



The Implementation of the Arabic Language Environment (Bi'ah 'Arabiyah) as a Strategic Model for Developing Students' Communicative Competence at Hidayatullah Islamic Boarding School Lombok

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ABSTRACT

This study aims to analyze the implementation of the Arabic language environment as a strategic model for developing the communicative competence of students in Islamic boarding schools. The research focuses on the role of linguistic discipline in daily interactions and the effectiveness of structured and cultural language practices in shaping students' Arabic-speaking behavior. Using a qualitative descriptive design with an ecological linguistic perspective, data were collected through in-depth interviews, non-participant observations, and document analysis involving school leaders, language coordinators, teachers, supervisors, and students. Thematic analysis was employed to identify implementation patterns, disciplinary mechanisms, communicative achievements, and contextual challenges. The findings show that the Arabic language environment functions as a cultural-linguistic system integrating structured discipline such as language zones, monitoring, corrective measures, and regular evaluation with everyday language practices supported by teacher modeling, peer interaction, and routine activities. Linguistic discipline significantly enhances students' fluency, accuracy, confidence, and vocabulary development. Despite its effectiveness, implementation faces challenges related to teacher competence, inconsistent language use, limited facilities, and diverse student backgrounds.

1. Introduction

Arabic is one of the main languages in the Islamic boarding school education system because it is the main door to understanding the sources of Islamic teachings, such as the Qur'an, Hadith, and classical scientific literature (Laili Ramadhani & Ainur Rofiq Sofa, 2025). In addition, Arabic also functions as an

instrument for the formation of character, scientific culture, and institutional identity of Islamic boarding schools in the context of modern Islamic education (Mahmudah et al., 2025). Along with the times, pesantren are required not only to produce students who are able to read Arabic texts, but also have communicative competence so that they are able to communicate actively, effectively, and contextually in Arabic (Mubasyiroh & Ulin Nuha', 2025). In order to realize this ability, the creation of an Arabic-speaking environment or *bi'ah Arabiyah* is a fundamental strategy in many Islamic boarding schools in Indonesia (Rahayu & Ansori, 2025). These efforts serve to foster the habit of using Arabic in daily life naturally and intensively as a form of linguistic habituation based on pesantren culture.

Bi'ah Arabiyah or the Arabic language environment is directed to an atmosphere and learning ecosystem that encourages students to use Arabic in a sustainable manner in formal and non-formal interactions. The formation of a language environment is not only through regulations, but also through programs such as conversation habituation, enforcement of language discipline, rhetorical activities, and the provision of supporting facilities that stimulate the use of Arabic in daily life (Arifani et al., 2025). In line with that, additional programs in the form of extracurricular activities play an important role in building the discipline of using Arabic, although the involvement of students is still limited to those who are interested (Abdullah & Kuncoro, 2024). Therefore, *bi'ah Arabiyah* It has a very strategic function as a linguistic policy of Islamic boarding schools and as a language culture system that must be constructed pedagogically, psychologically, and socially as a development of the competencies of learners.

Communicative competence development, *bi'ah Arabiyah* have a direct relationship with the mastery of speaking skills (*maharah al-kalam*) as one of the four language skills. Communicative competence focuses on the ability to pronounce and compose sentences and understand the context, communication culture, diction selection, and the ability to respond appropriately and relevantly. It is undeniable that there is an influence of the language environment on the speaking proficiency of students even though the correlation rate is still low, which is 28.5% (Martina & Fauji, 2024). In addition, the language environment has a significant influence on speaking ability with a regression of 0.737, which shows that improving the quality of the language environment will improve students' speaking skills (Afifah Azkiyah et al., 2024). Therefore, the formation of an effective Arabic language environment is a factor that greatly determines the success of students' verbal communication mastery.

An effective language environment must function as a vehicle for accustoming to speaking Arabic naturally and communicatively. Ideally, this environment includes formal aspects in learning, daily interaction between students, and language habituation in every social interaction space and institutional activities. Khulaifiyah et al. explain that foreign language services are based on direct practice activities (*experiential learning*) has a positive impact on improving students' language skills (Khulaifiyah et al., 2025). On the other hand, the integration of learning strategies

that involve communicative methods, habituation of language use, and strengthening religious texts can improve students' academic, religious, and communicative abilities (Ali & Zuhendra, 2025). This further clarifies that a systematic, consistent language environment, and supported by the right learning strategies is a prerequisite for achieving optimal communicative competence.

However, in the reality of pesantren education, the implementation of *bi'ah Arabiyah*, especially related to the consistency of discipline in the use of Arabic, there are weaknesses in terms of student discipline in using Arabic as a language of daily communication. Although there are various programs and policies for the use of Arabic, its implementation is still not consistent and comprehensive as a pesantren culture. As a result, *bi'ah Arabiyah* has not been optimally realized so that students are not used to applying Arabic in authentic communication. This weak discipline has an impact on the low understanding of the communication context, the lack of active vocabulary, and the low courage of students to use Arabic spontaneously in social interactions.

So far, several studies have addressed the model and strategy of formation *bi'ah Arabiyah* in various Islamic boarding schools in Indonesia. Julkifli, Mastur, and Fitrianto show that the use of *Thariqah Mubasyarah* or direct methods that are able to improve students' speaking skills through the creation of an environment that demands the use of Arabic without mixing the mother tongue, even though psychological obstacles such as embarrassment and fear of speaking wrong are still found (Julkifli et al., 2025; Permadi & Achadi, 2025; Samiha & Fauzi, 2025). Basyari also noted that the integration of the Islamic and Arabic studies curriculum is an effective strategy in strengthening religious literacy and language skills at the same time (Basyari, 2025). Meanwhile, Raudatussolihah et al. found that the development of *Bi'ah Lughawiyah* must be done through an ecological approach in three layers, namely micro, meso, and macro, to create a more comprehensive speech ability enhancement effect (Raudatussolihah et al., 2025).

In addition, language habituation in various formal and informal activities can increase the courage, participation, and fluency of students in communicating in Arabic (Barid et al., 2025). The internalization of a strong Arabic-speaking culture in the daily activities of Islamic boarding schools contributes significantly to improving language proficiency (Juda, 2025). On the other hand, crucial obstacles in the implementation of the language environment in many Islamic boarding schools include the consistency of language use, the limitations of supporting facilities, and the quality of teaching staff (Muhammad Samin et al., 2025). A cooperative learning-based language environment can increase student participation and confidence in speaking, despite the constraints of ability heterogeneity and limited practice time (Mahmudah et al., 2025). Some of the above findings show that the successful formation of a language environment requires systematic planning, strategy, mentoring, and management.

This research focuses on the implementation of the language environment program as a strategy for developing communicative competencies at the Hidayatullah

Islamic Boarding School in Lombok. The main reason is because this Islamic boarding school has characteristics in terms of Arabic-speaking environmental programs that have their own zones for levels that are carried out every day.

This study aims to analyze the implementation of the Arabic language environment program (*bi'ah Arabiyah*) as a strategy for developing students' communicative competence, focusing on the discipline aspect of language use in students' daily lives. The urgency is to be able to provide the concept of developing a model for the implementation of *bi'ah Arabiyah* in Islamic boarding schools, as well as making a practical contribution to improving the quality of Arabic language learning in Islamic boarding schools. In addition, it is hoped that it can be a reference for Islamic boarding school education managers in designing a more effective, sustainable, and contextual language culture strategy so that it is able to produce students who excel communicatively, religiously, and with Islamic characteristics.

2. Methodology

This study uses a descriptive qualitative approach with a multi-site study design, because it aims to understand in depth the phenomenon of the implementation of Arabic language learning based on Islamic values in the natural context in two Hidayatullah Islamic Boarding Schools in Lombok. This approach is also considered relevant because the focus of the research is not on hypothesis testing, but on understanding real practices and the meaning of Islamic values that are integrated in the Arabic language learning process in an Islamic-based elementary school environment. This research was carried out in two different locations, namely the Hidayatullah Islamic Boarding School Mataram and the Hidayatullah Islamic Boarding School in West Lombok. The selection of these two locations is based on the consideration that both have the same vision in shaping Islamic character through value-based learning, but show differences in their implementation strategies and pedagogical approaches. This condition provides an opportunity for cross-site analysis, so that a richer understanding of the variations and patterns of application of Islamic values in Arabic language learning is obtained.

The research subjects consisted of school principals, Arabic teachers, and class students who actively participated in learning. Principals and teachers are chosen because they play an important role in the planning and implementation of value-based learning, while students serve as key informants who can provide empirical insights into their experiences in the Arabic language learning process that is loaded with Islamic values. The selection of informants was carried out purposively by considering their level of involvement and relevance to the implementation of Arabic language learning in their respective schools. The data collection techniques used include participatory observation, in-depth interviews, and documentation. Participatory observation was carried out to directly observe the Arabic learning process in the classroom, including the interaction between teachers and students, material delivery strategies, as well as forms of integration of Islamic values such

as the use of prayer, manners in speaking, and the application of Islamic terms in class conversations. Through these observations, the researcher seeks to understand how the teaching process not only transfers knowledge of the language, but also instills moral and spiritual values that are an integral part of the Islamic school curriculum.

In-depth interviews were conducted with school principals, Arabic teachers, and selected students to dig deeper information about the goals, strategies, and challenges faced in the implementation of Islamic value-based learning. Interviews are also used to understand the extent to which teachers relate Arabic material to the context of students' daily lives, as well as how values such as honesty, discipline, and responsibility are instilled through teaching and learning activities. A semi-structured interview approach is used to keep the researcher on the guide to the main questions, but remain open to the possibility of new findings that are relevant to the focus of the research.

In addition, documentation techniques are used to complement the data from observations and interviews. Documentation includes the collection of important documents such as syllabus, Learning Implementation Plan (RPP), Arabic teaching modules, school activity records, and photographs that record learning activities and religious activities related to Islamic values. This documentation data helps to strengthen the field evidence and provides additional context that clarifies the implementation of Islamic values in learning practice. The data obtained was analyzed using the Miles and Huberman analysis model, which includes three main stages: data reduction, which is the process of selecting and simplifying important information; data presentation, namely organizing findings in the form of narrative descriptions or tables; and drawing conclusions or verification, which is the interpretation process to find the meaning and pattern of program implementation in each Islamic boarding school.

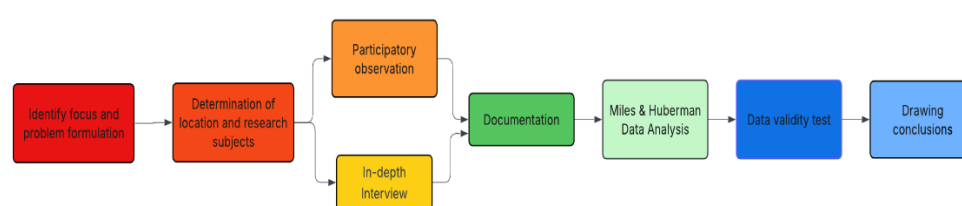


Figure 1. Research Procedure Chart for the Implementation of the *Bi'ah Arabiyah Program*

To maintain the validity of the data, this study uses triangulation of sources and techniques. Source triangulation is carried out by comparing information from caregivers, ustadz, and students, while technical triangulation is carried out by combining observation, interviews, and documentation results. This effort is made so that the data obtained is not partial or subjective, but represents reality as a whole. In addition, member checking was also carried out for informants by showing the provisional results of the research so that they could review the accuracy of the researcher's interpretation of the data provided.

Through the design of this research, it is hoped that a complete understanding of how learning Arabic is not only oriented to linguistic mastery, but also becomes a vehicle for the formation of students' Islamic character from elementary age. Values such as discipline, responsibility, honesty, and love for the language of the Qur'an are the main aspects that are internalized in the learning process. By comparing the results of implementation in two elementary schools Hidayatullah Lombok, this research is expected to be able to contribute to the development of a more effective and contextual Arabic learning model based on Islamic values in the world of Islamic education.

3. Results and Discussion

Implementation of Arabic language environment program (bi'ah Arabiyah)

This research produced a number of findings that illustrate how the Arabic language environment program (*bi'ah Arabiyah*) is implemented at the Hidayatullah Islamic Boarding School in Lombok, as well as how the implementation plays a role in developing students' communicative competence, especially through the discipline aspect of the use of Arabic in daily life. These findings were obtained through in-depth interviews with teachers, caregivers, Islamic boarding school heads, language administrators, and students involved in the program. The results of the research presented in Table 1 show the implementation of *bi'ah Arabiyah* at the Hidayatullah Islamic Boarding School in Lombok which runs through four main components of the formation of a language environment, implementation strategies, supervision mechanisms, and its impact on the communicative competence of students.

Table 1. Main Findings of the Implementation of *Bi'ah Arabiyah* in Islamic Boarding Schools

Tema Utama	Field Findings (Empirical Data)	Scientific Meaning/Interpretation	Implications for Communicative Competence
The Basis of the Formation of <i>Bi'ah Arabiyah</i>	The program is the vision of the institution to build Islamic civilization; Arabic identity of pesantren	<i>Bi'ah</i> = language culture, not just a program	Improving students' motivation to learn and linguistic identity
Implementation Strategy	Language zone, muhadatsah, hiwar yaumi, Arabic Day, iqob, dormitory-class habituation	Ecological learning: high language input	Students get more intense exposure to language
Example of Teachers & Musyrif	Teacher/mushroom gives examples of language; Not all consistent	Example = key factor of language acquisition	Increasing the accuracy and courage of students
Supervision & Evaluation	A Weekly Review, Weekly Review.	Social control effectively shapes habits	Language discipline increases so fluency develops

Discipline of the Language of Students	Senior: 80%, intermediate: 50–70%, beginner: 50–60%	Discipline → frequency of use → skills	Fluency in speaking increases with intensity
Main Obstacles	Minimal human resources, lack of facilities, different motivations, limited time	Culture-building limiting factors	Uneven competency development
Impact on Communicative Ability	Students are more courageous, fluent, polite, and orderly	Bi'ah forms <i>fluency</i> , <i>accuracy</i> , and <i>confidence</i>	Communicative competence has increased significantly

The findings show that a structured language environment functions as a language acquisition ecosystem that multiplies inputs and encourages linguistic output naturally, so that students' language practices are not only formed through formal learning in the classroom, but are also strengthened by daily interactions in the dormitory; Theoretically, this illustrates that the applied bi'ah model has activated a language acquisition mechanism that includes exposure, use, habituation, and reinforcement, which explains why students with a high level of involvement show a more significant increase in communicative competence.

The learning context at Hidayatullah Islamic Boarding School Lombok is characterized by a heterogeneous student population consisting of approximately 25–35 students per class, with separate male and female study groups depending on the policy of each campus. Students come from diverse linguistic and educational backgrounds, ranging from beginner to intermediate levels of Arabic proficiency. In daily academic activities, Arabic is introduced through formal class instruction, conversation practice, and religious text reading. However, the dominant home language and Indonesian remain the default languages outside learning hours for many students. The class structure adopts teacher-centered and student-centered approaches interchangeably, depending on the lesson objectives. This classroom condition creates a unique dynamic in which the development of communicative competence is influenced not only by instructional quality but also by peer interaction patterns and language exposure levels within the pesantren environment. The learning environment is further shaped by dormitory-based interactions, where students are expected to use Arabic during specific activities such as morning greetings, vocabulary drills, and daily dialogues. Gender-separated dormitories also create different interaction dynamics; female students often show higher discipline in structured language activities, while male students tend to excel in spontaneous conversational practice. The availability of learning resources such as dictionaries, posters, language boards, and wall vocabulary varies between classes, affecting the consistency of language exposure. Teachers, musyrif, and senior students act as role models, though their linguistic proficiency levels remain uneven. These class and dormitory conditions significantly influence how the Arabic language environment is experienced and internalized by students, making the implementation of bi'ah Arabiyah both challenging and impactful.

These results also show alignment with the language ecology approach that places social interactions, institutional culture, and discipline as determinants of successful language acquisition, while the presence of constraints such as teachers who lack confidence in Arabic and limited facilities indicates that the effectiveness of the language environment is highly dependent on the quality of human resources and the consistency of applied practices; Thus, the findings that emerged can be understood as a logical consequence of the internal dynamics of Islamic boarding schools, where the elements of supervision and example play an important role in maintaining the cultural stability of the language that is being built.

Scientifically, this study provides evidence that linguistic discipline is a central element that connects policies, activities, and learning outcomes, so that the improvement of students' communicative competence is not merely the result of muhadatsah activities or classroom exercises, but is an accumulation of systematic ecological exposure; Nevertheless, these successes still need to be read in the context of the limitations found, especially due to the variation in students' initial abilities and inconsistencies in the use of language outside the zone.

These findings as a whole confirm that the implementation of bi'ah Arabiyah in pesantren has significantly contributed to improving students' speaking proficiency through the formation of sustainable language habits, and opens up opportunities for further research to test the effectiveness of this model in the context of other pesantren with a mixed-method approach as well as more objective standard competency measurement. In general, the implementation of Bi'ah Arabiyah can first be understood through the framework of Language Ecology, a paradigm that places language not as a mere grammatical object, but as an organism that lives in the social, cultural, policy, and learning environment interactions (Haugen, 1972). In this perspective, the success of Arabic acquisition is not determined by formal learning, but by the extent to which the environment creates natural conditions for language acquisition.

This view is in line with Stephen Krashen's theory of second language acquisition, specifically the concepts of *comprehensible input* and *affective filters*. An environment that is rich in exposure, discipline, and nuances of target language directly strengthens language acquisition, not just cognitive learning. Thus, when pesantren makes Arabic as an institutional culture, it is actually activating the mechanism of language acquisition in a naturalistic, not merely pedagogical manner. In the context of Islamic boarding schools, this phenomenon is reinforced by Fishman's sociolinguistic theory, that the social domain determines the language used. If the domain of the pesantren is transformed into the domain of Arabic classes, dormitories, mosques, and daily activities then the use of Arabic is not only a communicative practice, but also part of a social identity formed through collective discipline.

The framework is a deductive basis to understand that the implementation of Bi'ah Arabiyah does not arise from a single activity, but from the construction of a comprehensive ecosystem, as reflected in the results of research that places the

basis for the formation of bi'ah, strategy, supervision, and example as mutually reinforcing elements. The research data shows that Bi'ah Arabiyah is positioned as a language culture, not an ordinary linguistic program. This can be seen from the orientation of institutions that make Arabic language competence a cultural and religious identity. Deductively, this position shows that language policy in pesantren is in line with *language planning and policy theory* which views language as a tool of social control, a symbol of institutional integrity, and a means of transmitting values.

These findings are consistent with Abdullah's research which emphasizes that the language activities of Islamic boarding schools in Karanganyar shape the discipline and culture of the language of students through structured activities and communication routines (I. Abdullah & Rahmi, 2020). This research strengthens this narrative by showing that the institutional vision of Hidayatullah Lombok has the same pattern: building Islamic civilization through mastery of Arabic as *the lingua franca* of science and spirituality. At this point, the results of the research not only strengthen previous research, but at the same time expand the discussion on the political and cultural dimension in Bi'ah Arabiyah. That language policy is not neutral, but part of the institution's ideology in shaping the religious and academic identity of students.

One of the most significant findings is that the implementation of *Bi'ah Arabiyah* is carried out through structural mechanisms in the form of:

- language zone,
- *IQOB* as reinforcement,
- intensive monitoring,
- periodic evaluations (weekly and monthly),
- language court.

This approach is not just rule enforcement, but is a form of discipline-based linguistic habituation, which is the habituation of discipline-based language with a formal structure. Skinner's theory of behaviorism explains that linguistic habits are formed through reinforcement response stimuli. In this context, the language zone and *iqob* act as *reinforcement* that shapes the behavior of students to consistently use Arabic.

These findings corroborate the research of Barid which found that language zones and structured language activities increase *fluency* and *participation willingness* (Barid et al., 2025). The consistency of student interaction, although initially artificial because of the rules, encourages the formation of increasingly natural language habits. This research adds that linguistic discipline is not only a pedagogical mechanism, but a social control system that ensures the cultural stability of the pesantren language.

However, these findings also show limitations, especially in terms of variations in students' initial abilities. Structural discipline is effective for students who already

have the basics, but for beginner students, *iqob* can be a psychological pressure if not balanced with adequate *scaffolding*. This shows that the implementation of Bi'ah Arabiyah requires strategic differentiation. In addition to structure, field findings show that the example of teachers and musyrif is the most dominant factor in the implementation of Bi'ah Arabiyah. Deductively, to understand the power of this element, we refer to the *socio-cultural learning* theory (Vygotsky), that learning occurs through a process of social imitation and interaction with more competent figures.

Teachers and musyrif are *more capable peers*, so their consistency in Arabic determines the extent to which students imitate these communication patterns. The research findings corroborate the study of Julkifli which proves that the direct method (*Thariqah Mubasyarah*) is only effective if teachers are able to become role models of Arabic (Julkifli et al., 2025). However, the study also found that not all teachers are consistent and confident in Arabic. This inconsistency causes the language ecosystem to be non-uniform, so that students develop competencies unevenly. This finding is different from Huda's research which assesses that the language culture of Islamic boarding schools in Dalwa is very strong because the uniformity of human resources shows that the implementation of *Bi'ah Arabiyah* is highly determined by the quality of human resources (Huda, 2025).

In addition, findings on synergy between formal classes and informal activities show that pesantren apply an ecological continuity model, which is the continuity between formal (class) and informal learning domains (dormitories, social activities). In the perspective of language acquisition, this continuity accelerates the translation of *inputs* into *outputs*. This research corroborates the findings of Afifah Azkiyah who stated that a sustainable language environment significantly increases *fluency* (Afifah Azkiyah et al., 2024). But this study expands on it by showing that domain continuity not only improves competence, but also shapes *linguistic ethics*, such as politeness, self-control, and avoidance of coarse language that were not explicitly found in previous studies.

Implementation constraints can be interpreted as a logical consequence of the construction of a language culture that is still in the growth stage. The lack of competent teachers who speak active Arabic, limited facilities such as *language centers*, and the dominance of students' mother tongue are linguistic ecological factors that can weaken language exposure. These findings are different from studies in large pesantren such as Gontor, where facilities, culture, and human resources have matured (Nafila et al., 2025). Thus, this research makes an original contribution to the literature that the implementation of *Bi'ah Arabiyah* in Islamic boarding schools that are still developing requires *a strategic language development plan* so that the language ecosystem becomes stable.

Based on the above explanation, it was explained that the implementation of Bi'ah Arabiyah at the Hidayatullah Islamic Boarding School in Lombok is an ecological process that combines structure, culture, example, and supervision simultaneously. This implementation has succeeded in improving the communicative competence

of students because it operates within the framework of a stable language ecosystem even though it still faces limitations of human resources and facilities. Academically, this research strengthens the theory of ecology-based language acquisition and expands on the results of previous research by adding the dimension of linguistic discipline as a key factor

Strategies for developing students' communicative competencies at Hidayatullah Islamic Boarding School, Lombok

The results of the study show that there is a difference in the level of students' understanding of managerial functions after participating in learning. Table 2 illustrates that the learning process contributes to an increased understanding of basic management concepts. These findings are important because they show that the material presented is not only understood theoretically, but also begins to be applied in the context of students' practical reasoning. This improvement can be explained through active learning mechanisms that provide space for students to analyze real examples and discuss, so that the process of internalizing concepts takes place more effectively.

Table 2. Student Learning Outcomes

Learning Aspects	Comprehension Indicators	Description of Learning Targets
Planning	Meaning of planning	Understand the definition and scope of planning
	Characteristics of planning functions	Identify planning features and steps
	Planning process products	Describe an example of a planning outcome
Organizing	Meaning of organizing	Understand the basic definition and functions of organizing
	Characteristics of the organizing function	Identify organizational characteristics and principles
	Organizing process products	Describe an example of an organizational outcome

Practically, these findings indicate that example-based learning strategies and discussions can also be applied to other courses that require conceptual understanding. Thus, the results of the research not only answer the formulation of problems and objectives, but also provide an overview of how certain pedagogical approaches have an impact on the quality of student understanding more broadly. Figure 2 illustrates the integrated structure of the Arabic language environment (bi'ah Arabiyah) as implemented in the pesantren setting. The diagram visualizes how various components structured language practices, linguistic discipline, teacher and musyrif modeling, and daily interaction routines work together to construct a coherent ecosystem that supports the development of students' communicative competence. Each element in the figure highlights a specific mechanism within the language environment, while the arrows indicate the dynamic, reciprocal relationship between formal classroom instruction and informal dormitory-based interaction. This structure underscores that bi'ah

Arabiyah is not a standalone program but a culturally embedded system that shapes students' linguistic behavior across multiple domains of daily life. The findings are also revealed in the form of the following images:

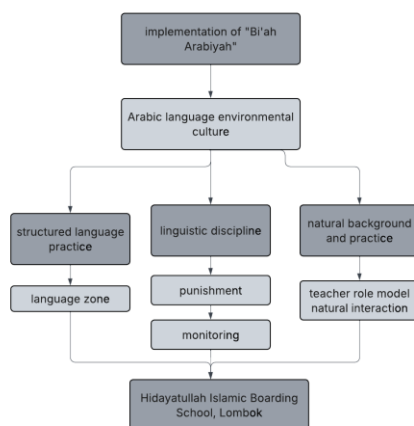


Figure 2. Arabic environment implementation structure flowchart

The success of communicative competence development relies on the synergy of three major dimensions: structured linguistic input, disciplined language use, and naturalistic social engagement. The structured dimension represents planned linguistic exposure through vocabulary drills, conversation sessions, and language zones. The disciplinary dimension reflects the behavioral reinforcement mechanisms monitoring, iqob, and routine evaluation that maintain consistency in Arabic usage. Meanwhile, the naturalistic dimension shows how spontaneous peer interaction and teacher role modeling provide authentic contexts for language use. When these three components interact, they create continuous linguistic exposure that enables learners to internalize grammatical forms, understand sociolinguistic norms, construct coherent discourse, and use strategic communication skills. The figure therefore reflects the theoretical grounding of the study, demonstrating how the principles of ecological linguistics and the Canale & Swain communicative competence framework operate within the pesantren environment. Ultimately, Figure 2 encapsulates the novelty of the research: that communicative competence develops not only through instruction, but through a holistic cultural system that merges structure, discipline, and immersion.

This flowchart describes the structure of the implementation of the Arabic language environment (*bi'ah Arabiyah*) which consists of structured language practice, linguistic discipline, as well as natural examples and interactions as the dominant factors in the formation of students' communicative competence. The image above provides a systematic illustration of the flow of the implementation of *bi'ah Arabiyah* as a language ecosystem that works in an integrated manner at the Hidayatullah Islamic Boarding School in Lombok.

During the research period, Arabic learning sessions were conducted using a combination of communicative activities, structured conversation drills, and ecological immersion practices. The researcher observed daily routines in both class

and dormitory settings, documenting how students responded to instructions, interacted with peers, and applied vocabulary in real contexts. Data collection was carried out through semi-structured interviews, audio-recorded conversations, and non-participant observation. The implementation of the Arabic language environment (bi'ah Arabiyah) was directly monitored by examining how language zones, supervision routines, and disciplinary mechanisms operated in real time. This procedure ensured that the analysis captured not only formal instructional practices but also the organic use of Arabic within natural social interactions. Given the complexity of classroom and dormitory interactions, the interviews required a structured set of prompts to capture the depth of participants' experiences regarding the Arabic language environment. These prompts enabled the researcher to examine the mechanisms, challenges, and perceived outcomes of the bi'ah Arabiyah program. For transparency and analytical clarity, the interview guiding questions have been compiled in Table 2.

Table 2. The Interview Guiding Questions

No.	Interview Question
1	How is the Arabic language environment (bi'ah Arabiyah) implemented in daily learning activities?
2	What forms of linguistic discipline are applied to support students' Arabic usage?
3	How do teachers and musyrif serve as language models for students?
4	What daily activities most effectively encourage students to speak Arabic?
5	What challenges do students face when applying Arabic in natural communication?
6	How do supervision and evaluation mechanisms work in maintaining language discipline?
7	What factors support or hinder the effectiveness of bi'ah Arabiyah?
8	How does the Arabic environment contribute to improvements in students' communicative competence?
9	How do students perceive the use of Arabic in dormitory and class settings?
10	What institutional policies strengthen or limit the implementation of bi'ah Arabiyah?

This implementation begins with the formation of an Arabic-speaking environmental culture as the main foundation that oversees all language programs. From this foundation, there are three strategic pillars that interact with each other, namely structured language practice, linguistic discipline, and natural practice based on example. The practice of structured language is realized through the establishment of language zones and the habituation of communication in controlled situations. The second pillar in the form of linguistic discipline is built through *iqob* mechanisms, intensive monitoring, and periodic evaluation to ensure consistency in the use of Arabic.

The third pillar includes the example of teachers and musyrif as well as natural interaction between students, which play a role in enriching the communication context and making Arabic a part of social routines. This is where all elements of the strategy boil down to one main goal, which is to strengthen the communicative competence of students in the context of pesantren education. With this visualization, the research presents novelty in the form of integration between structural and cultural approaches as a comprehensive and applicable model of Arabic language competency development. Based on the above findings, the

strategy for developing communicative competence rests on the model of Canale & Swain (1980) which emphasizes four components:

1. Grammatical Competence.
2. sociolinguistic competence,
3. discourse competence,
4. strategic competence.

The illustration is bolted as follows:

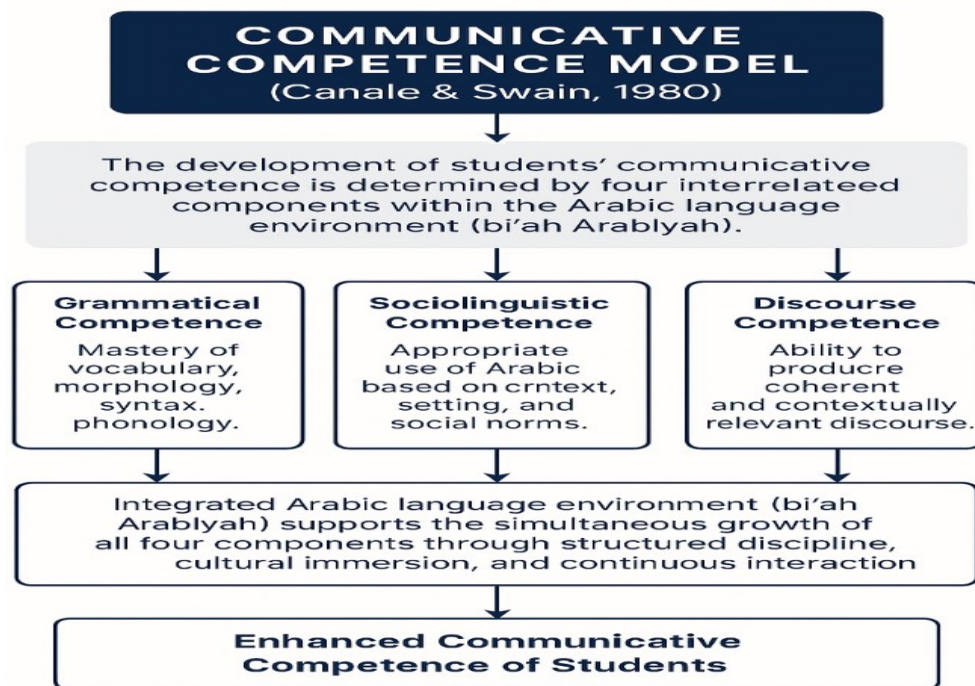


Figure 3. Communicative Competence Model theoretical framework

The image shows a *flowchart* visualizing the theoretical framework of the *Communicative Competence Model* developed by Canale & Swain (1980). The diagram begins with the main box titled *the Communicative Competence Model*, which asserts that communicative skills grow through four core components in the Arabic-language environment (*bi'ah Arabiyah*). Below it is an explanatory statement that the development of students' communicative competence is determined by four interrelated components.

The flowchart then branches into three main boxes representing three of the four components of the model: *Grammatical Competence*, *Sociolinguistic Competence*, and *Discourse Competence*. Each box describes important subtasks, such as mastery of vocabulary and structure, the use of language according to social contexts, and the ability to produce coherent discourse. The three components flow into one large box that describes the role of *Arabiyah bi'ah* as an integrated environment that strengthens the development of all aspects of competence through discipline, cultural immersion, and continuous interaction. At the end, the flow

leads to a conclusion box that states *Enhanced Communicative Competence of Students*, emphasizing that this model results in an overall improvement in students' communicative skills. The pesantren environment provides a social domain that allows these four components to work simultaneously. Classroom learning contributes to grammatical competence; dormitory interactions develop sociolinguistic competence; Activities such as *muhadatsah* and *hiwar* develop discourse competence; and the courage of students to overcome vocabulary limitations is a form of strategic competence.

This approach is reinforced by an ecology-based model of language acquisition, which views language as a social activity built through cross-domain interactions. Therefore, communicative competency development strategies require harmony between policies, institutional culture, exemplary, and habituation activities. The findings of the study show that pesantren strategies refer to this principle. The first strategy that is the foundation for the development of communicative competence is the application of structural mechanisms that create a context for the consistent use of the Arabic language. This mechanism includes language zones, *iqob systems*, strict supervision, and periodic evaluations.

2.1 Language Zone as a Communicative Training Space

Language zones are a strategy that limits the domain of Arabic language use to be an obligation, not a choice. This principle resembles the concept of *forced communication environment*, which in language acquisition theory is considered the main trigger for the formation of *output*. When students are required to communicate in Arabic in a certain zone, the rhythm of daily interaction turns into a means of intensive training. Language zones not only force the use of certain vocabulary, but also force the arrangement of sentence structures in real contexts. Barid's research shows that the language zone encourages an increase in *students' willingness to communicate* (Barid et al., 2025). The results of this study confirm the findings: the language zone creates a safe but mandatory space, so that students are encouraged to use Arabic even though their initial abilities are still limited.

2.2 Iqob System and Behavior Reinforcement

The second strategy is the use of *iqob* as a form of reinforcement. *The iqob* given is in the form of memorizing vocabulary, making short essays, or prohibiting using Indonesian for a certain period of time. This strategy is effective in forming language habits because it is consistent with *the theory of behavior modification*. Abdullah's research metadata states that *iqob* has been proven to improve the language discipline of students in LCD extracurricular activities (Abdullah & Kuncoro, 2024). This study expands on these findings by integrating *iqob* in the pesantren ecosystem that includes classes, dormitories, and social activities. This expands the impact of reinforcement so that it not only modifies behavior, but also forms a communication culture.

2.3 Structured Supervision and Social Reinforcement

Supervision by teachers, musyrif, and language administrators is a strategy that ensures the consistency of the use of Arabic. Such social surveillance places the use of language within the framework of communal norms. In a sociolinguistic perspective, communal norms are a factor that determines the success of second language acquisition because they create positive social pressures that stabilize linguistic practices.

Humaedi's study on the role of musyrif supports this finding: musyrif is a language model as well as a supervisor who shapes a language culture (Humaedi & Uyuni, 2025). This study shows that the success of the supervision strategy depends on the quality of teacher and musyrif competencies; The weakness in this part causes the variation in students' abilities to widen. In addition to structural mechanisms, communicative competency development strategies also depend on cultural mechanisms, namely teacher role models and daily social interactions. In pesantren, example is the most influential pedagogical component because it places teachers not just teachers, but *living models* of Arabic.

Teacher's Role Model as a Language Model

Teachers who use Arabic in everyday communication serve as the main source of input. In the theory of second language acquisition, this is called *competent model exposure*. When teachers speak in Arabic, students receive high-quality linguistic input, especially in the aspects of structure and pronunciation. Julkifli's research revealed that the method is immediately effective when teachers are able to become role models (Julkifli et al., 2025). This study confirms the findings: students are faster to internalize language when they see teachers using it naturally. However, this study also criticizes the lack of human resources, namely teachers who are not confident in using Arabic. This lack hinders the stability of the language ecosystem. Therefore, the strategy for developing communicative competencies must include teacher training, not just student activities.

Santri Interaction as a Space for Communicative Reinforcement

Interaction between students in dormitory, kitchen, cleaning, or games is the most effective means to train courage, *fluency*, and *spontaneity*. Communicative competence is formed faster in informal contexts because interactions take place naturally. This is in line with Krashen's view that language is most quickly acquired through *low-anxiety communication*. Putri's metadata on Gontor Putri shows that informal activities such as *muhadatsah shabahiyah*, *idhof lughawiy*, and *haditsul itsnain* accelerate speaking proficiency (Putri et al., 2025). This study shows a similar pattern, even adding that informal interaction improves the ethical aspects of student communication. These findings expand the discourse of previous research that focused more on linguistic aspects, rather than ethics.

Language Routines as a Builder of Long-Term Memory

Routines such as daily mufrodat division, *hiwar yaumi*, and exercises make sentences function as a form of *distributed practice*. In cognitive psychology, regularly distributed exercise forms a stronger long-term memory than intensive exercise in a short period of time. This strategy ensures that students not only understand vocabulary, but also use it in context. Mahmudah's metadata on cooperative learning-based learning corroborates that repetitive exercises in groups create speaking comfort and increase accuracy (Mahmudah et al., 2025). This study strengthens these findings through a routine overview of the activities of students who activate the use of language every day. One of the important contributions of this study is to show that the success of communicative competence development is strongly influenced by the integration between formal activities in the classroom and informal activities in the dormitory. This integration creates linguistic continuity, which is the continuity of inputs and outputs.

If the class provides input in the form of theory, vocabulary, and structure, the dormitory provides a forum for output in the form of communication practices. This loop of inputs creates an acceleration of language acquisition. This finding corroborates Julkifli research on the integration of turats and communicative methods that improve the academic and religious competence of students (Julkifli et al., 2025). This integrative strategy is a characteristic of Islamic boarding schools; models that are not found in public schools. Therefore, the pesantren strategy has proven to be relevant as a more comprehensive approach to language education.

Critical analysis is needed to see why the strategies implemented are making a strong impact. There are several scientific reasons:

1. High exposure → improve *fluency*.
2. Social control of pesantren → improve linguistic discipline.
3. Teacher exemplification → improve accuracy.
4. Informal activities → increase courage.
5. Daily routines → strengthen language memory.

However, this strategy cannot be separated from weaknesses. The dependence on supervision makes some students only speak Arabic when supervised. Another challenge is the lack of competence of Arabic-speaking teachers, which breaks the chain of quality inputs. Thus, strengthening communicative competence depends on a balance between structural and cultural strategies.

The findings of this study show strong consistency with various previous studies, while providing an important expansion in the understanding of the implementation of *bi'ah Arabiyah* in Islamic boarding schools. The results of this study corroborate Abdullah's who emphasized that language discipline is the main determinant of the consistency of Arabic use among students. This consistency does not arise spontaneously, but is formed through structured supervision mechanisms, rules, and habituation (Abdullah & Kuncoro, 2024). In addition, this study also supports the

findings of Afifah Azkiyah which shows that an intensive language environment has a significant effect on improving speech skills (Afifah Azkiyah et al., 2024). In this context, pesantren succeed in creating daily language exposure that accelerates the development of *fluency* and courage of students. This study also expands on the findings of Martina by showing that a rich language environment not only improves speaking skills, but also shapes students' communication ethics and self-control (Martina & Fauji, 2024; Saputra & Hafidz 2025; Ayuni & Ritonga, 2025; Nufus et al., 2025). The findings are in line with Barid who emphasized that the combination of formal and informal activities strengthens motivation and *willingness to communicate* (Barid et al., 2025). In addition, this study complements the Huda study by highlighting that Islamic boarding schools with a growing language culture face human resource challenges and consistency of implementation, so it requires strengthening the capacity of teachers and musyrif to stabilize the language ecosystem (Huda, 2025). This comparison shows that this research makes relevant theoretical and practical contributions.

From a theoretical perspective, this strategy affirms that *bi'ah Arabiyah* is a valid model of ecological-based language acquisition in the context of Islamic education. This study makes it clear that linguistic discipline and example are the main determinants of communicative competence. Practically, this strategy can be a model for other Islamic boarding schools, with recommendations:

1. strengthening teacher training,
2. providing language facilities,
3. increase the intensity of informal activities,
4. build a language performance-based evaluation system.

The strategy for developing students' communicative competence in the context of *bi'ah Arabiyah* depends on the integration of structural and cultural mechanisms that form a complete language ecosystem. This strategy creates space for students to acquire, train, and use Arabic in a real context. Although HR constraints and language consistency are still challenges, this strategy has proven effective in increasing fluency, accuracy, confidence, and language ethics for students. These findings enrich the literature on Arabic language learning and provide a new direction for the development of linguistic policies in Islamic boarding schools.

4. Conclusion

This study concludes that the implementation of *bi'ah Arabiyah* in the Hidayatullah Islamic Boarding School in Lombok runs through the formation of a language ecosystem that integrates rules, habits, and daily communication culture. The implementation can be seen through the establishment of language zones, the application of discipline through supervision and *iqob*, as well as the active role of teachers and musyrif as language role models. All of these mechanisms build an environment that allows students to be exposed to Arabic consistently in formal activities and dormitory life. Thus, the purpose of implementing *the Arabiyah bi'ah*

to create a language culture that lives in the pesantren can be said to be achieved. Regarding the strategy for developing communicative competence, this study found that the success of students in improving fluency, accuracy, courage, and language ethics depends on the synergy between structural and cultural strategies. Structural strategies, such as language rules and periodic evaluations, create discipline, while cultural strategies in the form of teacher examples and natural interactions between students allow communicative competence to develop authentically. The integration of classroom learning with informal activities strengthens the continuous exposure to language that is relevant to the real situation of students. With these results, the research succeeded in answering both problem formulations and proving the effectiveness of *bi'ah Arabiyah* as an approach to learning Arabic in Islamic boarding schools. Further research is suggested to develop a more standardized competency measurement instrument and explore the strengthening of human resources and the use of technology in enriching the language environment.

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