

Bi'ah Lughawiyah Implementation Strategies at Three Kudus Islamic Boarding Schools: Rusydi Ahmad Thu'aimah's Perspective

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Received: April 2026; Revised: June 2026; Accepted: August 2026; Published: September 2026

Abstract

Bi'ah lughawiyah plays a crucial role in mastering maharah kalam by providing continuous opportunities for authentic communication in Arabic, thereby fostering students' confidence and fluency. This study aims to analyze the strategies for implementing a bi'ah lughawiyah to develop speaking skills based on the perspective of Rusydi Ahmad Thu'aimah at three Islamic boarding schools in Kudus, Central Java. Data for this qualitative field study were collected through observation, interviews, and document analysis involving school leaders, Arabic teachers, and students. Data analysis was conducted through the stages of data reduction, data presentation, and conclusion drawing. The results indicate that the implementation aligns with Thu'aimah's perspective, establishing Arabic as the language of daily communication through structured speaking practice, speeches, text writing, and oral presentations. New students are granted an adaptation period before the system is fully implemented. The learning process is supported by active language management, standardized teaching materials, continuous assessment via a disciplinary system with iqab or ta'zir, and an integrated approach linking the skills of kalam, istima', qira'ah, and kitabah. The study concludes that a bi'ah lughawiyah effectively enhances students' speaking abilities and provides a practical model for strengthening Arabic language learning in Islamic boarding schools.

Keywords: Bi'ah lughawiyah; Islamic boarding school; Thu'aimah perspective

How to Cite: Rosyada, A., & Muflihah, M. (2026). Bi'ah Lughawiyah Implementation Strategies at Three Kudus Islamic Boarding Schools: Rusydi Ahmad Thu'aimah's Perspective. *Journal of Language and Literature Studies*, 6(3), 1508-1518. doi: <https://doi.org/10.36312/jolls.v6i3.4936>



<https://doi.org/10.36312/jolls.v6i3.4936>

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INTRODUCTION

Arabic is taught in Indonesia as a foreign language, requiring learning conditions that provide continuous exposure and opportunities for authentic communication (Muna et al., 2024; Santhanassamy & Yunus, 2022). One of the most important supporting factors is *bi'ah lughawiyah*, a language environment that encourages learners to use Arabic naturally in their daily interactions (Efendi et al., 2025). *Bi'ah lughawiyah* comes from two words, namely *Bi'ah*, which means environment, and *lughawiyah*, which means language (Munawwir, 2020). Rather than merely representing a physical setting, bi'ah lughawiyah functions as a pedagogical environment where vocabulary acquisition, conversation practice, speaking activities, and other language skills are integrated into everyday communication (Barid et al., 2025; Suryani & Andrian, 2026). *Bi'ah Lughawiyah* is everything that learners hear and see about the new language they are learning (Pikri, 2022). In contrast to this view, *bi'ah lughawiyah* refers to an activity of interacting or speaking using a foreign language as an everyday language (Efendi et al., 2025; Huda, 2025). In addition, *bi'ah lughawiyah* is an environment that encourages the

use of Arabic in communication, especially in the context of learning (Marpaung & Lubis, 2023; Yul et al., 2023). Therefore, an environment is needed that can facilitate the natural and continuous habit of speaking Arabic, which is then known as *bi'ah lughawiyah*.

The importance of *bi'ah lughawiyah* is supported by studies showing that continuous language exposure improves second-language acquisition and speaking proficiency (Nurlaila, 2021; Said & Fadjri, 2025). The environment can have a big influence, because language learners can directly apply theory to practice what they have learned (Ramadhani et al., 2024). This view is consistent with Skinner's behaviorist theory, which emphasizes that language development is shaped through environmental stimulation and repeated practice (Chaer, 2003). Likewise, the integration of formal learning in classrooms with informal language use outside classrooms creates meaningful opportunities for language acquisition (Azizah et al., 2024; Fitri et al., 2026). Therefore, the combination of formal and informal environments is an important foundation in creating an effective language acquisition process.

This perspective is reinforced by Rusydi Ahmad Thu'aimah, who argues that *maharah kalam* is the ultimate goal of foreign-language learning and should be developed through continuous speaking practice rather than teacher-dominated instruction (Thu'aimah, 1986, 1989). In his view, teachers primarily function as facilitators who provide situations that encourage learners to communicate actively. Therefore, a language environment becomes a strategic medium for implementing Thu'aimah's concept of communicative speaking instruction.

Various previous studies have examined the implementation of *bi'ah lughawiyah* in educational institutions. Various previous studies have examined the implementation of *bi'ah lughawiyah* in educational institutions. It is shown that there are 12 programs in forming *bi'ah 'Arabiyyah*, which are divided into four types, namely daily, weekly, monthly, and annual programs, supported by a well-developed planning structure (Habibah et al., 2022). Furthermore, it is shown that the Naatiq International Arabic Language and Literature Course Institute can sustain its existence due to its systematic implementation of *bi'ah lughawiyah*, integrated learning programs, clear language regulations, periodic evaluations, and the role of tutors as competent linguistic models (Azmy, 2025). Moreover, it is revealed that the implementation of *bi'ah lughawiyah* has proven to be effective, including the obligation to actively speak Arabic in class, the use of direct teaching methods (*thariqah mubasyarah*), and the *Mahrajan al-Lughah al-Arabiyyah* program (Hijriyah et al., 2024). In addition, it is emphasized that *bi'ah lughawiyah* plays a role as a motivator for second language acquisition (Muzammil & Jannah, 2023), and it is shown that there is a significant contribution between the environment and language skills (Sofa & Rahmaini, 2024).

However, these studies generally examine the implementation and effectiveness of *bi'ah lughawiyah* without analyzing whether its practices reflect a specific theoretical framework. Consequently, little attention has been given to examining how the implementation of *bi'ah lughawiyah* corresponds to Rusydi Ahmad Thu'aimah's conception of *maharah kalam*. This theoretical gap limits a deeper understanding of whether existing language-environment practices genuinely embody communicative language-learning principles.

Maharah Kalam or speaking skills are the most complex skills because they require mastery of phonology, vocabulary, grammar, and spontaneous fluency (Brada et al., 2023). Maharah kalam is also one of the four maharah that language learners need to master. Epistemologically, Maharah means proficiency and *kalam* is synonymous with *qaul*, which means speech (Munawwir, 2020). In this context, speaking proficiency is the ability to articulate sounds or words to express, state, and convey thoughts, ideas, and

feelings (Tarigan, 1991). Language acquisition depends heavily on auditory input (speech acoustics) because language is processed through the sound signals we hear. (Hahn et al., 2025). Moreover, speaking is a means of two-way communication, building mutual understanding, using language as a medium (Husna et al., 2026). This is certainly in line with the opinion of Rusydi Ahmad Thu'aimah, who argues that learning maharah kalam is the practice or exercise of speaking (Thu'aimah, 1986).

However, these studies generally examine the implementation and effectiveness of bi'ah lughawiyah without analyzing whether its practices reflect a specific theoretical framework. Consequently, little attention has been given to examining how the implementation of bi'ah lughawiyah corresponds to Rusydi Ahmad Thu'aimah's conception of maharah kalam. This theoretical gap limits a deeper understanding of whether existing language-environment practices genuinely embody communicative language-learning principles. The novelty of this study lies in linking the field implementation of bi'ah lughawiyah at three Islamic boarding schools in Kudus, Central Java, with Rusydi Ahmad Thu'aimah's theoretical framework. Rather than merely describing language programs, this study analyzes how language policies, learning activities, speaking practices, and evaluation systems reflect Thu'aimah's principles of communicative speaking instruction. Accordingly, this research addresses the following question: How is bi'ah lughawiyah implemented in maharah kalam learning at three Islamic boarding schools in Kudus, and to what extent does its implementation reflect Rusydi Ahmad Thu'aimah's theoretical perspective?

METHOD

Research Design

This study employed a qualitative field research design to investigate the implementation strategies of *bi'ah lughawiyah* in developing Arabic speaking skills (*maharah kalam*) based on Rusydi Ahmad Thu'aimah's theoretical perspective. A qualitative approach was selected because the research focused on understanding educational practices, language policies, participants' experiences, and contextual interactions within natural learning environments rather than measuring variables numerically. The design enabled the researchers to explore how Arabic language environments were constructed, maintained, and practiced in Islamic boarding schools as authentic spaces for communicative language learning.

The research was conducted at three Islamic boarding schools in Kudus, Central Java, namely Tahfidz Modern Al-Aqsho Islamic Boarding School, Daarul Husna Modern Islamic Boarding School, and Darussalam Al-Akhyar Islamic Boarding School. These sites were purposively selected because they consistently implemented Arabic as a language of daily communication and instruction, making them relevant contexts for examining the relationship between *bi'ah lughawiyah* practices and Thu'aimah's principles of communicative speaking instruction. The research process consisted of three stages: preliminary observation, in-depth data collection, and data verification. Through this design, the study examined language practices, institutional regulations, instructional activities, and evaluation mechanisms that contribute to developing students' Arabic speaking competence.

Research Participants

The participants in this study were selected through purposive sampling based on their direct involvement in implementing and experiencing the Arabic language environment (*bi'ah lughawiyah*) in Islamic boarding schools. The research involved six participants consisting of three Arabic language teachers (*ustadz*) and three students, with one teacher and one student representing each of the three selected Islamic boarding

schools: Tahfidz Modern Al-Aqsho Islamic Boarding School, Daarul Husna Modern Islamic Boarding School, and Darussalam Al-Akhyar Islamic Boarding School.

The selection of teachers was based on their roles in designing, managing, supervising, and evaluating Arabic language programs, while students were selected because they directly participated in daily Arabic communication activities and experienced the implementation of *bi'ah lughawiyah*. These participants were considered capable of providing rich information regarding language policies, learning activities, speaking practices, adaptation processes, and evaluation systems applied in each pesantren. Following the initial purposive selection, snowball sampling was applied to identify additional sources of information that could strengthen and confirm the research findings. This approach allowed researchers to obtain deeper contextual understanding from individuals who possessed relevant knowledge about Arabic language implementation.

Ethical procedures were maintained throughout the research process. Permission was obtained from each Islamic boarding school before conducting field activities, informed consent was collected from all participants, and confidentiality and anonymity were ensured to protect participants' identities.

Instruments and Data Collection

Data collection instruments in this qualitative study consisted of observation guidelines, semi-structured interview protocols, and document analysis frameworks. These instruments were developed to capture comprehensive information regarding the implementation of *bi'ah lughawiyah*, including language policies, daily communication practices, instructional strategies, speaking activities, learning materials, and evaluation mechanisms.

Observation was conducted to examine authentic Arabic language practices within the natural environment of the Islamic boarding schools. Through direct observation, researchers identified how Arabic was used in daily interactions, classroom activities, vocabulary programs, speech practices, and other communicative activities. The observation process was particularly important because *bi'ah lughawiyah* represents not only a formal learning program but also a continuous language environment that shapes students' communication habits. Interviews were conducted with Arabic teachers and students to explore their experiences, perceptions, and explanations regarding the implementation of Arabic communication systems. The interview data provided insights into language management, student adaptation processes, teacher roles, and challenges encountered during implementation.

Document analysis was also employed to examine supporting materials such as language guidebooks, institutional regulations, and learning resources used in the pesantren. These documents helped validate information obtained from observations and interviews. The combination of observation, interviews, and document analysis enabled methodological triangulation and provided a comprehensive understanding of how *bi'ah lughawiyah* was implemented across the three Islamic boarding schools. The study explicitly reported that data were collected through observation, interviews, and document analysis involving school leaders, Arabic teachers, and students.

Data Analysis

The collected qualitative data were analyzed using the interactive data analysis model developed by Miles and Huberman, consisting of three interconnected processes: data reduction, data display, and conclusion drawing. This analytical approach was selected because it provides a systematic procedure for organizing complex qualitative information obtained from interviews, observations, and documents.

The analysis began with data reduction through the transcription, coding, and categorization of research findings. Interview transcripts, observation notes, and documentary evidence were reviewed carefully to identify meaningful patterns related to the implementation of *bi'ah lughawiyah*. The coded data were then categorized according to major themes, including continuous Arabic communication, speaking practice activities, language management, standardized learning materials, evaluation systems, and integration of language skills.

The second stage involved data display, where categorized information was organized to facilitate interpretation and comparison among the three Islamic boarding schools. Cross-site comparison was conducted to identify similarities and differences in the implementation strategies of each pesantren. The final stage involved conclusion drawing and verification by interpreting the findings through Rusydi Ahmad Thu'aimah's theoretical framework on *maharah kalam*. To ensure research credibility, the study applied source and method triangulation by comparing information obtained from different participants and different data collection techniques. This process strengthened the validity of interpretations and ensured that conclusions accurately represented the implementation of *bi'ah lughawiyah* in the three Islamic boarding schools.

RESULTS AND DISCUSSION

Results

The findings indicate that the implementation of *bi'ah lughawiyah* at the three Islamic boarding schools shares several common characteristics. This is in line with what the source said, *"Why focus on Arabic? Because the children also memorize the Qur'an, and there is no problem between Arabic and the Qur'an. In fact, they are synchronized so that when they read the Qur'an, they know what it means and understand its meaning, so it is continuous"* (Anwar, 2025). All schools establish Arabic as the primary language of daily communication, encourage continuous speaking practice, provide structured language activities, and apply language regulations to support students' speaking development. However, each pesantren differs in the organization of language programs, learning materials, evaluation systems, and adaptation strategies for new students. Overall, these practices illustrate the implementation of Rusydi Ahmad Thu'aimah's principles of communicative *maharah kalam* learning.

Table 1. Comparison of Bi'ah Lughawiyah Implementation

Aspect	Al-Aqsho	Daarul Husna	Darussalam Al-Akhyar
Daily Arabic communication	✓	✓	✓
Vocabulary program	Ilqa' al-Mufradat	Ilqa' al-Mufradat	Ilqa' al-Mufradat
Speech practice	Weekly	Weekly	Speech training
Writing activities	Insya'	Muhaddasah writing	Story and debate writing
Language guidebook	Based on the KMI curriculum	Based on the KMI curriculum	40 Hari Mahir Bahasa Arab
Adaptation period	3 months	1 month	2 months
Evaluation system	Reward–punishment	Iqab and fines	Iqab
Integration of language skills	✓	✓	✓

Continuous Arabic Practice

The most prominent finding is the continuous use of Arabic in daily communication. All three pesantren require students to communicate in Arabic through daily conversation programs (*muhaddasah yaumiyyah*), classroom interaction, vocabulary activities, and public speaking exercises. At Al-Aqsho, Arabic is also used in the teaching of *ulum syar'iyah* and *ulum lughawiyah*. At Daarul Husna, students compose and memorize dialogues based on daily vocabulary. Similarly, Darussalam Al-Akhyar requires students to use Arabic in daily communication supported by a special language course. As explained by one teacher *"For the language program, there is ilqa' al-mufradat in the morning and muhaddasah in the evening. Students write dialogues using the vocabulary they have learned, memorize them, and practice speaking, so whether they like it or not, they still have to speak."* (Amin, 2025). These findings illustrate Thu'aimah's principle that *maharah kalam* is fundamentally developed through continuous speaking practice.

Student Courage and Active Participation

Another important finding concerns the development of students' confidence in speaking Arabic. All pesantren provide opportunities for students to express themselves through speeches (*muhadharah*), dialogue practice, text writing, presentations, and public speaking activities. Students are encouraged to use Arabic actively rather than passively learning grammatical rules. This finding supports Thu'aimah's view that speaking competence develops when learners are given opportunities to communicate independently.

Gradual Language Implementation

The implementation of *bi'ah lughawiyah* is carried out gradually in all three pesantren. New students are provided with language adaptation periods before being required to use Arabic fully. Al-Aqsho provides a three-month tolerance period, Daarul Husna one month, and Darussalam Al-Akhyar two months. This gradual approach reduces students' anxiety and facilitates the transition toward active participation in the language environment.

Active Language Management and Standardized Materials

The findings reveal that language programs are supported by active management structures involving teachers and language administrators. Each pesantren employs competent language instructors and implements standardized language materials. Al-Aqsho and Daarul Husna use guidebooks based on the KMI (*Kulliyatul Mu'allimin Al-Islamiyah*) Gontor curriculum, while Darussalam Al-Akhyar uses the handbook *40 Hari Mahir Bahasa Arab*. These materials provide systematic support for language learning and communication practice. As one participant explained *"Coincidentally, all the teachers here are our own alumni. Some graduated from Gontor and other language-based Islamic boarding schools, so they are already familiar with muhaddasah yaumiyyah and have no difficulty implementing the language environment"*. This statement indicates that the effectiveness of *bi'ah lughawiyah* is supported not only by standardized learning materials but also by qualified teachers who possess prior experience in Arabic language environments. These findings demonstrate that active language management and competent human resources play an important role in sustaining communicative Arabic learning, consistent with Thu'aimah's perspective.

Responsive Evaluation

All three pesantren apply continuous evaluation through language monitoring and disciplinary measures. Violations of language regulations are addressed through *iqab*, *ta'zir*, fines, physical exercise, or other educational sanctions. These evaluation mechanisms function not merely as punishment but as reinforcement strategies to encourage consistent Arabic language use.

Integration of Language Skills

The findings also demonstrate that maharah kalam is not taught in isolation. Speaking activities are integrated with listening (istima'), reading (qira'ah), and writing (kitabah). Students listen to Arabic explanations, read Arabic texts, write dialogues and essays, and practice oral communication. This integrative approach reflects Thu'aimah's communicative language-learning perspective.

Table 2. Compatibility with Rusydi Ahmad Thu'aimah's Theory

Findings	Thu'aimah Principle	Compatibility
Daily Arabic communication	Continuous speaking practice	Compatible
Speech and presentation activities	Learner courage and self-expression	Compatible
Adaptation period	Gradual learning process	Compatible
Language administrators and teachers	Active learning management	Compatible
Guidebooks and language materials	Standardized teaching materials	Compatible
Iqab and ta'zir	Responsive evaluation	Compatible
Integration of four language skills	Integrative-communicative approach	Compatible

This study contributes to Arabic language education by demonstrating that bi'ah lughawiyah in Islamic boarding schools can be meaningfully interpreted through Rusydi Ahmad Thu'aimah's theoretical perspective. Rather than merely describing language programs, this study explains how continuous speaking practice, gradual adaptation, active language management, responsive evaluation, and the integration of language skills collectively create an effective communicative environment for developing maharah kalam.

Discussion

The findings of this study demonstrate that the implementation of *bi'ah lughawiyah* in the three Islamic boarding schools in Kudus reflects the principles of communicative Arabic language learning proposed by Rusydi Ahmad Thu'aimah, particularly the view that *maharah kalam* develops through continuous speaking practice rather than through passive acquisition of grammatical knowledge. The results indicate that Arabic is positioned as a language of daily communication through structured activities, including *muhaddasah yaumiyyah* (daily conversation), vocabulary enrichment (*ilqa' al-mufradat*), speech practices (*muhadharah*), dialogue writing, and oral presentations. These findings confirm Thu'aimah's argument that speaking proficiency is achieved when learners are provided with continuous opportunities to use the target language in meaningful communicative contexts (Thu'aimah, 1986, 1989). In this sense, the present study extends previous research by demonstrating how Thu'aimah's theoretical principles are operationalized within institutional language environments rather than only being discussed as pedagogical concepts.

The importance of continuous language exposure found in this study is consistent with previous studies emphasizing the role of language environments in second-language acquisition. Previous research has shown that *bi'ah lughawiyah* functions as a strategic environment that enables learners to apply vocabulary, expressions, and communicative structures beyond formal classroom instruction (Efendi et al., 2025; Marpaung & Lubis, 2023). Similarly, studies by Muzammil and Jannah (2023) and Sofa and Rahmaini (2024) reported that Arabic language environments contribute positively to students' speaking competence by increasing opportunities for authentic communication. The present

findings support these conclusions by showing that the three pesantren do not treat Arabic merely as a subject of instruction but as a medium of interaction embedded in daily activities. Thus, this study reinforces the argument that successful foreign language learning requires integration between formal instruction and informal communication environments.

However, this research contributes a more detailed understanding of how language environments are systematically managed. Previous studies have generally focused on the existence and effectiveness of *bi'ah lughawiyah* programs, whereas this study reveals several institutional mechanisms that sustain such environments, including language regulations, language administrators, standardized learning materials, adaptation periods, and continuous monitoring systems. This finding expands previous research by illustrating that a successful language environment is not created solely through requiring students to speak Arabic but through comprehensive organizational management. Similar findings were reported by Azmy (2025), who emphasized that the sustainability of Arabic language environments depends on systematic programs, clear regulations, periodic evaluation, and competent language instructors. Therefore, the current study provides further evidence that institutional support is a critical component in maintaining communicative language practices.

Another important finding concerns students' increased confidence and active participation in Arabic communication. The three pesantren provide students with opportunities to express ideas through speeches, presentations, dialogues, and writing activities. This finding supports Thu'aimah's perspective that speaking competence develops through learner participation and communicative practice rather than teacher-centered explanation. Previous studies have also highlighted that active engagement in speaking activities improves learners' confidence and communicative ability (Hijriyah et al., 2024; Said & Fadji, 2025). The present study extends these findings by demonstrating that confidence development is not only the result of classroom strategies but also emerges from continuous exposure to a supportive language environment.

Nevertheless, the findings also reveal an important pedagogical consideration regarding the gradual implementation of Arabic communication systems. The three Islamic boarding schools provide different adaptation periods for new students before requiring full Arabic communication. This strategy indicates awareness that immediate language enforcement may create psychological barriers for learners who have limited prior Arabic experience. The finding extends previous studies by identifying adaptation periods as an important element of language-environment management. Although previous research has emphasized the importance of language exposure, fewer studies have examined transitional strategies that enable learners to gradually participate in a foreign-language environment. The present findings suggest that effective *bi'ah lughawiyah* requires a balance between linguistic demands and learners' readiness.

The evaluation system implemented in the three pesantren also provides an important contribution to understanding language habit formation. The findings indicate that disciplinary mechanisms such as *iqab*, *ta'zir*, and other forms of monitoring are used to maintain students' consistency in speaking Arabic. This finding is consistent with behaviorist perspectives, which emphasize the role of reinforcement in shaping language behavior through repeated practice (Chaer, 2003). However, the present study also suggests that disciplinary approaches should be complemented with positive reinforcement to maintain students' motivation and reduce potential anxiety. This interpretation is consistent with previous discussions emphasizing that language learning environments should encourage participation while maintaining psychological safety for learners.

The integration of the four language skills (*kalam*, *istima'*, *qira'ah*, and *kitabah*) represents another significant finding of this study. The results indicate that speaking activities in the three pesantren are not isolated but connected with listening, reading, and writing practices. Students listen to Arabic explanations, read Arabic texts, compose dialogues, and practice oral communication. This finding supports Thu'aimah's communicative perspective, which considers language skills as interconnected components of comprehensive language competence (Thu'aimah, 1986). It also confirms previous studies suggesting that Arabic proficiency develops more effectively when learners experience integrated language practices rather than separated skill instruction (Azizah et al., 2024; Fitri et al., 2026).

Although the findings generally confirm previous studies, this research also identifies areas requiring further development. Existing *bi'ah lughawiyah* programs tend to emphasize habitual speaking practice and language discipline, but more learner-centered communicative activities could strengthen higher-order language use. Activities such as debates, collaborative problem-solving discussions, role-playing, and authentic communication tasks could provide richer opportunities for students to negotiate meaning and express complex ideas. This recommendation aligns with contemporary communicative language teaching approaches, which emphasize interaction, learner autonomy, and meaningful language use.

The findings contribute to the existing body of knowledge by providing empirical evidence that *bi'ah lughawiyah* can be theoretically interpreted through Rusydi Ahmad Thu'aimah's framework of communicative Arabic learning. While previous studies have demonstrated the effectiveness of Arabic language environments in improving speaking skills, this study advances the discussion by explaining the mechanisms through which such environments operate, including continuous practice, institutional management, gradual adaptation, responsive evaluation, and integration of language skills. Therefore, the study positions *bi'ah lughawiyah* not merely as a supplementary program but as a comprehensive pedagogical system for developing Arabic communicative competence in Islamic boarding schools.

CONCLUSION

This study concludes that the implementation of *bi'ah lughawiyah* at Tahfidz Modern Al-Aqsho Islamic Boarding School, Daarul Husna Modern Islamic Boarding School, and Darussalam Al-Akhyar Islamic Boarding School is consistent with Rusydi Ahmad Thu'aimah's theoretical perspective on *maharah kalam*. The findings demonstrate that Arabic speaking competence is developed through continuous communication practices, active student participation, structured speaking activities, gradual language adaptation, effective language management, standardized learning materials, and responsive evaluation systems. The three pesantren successfully transform Arabic from a classroom subject into a living communication medium used in students' daily interactions. This confirms the argument that language proficiency develops most effectively when learners are continuously exposed to meaningful communicative experiences.

The study contributes to Arabic language education by demonstrating that *bi'ah lughawiyah* represents a comprehensive learning ecosystem that integrates formal instruction and informal communication practices. Rather than merely describing Arabic programs in Islamic boarding schools, this research explains how institutional policies, teacher roles, student activities, and evaluation mechanisms collectively construct an effective communicative environment. Nevertheless, the findings should be interpreted within the contextual limitations of the study, which involved only three Islamic boarding schools and six participants. Future research is recommended to include

broader contexts, larger participant groups, and quantitative or mixed-method approaches to examine the impact of *bi'ah lughawiyah* on *maharah kalam* achievement and other Arabic language competencies.

DECLARATION OF GENERATIVE AI USE

ChatGPT was used to assist with language editing, grammar improvement, paraphrasing, manuscript organization, and improving the clarity and readability of the text. DeepL Translator was used to support the translation of the manuscript between Indonesian and English. These AI tools were used solely to improve the linguistic quality and presentation of the manuscript and did not contribute to the research design, data collection, data analysis, interpretation of the findings, or the scientific conclusions. All AI-generated outputs and translations were carefully reviewed, verified, and revised by the authors to ensure their accuracy, consistency, and suitability for the manuscript. The authors take full responsibility for the content, originality, accuracy, and integrity of the final version of the manuscript.

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