Portrait of an Arabic Language Activity Model for Students of Al-Amanah Modern Islamic Boarding School, Sidoarjo, Indonesia.

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Abstract

This study explores the Arabic language activity model applied at Al-Amanah Modern Islamic Boarding School, Sidoarjo, Indonesia. While previous studies have discussed the role of *bi'ah lughawiyah* or language environments in pesantren, limited attention has been given to how modern pesantren integrate formal and informal activities to support Arabic acquisition. Using a descriptive qualitative approach, data were collected through interviews with teachers, language administrators, and students, along with field observations and documentation. The findings show that Al-Amanah pesantren develops five main activities: *tazwidul mufradat*, *muhadhasah*, *muhadharah*, daily Arabic usage, and intensive programs for new students. These activities not only enhance vocabulary and speaking skills but also foster confidence, discipline, and consistency in using Arabic. The study contributes to the discussion of Arabic pedagogy by demonstrating how structured language activities within a pesantren environment strengthen Arabic acquisition and provide a practical model for other institutions.

Keywords: *Arabic Pedagogy, Bi'ah Lughawiyah, Pesantren, Language Activity Model, Arabic Acquisition.*

A.   INTRODUCTION

Pesantren has a crucial role in providing education for the people of Indonesia. As an Islamic educational institution that has a long history in this country, pesantren is not only a centre for religious learning, but also an important pillar in shaping the character, morals, and knowledge of

the Muslim generation in Indonesia.[1] Generally, pesantren can be divided into two types: traditional pesantren. An institution that provides traditional teaching of yellow books. Second, modern pesantren. An educational institution that seeks to combine formal school education with a typical pesantren education system comprehensively. Through the implementation of a modern system, it does not adhere to traditional teaching methods. Modern pesantren provide opportunities for students to gain general knowledge without leaving religious education, so this model creates synergy between the school curriculum and the values of the pesantren.[2]

Each pesantren has a variety of learning models and styles. It reflects that each institution has unique characteristics, adjusted through the goals that each institution wants to achieve.[3] One of the characteristics of a pesantren is an Arabic-speaking environment. As an institution famous for its dynamic and valuable use of language, Pesantren can play an important role in developing formal and informal language skills, including the ability to speak Arabic. The pesantren's environment is very supportive of their development of these skills. Therefore, this environment can encourage and influence improving the students' Arabic language skills, especially for beginners. Thus, Arabic language teachers and contemporary pesantren strive to combine formal and informal atmospheres to create a very supportive environment for students to learn communication skills efficiently.[4] One type of training that can help students become more proficient in Arabic is holding Arabic language activities in informal and formal environments, such as Arabic language classes (muhadharah).[5]

Learning Arabic should focus on developing language skills, including listening, speaking, reading, and writing. Understanding what others are saying is called receptive ability (Istiqbaliyah). It can also be applied in understanding writing. In addition, there is something called productive ability (Intajiyah), which is the ability to apply language when interacting verbally and in writing.[6] So, the target in learning Arabic tends, or is certain, to master the four skills above.[7]

Listening Ability (Maharah Al-Istima') is the receptive ability to listen and process the symbols being spoken. The goal is to collect data, filter the essence of the message, and understand

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[1] Zulhimma, "Dinamika Perkembangan Pondok Pesantren Di Indonesia," *Jurnal Darul 'Ilmi* 01, no. 02 (2013): 165–181.

[2] Sofyan Sauri and Dasim Budimansyah, "Nilai Kearifan Lokal Pesantren Dalam Upaya Pembinaan Karakter Santri," *Nizham Journal of Islamic Studies* 3, no. 02 (2014): 21–50.

[3] Maswan Ahmadi et al., "Penggerakan Program Bahasa Arab Di Pondok Pesantren Modern," *Arabi : Journal of Arabic Studies* 3, no. 1 (2018): 70–80.

[4] Batmang, "Direct Method Dalam Pembelajaran Bahasa Arab Di Pesantren Modern," *AL-TA'DIB: Jurnal Kajian Ilmu Kependidikan* 6, no. 2 (2013): 170.

[5] Mutia Insani, Wagino Hamid Hamdani, and Asep Sopian, "Upaya Peningkatan Maharah Kalam Melalui Kegiatan Intrakurikuler Muhadharah," *An Nabighoh: Jurnal Pendidikan dan Pembelajaran Bahasa Arab* 23, no. 1 (2021): 51.

[6] Lady Farah Aziza and Ariadi Muliansyah, "Keterampilan Berbahasa Arab Dengan Pendekatan Komprehensif," *EL-TSAQAFAH: Jurnal Jurusan PBA* 19, no. 1 (2020): 56–71.

[7] Rifda Haniefa, "Implementasi Model Penilaian Hots ((Higher Order Thinking Skllls)Pada Penilaian Keterampilan Berbahasa Arab," *Journal of Arabic Education & Arabic Studies* 1, no. 1 (2022): 49–71.

the meaning of verbal communication expressed by the speaker. Listening is the initial ability that every individual has when learning a language. Listening can function as the leading indicator of language acquisition.[8] As a result, listening and speaking skills (Maharah Al-Kalam) emerge as a positive response of social beings in expressing, conveying, and sharing thoughts, ideas, and feelings. One of the primary ways to communicate in everyday life is through speaking, which is an important means of establishing relationships and building understanding between individuals. A person with good listening skills also tends to have good speaking skills. Effective listening allows for a deeper understanding of language, sentence structure, and meaning, strengthening the ability to speak and convey ideas clearly and accurately.

On the other hand, a person with poor hearing may not be able to interact well. Thus, language instructors can help students develop their speaking skills while improving their listening comprehension. Teaching students to speak may begin with their understanding of the subject matter through listening.[9]

Then, reading skills (Maharah Al-Qira'ah) are the ability to understand the message that the author wants to convey through written language. In the context of providing linguistic items, reading skills have advantages over listening skills, because reading comprehension tends to be more accurate. Individuals studying reading skills can study Arabic magazines, books, and newspapers. In this way, students can significantly expand their vocabulary in various languages and gain benefits.[10] The positive response to this skill is writing skills (Maharah Al-Kitabah). Writing allows someone to communicate indirectly without the need for direct interaction. This ability allows the delivery of ideas, thoughts, and feelings in writing, which others can access at any time, regardless of time and place. The goal of writing skills is for Arabic language learners to be able to communicate in writing.[11] This context is because writing is an activity to convey thoughts in written form, with the aim that readers can understand it, of course, not communicating with the author personally or even living in the same time. All aspects of language, including mastery of structure (qawa'id), vocabulary (mufradat), literature (balaghah), and selection of appropriate diction (ikhtiyar alkalimah), are fundamental in the writing process.[12]

Their implementation must be done gradually in learning the four Arabic language skills. Therefore, when learning Arabic, the most important skill is listening, followed by speaking skills as the second, reading skills as the third, and writing skills as the last. This writing skill is the skill

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[8] Taufik, *Pembelajaran Bahasa Arab MI* (Surabaya: UIN Sunan Ampel Press, 2011.(

[9] Aziza and Muliansyah, "Keterampilan Berbahasa Arab Dengan Pendekatan Komprehensif".

[10] Taufik, *Pembelajaran Bahasa Arab MI*.

[11] R Umi Umi Barooh, "Pengembangan Media Permainan Ular Tangga Bahasa Arab" (2019.(

[12] Mohammad Thoha, "Pembelajaran Bahasa Arab Dengan Pendekatan Manajemen Berbasis Sekolah," *Okara* 6, no. 1 (2012): 79–90.

with the highest level of difficulty. So, Arabic language students must understand grammar (nahwu and sorof), enrich vocabulary, construct sentences logically, and practice regularly to improve fluency and writing quality.

Research related to the language activity model to strengthen Arabic for students has been carried out by several previous researchers, namely: First, research was conducted by Sitia Sanah, Odang, and Yunii Lutfiyani entitled "Model of Developing Arabic Language Skills in Islamic Boarding Schools". The findings or results of the study stated that the three modern Islamic boarding schools studied implemented the immersion model in their language programs. By achieving a balance between students' linguistic understanding and their Arabic language practice, this strategy seeks to improve the four Arabic language skills.[13] There are similarities and differences between this study and previous studies. Both have similarities regarding research methods that use a qualitative approach, and the focus of discussion is related to Arabic. Meanwhile, the difference between the two studies lies in the focus of the problem. The findings focus on the Arabic language skill development model, while the previous study discussed language activities aimed at improving the Arabic language skills of students.

Second, research was conducted by Iramudini Abdullah, Novitai Rahmi, and Walfajri entitled "Formation of an Arabic Language Environment to Develop Speaking Skills". The findings of the study state that all Islamic boarding school administrators and school administrations are tasked with creating a language environment that involves every student. Each individual will be able to feel the presence of a language atmosphere and provide full support for any related application through this method. Creating a language environment can be applied with various language-related activities, such as vocabulary development (mufrodat), installing Arabic vocabulary posters in the language environment area, interacting in daily activities using Arabic, and implementing speech and drama practices in Arabic.[14] The similarities and differences between this study and previous studies can be seen from several aspects. Both have similarities in research methods, namely, both use a qualitative approach and discuss Arabic-related topics. Meanwhile, the difference between the two studies lies in the focus of the problem. This study focuses on forming an Arabic language environment, while previous studies discussed language activities aimed at strengthening the Arabic language skills of students.

Third, this study was conducted by Irna Novia Damayanti and was entitled "Development of Arabic Language Skills for Students at the An Najah Arabic Java English Community (AArJEC)

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[13] Siti Sanah, Odang Odang, and Yuni Lutfiyani, "Model Pengembangan Keterampilan Berbahasa Arab Di Pesantren," *Ta'lim al-'Arabiyyah: Jurnal Pendidikan Bahasa Arab & Kebahasaaraban* 6, no. 2 (2022): 271–293.

[14] Irhamudin Abdullah, Novita Rahmi, and Walfajri Walfajri, "Pembentukan Lingkungan Bahasa Arab Untuk Mengembangkan Keterampilan Berbicara," *Taqdir* 6, no. 2 (2020): 71–83.

Complex of the An Najah Purwokerto Student Boarding School."[15] The results of the study stated that the An Najah Purwokerto Student Boarding School used various activities, such as vocabulary boxes, language hours, translating songs, performances, games, and memorising vocabulary, to help students at the AArJEC complex improve their Arabic language skills. The similarities and differences between the above studies and this study lie in using research methods that apply a qualitative approach and focus on discussing Arabic. The difference lies in the focus of the problem being studied. This study focuses on the development of Arabic language skills, while previous studies discussed language activities aimed at improving the Arabic language skills of students.

Fourth, the study was conducted by Uusi Rustiman and Yani Rohmayani and was entitled "PKM Training to Improve Arabic Speaking Skills for PPI 259 Firdaus Students Through Islamic Games in Pangalengan Bandung".[16] This study revealed two common types: cooperative games, where individuals or groups collaborate to achieve a common goal, and competitive games, where they compete to achieve a goal faster. Through implementing Islamic games, the PKM activity aims to improve the English language skills of participants and train instructors at the Language Institute in the PPI 259 Firdaus Pangalengan Islamic Boarding School area. This program aims to provide tutors with interesting and successful teaching strategies for teaching speaking. PPIi259 Instructors of the Firdaus Pangalengan Islamic Boarding School participated in the training. The results of this PKM activity show that the Arabic language skills of PPI 259 Firdaus Pangalengan Islamic Boarding School participants have improved. The similarities and differences between the previous studies and this study lie in the methods used, where both apply a qualitative approach and discuss topics about Arabic. Meanwhile, the differences between this study and previous studies are seen in the focus of the problem. The study highlights training to improve Arabic speaking skills, while previous studies discuss language activities that aim to strengthen students' Arabic language skills.

Fifth, Hayati Nufus' research entitled "The Role of Bi'ah Lughawaiyyah in Improving Arabic Language Proficiency of Students of Ma'had Dar Al-Quran Tulehu Central Maluku".[17] According to the research findings, bi'ahilughawiyyah is important for improving four areas of Arabic language proficiency. Among the tactics used are getting used to speaking Arabic, planning days that focus on the language, doing ilqa al-mufradat exercises, and requiring students to do muhadasah. In addition, Imla Muwajjah training is also provided, and Imaḥkamahilughah is held.

[15] Irna Novia Damayanti, "Pengembangan Keterampilan Berbahasa Arab Bagi Santri Di Komplek An Najah Arabic Java English Community (AArJEC) Pesantren Mahasiswa An Najah Purwokerto," *Tarling: Journal of Language Education* 2, no. 1 (1973): 23–38.

[16] Uus Rustiman and Yani Rohmayani, "Pkm Pelatihan Peningkatan Keterampilan Berbicara Bahasa Arab Bagi Santri Ppi 259 Firdaus Melalui Game Islami Di Pangalengan Bandung," *Indonesian Collaboration Journal of Community Services (ICJCS)* 3, no. 1 (2023): ٧٣–٧٩.

[17] Hayati Nufus, "Peranan Bi'ah Lughawaiyyah Dalam Meningkatkan Kemahiran Berbahasa Arab Santri Ma'Had Dar Al-Quran Tulehu Maluku Tengah," *Jurnal Lingue : Bahasa, Budaya, dan Sastra* 1, no. 1 (2019): 68–82.

The purpose of all this is so that they do not forget Arabic, feel embarrassed, and are afraid to speak Arabic. The similarities and differences between this study and previous studies can be seen in using the same research method, namely a qualitative approach, and a focus on themes related to Arabic. Meanwhile, the difference between this study and previous studies lies in the focus of the problem. This study discusses the role of Bi'ahiLughawaiyyah in improving students' skills in using Arabic, while previous studies highlighted language activities aimed at strengthening students' Arabic language skills.

The main objective of this study is to photograph the types of language activities that strengthen Arabic for students and the evaluation methods applied at the Al-Amanah Modern Islamic Boarding School. This research is important to be carried out with the hope that researchers can provide benefits for the education sector in developing Arabic language skills through language activities, so that they can form an intelligent and religious generation, by their potential, and become a solution for the needs of citizens who are religious and national.

This research was conducted at the Al-Amanah Junwangi Krian Modern Islamic Boarding School. This research applies a qualitative approach, focusing on understanding social problems and behaviour from the surrounding environment.[18] This research will describe, reveal, and explain the language activity model to improve Arabic for Al-Amanah students. However, before that, the researcher will conduct previous interviews and directly observe how the process of student activities can improve Arabic language skills. The data sources in this study use primary data and secondary data. Primary data includes interview notes, field observation results, and information related to participation. Among the participants, the researcher met directly with: the Language Section, Arabic Proficient Students, and the Islamic Boarding School Ustadzah. At the same time, secondary data is available in journals, previous research, websites, the internet and so on.

The data was collected using observation techniques on language activities and in-depth interviews with the Arabic language teacher council and several students.[19] After all the data has been collected, the next step is to process and present it using a qualitative descriptive method. According to Sugiono, data analysis is divided into three activities that co-occur and are carried out interactively through data reduction, data display and conclusion.[20] Data reduction is summarising or selecting appropriate data, the researcher's data obtained from observation and interviews. Then the researcher analyses the data, while data that is still lacking, even irrelevant, can be discarded.

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[18] Miza Nina Adlini et al., "Metode Penelitian Kualitatif Studi Pustaka," *Edumaspul: Jurnal Pendidikan* 6, no. 1 (2022): 974–980.

[19] Fitria Widiyani Roosinda et al., *Metode Penelitian Kualitatif*, ed. Dian Utami Sutiksno, Ratnadewi, and Ismi Aziz (Bandung: Zahir Publishing, 2021.(

[20] Abdul Fattah Nasution, *Metode Penelitian Kualitatif*, ed. Meyniar Albina (Bandung: CV. Harfa Creative, 2023.(

Display is the compilation of organised information that allows for a conclusion. Researcher data that has been reduced is then continued by compiling the data into a systematic report. Data verification is an activity that draws meaning from the data that has been displayed.

B.   DISCUSSION

1. Al-Amanah Modern Islamic Boarding School Junwangi Krian

Al-Amanah Modern Islamic Boarding School is an educational institution that guides its students in learning religious knowledge and provides soft and Arabic speaking skills. Al-Amanah Modern Islamic Boarding School was founded in 1992, and its founder was KH. Nurcholis Misbah. This Al-Amanah Modern Islamic Boarding School is located in Jl. Raya Junwangi No. 43 RT. 09 RW. 03 Krian Sidoarjo. This Islamic Boarding School has grown and developed its function to preach, learn, spread Islam, and establish educational units. This Islamic boarding school has become one of the institutions committed to advancing Islamic religious education in the Sidoarjo area by offering superior programs related to the development of character, skills, and the ability of students to speak Arabic as an important means of understanding religious knowledge.

An institution must have regulations in organising and achieving a goal, and the Al-Amanah Modern Islamic Boarding School uses Arabic. In this Islamic Boarding School, Arabic is the crown of language. The Arabic language environment forms Arabic language administrators, forms a reading environment and a listening environment, which contains daily, weekly, monthly and yearly student language activities and meets the facilities and Arabic language learning that the Al-Amanah Modern Islamic Boarding School has determined. These programs are designed to create a conducive environment to strengthen the students' Arabic language skills, so that they can use the language passively and actively in various everyday situations.

To create a language environment, the caretaker involves language administrators to: supervise the use of Arabic for all students, control language violations, create vocabulary, plan important activities related to language, consult with the language supervising teacher, work together with the supervising teacher in handling language violations, announce students with the most language violations, and determine the weekly schedule and Arabic language usage zone. Through cooperation between the caretaker and the supervising teacher, this Islamic boarding school ensures that all students are encouraged to continue improving their language skills. This strict supervision also helps create discipline in language, so that the use of Arabic is not only a routine but also a necessity in everyday life at the Islamic boarding school. In addition to the daily activities already mentioned, the Al-Amanah Modern Islamic Boarding School also holds language competitions for students to hone their Arabic language skills in a competitive context. Arabic

speech competitions and Arabic language debates are some of the activities that are routinely held once a year. These events aim not only to improve students' language skills but also to foster self-confidence and creativity in using Arabic in oral and written communication. Support from caregivers and teachers motivates students to continue learning and developing their Arabic language skills.

Based on the explanation above, the primary focus of this study is on Arabic language learning, which aims to improve language skills, which consist of four parts: listening, speaking, reading, and writing.[21] Thus, the main objective in the context of this study is to achieve balanced mastery of the four skills. Al-Amanah Modern Islamic Boarding School provides a language environment to help master Arabic. Five programs will be aimed at students being able to master and improve their Arabic language skills, including: tazwidul mufradat activities, muhadhasah, muhadharah, using Arabic in everyday life, and intensive language for new students. These five activities are spread over one week with the following schedule: Monday to Thursday morning after the dawn prayer, additional Arabic and English language mufradat activity programs are scheduled. Friday afternoon, intensive Arabic and English are carried out for new students. After the dawn prayer, muhadhasah activities are carried out, then at night, after the isya prayer, muhadharah activities are held, and on Sunday morning, tazwidul mufradat Javanese is held. Moreover, activities using everyday language are carried out for twenty-four hours, but Arabic lasts for two weeks, followed by two weeks using English, while on Sundays, using Krama Javanese. These programs are strategies designed to provide students with intensive and continuous learning experiences. In this way, students can be more confident in communicating in Arabic, both around and outside the Islamic boarding school, which ultimately strengthens their Arabic language foundation as a whole.

2. Tazwidul Mufradat (Arabic Vocabulary Provision Program)

In the tazwidul mufradat (additional vocabulary) activity, students will be given three vocabulary words after the congregational dawn prayer. The students then record the vocabulary independently in their special notebooks. Before the students are given the vocabulary, in the evening, the language administrator looks for it and then explains it to the language teacher. After the explanation, the language administrator is briefed by the teacher and then given to the students in the morning. Then, the next day, Monday to Thursday, the students gather with their groups after the congregational dawn prayer. The tazwidul mufradat (additional vocabulary) group consists of 10-15 students from Monday to Thursday, while the Javanese language tajwidul mufradat activity consists of each class. The language administrator is also responsible for the tazwidul mufradat

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[21] Sanah, Odang, and Lutfiyani, "Model Pengembangan Keterampilan Berbahasa Arab Di Pesantren".

(additional vocabulary) activity by ensuring that the previously distributed vocabulary has been recorded in the notebook. And then the mufradat instructor reads the vocabulary and the students imitate it, then the students are required to memorise the three vocabularies and make kalam insya' on the three vocabularies given earlier before leaving the place. This process trains the students' cognitive abilities in remembering new vocabulary and encourages them to apply the vocabulary in everyday conversation, thus strengthening their speaking skills in Arabic and English. Students are expected to be able to memorise the vocabulary given as a form of adding Arabic and English vocabulary, and students are required to use the vocabulary in their everyday language so that they do not forget it.

There is no assessment system for memorisation and making kalam insya' activities. Hence, the instructor in charge only ensures that all students have memorised the vocabulary given without exception. The agenda of tazwidul mufradat (additional vocabulary) will be continued again on Tuesday to Thursday after the morning prayer in congregation by providing Arabic and English vocabulary alternately once a week, and every Sunday, providing Javanese vocabulary. The person in charge of the tazwidul mufradat activity as language development at the Al-Amanah Modern Islamic Boarding School, namely Ustadzah Risma Zuhdiyah Mafaza L.c. and Ustadzah Khilda Fitratul Habibah L.c. Developing Arabic vocabulary for Al-Amanah Modern Islamic Boarding School students is very effective. It runs well through learning, and there is a special time to add Arabic and English vocabulary or mufradat. It shows that the tazwidul mufradat method (additional vocabulary) applied in this Islamic boarding school has created a consistent and structured learning environment, ultimately improving the students' ability to speak Arabic more efficiently.

The tazwidul mufradat (vocabulary addition) activity also positively impacts students' self-confidence in using Arabic. With repetition and consistent practice, students feel more comfortable speaking and interacting using their new vocabulary. In addition, collaboration between students in the tazwidul mufradat group also helps create an atmosphere of mutual support, where students can correct and motivate each other. This interaction strengthens their interpersonal communication skills in Arabic and reduces awkwardness or fear in communicating, both around the pesantren and outside the pesantren.[22]

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[22] Ahmad Ramdan and Maman Usman, "Pola Interaksi Dan Komunikasi Kyai Terhadap Santri Di Pesantren Sirnarasa," *Iktisyaf: Jurnal Ilmu Dakwah dan Tasawuf* 3, no. 1 (2021): 56–85.

Figure 1: Tazwidul mufradat activities

Tazwidul mufradat (additional vocabulary) activities are carried out five times a week, reflecting that the Al-Amanah Modern Islamic Boarding School is firmly committed to facilitating Arabic language mastery for students. In addition to providing new vocabulary, this activity also forms positive habits in using Arabic routinely and integrates it into the students' daily lives. With repetition and direct application in everyday contexts, students memorise and strengthen their language skills. Stimulation from outside the individual, both from language administrators and the surrounding environment, will strengthen the students' language skills and make Arabic more natural in its use.

3. Muhadhasah (Conversation Program)

The muhadhasah activity program is held on Saturday morning after the morning prayer in congregation, where students must gather with their respective groups that have been divided. In this program, Arabic and English are applied alternately. The language administrator assigned to lead this activity must be responsible for it by practising the contents of the conversation and paying attention to it so that it is fluent in Arabic and English. In addition to practising, students must also be able to understand the substance of the text that has been given. This approach emphasises speaking skills and ensures that students have a deep understanding of the context of the conversation, so that they can use it in various everyday situations. That way, students' communication skills in Arabic will develop comprehensively.

The muhadhasah (conversation) activity at the Al-Amanah Modern Islamic Boarding School aims to strengthen students' abilities in applying vocabulary learned previously through tazwidul mufradat activities. Students are not only taught to speak, but also how to understand the conversation as a whole, from intonation to the context of communication. With structured learning, students are expected to be able to develop their Arabic speaking skills more confidently and fluently, especially in formal and non-formal situations at Islamic boarding schools.

Figure 2: Muhadhadasah Activities

As a form of learning, Ustadzah Risma Zuhdiyah Mafaza L.c and Ustadzah Khilda Fitratul Habibah L.c, as the person in charge at the Al-Amanah Modern Islamic Boarding School, which focuses on language development, enable students to practice conversation in the Islamic boarding school environment. Students must speak Arabic with friends and the Ustadzah, especially regarding the vocabulary taught. So that students always remember and apply the vocabulary in everyday life. This intensive interaction creates a rich and supportive language environment, so students memorise vocabulary and integrate it into everyday conversation. In addition, muhadhasah (conversation) activities involve public speaking exercises, where students are asked to deliver speeches or short presentations in Arabic. This exercise aims to increase students' confidence in communicating and train rhetorical and improvisational skills. Thus, through muhadhasah activities, students are trained in the technical use of Arabic and can use it in formal contexts such as forums or meetings.

4. Muhadharah Activities (Arabic speech practice)

The muhadharah (speech) activity program is held on Saturday night after the Isha prayer, where the students prepare before carrying out the activity. After that, the students gather in the class according to their groups. The muhadharah group consists of 35 to 40 students. With the muhadharah activity, it is hoped that by being involved in more language-related activities, students will become more proficient in Arabic, and public speaking can improve. In addition, the muhadharah (speech) activity also allows students to train their confidence in speaking in public to give speeches and MC. That way, the muhadharah (speech) activity builds students' confidence in speaking and prepares them to become leaders who can convey ideas and thoughts clearly and

persuasively. In addition, this activity provides valuable experience in getting used to using Arabic in various formal situations, such as when being an MC or delivering a speech.[23]

The muhadharah (speech) activity also plays an important role in developing students' ability to interact actively using Arabic. With these activities, students learn Arabic from the aspects of grammar and vocabulary and practice it directly in authentic contexts. With the interaction in the form of discussions, questions, and answers after the speech session, students are invited to think critically and respond responsibly to questions asked by the ustadzah or fellow students. It allows students to expand their communication skills and deepen their understanding of Arabic orally; it is hoped that their ability to use the language in various daily life situations will be stronger.

Figure 3: Muhadharah Activities

The supervising teacher selects the officers for this activity from several appointed students, including the MC officer, Arabic speech officer, English speech officer, Indonesian speech officer, and Javanese speech officer. Before the activity is carried out, the students selected to be the muhadharah event officers must first collect the script made by the muhadharah supervising teacher. After that, the script is corrected by the supervising teacher. Then the script is returned to the student who is in charge of giving the speech to memorise. This activity has a special book; students who are not on duty must record the speech material that is heard. After the muhadharah activity is finished, the muhadharah supervising teacher evaluates the muhadharah activity, such as how to give a speech well and correctly, how to appear good and how to make the audience not bored.

5. Daily language activities

Daily Arabic speaking practice activities between students and female teachers or students and students are a form of increasing vocabulary and insight for students. In daily life, students must use the language for twenty-four hours in the pesantren environment. However, for one

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[23] Siti Khadijah and Numisda Ramayani, "Implementasi Ekstrakurikuler Muhadharah Dalam Meningkatkan Public Speaking Siswa MTS Pondok Pesantren Modern Tajussalam Besilam," *CENDEKIA: Jurnal Ilmu Sosial, Bahasa dan Pendidikan* 3, no. 1 (2023): 107–115.

month, students speak Arabic; for two weeks, they speak English, and they use Javanese krama every Sunday. The consistent use of this language aims for students to integrate Arabic in every aspect of daily communication, from light conversation to formal discussions in academic and social environments. Thus, students gain technical skills in the language and practice it in authentic contexts, increasing their confidence when communicating. After students learn Arabic and English vocabulary, they are required to use the vocabulary given for daily activities at the Al-Amanah Modern Islamic Boarding School, both at school and the pesantren. In addition, in this Islamic boarding school, there are also vocabulary boards in the surrounding areas, the purpose of which is for students so that they do not forget the vocabulary that has been given, and so that they can read if they see the name board. The language environment, or Bi'ah Lughawiyah, includes everything students hear and see related to their learning language. Krashen stated that there are two types of language environments: formal and informal. The formal environment can be in classes, book studies, or structured discussions that directly develop language skills.

In contrast, the informal environment includes daily interactions between students that support the spontaneous use of new vocabulary. In both contexts, students are expected to actively ask questions and use Arabic in various situations, both when chatting casually, working in groups, and in other daily activities. What needs to be considered is how we can utilise both environments to support learners' achievement of language competence. Thus, all parties involved in both environments must know their duties and responsibilities.[24]

Photo 1: Daily Language Activities and Punishments for Students Who Violate Language Rules

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[24] Nova Aflisa and Partomuan Harahap, "Eksistensi Bi'ah Lughowiyah Sebagai Media Berbahasa Arab Dalam Meningkatkan Kemampuan Muhadatsah Mahasiswa Prodi Pendidikan Bahasa Arab IAIN Curup," *Lisanul Arab* 8, no. 1 (2019): 28–32.

In their daily lives, students must use Arabic and English, the official languages that must be used. The language administrator will punish students who do not use the language in daily activities in the pesantren environment. The purpose of the punishment is to maintain students' consistency when speaking Arabic in the Al-Amanah Modern Islamic Boarding School environment. This policy is designed so that students are more accustomed to using a foreign language as their primary means of communication, both when studying in class and outside the classroom, such as when chatting in the dormitory, enjoying meals together, or participating in various extracurricular activities. The punishment is not merely to punish, but to strengthen the students' commitment to learning the language more intensively and responsibly. The form of punishment for those who violate is to be reprimanded first if it is repeated then ordered to find two hundred and fifty mufradat then memorize it (the amount depends on the type of violation) or sometimes dried in the sun during prayer while carrying a dictionary, if it is excessive such as speaking dirty and often violating then using a striped khimar and vest.

6. Intensive Language Activities

Intensive Arabic language activities are held every Friday afternoon after school. Intensive language activities are held for new students, namely first-grade junior high school and first-grade high school, not for all students. This activity provides strategies to deal with new students who cannot speak Arabic and English, feel embarrassed to communicate, and often mix Indonesian or Javanese with Arabic and English. This activity is a special program owned by the Al-Amanah Islamic Boarding School to help new students learn, acquire new vocabulary, and improve their language skills. In this activity, the ustadzah provides new vocabulary to new students, and the ustadzah reads new vocabulary to new students. The new students imitate it, then they are told to memorise the new vocabulary on the spot. This program not only focuses on adding vocabulary, but also provides opportunities for students to practice simple sentences in everyday communication, so that they are accustomed to using Arabic as an active communication tool, not just as a subject in class. Thus, this activity is designed to create a more holistic learning experience, where students can build confidence to communicate using Arabic and English in various situations.

The Intensive Arabic language learning process method greatly influences the success of the learning process. The results of the intensive Arabic language learning process influence this method. Arabic language learning in general has goals that can be categorised into two: as a means and an end. As a means, the competency to be achieved is for students to understand the material taught through Islamic law sources such as the Qur'an, Hadith, and kitabikuning with maharah qiro'ah skills as one of the indicators. Based on research by Asaduhah, Tasks related to maharah qiraah and maharah kitabah can be used to increase the capacity of maharah qiro'ah. The ability of

students to speak and communicate in Arabic with an emphasis on maharah kalam is the expected result.[25] This intensive learning serves as a solid foundation for students in understanding Arabic texts in depth, especially in a religious context. In the long run, these skills will enable them to explore classical Islamic sources in greater depth without relying on translations, thus promoting more accurate understanding and interpretation. On the other hand, the emphasis on speaking skills helps them actively participate in discussions or scientific studies that use Arabic as a communication medium.[26]

This intensive activity is also part of a broader learning strategy to strengthen Arabic language skills. In its implementation, this activity involves various methods, such as group discussions, active conversations, and writing exercises to facilitate the development of all aspects of language mastery, including listening (istima'), speaking (kalam), reading (qiro'ah), and writing (kitabah). This process is designed so that students receive new vocabulary passively and actively use Arabic in various real contexts.[27] Through this intensive activity, students are encouraged to overcome shyness and discomfort in speaking, and gradually build their confidence to speak fluently. It is very relevant in the context of Islamic boarding schools that encourage the use of Arabic and English as the languages used in daily activities, so that intensive activities are the first step in creating an environment that supports the formation of natural Arabic language habits. This activity also becomes a forum for students to improve critical thinking skills in Arabic, which are very much needed when dealing with classical and modern texts.

Photo 5: Intensive language activities for new students

[25] H Q Khansa, "Strategi Pembelajaran Bahasa Arab," *Prosiding Konfererensi Nasional Bahasa Arab* 1, no. 2 (2016): 53–62.

[26] Jazilurrahman, Ahmad Ubaidillah, and Zaenol Fajri, "Meningkatkan Keterampilan Bahasa Arab: Penerapan Pembelajaran Kalam Melalui Kegiatan Taqdimul Bayan," *Pendas: Jurnal Ilmiah Pendidikan Dasar* 09, no. 01 (2024.(

[27] Atabik and M. Slamet Yahya, *Pembelajaran Bahasa Arab Studi Apikatif Di Kampung Arab Kebumen*, 2020.

This intensive language activity is only carried out by new students, so the new students have a lot of vocabulary in addition to the *tajwidul mufradat*. This intensive language activity is formed by groups between grades one and junior high school, and one of high school, because if groups are not formed, it will not be effective in carrying out this activity. After the intensive language activity, the new students take a short break and continue learning activities at school. This group, per generation, is formed to facilitate more focused interaction between group members so that each student can speak and be trained by the ustadzah. With this group, students can share experiences and support each other in understanding the material being taught. This group formation strategy also helps the ustadzah to provide more intensive attention to each student, allowing them to detect individual weaknesses and provide more specific guidance. After the intensive activity, students are expected to be able to apply the vocabulary and sentences they have just learned in everyday life at the boarding school, so that learning does not stop in the classroom, but continues in daily interactions with fellow students.

Researchers can conclude from the results of the interviews above that the Modern Al-Amanah Islamic Boarding School in the use of vocabulary is excellent because it helps students improve their Arabic and English language skills, and holds exams every six months to remind them of the vocabulary given. In addition, remedial measures must be taken if the language test is below average. The Islamic boarding school also measures the progress of Arabic language skills through these activities. However, according to the ustadzah of the Islamic boarding school, the activities measuring this progress said, *"maybe more to the institution, usually there are language competitions outside the language that include their achievements in the institution"*.[28] According to the language administrator in the progress of the Arabic language, he said *"it can be from exams or their daily time in using the language"*.[29] This exam is not only a means of evaluation, but also a tool to motivate students to study harder. Interestingly, the Islamic boarding school does not only measure progress through exams, but also through language competitions held both internally and outside the institution. It adds positive value to the motivation of students to excel in the field of Arabic. In addition, students' daily use of the language is also an important indicator of progress. Taufiq also concluded that the language environment and language activities are important factors in improving language skills.[30]

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[28] Wawancara dengan ustadzah pesantren, pada 17-09-2024, jam 09.22, di kantor siti zahro

[29] Wawancara dengan mudabbir bahasa, pada 17-09-2024, jam 19.25, di kantor siti zahro

[30] Mirwan Akhmad Taufiq, "Ta'tsir Al-Bi'ah Al-Lughawiyah 'Ala Ta'lim Al-Lughah Al-'Arabiyah Wa Ta'allumiha Li Al-Nathiqin Bi Ghairiha," *Arabi : Journal of Arabic Studies* 5, no. 2 (December 31, 2020): 231, accessed May 31, 2021, http://dx.doi.org/10.24/٨٦٥٠ajas.v5i2.185.

Then, in this Al-Amanah Modern Islamic Boarding School, there are special programs, such as daily and weekly, to develop Arabic language students. This daily activity is vocabulary provision, while weekly is muhadharah. However, activities between daily and weekly are more effective than daily activities because daily activities are divided into groups, with the group consisting of 5-10 students, while muhadharah consists of too many, consisting of 30-40 students. So that some get a share or have the opportunity to perform. The researcher also found that this Islamic boarding school holds a muhadharah kubroh activity once a year. In the Muhdharah Kubroh activity, students who perform very well and are interesting are selected during the weekly activity.

In this Al-Amanah Modern Islamic Boarding School, there are challenges faced in Arabic and English language activities, some of which do not use language. Moreover, how to overcome it if students in junior high school and first and second grades of high school are immediately reprimanded by the language mudbbir and given the punishment of iqob fi makan. Meanwhile, the third grade of high school directly reprimanded the administrators on the spot so that they could level their juniors. In the Al-Amanah Modern Islamic Boarding School's punishment, the researcher found special punishments for students who violated the language. This system encourages students' compliance with the applicable language rules.

In addition, researchers also found that in this Al-Amanah Modern Islamic Boarding School, students are involved in showing a high interest in participating in JMK (Jam'iyah Mahir Khitobah) activities. JMK (Jam'iyah Mahir Khitobah) activities are performed first through a selection process. Which selection is from a khitabah test, good muhadharah from appearance and focus? This selection ensures that the selected students have high-quality speaking and appearance skills, so that they can be role models for other students. Through JMK (Jam'iyah Mahir Khitobah), students are taught to focus on mastering the theory and practice of public speaking, an important skill in Arabic. In this study, researchers interviewed directly, saying "there have been no collaborative activities between students such as group discussions or debates that help in learning Arabic and there have also been no programs involving native speakers or study visits to Arab countries as part of the learning activity model". However, the Islamic boarding school invited a guest sheikh from the Middle East, from Sudan, who was the speaker while the students were the audience. It is one way to invite people to hear and see directly how the guest speaks with structure or shohih. Then, the Arabic is translated by the boarding school administrators so the students can understand what the guest said. Indeed, different activities directly interacting with the Sheikh tend to be more effective than communication through electronic media. [31]

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[31] Mirwan Akhmad Taufiq, "Tajribatu Jami'ati Sunan Ampel Al-Islamiyyah Al-Hukumiyyah Fi Istikhdami Al-Kitab Al-Ilektroni Li Ta'limi Al-Lughah Al-Arabiyyah Bi Indonesia," in *Ittijahat Mu'ashirah Fi Al-Dirasati Al-*

However, this Islamic boarding school also balances formal learning in class with informal activities in daily life in the dormitory, emphasising Arabic. However, the practice is more frequent in Islamic boarding schools. In the involvement of the female teachers in guiding Arabic, they said, "not all female teachers are responsible for the language, so each female teacher has their own responsibilities". According to the language teacher, "the female teachers are very involved because every week they check the development of the students and the female teachers guide the administrators to guide the vocabulary of their juniors". The supporting factor in this language activity is the high interest of the students, which can be seen from their participation in various extracurricular programs such as JMK (Jam'iyah Mahir Khitobah). The students' enthusiasm in participating in the selection and other activities shows they are highly motivated to improve their Arabic language skills.

On the other hand, there are several obstacles, such as students' difficulty in practising Arabic correctly and consistently. Some students still feel embarrassed or afraid of making mistakes, which hinders their learning process. The language activity model to improve Arabic for students can be seen from field observations, which show that the development of Arabic language skills in students must begin with enriching vocabulary daily. In addition, the implementation of periodic evaluation methods such as language exams and competitions, as well as strict daily supervision, shows that the Al-Amanah Modern Islamic Boarding School has an effective system in encouraging students to continue to improve their Arabic language skills. Integrating more collaborative methods and involving native speakers can be the next step in improving the quality of Arabic language learning in this Islamic boarding school.

C. CONCLUSION

Al-Amanah Modern Islamic Boarding School has become a leading educational centre founded by KH. Nurcholis Misbah, in 1992, committed to developing religious education and Arabic language skills for its students. Strategically located in Krian, Sidoarjo, this Islamic boarding school serves as a preaching and education centre that integrates character education and communication skills. This Islamic boarding school applies a structured approach in learning Arabic through various programs, such as tazwidul mufradat (additional vocabulary), muhadhasah (conversation), muhadharah (speech), daily speaking activities and language intensives for new students. Through these activities, students are trained to learn how to use the four language skills:

Arabiyyah Wa Al-Tsaqafati Al-Ajnabiyyah) Egypt, 2021), 1041–1058; Mirwan Akhmad Taufiq et al., "Curriculum Relevance Of Arabic Language Education With Job Opportunities For Graduates In Indonesia ملاءمة مناهج تعليم اللغة / العربية لفرص عمل الخريجين بإندونيسيا," *Ijaz Arabi Journal of Arabic Learning* 7, no. 1 (February 8, 2024), accessed February 28, 2024, https://ejournal.uin-malang.ac.id/index.php/ijazarabi/article/view/20432.

speaking, writing, listening, and reading. A conducive environment and consistent use of Arabic in daily interactions help students feel more confident using the language. Strict supervision and a system of rewards and punishments support students' language discipline, while language competitions increase their motivation and skills. Overall, Al-Amanah Modern Islamic Boarding School has not only succeeded in improving the Arabic language skills of its students but also in forming good characters, making them ready to face challenges in society. Through innovative learning methods and a supportive environment, this Islamic boarding school has contributed significantly to developing Islamic education in its region. The recommendation for further research is to test the effectiveness of this model quantitatively, for example, by measuring the improvement of Arabic language skills through pre-tests and post-tests.

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