

## Development of Arabic Speaking Skills of Students at Roudlotul Huda Islamic Boarding School

Hariri Kurniawan<sup>1</sup>, Feska Ajefri<sup>1</sup>

<sup>1</sup>STAI Ma'arif Kalirejo, Lampung Tengah, Indonesia

\*✉: [Abizayyin5@gmail.com](mailto:Abizayyin5@gmail.com)

### Abstrak

*Penelitian ini dilatarbelakangi oleh pentingnya kemampuan berbicara (maharat al-kalam) sebagai salah satu keterampilan utama dalam penguasaan bahasa Arab secara komunikatif. Selama ini, pembelajaran bahasa Arab di banyak lembaga masih berorientasi pada aspek gramatikal (nahwu dan şaraf), sehingga kemampuan berbicara santri belum berkembang secara optimal. Pondok Pesantren Roudlotul Huda sebagai komunitas pembelajaran bahasa Arab menerapkan pendekatan berbeda melalui program muḥadatsah yang menekankan pada penggunaan bahasa secara aktif dalam kehidupan sehari-hari. Tujuan penelitian ini adalah untuk mendeskripsikan bentuk program muḥadatsah, proses pelaksanaannya, serta strategi pengembangan kemampuan berbicara santri di Pondok Pesantren Roudlotul Huda. Penelitian ini menggunakan pendekatan kualitatif deskriptif dengan teknik pengumpulan data melalui observasi, wawancara, dan dokumentasi. Subjek penelitian terdiri atas ustadz pembimbing bahasa Arab dan para santri aktif Pondok Pesantren Roudlotul Huda. Data yang diperoleh kemudian dianalisis melalui tiga tahapan, yaitu: reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa pengembangan keterampilan berbicara di Pondok Pesantren Roudlotul Huda dilaksanakan melalui beberapa kegiatan utama, yaitu: Pertama, Program Muḥadatsah Harian, yang melatih santri berbicara secara spontan dengan tema sederhana. Kedua, Dialog Tematik Mingguan, yang mengasah kemampuan berbicara berdasarkan tema tertentu secara terstruktur. Ketiga, Penerapan Bi'ah Lughawiyah (lingkungan berbahasa), yang membiasakan santri menggunakan bahasa Arab dalam komunikasi sehari-hari. Keempat, Lomba dan Evaluasi Kemahiran Berbicara, yang melatih keberanian dan kreativitas santri dalam berbicara di depan umum. Melalui berbagai kegiatan tersebut, kemampuan berbicara santri mengalami peningkatan signifikan, baik dari segi kelancaran (ṭalaqah), penguasaan kosakata (mufradat), maupun ketepatan struktur kalimat (tarkib). Program muḥadatsah di Pondok Pesantren Roudlotul Huda terbukti efektif dalam mengembangkan kemampuan berbicara bahasa Arab santri melalui pendekatan komunikatif dan pembiasaan lingkungan bahasa.*

*Kata kunci: Pengembangan, Keterampilan Berbicara, Bahasa Arab, Muḥadatsah.*

### Abstract

This study is motivated by the importance of speaking skills (*maharat al-kalam*) as one of the primary competencies in communicative Arabic language mastery. So far, Arabic language learning in many educational institutions has primarily focused on grammatical aspects (*nahwu* and *şaraf*), resulting in students' speaking abilities not being optimally developed. Pondok Pesantren Roudlotul Huda, as an Arabic language learning community, implements a different approach through the *muḥadatsah* program, which emphasizes the active use of language in daily life. The purpose of this study is to describe the forms of the *muḥadatsah* program, its implementation process, and the strategies used to develop students' speaking skills at Pondok

Pesantren Roudlotul Huda. This study employed a descriptive qualitative approach, with data collected through observation, interviews, and documentation. The research subjects consisted of Arabic language supervisors (*ustadz*) and active students of Pondok Pesantren Roudlotul Huda. The collected data were analyzed through three stages: data reduction, data presentation, and conclusion drawing. The results of the study indicate that the development of speaking skills at Pondok Pesantren Roudlotul Huda is carried out through several main activities. First, the Daily *Muḥadatsah* Program, which trains students to speak spontaneously on simple themes. Second, Weekly Thematic Dialogues, which improve speaking abilities through structured thematic discussions. Third, the implementation of *Bi'ah Lughawiyyah* (language environment), which habituates students to using Arabic in everyday communication. Fourth, Speaking Competitions and Proficiency Evaluations, which foster students' confidence and creativity in public speaking. Through these various activities, the students' speaking abilities showed significant improvement in terms of fluency (*talaqah*), vocabulary mastery (*mufradat*), and sentence structure accuracy (*tarkib*). The *muḥadatsah* program at Pondok Pesantren Roudlotul Huda has proven effective in developing students' Arabic speaking skills through a communicative approach and the establishment of a language-rich environment.

Keywords: Development, Speaking Skills, Arabic Language, Muḥadatsah.

## INTRODUCTION

Arabic is one of the international languages that holds a special position, particularly for Muslims. It functions not only as a means of communication but also as the language of religion, knowledge, and Islamic culture (Latif et al., 2022). Mastery of the Arabic language is the primary key to understanding Islamic teachings comprehensively, especially in reading and interpreting the Qur'an, hadith, and other Islamic literature. Therefore, proficiency in Arabic language skills has become a fundamental necessity for students (*santri*) in Islamic boarding schools (*pesantren*).

In the context of Islamic boarding school education in Indonesia, Arabic language learning is not only directed toward mastering grammatical aspects (*nahwu* and *sharaf*), but also toward developing language skills (*mahārāt al-lughah*), which include listening (*istimā'*), speaking (*kalām*), reading (*qirā'ah*), and writing (*kitābah*) (Nufus, 2020). However, the reality in the field shows that many students experience difficulties in actively using Arabic in daily communication. Learning processes that are theoretical and less contextual often result in students understanding Arabic only passively.

Pondok Pesantren Roudlotul Huda is one of the institutions that, in addition to educating students to become *hafidz* and *hafidzah* (memorizers of the Qur'an), also strives to create a *bi'ah lughawiyyah* or an intensive Arabic-speaking environment. Students not only learn the language through classroom theory but also through daily activities that require the active use of Arabic in communication. Programs such as language hours, *mufrodat* boxes, song translation activities (*Owos*), performances, games (*Jannah an-Nar*), and vocabulary

memorization serve as effective means of habituating students to interact with Arabic naturally and enjoyably.

The development of language skills at Pondok Pesantren Roudlotul Huda is carried out through a communicative approach, in which students are trained to use Arabic in real-life contexts. This is in line with Stephen Krashen's Input Hypothesis theory, which emphasizes that language acquisition occurs when learners receive comprehensible input through meaningful interaction (Qizi, 2023). The language environment established at Pondok Pesantren Roudlotul Huda provides such conditions through various activities that require students to actively speak Arabic.

In addition, the implementation of habituation systems, language regulations, and educational sanctions for students who do not use Arabic demonstrates the institution's seriousness in building linguistic discipline. The consistent establishment of a *bi'ah lughawiyyah* in Islamic boarding schools can accelerate language acquisition and increase students' learning motivation (Ahmad Asse et al., 2022). Through these various activities, students are expected not only to understand Arabic structurally but also to use it functionally in their daily lives. Therefore, this study is important to conduct in order to describe comprehensively the process of developing Arabic language skills among students at Pondok Pesantren Roudlotul Huda.

## **METHOD**

This study employed a descriptive qualitative approach. This approach aims to describe in depth the phenomena occurring in the field as they naturally exist, without manipulation or special treatment from the researcher. According to Moleong (2014), qualitative research seeks to understand the meaning behind the behavior, actions, and experiences of subjects holistically through direct interaction in the field. This study is categorized as field research. The researcher directly conducted observations, interviews, and documentation of the Arabic language activities of students at Pondok Pesantren Roudlotul Huda. The findings of this study are expected to provide a factual description of the implementation of Arabic language skill development programs within the environment of Pondok Pesantren Roudlotul Huda.

The subjects of this study were the students of Pondok Pesantren Roudlotul Huda, including both new and senior students, as well as the administrators of the pesantren. The students selected as informants were chosen based on their active involvement in language-related activities at Pondok Pesantren Roudlotul Huda. The object of this research was the development of Arabic language skills, particularly speaking skills (*maharat al-kalam*). This

object was examined through the implementation of language programs conducted at Pondok Pesantren Roudlotul Huda. The data sources in this study consisted of two types (Irfan Syahroni, 2022): Primary Data, namely data obtained directly from the field through: Interviews with students and *asatidz* (teachers) of Pondok Pesantren Roudlotul Huda; Observations of Arabic language activities at the pesantren; Notes and documentation of daily language activities. Secondary Data, namely data obtained from various supporting sources (Suharsimi Arikunto, 2005), such as: Books, journals, and scientific articles discussing Arabic language learning theories; Internal pesantren documents, including language program guidelines, activity schedules, and annual reports.

To obtain complete and accurate data, the researcher employed three main techniques (Abdhul, 2023), namely: Observation (Direct Observation). The researcher observed students' language activities such as language hours, *Owos*, performances, and daily *muhadatsah* sessions. The observations were conducted to understand the learning atmosphere, students' participation, and the implementation of the language environment. Interviews. In-depth interviews were conducted with the leader of Pondok Pesantren Roudlotul Huda, the *asatidz*, and two active students of the pesantren. The purpose of these interviews was to gather information regarding the implementation process of the programs, the challenges encountered, and the impact of Arabic language activities on the students' Arabic speaking skills. Documentation The documentation technique was used to collect data in the form of activity photographs, program schedules, vocabulary (*mufrodat*) lists, language regulations, and student evaluation documents. These documents helped strengthen the findings obtained from observations and interviews.

Data analysis in this study employed the Miles and Huberman model, which consists of three main stages: Data Reduction. The researcher selected, simplified, and focused the data obtained from observations and interviews that were relevant to the objectives of the study. Data Presentation. The reduced data were then presented in the form of narrative descriptions, tables, or matrices to facilitate understanding and interpretation (Miles & Huberman, 2014). Conclusion Drawing and Verification. The researcher drew meanings from the obtained data, which were then verified by comparing data from different sources in order to maintain the validity of the research findings.

## RESULTS AND DISCUSSION

### Finding

#### 1. The Development of Students' Arabic Speaking Skills (Maharat al-Kalam)

Based on the results of observations and interviews conducted by the researcher at Pondok Pesantren Roudlotul Huda, it was found that speaking skills are developed through various language activities that continuously and directly expose students to the use of Arabic in their daily lives. These activities create a language environment that encourages students to actively practice speaking Arabic in real communication contexts. The programs and activities that support the development of Arabic speaking skills among the students of Pondok Pesantren Roudlotul Huda are as follows:

##### 1) Daily *Muhadatsah* Program

The *Muhadatsah* program is the core and most important activity in the system of developing speaking skills (*maharat al-kalam*) (Alam & Asyrofi, 2023). Arabic speaking skills cannot be mastered merely through learning grammatical theories, but must be continuously developed through direct communication practice. According to Tarigan (2008), speaking is the ability to express thoughts, feelings, and desires to others through spoken language in an organized manner; therefore, speaking practice must be carried out continuously in natural situations. In line with this, Nurgiyantoro (2010) emphasizes that speaking skill instruction requires active, interactive, and communicative activities in order to form language habits (*habit formation*). In the context of Arabic language education, *muhadatsah* is considered an effective method for developing learners' communicative competence because it encourages them to use Arabic directly in daily conversations (Arsyad, 2010). This habituation is also consistent with Stephen Krashen's (1982) second language acquisition theory, which highlights the importance of communicative input and output within a language environment to build communicative competence.

At Pondok Pesantren Roudlotul Huda, the daily *muhadatsah* program is regarded as the central activity. Based on observations and interviews, this activity has become the main routine that is never neglected because it is considered the heart of all language programs within the institution. The *muhadatsah* sessions are conducted twice every day, namely: After the Fajr prayer (approximately 05:30–06:00 a.m.). After the afternoon learning activities (approximately 04:00–04:30 p.m.)

These two sessions serve different purposes. The morning session focuses more on habituating students to basic communication, while the afternoon session functions as

reinforcement and evaluation of the Arabic material learned that day. According to Ustadz Ahmad, the Arabic language supervisor, the primary objective of this program is:

“To make students accustomed to speaking Arabic without thinking too long. We want Arabic to come naturally from their mouths like an everyday language” (Ahmad, 2025).

From this statement, it can be concluded that daily muhadatsah is not merely a memorization exercise for dialogues, but rather aims to develop linguistic automatization, namely the ability to speak spontaneously without first translating from the mother tongue into Arabic. In addition, this activity also serves to foster self-confidence (*ats-tsiqah bin-nafs*) and linguistic courage (*asy-saj'ah al-lughawiyah*), both of which are highly important in foreign language learning (Jailani et al., 2021).

The implementation of daily muhadatsah takes place in open areas such as dormitory yards, classroom terraces, or small gardens within the environment of Pondok Pesantren Roudlotul Huda. The supervising ustadz are present to provide themes, monitor conversations, and give corrections whenever necessary. Before the activity begins, the ustadz usually introduce the topic and provide examples of expressions relevant to the day's theme. For example: Theme: Ta'aruf (Introduction) (Yani et al., 2023) Examples of expressions: *Ma ismuka?* (What is your name?), *Kam 'umruka?* (How old are you?), *Min ayna anta?* (Where are you from?). Theme: Al-ḥayah al-yaumiyyah (Daily Activities), Examples of expressions: *Madza taf'alu ba'da al-fajr?* (What do you do after Fajr prayer?), *Aina tazhabu ba'da ad-dars?* (Where do you go after class?). Theme: Al-hawayat (Hobbies), Examples of expressions: *Ma hiya hawayatuka al-mufaddalah?* (What is your favorite hobby?), *Hal tuḥibbu al-qira'ah aw ar-riyadah?* (Do you like reading or sports?)

Each pair of students takes turns conducting conversations. The *ustadz* move around among the groups to ensure that every student speaks Arabic. If a student hesitates or pauses for too long because they forget vocabulary, the ustadz provide assistance by offering equivalent words or simple sentences.

The implementation of activities with direct guidance such as this is consistent with the theory of Communicative Language Teaching, which emphasizes that teachers act as facilitators and communication guides rather than merely providers of material (Richards & Rodgers, 2001). In this approach, language learners are encouraged to actively use the target language—in this case, Arabic—through meaningful and communicative contexts. Furthermore, assigning specific themes for each conversation session reflects the application of the principles of situational language teaching (Li, 2024), in which language mastery is developed through

situational contexts relevant to real life (Harmer, 2007). Therefore, themes such as *ta'aruf*, *al-hayah al-yaumiyyah*, and *al-hawayat* function to gradually build students' communicative competence according to their daily communication needs.

These activities usually last for 20–30 minutes and conclude with a brief reflection session. Some students are randomly selected to demonstrate their conversations in front of their peers as a form of light evaluation. Interestingly, Pondok Pesantren Roudlotul Huda implements a weekly partner rotation system. This means that each student is paired with a different partner every week for conversation practice. This system aims to: Prevent students from feeling monotonous by speaking with the same person continuously; Enable students to adapt to different speaking styles and proficiency levels; Broaden and naturalize interactions, resembling real communication situations (Erni et al., 2022). Through this system, the language environment at Pondok Pesantren Roudlotul Huda becomes highly dynamic and rich in variations of expressions.

The topics used in daily muhadatsah are always adjusted to the students' proficiency levels. For beginner students, the themes focus on basic vocabulary and simple sentence structures, such as introductions, objects around them, or daily activities. Meanwhile, for intermediate and advanced students, the themes become more complex and thematic, for example: *Fi al-maktabah* (in the library), *Fi al-mustashfa* (in the hospital), *As-safar* (traveling), *Al-'amal wa al-maharah* (work and skills), *Al-bi'ah wa al-muḥafazah 'alaiha* (the environment and its preservation)

Gradually, students no longer speak only through simple sentence patterns, but also begin to develop narrative and argumentative abilities, such as explaining, expressing opinions, and narrating experiences.

This approach is in line with the theory of graded learning, which emphasizes the importance of introducing language materials sequentially from simple to complex forms (Brown, 2007). In language acquisition theory, language mastery should develop naturally and gradually from the stage of controlled production to spontaneous communication (Ellis, 2008). Therefore, assigning themes according to students' proficiency levels helps them progress from merely memorizing expressions to achieving meaningful communicative speaking abilities. In addition, arranging themes based on difficulty levels also reflects the implementation of linguistic hierarchy principles in Arabic language teaching, as explained by Asrori (2014), who stated that language learning should consider the logical sequence from *mufradat* (vocabulary),

*tarkib* (structure), to *ta'bir* (spoken expression). Thus, *muhadatsah* not only trains fluency but also naturally strengthens language accuracy through gradual practice.

Furthermore, the improvement of speaking skills from simple sentence production to narrative and argumentative abilities is also aligned with Bloom's Taxonomy in the cognitive domain (Ulfah & Arifudin, 2023), in which learners develop from the level of understanding toward application, analysis, and creation (Anderson & Krathwohl, 2001). In the context of *muhadatsah*, this can be seen when students are no longer only able to answer simple questions, but can also explain opinions, narrate experiences, and argue independently in Arabic. Therefore, the adjustment of themes in the *muhadatsah* program is not merely a technical strategy, but rather the implementation of modern pedagogical theories in Arabic language learning that integrate gradual, communicative, and contextual principles according to students' proficiency levels (Alam & Asyrofi, 2023).

In the mentoring process, the *ustadz* act not only as supervisors but also as facilitators, models, and language evaluators. They provide examples of correct pronunciation, correct sentence structure mistakes, and introduce new vocabulary relevant to the topic. In some cases, the *ustadz* also record students' conversations using mobile phones as material for weekly evaluation. From these recordings, the *ustadz* are able to assess the students' progress in fluency and pronunciation accuracy. As stated by Ustadz Ahmad:

"We do not demand that students become perfect immediately. The important thing is that they dare to speak first, and then we gradually help them improve little by little" (Ahmad, 2025).

This approach demonstrates that *muhadatsah* at Pondok Pesantren Roudlotul Huda adopts the principle of communicative practice, namely providing opportunities for students to speak freely without fear of making mistakes, since corrections are given gradually (Bogdanovskaya, 2023).

Based on interviews with several students, almost all of them stated that daily *muhadatsah* had a major impact on improving their speaking abilities. One intermediate-level student stated:

"Previously, I could only understand when the *ustadz* spoke, but I could not respond. Now, because we speak Arabic every day, it feels much more fluent. Sometimes we even unconsciously speak Arabic while playing football" (Faiz Mustofa, 2025).

This indicates that daily *muhadatsah* activities successfully build linguistic habits (*habit formation*), which form the basis of second language acquisition. In addition, students also

become more: Confident in speaking in front of others; Able to improvise when they do not know certain words by using synonyms or simple explanations; Unafraid of making mistakes because the environment supports the learning process without ridicule.

Based on in-depth observations, it can be concluded that the daily muhadatsah program functions as the core strategy for communicative speaking instruction at Pondok Pesantren Roudlotul Huda. This activity is not merely a formal exercise, but has become a communication culture within the pesantren environment. Students not only learn to speak, but also learn to think, interact, and express themselves in Arabic. Therefore, speaking skills develop naturally through habituation, in accordance with language acquisition principles that emphasize continuous practice within meaningful contexts.

## **2) Weekly Thematic Dialogue**

The Weekly Thematic Dialogue activity is one of the flagship programs at Pondok Pesantren Roudlotul Huda in its efforts to systematically and creatively improve students' speaking skills (maharat al-kalam). Based on the results of observations and interviews, this activity is conducted once a week and forms part of the tathwir al-lughah (language development) program. Unlike daily muhadatsah, which is spontaneous and individual in nature, the weekly thematic dialogue is designed to be more structured, collaborative, and performance-based. Each group of students is required to prepare a conversation script based on a specific theme assigned by the supervising ustadz. This activity emphasizes not only speaking fluency, but also creativity in constructing dialogues, facial expressions, intonation, and teamwork.

This approach is consistent with the theory of Communicative Language Teaching, which emphasizes the importance of realistic communicative activities oriented toward the use of language in meaningful social contexts (Richards & Rodgers, 2001). In Communicative Language Teaching, language learning is directed toward enabling learners to communicate effectively and creatively, rather than merely mastering language structures (Asmari, 2015). In addition, thematic dialogue also reflects the application of Task-Based Language Teaching theory, in which language activities are developed through communicative tasks involving planning, interaction, and presentation of outcomes (Nunan, 2004). In this context, preparing dialogue scenarios in groups constitutes a communicative task that encourages students to use Arabic actively, contextually, and collaboratively. Such activities help improve the three main aspects of speaking skills: fluency, because students practice speaking continuously; accuracy, because the dialogue scripts are corrected by the *ustadz* before being performed; and

complexity, because students are encouraged to express ideas using more varied sentence structures (Alkhaerat & Juanda, 2023). Furthermore, weekly thematic dialogue also supports collaborative learning theory (Tati Sri Uswati, 2014), in which learners work together in small groups to achieve common goals (Johnson & Johnson, 2009). Through group interaction, students learn to listen, respond, and negotiate meaning processes that naturally develop their communicative competence, as explained by Canale and Swain (1980). Thus, weekly thematic dialogue is not merely a speaking exercise, but an integrative form of various modern pedagogical approaches emphasizing language use in real contexts, social collaboration, and the development of linguistic creativity. According to Ustadz Ahmad:

“If daily muhadatsah is spontaneous practice, then the weekly thematic dialogue is a stage for displaying the results of their practice. We want to see how far the students are able to use Arabic in broader and more natural contexts” (Ahmad Sobirin, 2025).

Based on interviews and observations, the weekly thematic dialogue activity aims to: Develop students’ ability to construct coherent and communicative conversations; Train students’ confidence in speaking Arabic in public; Improve understanding of vocabulary usage according to context; Foster cooperation (ta’awun) and productive interaction among students (Nugroho & Ni’mah, 2018); Provide more creative and expressive speaking experiences, not limited to formal or academic contexts.

This activity is conducted in the hall or main courtyard of the pesantren in a relaxed yet disciplined atmosphere. Before the implementation day, the supervising ustadz determine different weekly themes. These themes are adjusted to the students’ language proficiency levels and are related to daily life so that students can easily understand the context. Some commonly used themes include: *Fi al-madrasah* (At school), *Fi as-suq* (At the market), *Fi al-maktabah* (In the library), *Fi al-math’am* (At the restaurant), *Fi al-mustashfa* (At the hospital), *As-safar* (Traveling), *Al-‘amal wa al-maharah* (Work and skills), *Al-bi’ah wa an-nazafah* (Cleanliness and the environment)

The *ustadz* provide two to three days for students to prepare their dialogue texts with their groups. Each group consists of 3–5 students, depending on grade level and the chosen theme. During the preparation stage, students: Determine their respective roles (for example: seller, buyer, waiter, teacher, student, doctor, patient, etc.); Write conversation scripts in Arabic under the guidance of the ustadz; Practice pronunciation (nuthq), facial expressions, and voice intonation to make the performance more lively.

On the performance day, each group presents its dialogue in front of other students. The audience (other students) actively participates as listeners and simple evaluators, because after each performance there is usually a discussion or light commentary session from both the ustadz and fellow students. The Role of the Ustadz in Guidance and Evaluation

The ustadz act as facilitators and evaluators at every stage of the activity. They not only provide themes, but also guide the groups in the dialogue-writing process. In this mentoring process, the ustadz emphasize three main aspects: The appropriateness of sentence structures (tarkib an-naḥwi); The accuracy of meaning and contextual vocabulary usage (*daqqah al-isti'mal al-lughawi*); Clarity of pronunciation and intonation (*wudhuḥ an-nuṭq wa an-nağmah*).

During the performances, the *ustadz* record mistakes or shortcomings related to pronunciation, vocabulary choice, or expression. After all groups have performed, the *ustadz* provide general evaluations and positive feedback to maintain students' motivation. Some ustadz even use a simple scoring system based on the following aspects: Speaking fluency; Accuracy of structure and grammar; Range of vocabulary and expressions used; Expression and self-confidence (performance and confidence).

From the researcher's observations, during one thematic dialogue activity with the theme *fi as-suq* (at the market), a group of students performed a conversation between a vegetable seller and a buyer. They began with greetings, continued with bargaining over prices, and concluded by expressing gratitude fluently and expressively. Some students even added humorous elements, such as exaggerated bargaining, which made the atmosphere lively and enjoyable. After they finished, the ustadz gave appreciation by commenting:

"The conversation was good, and the expressions were natural, but pay attention to the use of the words *hal turidu* and *hal tastati'u* do not confuse them" (Ahmad, 2025).

Through activities like these, students not only memorize sentences, but also learn to use language in communicative and realistic contexts. They practice conveying meaning, emotions, and intentions naturally, similar to native speakers. Based on interviews with students, the weekly thematic dialogue provides an interesting learning experience that differs from traditional methods. One student stated:

"Daily *muhadatsah* is ordinary practice, but the weekly dialogue is exciting because it feels like acting in a drama. We become more enthusiastic, especially if our group performs the funniest or best presentation." Another student added:

“Through weekly dialogue activities, I remember new expressions more easily. If I only read books, I quickly forget them. But when they are practiced in conversations, they stay in my memory” (Ihzan, 2025).

From these statements, it can be concluded that this activity creates meaningful learning because students directly practice the language in real social situations, rather than merely through theory or memorization. In addition, weekly thematic dialogue also fosters learning independence. Students practice constructing their own sentences without waiting for examples from the *ustadz*. It also develops cooperation and collaboration, as students learn to appreciate the ideas and language abilities of their group members. Furthermore, because they perform in public, students strive to speak as well as possible.

Based on overall observations, the weekly thematic dialogue program at Pondok Pesantren Roudlotul Huda can be categorized as an implementation of the Communicative Language Teaching approach, which emphasizes language use in real and collaborative communication contexts (Aulia Lina Nashihah, 2020). This activity successfully combines elements of fluency practice and performance-based learning in a balanced manner. Students are not only trained to speak fluently, but are also able to express ideas accurately and confidently.

Moreover, this activity serves as a natural evaluation tool for the *ustadz* to observe the extent of students’ speaking development. From week to week, improvements can be seen in fluency, structural accuracy, and vocabulary range. Therefore, the weekly thematic dialogue program has become one of the important factors supporting the success of Pondok Pesantren Roudlotul Huda in producing students who are fluent, confident, and communicative in speaking Arabic.

### 3) The Use of Arabic in Daily Life

In addition to daily *muhadatsah* activities and weekly thematic dialogues, the development of speaking skills (*maharat al-kalam*) at Pondok Pesantren Roudlotul Huda is further strengthened through the habituation of using Arabic in everyday life. Based on the results of observations and interviews, this habituation forms part of the *bi’ah lughawiyah* strategy, or language environment, which is systematically created within the pesantren environment. According to Ustadz Ahmad, the coordinator of the language program:

“We do not want Arabic to be used only in the classroom. This language must live among the students, be used in casual conversations, daily activities, and even in spontaneous interactions. In this way, speaking skills will develop naturally” (Ahmad, 2025).

This approach demonstrates that Pondok Pesantren Roudlotul Huda not only emphasizes language learning in academic contexts, but also strives to make Arabic part of the pesantren culture, so that students not only learn the language, but also live within the language itself.

The Arabic-speaking environment at Pondok Pesantren Roudlotul Huda is clearly visible in the students' daily activities. From morning until night, students are encouraged to interact using Arabic, especially in simple and routine situations. Several forms of implementation observed in the field include: Daily greetings and expressions in Arabic. Students are accustomed to saying expressions such as "as-salamu 'alaikum," "kayfa haluk?," "ṣabaḥ al-khayr," and other simple expressions in their daily interactions. These simple interactions become an effective initial step in building students' confidence in speaking Arabic. Arabic-language signs and labels In every corner of the pesantren, such as dormitories, kitchens, halls, and mosques, signs containing Arabic vocabulary are displayed, for example: al-bab (door), al-maṭbah (kitchen), al-masjid (mosque), al-fuṣṣah (field), and so forth. The purpose is to familiarize students with Arabic terms in real contexts. Language-use regulations.

Every student is required to speak Arabic during specific periods, such as after the Fajr prayer until morning study time, and after Maghrib prayer until 'Isha prayer. Violations of these regulations are usually followed by light educational sanctions, such as memorizing additional vocabulary or composing certain Arabic sentences. The "Lughatul Yaum" (Daily Language) Program.

Every day, the ustadz introduce one or two new expressions (*ta'birat jadidah*) that students must use in conversations. For example: Today: "*Hal anta jahiz?*" (Are you ready?). Tomorrow: "*La tansa al-wajib!*" (Do not forget the assignment). Students are required to use these expressions at least three times in conversation on that day. Arabic use in non-academic activities

During non-academic activities such as communal meals, cleaning the environment, or sports activities, students are still encouraged to speak Arabic. Supervisors often participate using simple Arabic expressions to maintain a relaxed and natural atmosphere.

To ensure that this language environment functions effectively, Pondok Pesantren Roudlotul Huda has established a structured supervision system. Each dormitory has a language coordinator (qa'id al-lughah) whose responsibility is to monitor and remind students who do not use Arabic according to the schedule. In addition, weekly internal evaluations are conducted through language meetings (ijtima' lughawi) attended by ustadz and language

coordinators. These meetings discuss implementation challenges, common language mistakes, and improvement plans for the following week. From the interview with Ustadz Ahmad, it was stated:

“Sometimes students are still shy about speaking Arabic because they are afraid of making mistakes. Therefore, we do not immediately scold them harshly, but instead guide them in enjoyable ways. For example, the *ustadz* pretend not to understand when students speak Indonesian, so they are forced to use Arabic” (Ahmad, 2025).

This approach demonstrates educational and motivational guidance rather than mere punishment. The *ustadz* function more as mentors (*murshid*) who create a positive atmosphere so that students are willing to speak without fear. Students’ Responses and the Impact of the Program The interview results indicate that most students feel greatly helped by this language habituation program. One advanced-level student stated:

“At first it was difficult because I was not used to it. But after a few weeks, it became automatic. Even outside the pesantren, I sometimes spontaneously greet my friends in Arabic.” Meanwhile, a new student expressed:

“I am happy because the students remind each other. If someone forgets to use Arabic, they are immediately reminded, but in a funny way. So we learn while having fun” (Faiz Musthofa, 2025).

From field observations, the researcher found that this language habituation significantly influences the development of students’ speaking spontaneity. They appear more confident in expressing their thoughts, even with simple sentences. Students also show improvements in fluency and confidence, although some structural or pronunciation errors still occur occasionally.

In addition, this activity fosters a sense of togetherness and collective spirit among the students. They feel part of a community that possesses its own linguistic culture. This condition aligns with the concept of language immersion in second-language learning, where learners are “immersed” in the use of the target language so that language acquisition occurs naturally.

Based on the field findings, the implementation of Arabic usage in daily life at Pondok Pesantren Roudlotul Huda reflects a learning strategy grounded in communicative and contextual approaches (Muslim, 2016). By creating a language environment (*bi’ah lughawiyah*), students gain opportunities to practice speaking in authentic and repetitive situations, allowing their abilities to improve naturally without feeling overly formal.

This activity is also consistent with Krashen's language acquisition theory, which states that language is more easily mastered when used in meaningful and natural contexts (Syamsiyah, 2017). The students of Pondok Pesantren Roudlotul Huda do not merely "learn the language," but rather "live the language" in their daily lives.

Therefore, the habituation of Arabic usage within the pesantren environment becomes one of the main pillars in developing speaking skills (*maharat al-kalam*). This program integrates cognitive, affective, and social aspects into the learning process, making Arabic not merely a subject of study, but a living communication tool deeply rooted in the students' culture and daily habits.

#### 4) Speaking Competitions and Speaking Proficiency Evaluation

In addition to daily *muhadatsah* activities, weekly thematic dialogues, and the habituation of using Arabic in daily life, the development of speaking skills (*maharat al-kalam*) at Pondok Pesantren Roudlotul Huda is also strengthened through competition programs and periodic evaluations. These programs function not only as instruments for assessing students' abilities, but also as media for motivation and appreciation for students who demonstrate progress in Arabic language proficiency. Pondok Pesantren Roudlotul Huda regularly organizes various Arabic-based competitions, such as speech contests (*khiṭobah*), Arabic debates (*munazarah*), and short drama performances (*masrahiyyah*). These activities are generally held every semester or prior to Islamic commemorative events and are participated in by students from all levels.

##### a) Speech Contest (Khiṭobah)

The speech contest is the most popular activity among the students. Each participant is required to deliver an Arabic speech lasting approximately 5–10 minutes on themes determined by the committee, such as *akhlaq al-ṭalib al-muslim* (the morals of Muslim students), *ni'mat al-waqt* (the blessing of time), or *al-'ilm wa al-'amal* (knowledge and practice). Through this activity, students learn to: Organize speech texts in Arabic coherently and communicatively; Practice intonation and pronunciation (*nuthq*) in order to sound fluent; Build self-confidence in public speaking (Pramono, 2022); Actively use formal Arabic (*'arabiyyah fusha*). Ustadz Ahmad stated:

"This speech contest is not merely a competition, but also training for students to confidently express ideas in Arabic in front of others. Students are trained not only to memorize texts, but also to understand their meanings. The judges usually assess pronunciation, sentence structure, vocabulary accuracy, expression, and the relevance of the content to the theme. The

best participants are then awarded certificates and additional vocabulary (*mufradat istihqaqiyyah*) that must be mastered as a follow-up learning activity” (Ahmad, 2025).

*b) Arabic Debate (Munazarah)*

In addition to speech contests, Pondok Pesantren Roudlotul Huda also organizes two-way debates (*munazarah thuna'iyah*) and group debates (*munazarah jama'iyah*). Debate themes usually relate to social and religious issues, such as *al-ta'lim al-taqalidi wa al-ta'lim al-hadith* (traditional and modern education) or *ta'thir al-ijtihad fi hayat al-muslim* (the influence of *ijtihad* in Muslim life). These debate activities provide valuable experiences for students in developing: Critical thinking and spontaneous argumentation skills; The ability to construct complex sentences quickly and accurately; The use of thematic vocabulary according to discussion contexts; Listening and communicative response skills (Agung, 2020). Ustadz Ahmad explained:

“In debates, students do not merely speak, but also listen, understand their opponents, and then respond using logical and polite language. This is real training in communicating with both ethics and intelligence. In addition to developing linguistic competence, debate activities also shape students into individuals who are courageous, rational, and ethical in expressing opinions” (Ahmad, 2025).

*c) Short Drama Performances (Masrahiyyah)*

Arabic drama performances serve as a creative medium for students to combine speaking skills with expression and teamwork. The drama themes are usually adapted from classical Arabic stories, motivational stories, or narratives about students' lives in the pesantren. Through drama activities, students learn to: Deliver long dialogues with appropriate intonation; Understand the social context of language use; Express emotions using suitable vocabulary (Najib & Supardi, 2023). This activity also strengthens cooperation, improvisation, and language sensitivity. One student stated:

“Arabic drama makes us more relaxed in using the language. Because there are elements of art and humor, we are not afraid of making mistakes. Gradually, we become fluent without even realizing it” (Faiz Musthofa, 2025).

*d) Periodic Evaluation of Speaking Skills*

In addition to competitions, Pondok Pesantren Roudlotul Huda also implements a periodic speaking skill evaluation system conducted by the language teaching team at the end of every month. This evaluation includes several aspects: Pronunciation (*Nuthq*): clarity and fluency in pronouncing Arabic letters; Vocabulary (*Mufradat*): the ability to use and understand

relevant vocabulary; Sentence Structure (*Tarkib*): accuracy in constructing sentences from both *nahwu* and *sharaf* perspectives; Speaking Fluency (*Talaqah al-kalam*): the ability to speak with minimal pauses or errors; Courage and Spontaneity (*Shaja'ah al-ta'bir*): the extent to which students dare to express ideas directly (Muhdi, 2018).

The evaluations are conducted in the form of oral practice examinations. The ustadz provide several situations or questions, and students are required to respond spontaneously in Arabic. The results are recorded on individual assessment sheets and later discussed again in mentoring sessions. As stated by Ustadz Ahmad:

“We value the learning process more than the final result. Students who dare to speak, even though they still make many mistakes, are already considered to have made progress. The important thing is that they are active, not passive” (Ahmad, 2025). These competition and evaluation activities have positive impacts in three major aspects: Increasing students' learning motivation

Students become more enthusiastic because there are opportunities to demonstrate their abilities and receive clear recognition and rewards. Building self-confidence. Through public performances, students become more confident in expressing opinions in Arabic without feeling awkward. Improving consistency in practice. Regular evaluations motivate students to continue practicing in order to improve their scores. As expressed by Ihzan:

“When we know there will be an evaluation, we practice muhadatsah more often with our friends. So it is no longer just because of the rules, but because we want to perform well” (Ihzan Fauzillah, 2025).

Based on the field findings, the competition and evaluation activities at Pondok Pesantren Roudlotul Huda reflect the implementation of the principle of “learning by performing,” namely learning through direct performance and authentic practice. This is consistent with the Communicative Language Teaching theory, which emphasizes the importance of communicative and authentic activities in developing speaking skills (Akmal et al., 2022).

Furthermore, the existence of a periodic evaluation system strengthens the aspect of formative assessment, namely assessment that functions to provide feedback for the learning process rather than merely measuring final outcomes. Thus, these competitions and evaluations serve dual functions: as motivational tools and as instruments for diagnosing students' language abilities. The results can be used by the ustadz as a basis for determining

further mentoring strategies, whether students require reinforcement in pronunciation, vocabulary, or speaking confidence.

### **Discussion**

Based on the findings obtained through observations and interviews, Pondok Pesantren Roudlotul Huda places the development of Arabic speaking skills (*maharat al-kalam*) as the primary focus in Arabic language learning. Activities such as daily *muhadatsah*, weekly thematic dialogues, the habituation of *bi'ah lughawiyah*, as well as speaking competitions and evaluations, demonstrate a highly communicative and practical approach. In the context of language learning theory, the strategies implemented at Pondok Pesantren Roudlotul Huda are closely aligned with the Communicative Language Teaching approach. This approach emphasizes that the success of language learning is not merely measured by the ability to understand grammar or write correctly, but more importantly by learners' ability to communicate effectively and meaningfully.

According to Richards and Rodgers (2001), the primary objective of the communicative approach is to help learners develop communicative competence, namely the ability to use language appropriately and efficiently in social contexts. The components of communicative competence include: Grammatical competence, namely mastery of language structures; Sociolinguistic competence, namely the ability to use language according to social contexts; Discourse competence, namely the ability to construct coherent and logical utterances; Strategic competence, namely the ability to overcome communication barriers using specific strategies (Rahmansyah & Nursalim, 2020).

Within the programs of Pondok Pesantren Roudlotul Huda, these four components appear to be naturally integrated. For example, through daily *muhadatsah*, students are trained to construct simple yet contextual sentences (grammatical and sociolinguistic competence). Through weekly thematic dialogues, they develop discourse skills by expanding discussion topics (discourse competence). Meanwhile, through debate and speech competitions, students sharpen their public speaking strategies (strategic competence).

Pondok Pesantren Roudlotul Huda applies the principle of learning by using, namely learning a language through direct use in authentic communication. This principle is consistent with Stephen Krashen's (1982) theory of Second Language Acquisition, particularly the Input Hypothesis and Affective Filter Hypothesis. The Input Hypothesis emphasizes that language is acquired effectively when learners are exposed to input slightly above their current level of

competence. In this context, *muhadatsah* and thematic dialogue activities provide students with opportunities to hear and imitate new structures in comprehensible contexts.

The *Affective Filter Hypothesis* states that successful language acquisition greatly depends on affective factors such as motivation, self-confidence, and anxiety levels. Pondok Pesantren Roudlotul Huda successfully lowers these affective barriers through a pleasant and flexible learning atmosphere, as well as supportive rather than punitive guidance. Thus, the *bi'ah lughawiyah* implemented at Pondok Pesantren Roudlotul Huda functions as a natural language acquisition environment rather than merely a formal learning space.

The research findings also indicate that the language environment created at Pondok Pesantren Roudlotul Huda plays a central role in shaping students' language habits. In sociolinguistic theory, this can be explained through the concept of the *language environment*, which emphasizes that social interaction is a primary factor in language acquisition. According to Krashen and Terrell (1995), an environment rich in exposure to the target language accelerates language acquisition because learners acquire language not only through explicit instruction, but also through social experiences. The pesantren applies this concept through: The use of Arabic in all daily interactions; Supervision by *qa'id al-lughah* (language coordinators); A system of rewards and light sanctions.

This environment transforms Arabic into a "living language" within the pesantren rather than merely an academic subject. Students become accustomed to thinking, reacting, and interacting in Arabic, causing their speaking skills to develop naturally.

Furthermore, the *bi'ah lughawiyah* at Pondok Pesantren Roudlotul Huda also reflects Vygotsky's sociocultural learning theory, which emphasizes the importance of social interaction in language learning. Through interactions with peers and *ustadz*, students learn not only from instruction but also through a process of scaffolding (gradual guidance). When students speak, the *ustadz* do not immediately correct them harshly, but instead provide hints or examples that help improve mistakes without diminishing students' courage to speak.

Performance-Based Approach and the Development of Self-Confidence. Speech contests, debates, and Arabic drama performances demonstrate the implementation of the principle of performance-based learning, namely learning through actual performance. According to Brown (2007), language learning becomes more effective when learners are given opportunities to demonstrate their abilities in real contexts rather than merely through written exercises.

Through these performative activities, students experience significant improvements in: Speaking fluency, because they practice speaking spontaneously in public; Confidence and

self-expression, because the competitive environment encourages achievement motivation; Pragmatic competence, because they must use language according to the audience's social context. Psychologically, public speaking experiences strengthen students' self-efficacy, or confidence in their language abilities. This directly influences the improvement of spontaneity and fluency in daily speaking activities.

The maharat al-kalam development activities at Pondok Pesantren Roudlotul Huda reflect a strong integration between theory and practice. From a theoretical perspective, the program is grounded in the principles of: Communicative Approach: language is used as a communication tool; Contextual Learning: language is used within real-life contexts; Constructivism: students build language abilities through active experiences; Behaviorism (in the habituation of *bi'ah lughawiyyah*): habits are formed through repetition.

From the practical side, activities such as *muhadatsah*, thematic dialogues, and competitions demonstrate that Pondok Pesantren Roudlotul Huda successfully integrates all these principles into a holistic and balanced learning system, in which students not only understand Arabic, but also use it confidently and meaningfully.

## CONCLUSION

In conclusion, the findings of this study confirm that the development of Arabic language skills at Pondok Pesantren Roudlotul Huda has been implemented systematically and purposefully through various applicative and communicative activities. Programs such as daily *muhadatsah*, weekly thematic dialogues, the establishment of *bi'ah lughawiyyah*, as well as speaking competitions and evaluations, represent concrete applications of the principle of "learning by using language." Students are not only accustomed to understanding Arabic passively, but are also trained to actively use it in everyday conversations.

The implementation of these strategies demonstrates that Pondok Pesantren Roudlotul Huda has successfully integrated modern language learning theories, such as Communicative Language Teaching, Contextual Learning, and the Sociocultural Approach, into practical applications that align with the characteristics of Islamic boarding school education. Through a supportive language environment and intensive guidance from the *ustadz*, students are able to improve their fluency, self-confidence, and social sensitivity in using Arabic.

The findings of this study also emphasize that the success of speaking skill development depends not only on teaching materials and instructional methods, but also on environmental support, language habituation, and the students' internal motivation. Therefore, a dynamic and

sustainable *bi'ah lughawiyah* becomes the most important factor in creating students who are fluent, communicative, and accustomed to using Arabic as a means of daily communication.

In general, it can be concluded that the *maharat al-kalam* development program at Pondok Pesantren Roudlotul Huda has made a significant contribution to improving students' Arabic language proficiency. The mentoring model implemented is not only relevant to Pondok Pesantren Roudlotul Huda, but can also serve as a reference for other Islamic educational institutions committed to developing students' Arabic communication skills actively, communicatively, and sustainably.

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The researcher fully realizes that this study is still far from perfect. Therefore, constructive criticism and suggestions are highly appreciated for the improvement of this scientific work in the future. Finally, the author hopes that the findings of this study will contribute to the development of Arabic language learning, particularly in improving the Arabic speaking skills of students in Islamic boarding schools and other Islamic educational institutions.

### **Author Contributions Statement**

Hariri Kurniawan was responsible for data collection, data analysis, and the preparation of the scientific article. Ustadz Ahmad contributed to validating the research data, providing information throughout the research process, and assisting in establishing communication with the students and *asatidz* of Pondok Pesantren Roudlotul Huda in order to facilitate the observation and interview processes.

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