

The Influence of Social Environment on Arabic Language Acquisition of Students at Nurul Haramain Islamic Boarding School

تأثير البيئة الاجتماعية على اكتساب اللغة العربية لدى طلاب مدرسة نور الحرمين الإسلامية الداخلية

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Abstract

This study aims to explore the impact of the social environment on Arabic language acquisition among students at Nurul Haramain Islamic Boarding School. The social environment includes interactions with teachers, peers, and the practice of using Arabic in daily activities within the pesantren. This research employs a descriptive qualitative approach using observation, interviews, and documentation methods. The findings reveal that the social environment significantly contributes to improving students' Arabic language skills, both in comprehension and communication. An environment that encourages active use of Arabic has proven effective in helping students achieve higher language competence. Moreover, support from peers and teachers also plays a crucial role in strengthening learning motivation and fostering positive language habits. In conclusion, a supportive social environment has a substantial impact on the process of Arabic language acquisition among students.

Keywords: Arabic Language Acquisition, Social Environment Influence, Islamic Boarding School

مخلص البحث

تهدف هذه الدراسة إلى استكشاف أثر البيئة الاجتماعية في اكتساب اللغة العربية لدى طلاب مدرسة نور الحرمين الإسلامية الداخلية. تتضمن البيئة الاجتماعية التفاعلات مع المعلمين والأقران وممارسة استخدام اللغة العربية في الأنشطة اليومية داخل المدارس الداخلية. يستخدم هذا البحث المنهج الوصفي النوعي باستخدام أساليب الملاحظة والمقابلات والتوثيق. وأظهرت النتائج أن البيئة الاجتماعية تساهم بشكل كبير في تحسين مهارات اللغة العربية لدى الطلاب، سواء في الفهم أو التواصل. لقد أثبتت البيئة التي تشجع الاستخدام النشط للغة العربية فعاليتها في مساعدة الطلاب على تحقيق كفاءة



لغوية أعلى. علاوة على ذلك، يلعب الدعم المقدم من الأقران والمعلمين أيضًا دورًا حاسمًا في تعزيز دافعية التعلم وتعزيز العادات اللغوية الإيجابية. وفي الختام فإن البيئة الاجتماعية الداعمة لها أثر كبير في عملية اكتساب اللغة العربية لدى الطلاب.

الكلمات المفتاحية: اكتساب اللغة العربية، تأثير البيئة الاجتماعية، المدرسة الداخلية الإسلامية

1. INTRODUCTION

Language plays a crucial role as a means of communication in human life, primarily functioning to convey ideas and share messages with others. From a linguistic perspective, there are two types of language: language acquired naturally and language learned formally. Language acquisition is defined as the process of obtaining language that occurs naturally and unconsciously, as seen in children who intuitively learn language through daily interactions¹. The presence of language in everyday life, when learned and practiced indirectly, helps individuals develop a habitual use of the language. The vocabulary acquired and memorized, whether in classrooms or dormitories, provides students with ample opportunities to expand their linguistic skills. This enables students to integrate language usage into their daily routines within their environment.

Language enables individuals to communicate, both in expressing thoughts and receiving information from others. Socially, language functions as a medium for interaction within a group². According to *Roqib*, the functions of language sequentially include self-expression, communication, interaction, social adaptation, and social control³. Learning a language and using it in daily life enriches students with vocabulary and fosters mutual understanding during communication with peers. This implementation is evident through the facilities and infrastructure provided in schools or dormitories. At Nurul Haramain Islamic Boarding School, language enhancement activities involve all students, teaching staff, and dormitory residents. These efforts aim to help students become accustomed to forming coherent sentences in conversation, gradually making language acquisition a natural part of their daily routines.

Language acquisition is the process of mastering a language naturally, occurring unconsciously in children⁴. Language acquisition is categorized into two main types: first language and second language⁵. The first language is the language a child initially hears and imitates, aligning with their innate ability, and eventually produces in the form of

¹ Mukhtar I. Miolo, "Kajian Teoritis: Pemerolehan Bahasa Pertama Dan Kedua," *Ajamiy: Jurnal Bahasa Dan Sastra Arab* Volume 12, (2023).

² Uwaida Muhammad Hamdani, Kamariah, Mahsur, "Problems of Arabic Speaking Skills at the Darul Muttaqin Nahdlatul Wathan Diniyah Islamiyah Perian Modern Islamic Boarding School," *EDUMASPUL JURNAL PENDIDIKAN* Vol 08 No. (2024).

³ Fathul Mujib, *Rekonstruksi Pendidikan Bahasa Arab* (Yogyakarta: PT Bintang Pustaka Abadi, 2010).

⁴ Mutia Alkhaerat and Juanda Juanda, "Analisis Pemerolehan Bahasa Pada Anak Usia 2 Tahun 7 Bulan Dalam Aspek Fonologi," *Jurnal Pelita PAUD* 8, no. 1 (2023): 227–34, <https://doi.org/10.33222/pelitapaud.v8i1.3570>.

⁵ Nurul Hidayah, "Peluang Dan Tantangan Pemerolehan Bahasa Arab Sebagai Bahasa Kedua (Kajian Psikolinguistik Pada Pembelajaran Bahasa Arab)," *Taqdir: Jurnal Pendidikan Bahasa Arab Dan Kebahasaaraban*, n.d.

words, phrases, or sentences through a natural process. Meanwhile, the second language is acquired after the first language phase⁶. According to Chaer, the acquisition of a mother tongue refers to the process in a child's brain when they begin to master their first language or mother tongue⁷. Observations indicate that first-language acquisition in children aged two years occurs primarily at the phonological and morphological levels⁸. According to Yukio, the term second language or foreign language acquisition is determined by the context or situation in which it occurs⁹. Language acquisition, particularly foreign languages such as Arabic, is not solely determined by classroom learning methods but is also influenced by the social environment where students live and interact. The social environment in Islamic boarding schools, rich with religious values and Arabic language culture, provides a natural context for students to acquire the language through direct practice in their daily lives.

Arabic holds a vital role in Islamic education, particularly in Islamic boarding schools (*pesantren*), as it serves as the key to understanding the primary sources of Islamic teachings, such as the Quran and Hadith. Nurul Haramain Islamic Boarding School, as a religion-based educational institution, prioritizes Arabic language learning to support students' mastery of Islamic sciences. According to Chapter 1, Article 1, Clause 20 of Law Number 20 of 2003, learning is defined as a process of interaction between students, teachers, and learning resources within a learning environment. Gagne and Briggs describe learning as a system designed to facilitate the learning process for students, comprising a series of events specifically arranged to influence and support the internal learning process¹⁰. Learning a language is a conscious and deliberate effort to acquire linguistic skills. In this process, individuals actively study grammar, vocabulary, and linguistic rules to develop their language proficiency¹¹.

The ability to acquire a second language is significantly influenced by an individual's skills in using the language and various other factors, such as the influence of the first and second languages, environment, age, culture, and media. Interaction with native Arabic speakers and opportunities to practice the language in real-life situations can greatly enhance Arabic language skills¹². An educational environment serves as a space for learners to interact with one another, fostering the development of their abilities in a positive direction¹³. Psycholinguistic studies highlight the psychological and cognitive aspects of Arabic language acquisition, focusing on the individual's motivation

⁶ Yadin La Udin Wildana Wargadinata, Maryam Nur Annisa, Dian Arista, "Pemerolehan Bahasa Arab Sebagai Bahasa Kedua (Kajian Psikolinguistik)," *Ajamiy: Jurnal Bahasa Dan Sastra Arab* Volume 12, (2023).

⁷ A Chaer, *Psikolinguistik Kajian Teoritik* (Jakarta: Rineka Cipta, 2021). hlm 167.

⁸ Alkhaerat and Juanda, "Analisis Pemerolehan Bahasa Pada Anak Usia 2 Tahun 7 Bulan Dalam Aspek Fonologi."

⁹ Yukio Tono, "The Role of Learner Corpora in SLA Research and Foreign Language Teaching: The Multiple Comparison Approach" (2002). Hlm 22-23.

¹⁰ M.Pd Dr. Asep Maulana, *Strategi Pembelajaran Bahasa Arab* (Jakarta Timur: PT Bumi Aksara, 2023). hlm 10

¹¹ Maryam Nur Annisa, Dian Arista, "Pemerolehan Bahasa Arab Sebagai Bahasa Kedua (Kajian Psikolinguistik."

¹² Maryam Nur Annisa, Dian Arista.

¹³ Rikke Kurniawati, "Pengaruh Lingkungan Sekolah Terhadap Penggunaan Bahasa Indonesia Dalam Pembiasaan Proses Belajar Peserta Didik Di SD Ngaben Madura," *MODELING: Jurnal Program Studi PGMI* 10, no. 1 (2023): 381–86.

to learn the language. These studies also examine how the first language and social factors impact the process of learning Arabic as a second language¹⁴.

Students (*santri*) not only learn Arabic in a formal context, such as in the classroom through classical Islamic texts (*kitab kuning*), but also informally through interactions with fellow students, teachers (*ustaz*), and daily activities such as discussions, speeches, or even everyday conversations. A supportive social environment like this has the potential to accelerate Arabic language acquisition and enhance students' ability to use the language functionally. However, not all students acquire Arabic at the same speed or with the same level of proficiency, even when they are in the same social environment. This suggests that there are various factors influencing Arabic language acquisition, such as the quality of social interactions, personal motivation, support from the environment, and the intensity of Arabic usage in daily activities. This study aims to analyze the extent to which the social environment influences the Arabic language acquisition of students at Nurul Haramain Islamic Boarding School. By understanding this influence, it is hoped that deeper insights can be gained regarding optimal strategies to create a conducive environment for Arabic language learning in *pesantren*.

2. RESEARCH METHODS

This study is a field research. Based on the characteristics of the problem, this research is descriptive and qualitative in nature, meaning that the data collected consists of words, images, and behaviors¹⁵. The data obtained are not converted into numbers or statistics; instead, they remain in qualitative form, providing a deeper understanding compared to just numbers or frequencies. All data collected holds significant potential in understanding the research object. This study uses descriptive procedures to generate data in the form of written, verbal, and behavioral descriptions from the research subjects¹⁶. The researcher ensures data validity by using interview, observation, and documentation techniques, known as data triangulation. This triangulation combines various methods and data sources to verify and check the accuracy of the data collected¹⁷.

This study was conducted at Nurul Haramain NWDI Narmada Islamic Boarding School from October 20 to November 15, 2024. The research subjects are the students (*santri*) studying at the *pesantren*. The informants were selected purposively, based on their ability to provide relevant information related to the research topic¹⁸. The study involved 25 informants, consisting of the dormitory head, four *mudabbir* (caretakers), and 20 students at Nurul Haramain NWDI Narmada Islamic Boarding School. The research instruments included two main elements: the informants (individuals who provide data) and recording media (such as photos, audio, and visual documents). The data collection techniques for this case study included observation, interviews, and documentation. The observation conducted was participatory, meaning the researcher

¹⁴ H. A Al-Rabaah and R Mustapha, "Motivation in Second Language Acquisition: A Systematic Review," *Arab World English Journal*, 2018.

¹⁵ S. Arikunto, *Prosedur Penelitian: Suatu Pendekatan Praktek* (Jakarta: Rineka Cipta, 1997).

¹⁶ Lexi Moleong. J, *Metodologi Penelitian Kualitatif* (Bandung: Remaja Rosdakarya, 2019).

¹⁷ Sugiyono, *Metodologi Penelitian (Pendekatan Kuantitatif, Kualitatif Dan R & D)* (Bandung: Alfabeta, 2017).

¹⁸ Miftahurrohman Miftahurrohman, Siti Fatimah, and Imam Subarkah, "Metode Al-Miftah Lil 'Ulum Sebagai Upaya Meningkatkan Motivasi Dan Kemampuan Siswa Dalam Membaca Kitab Kuning Di SMP Ar-Raudhah," *Social, Humanities, and Educational Studies (SHES): Conference Series* 6, no. 1 (2023): 169, <https://doi.org/10.20961/shes.v6i1.71074>.

was directly involved in the environment to obtain data¹⁹. The interviews were unstructured, with the researcher not using a fixed interview guide²⁰. The documentation collected includes photos and data from previous studies. This documentation study serves to complement the observation and interview methods used in the research²¹.

In data analysis, the researcher uses a qualitative approach developed by Miles and Huberman, with the following steps: (a) **data reduction**: This process involves filtering the data, where the researcher eliminates irrelevant information, focuses on key points, summarizes, and identifies themes and patterns that can provide a clearer understanding of the data²². The researcher selects data obtained through observation, interviews, and documentation. For example, data from observations regarding the influence of the social environment on Arabic language acquisition at Nurul Haramain NWDI Narmada Islamic Boarding School, as well as interviews with the foundation's leadership, caretakers, and students at the pesantren. (b) The next step after data reduction is **data display**. In qualitative research, data presentation typically involves brief descriptions, diagrams, relationships between categories, flowcharts, or other formats that aim to simplify understanding of the data²³.

After the data reduction process is completed, the next step is to **present the data** that is relevant to the research focus, such as issues related to the Influence of the Social Environment on the Arabic Language Acquisition of students at Nurul Haramain Islamic Boarding School. (c) **Conclusion/Verification** in qualitative research aims to answer the research questions and uncover new findings that were previously unknown²⁴. The information obtained in the field can provide clearer explanations or insights into problems that were not fully understood, so that after the research is completed, these issues become more evident. The researcher formulates conclusions based on the data collected through observation, interviews, and documentation that are relevant to the topic of the social environment's influence on Arabic language acquisition by the students at Nurul Haramain Islamic Boarding School, after the data has been reduced and presented.

3. FINDING AND DISCUSSION

1. Language Acquisition and Social Interaction at the Islamic Boarding School (Pondok Pesantren)

Language acquisition in Islamic boarding schools (pondok pesantren) is strongly influenced by the social interactions that take place within that environment. The pesantren environment, with its rich traditions, provides ample opportunities for students (*santri*) to practice Arabic in their daily lives. Both language acquisition theory and social interaction theory emphasize the importance of collaboration between the environment, individual motivation, and language practice in shaping strong language skills. Language acquisition is a natural or structured process in which an individual develops the ability to communicate through language. In the context of collage, this process is enriched by the continuous use of Arabic in both formal and

¹⁹ Nuriman, *Memahami Metode Studi Kasus, Grounded Theory, Dan Mixed Method* (Jakarta: Kencana, 2021).

²⁰ Sugiyono, *Metodologi Penelitian (Pendekatan Kuantitatif, Kualitatif Dan R & D)*. hlm 233

²¹ Sugiyono. hlm 240

²² Sugiyono. hlm. 247

²³ Sugiyono. hlm 249

²⁴ Sugiyono. hlm 253



informal settings, such as in classrooms, religious practices, and daily interactions among peers, teachers, and caretakers. This immersive environment facilitates the development of linguistic competence and the ability to use language in real-life situations.

In the context of Islamic boarding schools (pondok pesantren), Arabic becomes the primary language of acquisition because it is used in worship, the study of classical Islamic texts (kitab kuning), and daily communication. According to Skinner (1957), language acquisition in behaviorist theory occurs through processes of imitation, repetition, and positive reinforcement from the social environment. This means that the pesantren environment, which consistently uses Arabic, will accelerate the language acquisition process for the students (*santri*). On the other hand, Chomsky (1965), through his nativist theory, argues that humans possess an innate mechanism for language learning (the Language Acquisition Device), but the environment still plays a crucial role as a catalyst in the language development process. Both theories highlight the interplay between the inherent abilities of the individual and the environmental influences that shape language acquisition. In the case of pesantren, the consistent use of Arabic in various settings reinforces language learning, while the students' internal linguistic capacity facilitates the acquisition of Arabic as they engage with it in practical contexts²⁵.

The acquisition of Arabic in pesantren can also be explained through social interaction theory. According to Vygotsky (1978), language learning occurs within a social context through *scaffolding*, or support from more knowledgeable individuals, such as teachers (*ustaz*) or peers²⁶. Therefore, active interactions in activities like *muhadatsah* (Arabic conversations) or discussions in Arabic at the pesantren play a significant role in this process. Social interaction is defined as the process of mutual influence among individuals within a group, involving both verbal and nonverbal communication (Goffman, 1967). In the pesantren environment, social interaction extends beyond classroom learning and includes daily activities such as eating together, performing prayers in congregation, and informal discussions among students. These interactions provide a rich context for practicing and reinforcing the use of Arabic, enhancing both fluency and understanding in real-life situations.

The symbolic interactionism theory proposed by Mead (1934) emphasizes that language is the primary symbol in social interactions. In the pesantren environment, the use of Arabic as a cultural identity symbol strengthens social interactions that support language acquisition. Moreover, Vygotsky's (1978) sociocultural theory asserts that language learning is highly dependent on the social and cultural context in which individuals are actively involved²⁷. Social interactions in pesantren are often supported by a strong social hierarchy. The *ustaz* (male teacher) and *ustazah* (female teacher) act as language models, playing an important role in providing examples of correct Arabic usage. Additionally, peer interactions serve as significant opportunities to practice the language in informal settings. These interactions are crucial for reinforcing the learning of Arabic, as they allow students to apply what they have learned in a more relaxed and natural environment, further embedding the language into their daily lives. Research shows that the intensity of social interactions has a

²⁵ B.F. Skinner, *Verbal Behavior* (New York: Appleton-Century-Crofts, 1957).

²⁶ Lev Vygotsky, *Mind in Society: The Development of Higher Psychological Processes* (Cambridge: Harvard University Press, 1978).

²⁷ George Herbert Mead, *Mind, Self, and Society* (Chicago: University of Chicago Press, 1934).

positive correlation with the improvement of Arabic language skills among *santri*. This indicates that the more frequent and diverse the social interactions in which students engage, the greater their opportunities to practice and reinforce their Arabic language abilities. Whether through formal discussions, religious activities, or informal peer conversations, these interactions provide essential contexts for language acquisition, leading to enhanced fluency and comprehension²⁸.

A similar point was emphasized by Ustadzah Ratna Sukma, who stated regarding the acquisition of language among female students that:

"Santriwati acquire their language starting from the reading of *mufradat* (vocabulary) every morning after the Subuh prayer. It is this vocabulary that helps the santriwati speak using the official language of the pesantren in their daily life. In addition to acquiring more vocabulary in the dormitory and classroom, the students also gain their language from the pesantren environment, which consistently uses the official language in everyday social interactions." (Ratna Sukma, Interview, November 11, 2024)

The acquisition of Arabic among *santri* is greatly influenced by the supportive pesantren environment. An environment rich in Arabic language interactions, such as halaqah sessions, Arabic debates, or the recitation (*qira'ah*) of classical Islamic texts (*kitab kuning*), provides santri with opportunities to practice the language directly in various contexts. These activities not only enhance their linguistic skills but also immerse them in the practical use of Arabic, reinforcing their understanding and fluency in the language²⁹. In addition, the discipline in using Arabic, such as the rules for communicating in Arabic, creates a conducive learning atmosphere. At Pondok Pesantren Nurul Haramain, students are accustomed to using Arabic in their daily activities, learning, and memorizing from basic aspects. Social interaction in the pesantren, including at Pondok Pesantren Nurul Haramain, is an essential part of the daily lives of students caretakers, and *ustaz/ustazah*. These social interactions are typically influenced by religious and cultural norms that emphasize Islamic values. Theories and analyses of social interaction can be applied to life at the pesantren. Social interactions at pesantren like Nurul Haramain reflect a combination of religious values, culture, and social theories. The dynamics at play serve not only to build harmonious social relationships but also to shape the personalities of students in accordance with Islamic teachings. These theories can be used to understand and develop better patterns of interaction in the pesantren environment, promoting both language acquisition and personal growth aligned with Islamic principles.

2. Madrasah in the Era 4.0 and the Influence of Social Environment on the Acquisition of Arabic Language among Students

Industrial Revolution 4.0 has brought major changes to the global education system, including Islamic-based education such as madrasahs. In this era, learning does not only depend on traditional methods but also utilizes modern technology to improve the quality of education. Technology such as e-learning, virtual classrooms, and artificial intelligence are learning support tools that make it easier for teachers and

²⁸ Erving Goffman, *Interaction Ritual: Essays on Face-to-Face Behavior* (Garden City: Doubleday, 1967).

²⁹ Hasil penelitian dalam konteks pondok pesantren menunjukkan bahwa lingkungan yang mendukung memiliki pengaruh signifikan pada pemerolehan bahasa. Lihat Ahmad Zaini, "Lingkungan Pesantren dan Pemerolehan Bahasa Arab Santri," *Jurnal Pendidikan Islam*, Vol. 12, No. 1 (2021): 45-60.



students to access learning resources anytime and anywhere³⁰. Implementation of this technology can increase the effectiveness and efficiency of learning in madrasas. Teachers and students at madrasas need to develop digital literacy to be able to compete in the global era. This literacy includes the skills to access, evaluate and utilize digital information for learning³¹. Technology-based learning enables the application of methods that encourage the development of 21st century skills. This competency is very important so that madrasah graduates can become productive and creative individuals in society³².

Interviews conducted with supervisors and teachers at the Nurul Haramain NWDI Narmada Islamic Boarding School. One of them was Ustdzah Rina Nurhadiani who said that:

"Madrasah in Era 4.0 which is implemented at the Nurul Haramain NWDI Narmada Islamic Boarding School in the students' acquisition of Arabic through the use of technology such as: (1) Watching language films once every 2 weeks, playing videos in Arabic or English in the rooms. (2). Through team formation, forming a CLI (Central Language Improvement) team which functions as a language improvement team (where female students ask questions, they discuss improving their language skills, etc.). (3) Through practice, requiring female students to use Arabic and English on a scheduled basis, namely 2 weeks at the beginning of Arabic and the last two weeks of English, distribution of *mufrodlat* after every morning prayer, reading of *muhadasah* every Friday morning, morning fuzzle in Arabic or English 2 times a month. (4). "Creating a language-based atmosphere by emphasizing *ust/ustdz* to speak when talking to female students and holding *madinatul lughah* or queen Of language for rooms and female students who are most active in language and giving rewards as motivation to other female students to be enthusiastic about language." (Rina Nurhadiani, Interview, 5 November 2024)

A dormitory or classroom environment that encourages the use of Arabic in daily conversation provides students with the opportunity to improve their language skills³³. Programs such as *halaqah*, compulsory conversation, and Arabic debate help improve speaking, listening, and language comprehension skills³⁴. Motivation from peers, teachers and family greatly influences the success of students' language acquisition. This support can take the form of encouragement to speak, study, or even access Arabic language media³⁵. The social environment has a very important role in the process of language acquisition, including Arabic, by students in Islamic boarding schools.

³⁰ Hidayatullah, Pendidikan Islam di Era Revolusi Industri 4.0, *Jurnal Pendidikan Islam*, vol. 3, no. 2, 2020, hlm. 45-56.

³¹ Hasan, Integrasi Literasi Digital dalam Kurikulum Madrasah," *Al-Fikrah: Journal of Islamic Education*, vol. 5, no. 1, 2021, hlm. 12-23.

³² Harmer, *The Practice of English Language Teaching*, London: Longman, 2007, hlm. 124.

³³ Nurhayati, Strategi Penguasaan Bahasa Arab Melalui Lingkungan Berbahasa, *Jurnal Al-Arabiyyah*, vol. 6, no. 2, 2020, hlm. 98-110.

³⁴ Dornyei, *Motivational Strategies in the Language Classroom*, Cambridge: Cambridge University Press, 2001, hlm. 34.

The things that are achievements and achieving the targets to be achieved are shown in the efforts and cooperation between the students, the teacher council and all those who live in the Islamic boarding school, as explained by Ustd Abizar Algifari, who takes care of the students who are involved in language development, said:

"To achieve maximum language targets at the boarding school, the following methods are used: (1). compile a *mufrodat* each class and distribute it every day after the morning prayer to the female students, (2). deposit *mufrodat* every day to the rayon administrator, (3). holding language competitions once a year such as: Arabic-English language debate, smart contest, *i'rab* etc., (4). holding *muhadaroh*/speeches using Arabic/English to measure students' public speaking skills using language, (4) holding language courses for 3 months for new female students, (5). holding language courts every night for female students who do not use Arabic/English, (5). holding *Taslihil lughah*/improving language by sticking language that is often used incorrectly in speaking, pasted on the room, (6). display language-based media in every place that contains *mufrodat*/vocab. (7). read Arabic or English conversations every Friday morning, (8). awarding the title of queen of language to those who use language most diligently, (9). create a graph of language violations in the districts once a month." (Abizar Algifari, Interview. November 7, 2024)

The same opinion was also conveyed during an interview with utdzah Nurul Wajhah as supervisor of the OSNH Language Section who explained:

"Language is very important for students, especially Arabic, which is also known as the language of Muslims. In the 4.0 era, sources and knowledge related to Arabic are very easy to obtain, thereby helping to develop the language itself, especially for students. If the students' needs for knowledge sources, including Arabic, are met, this will of course have an impact on their social environment. Where their communication skills using Arabic are increasing and their learning resources are becoming wider. So that the role of 4.0 in terms of this language can be supported optimally. Programs held by Islamic boarding schools include Arabic-based debate and quiz competitions, speech competitions, singing competitions and also acting in Arabic dramas. With the provision of these programs, the target has begun to be set. So that in the preparation process until the completion of the program, the functional goal that is also achieved is that their social environment becomes wider because they can learn a lot from the process or experience during these activities. Of course, in the end this will affect their language skills which will also increase." (Nurul Wajhah, Interview, 4 November 2024).

The social environment in Islamic boarding schools acts as a natural laboratory for the acquisition of Arabic. Intense interaction, social support, and policies on the use of Arabic form a conducive atmosphere for students to learn and use Arabic in everyday life. This makes the language acquisition process faster, more effective and more enjoyable. The social environment of Islamic boarding schools creates a situation where students can use Arabic in their daily activities. For example, the use of greetings, simple conversation, and Islamic terms in various contexts. Continuous social interaction that emphasizes the consistent use of Arabic makes it easier for students to internalize vocabulary, grammatical structures and pronunciation.

Warm interactions between peers also speed up the process of language acquisition through daily communication. The social environment of Islamic boarding



schools is usually supportive, where students help each other in learning Arabic. This support reduces fear or embarrassment in using a foreign language. Healthy competition in the Islamic boarding school environment, such as speech competitions, Arabic debates, or memorization, creates intrinsic motivation for students to master the language. Recognition from peers or teachers of Arabic language skills is often an additional encouragement to learn better. The more often students hear Arabic, the faster they understand the language patterns, which ultimately improves their speaking and writing language production abilities.

3. The Unique Language of the Islamic Boarding School Environment in Learning Arabic

Islamic boarding schools as Islamic educational institutions have unique environmental characteristics in supporting Arabic language learning. The Islamic boarding school environment not only teaches religious material but also creates an authentic Arabic language learning atmosphere through an integrative approach between formal, non-formal learning and everyday life. Arabic is an inseparable part of Islamic boarding schools because it is the language of the Koran and classical Islamic literature (*Kitab Kuning*). Students are encouraged to understand and use Arabic in religious activities such as reading, understanding and memorizing religious texts³⁶. Programs such as *muhadatsah* (conversation), *muhadharah* (speech), and tahfidzul Qur'an support the habit of using Arabic practically. This environment provides comprehensive input that helps students' language acquisition³⁷.

In line with this explanation, the results of an interview with Kanina Adekuntari, class XII Science, who is one of the administrators of the OSNH Language Section said that:

"In accordance with my experience when I was a new female student, the language section of the organization always provided Arabic and English vocabulary according to the language change schedule. Kami is read after evening study in the field. Students are required to deposit memorization in each room. Then on Friday morning we were given a daily conversation book or what is usually called a conversation/*muhadatsah* book, this book is useful for helping us in speaking using language. As time went by, we also served as an organization in the Language section, many of which we learned from in this organization. Our way of improving language at the Nurul Haramain Islamic boarding school is by providing vocabulary at dawn to prevent female students from sleeping after dawn. Holding Arabic language courses for new female students for 3 months, holding courts, holding language-based competitions and we also give queen of the week and *madinatullugoh* awards with the aim of making female students more enthusiastic in using the language. The things we do as part of the language are always reminding and accustoming female students to bring guide books such as Arabic and English dictionaries, so that when female students don't know the vocabulary they can get used to reading books, then also our program is a language course, in Here we invite female students to learn how to play, sing, take quizzes, etc. "Not only do we also invite courses from other schools, this is to encourage female

³⁶ Mulyadi, Peran Pesantren dalam Pengembangan Pembelajaran Bahasa Arab, *Jurnal Pendidikan Islam*, vol. 7, no. 1, 2019, hlm. 23-35.

³⁷ Ma'arif, *Bahasa Arab dan Dinamika Pendidikan Pesantren*, Yogyakarta: LKiS, 2018, hlm. 54.

students to have the courage to speak and speak in public without fear of making mistakes or losing." (Kanina Adekuntari, Interview, November 10, 2024)

The boarding school system in Islamic boarding schools allows students to continue interacting using Arabic, both in formal contexts such as classroom learning and informally such as daily communication in the dormitory³⁸. The Islamic boarding school environment supports communicative learning methods where students are invited to use Arabic in real conversations. This improves the ability to speak (*muhadatsah*) and listen effectively³⁹. Living together in Islamic boarding schools encourages the formation of a solid learning community where students support each other in mastering Arabic⁴⁰.

An interview with OSNH student administrator Dwi Putri Rinda Rohafatma, 12 Science, Language Department also revealed that:

"For me, the most important way to improve language is by improving the management system in the boarding school, both the district administrators and the OSNH administrators. A good relationship between the rayon administrators and the OSNH administrators will have an impact on the implementation of discipline in the boarding school, including in terms of language. Apart from that, environmental factors also influence the language improvement process, therefore, administrators must be role models for other female students. If the administrators are used to using language, then the female students will also get used to it. By taking more time in your schedule to use Arabic, you will start to get used to hearing and practicing Arabic in everyday conversations. Apart from that, female students also need to be dealt with strictly regarding language discipline so that it can have a deterrent effect for female students who do not use language that is not in accordance with the predetermined schedule." (Dwi Putri Rinda Rohafatma, Interview 10 November 2024)

Learning Arabic at Islamic boarding schools has its own characteristics that differentiate it from language learning methods at other institutions. This uniqueness is influenced by the Islamic boarding school environment which is rich in Islamic values, culture and distinctive traditions. The following are theories that are relevant to understanding how the unique Islamic boarding school environment supports Arabic language learning. The uniqueness of the Islamic boarding school environment in learning Arabic can be explained through various language learning theories. The traditions, social interactions and Islamic values inherent in Islamic boarding schools create conditions conducive to the acquisition of Arabic. This environment allows students to learn through real-world experiences, which accelerates their ability to understand and use Arabic. Islamic boarding schools provide a supportive learning

³⁸ Sholihah, Strategi Pembelajaran Bahasa Arab Berbasis Lingkungan Pesantren, *Jurnal Al-Lisan*, vol. 5, no. 2, 2021, hlm. 98-110

³⁹ Nurhayati, Implementasi Metode Komunikatif dalam Pembelajaran Bahasa Arab di Pesantren, *Jurnal Tarbiyah Islamiyah*, vol. 4, no. 1, 2020, hlm. 45-57

⁴⁰ Al-Fahmi, Dinamika Lingkungan Pesantren dalam Pembelajaran Bahasa Arab, *Jurnal Pendidikan Bahasa*, vol. 3, no. 2, 2019, hlm. 34-45.



atmosphere, where students feel valued and encouraged to learn Arabic without excessive pressure.

D. CONCLUSION

The social environment at the Nurul Haramain Islamic Boarding School has a crucial role in supporting the students' acquisition of Arabic. Rich social interaction with Islamic values, the policy of using Arabic in everyday life, and the Islamic boarding school tradition of integrating Arabic in religious activities create a unique and effective learning atmosphere. Santri are exposed to authentic Arabic language input through classical books, lectures, and discussions, and are encouraged to produce language output through practices such as *muhadharah*, deliberation, and daily conversation. Social interactions with *ustaz*, senior students, and peers serve as a bridge to develop Arabic language skills through spontaneous correction, guidance, and emotional support. Apart from that, the students' intrinsic motivation to understand religious knowledge and the Koran, as well as extrinsic motivation in the form of awards from the Islamic boarding school environment, accelerate the language acquisition process. Thus, the social environment at the Nurul Haramain Islamic boarding school is not only a place to learn Arabic, but also forms an educational ecosystem that encourages students to become linguistically and religiously competent individuals.

The social environment has a significant influence in supporting the acquisition of Arabic at the Nurul Haramain Islamic Boarding School. Islamic boarding school traditions and culture, intense social interaction, and the policy of actively using Arabic create a conducive atmosphere for students to develop their language skills. By combining daily practice, guidance from *ustaz*, and support from fellow students, the process of learning Arabic at this Islamic boarding school becomes more effective and meaningful. These factors not only accelerate language acquisition, but also shape the character of students as individuals who have noble character and are ready to contribute to society. The Nurul Haramain Islamic Boarding School has proven that a social environment rich in values can be an important pillar in mastering the Arabic language, as well as being an educational model oriented towards forming a superior generation in the fields of religious knowledge and language.

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