāqah's theory, which emphasizes that Arabic language acquisition is optimized through the integration of structured instructional programs and authentic communicative environments (Al-Naqah 1985). In this sense, the three pesantren reflect the same theoretical foundation, albeit with different levels of enforcement and operational design.

Furthermore, al-Nāqah's framework in *Barāmij Ta'lim al-'Arabiyah li Muslimin Nāthiqin bi Lughāt Ukbrā fi Dawāfi'ihim (Dirāsah Maidāniyah)* highlights that effective Arabic learning must integrate learners' motivation, real-life communicative experiences, and socio-linguistic contexts. The findings of this study confirm this principle, as formal instruction provides linguistic structure, while *bi'ah lughawiyyah* offers an environment for continuous application and functional language use.

Supporting this view, (Ilyas Rifa'i, Abdul Hadi, 2025) argue that a conducive linguistic environment significantly enhances speaking skill development by increasing learners' opportunities for meaningful interaction. In line with this, Hady further emphasizes that sustained exposure and habitual use of the target language are essential factors in developing fluency, as repetition within authentic communicative settings strengthens automatic language production. Similarly, (Uchihara Takumi, Stuart Webb, 2022) found that frequent exposure to spoken language contributes significantly to vocabulary growth and oral fluency development.

Empirical observations in this study show that students at Al-Muttaqin, which applies the strictest language policy, demonstrate higher levels of fluency and spontaneity compared to students at Al-Buruj and *Markaz Amsilatī*. Although all three institutions show positive development, the difference lies in the level of consistency and intensity of Arabic use in daily life. This supports al-Nāqah's assertion that the frequency and continuity of language exposure are key determinants in speaking skill acquisition (Al-Naqah 1985).

In terms of consistency, Al-Muttaqin demonstrates the highest level due to its strict enforcement of Arabic-only communication, which fosters habit formation and reduces reliance on the mother tongue. Al-Buruj, however, faces challenges in maintaining consistency due to its more flexible policy, resulting in less stable speaking practice despite gradual improvement. Meanwhile, *Markaz Darul Falah Amsilatī* occupies a middle position, where structured supervision ensures controlled language use, although consistency largely depends on student compliance in daily interactions.

This variation indicates that language acquisition is strongly influenced by the continuity of exposure and the habitual use of language in meaningful contexts. Higher consistency leads to stronger automatization of speech production, which explains the relatively higher fluency observed at Al-Muttaqin compared to the other two institutions.

Overall, the findings demonstrate that the development of *mahārat al-kalām* is not primarily determined by instructional hours alone, but more importantly by the

quality of linguistic environment, intensity of exposure, and consistency of daily language practice. In other words, formal instruction functions as a structural foundation, while *bi'ab lughawiyyah* serves as the operational space where communicative competence is formed and internalized.

Therefore, this study reinforces Maḥmūd Kāmil al-Nāqah's theory that Arabic language acquisition is most effective when structured learning is synergized with a supportive and immersive linguistic environment. The implementation of *bi'ab lughawiyyah* in the three Islamic boarding schools demonstrates that sustained exposure to Arabic in real-life contexts enables learners not only to achieve linguistic accuracy but also to develop communicative fluency, spontaneity, and confidence in spoken Arabic.

## Conclusion

This study concludes that the implementation strategy of *bi'ab lughawiyyah* in *mahārat al-kalām* learning at Al-Muttaqin Islamic Boarding School, Al-Buruj Modern Islamic Boarding School, and Markaz Darul Falah Amsilati shows the same pattern, namely the reinforcement of the language environment as the main instrument in building the communicative competence of students. These three institutions place Arabic not only as teaching material, but also as a medium for structured and continuous daily interaction. Comparatively, Al-Muttaqin emphasizes a system of vocabulary reinforcement and language discipline through linguistic regulations and the provision of an internal dictionary for the pesantren. Al-Buruj more integrates *muḥādatsah*, *muḥādharah*, and communicative habits into the collective daily agenda of santri. Meanwhile, Markaz *Amsilati* develops a distinctive approach based on *nadham* and structured learning that supports courage in speaking through intensive repetition and internalization of language structures.

The findings of this study show that the success of *bi'ab lughawiyyah* is largely determined by three main aspects: (1) consistency in language regulation, (2) intensity of exposure and communicative practice, and (3) institutional support through structured programs and continuous monitoring. High intensity of interaction and functional language use have been proven to contribute to improvements in the fluency, spontaneity, and confidence of students in speaking. Thus, the implementation strategies of *bi'ab lughawiyyah* in the three Islamic boarding schools emphasize that a systematically designed, integrative, and practice-oriented language environment is a determining factor in optimizing *mahārat al-kalām* learning. This model can be used as a reference for the development of environment-based Arabic language learning in other Islamic educational institutions.

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