



## **Role of Boarding School in Improving Arabic Language Skills**

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### **ENGLISH ABSTRACT**

*This research is focused on the role of boarding school to improve students' Arabic language skills at MAN 2 Palu. It is aimed at exploring the steps to improve their language skills and the methods and strategies used to improve Arabic language skills. The study uses field research with a qualitative descriptive design combined with observation data, interviews, and documentation. The results of the study indicate that the role of boarding schools is very big in improving the ability of students ability to speak Arabic with well-organized and steps such as tutoring activities in the afternoon and evening, habituation in Arabic, memorizing mufradât at dawn, giving sanctions in the form of memorizing vocabulary, and the existence of a language improvement team that works to monitor participants' discipline in using Arabic. The discussion method in learning Arabic, and the grammar and translation method in the guidance of the kitab kuning study at night. While the strategy used is to provide a lot of linguistic exercises, such as Arabic speech and drama exercises in Arabic.*

**Keywords:** *Arabic Language Skills, Discussion Method, Grammar and Translation Method, Role of The Boarding School*

### **INDONESIAN ABSTRACT**

Penelitian ini berkenaan dengan peranan asrama siswa dalam upaya meningkatkan kemampuan berbahasa Arab peserta didik di Madrasah Aliyah Negeri (MAN) 2 Kota Palu dengan pokok permasalahannya yaitu bagaimana upaya-upaya yang ada di asrama siswa dalam meningkatkan kemampuan berbahasa Arab peserta didik dan metode serta strategi apa yang dipakai dalam upaya peningkatan kemampuan berbahasa Arab melalui asrama siswa atau pesantren. Studi ini menggunakan penelitian lapangan yang bercorak deskriptif kualitatif yang dipadu dengan data observasi, wawancara dan dokumentasi. Hasil penelitian menunjukkan bahwa peranan asrama siswa dalam upaya peningkatan kemampuan berbahasa Arab peserta didik di MAN 2 Palu sangat besar dalam meningkatkan kemampuan peserta didik untuk mampu berbahasa Arab dengan langkah-langkah yang sudah teratur dan terorganisir dengan baik seperti kegiatan bimbingan belajar sore dan malam hari, pembiasaan berbahasa Arab, pemberian hafalan kosakata

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pada subuh hari, pemberian sanksi berupa hafalan kosa kata dan adanya tim penggerak bahasa yang bekerja untuk memantau kedisiplinan peserta dalam berbahasa Arab. Adapun metode dan strategi yang diterapkan adalah dengan menggunakan metode diskusi dalam pembelajaran bahasa Arab dan metode tata bahasa dan terjemah dalam bimbingan kajian kitab kuning pada malam hari. Sedangkan strategi yang digunakan adalah dengan memberikan banyak latihan kebahasaan seperti pidato bahasa Arab dan latihan drama dalam bahasa Arab.

**Kata kunci:** Kemampuan Bahasa Arab, Metode Diskusi, Metode Kaidah dan Terjemah, Peran Pondok Pesantren

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## Introduction

Language has a privilege in human life and has been studied since time immemorial, especially the family language as a language of communication. Language is a very primordial thing in human life. With language, humans can communicate and convey all the ideas and contents of their minds. So, it can be said that language is the most basic thing in human life as social being (Bornstein et al., 2016; Devianty, 2017).

Learning a foreign language, including Arabic, is different from learning the mother tongue, including the basic principles of teaching that must be different, both in terms of methods (teaching models), materials, and the process of implementing the teaching. Skills in mastering Arabic include listening skills (*mahârah al-istimâ'*), speaking skills (*mahârah al-kalâm*), reading skills (*mahârah al-qirâ'ah*), and writing skills (*mahârah al-kitâbah*).

Language is a means of communication or the main *adât al-ittishâl* in conveying information, ideas, feelings, and thoughts. Thus, language skills play very important role in everyday life. Language skills are a person's skills to express information, ideas, thoughts, or feelings and so on to others, both orally written (Fahrurrozi & Mahyuddin, 2011).

Every human child basically has the ability to be proficient in every language, although in different levels and encouragement. Among these differences are the teaching goals to be achieved, the basic abilities possessed, the motivation that exists within themselves and their interests, and persistence (al-Ushaili, 2009).

Arabic, which has now been recognized by the world as an international language, certainly has a significant role in improvisation and competition at the international level. This is not only in the aspect of linguistic development and linguistic science, but

more than that, such as improvisation in the sector of methodology and learning techniques (Zulhannan, 2014). This statement can be seen in the process of its learning, where recently there will be emerging models and techniques for learning Arabic which will certainly increase the enthusiasm and motivation of students in learning Arabic with enthusiasm and seriousness. This, of course, must be welcomed by educational units and institutions including Arabic language educators to be realized actively and creatively, so that the Arabic language learning process takes place optimally and is integrated in the learning objectives to be achieved.

In the progress and development of education today, language skills and abilities are demands that must be possessed by every language user community. Therefore, educators has made innovations and creations by offering the concept of a boarding school.

The boarding learning system is a learning system where students live in dormitories with dense activities. The boarding learning system is always under the supervision of the school 24 hours so that the learning schedule can be optimal (Abdul Rohman, 2014). Thus, boarding school is one of the best solutions to assist students in developing Arabic language skills. Boarding schools tend to have a better quality of education than regular classes, especially in the field of *dîniyyah* (religion) (Munjiat, 2020; Supriana, 2018). Learning at boarding schools includes general science, religious knowledge, and languages such as Arabic and English. At boarding schools, students can also learn more optimally, focused, able to interact directly with the teacher and always controlled activities in the dormitory. Another benefit is that students can learn independently. Thus, education in the cognitive, affective, and psychomotor domains of students will be trained better and optimally.

Boarding school consists of two words, namely boarding and school. Boarding means dormitory, and school means school (Echol & Shadily, 2010). In the Oxford Dictionary it is stated that "boarding school is a school where pupils during the term" (Bull, 2011). A boarding school is a school where students live and study together (Susiyani & Subiyantoro, 2017). Boarding schools or boarding schools attend regular education from morning until noon at school then continue with religious education or special values education in the evening (Murtadho, 2006).

Thus, a boarding school is an educational institution where students not only study but also live and live together in the institution. The advantages of boarding schools are smaller classes, all students can participate in learning programs, academic quality and skills are boarding school priorities, can make optimal use of learning resources, and can communicate directly with supervisors (Sudin, 2019).

The existence of boarding schools can provide alternative education for parents who want to send their children to school. Along with the increasing demands in the economic field, where parents, both husband, and wife are busy working so that their children are no longer well-controlled, boarding school is the best place to leave them, both their food, health, safety, social and the most important thing is his perfect education (A'la, 2006). The lessons learned will also increase so that students' mastery of lessons also increases, especially in religious and language lessons including Arabic.

Several previous studies showed the important role of boarding school (pesantren) in improving language skills. A study conducted by Wekke (Wekke, 2015) at the Nurul Yaqin Islamic Boarding School, West Papua, Indonesia, shows the role of Islamic boarding schools in the student's learning process of foreign languages. This study was focused on Arabic as the main source of understanding Islam. The findings revealed that pesantren inadvertently learn to teach traditional Arabic. The language learning process in pesantren takes 24 hours a day. Yusuf and Wekke (2015) reinforce that one option to maintain educational activities is active learning with language enhancement. *Kyai* (teachers) and *santri* (students) decided to start active learning as an approach. They arrange programs and activities to improve students' language skills. The program is not only implemented in the classroom but also in the kitchen, dormitory, and other functional spaces. Through this model of religious institutions, the educational environment model will be created as an interaction medium to accelerate the learning process.

Research conducted by (Li et al., 2021) with a qualitative design involving 1718 high school students and 1295 students in China showed that emotional intelligence factors and classroom environment factors were significant predictors that influenced students in learning foreign languages. An environment that adapts language can trigger students' emotional intelligence to actively enjoy foreign language lessons. Putro (Putro et al., 2019) conducted research to uncover and analyze character education in

Baiquniyyah Elementary School which organizes Islamic boarding school-based elementary education. Qualitative research with a case study approach. The results showed that unique learning that is not found in formal schools is learning Arabic or the Yellow Book as a feature of Islamic boarding school learning as a mandatory activity that directly forms habits, culture, and morals for simple living and disciplined tolerance, belonging to each other, and working hard so that will form students who are intelligent, skilled, and have noble character.

Based on previous studies, researchers have not found the role of MAN, as a public school, in implementing 24-hour methods such as pesantren in improving language skills. Related to this context, this research was conducted to find out the steps implemented by boarding schools in order to improve the Arabic language skills of students at Madrasah Aliyah Negeri (MAN) 2 in Palu and to find out Arabic learning methods applied in this boarding school:-

## **Methods**

This research is field research using qualitative methods. The qualitative approach does not only aim to describe the object under study, but will also include exploration of facts and object data in the field related to the role of boarding schools in an effort to improve students' Arabic language skills at MAN 2 Palu City. Data collection was carried out through direct observation techniques, in-depth interviews with the head of the madrasa and his deputy, the head of the boarding school, Arabic teachers, managers and caregivers and students at the boarding school MAN 2 Palu City and also reviewed documents related to this research.

The number of students who were the subjects of the research at this boarding school were 123 students with details of 25 from the religious department and 98 from the MIA department. The number of samples in this study were 11 people. However, in determining and selecting subjects or respondents, the researcher randomly selected 5 representatives from the Ministry of Religion and MIA to be interviewed and 6 students. The collected data is then analyzed based on qualitative research analysis methods. According to Morse, the focus of qualitative research is on the shared meaning of a group of people socially and culturally in a site and a lifestyle (Morse, 1994). Thus, the results

of the interviews were coded to build the themes obtained in the interviews and observations. Then the data is interpreted by relating it to the theory used in this study.

### **Islamic Boarding School MAN 2 Palu**

Boarding school Madrasah Aliyah Negeri (MAN) 2 Palu City or known as the Islamic Boarding School (*Ma'had*) *Daar al-Muhsin* MAN 2 Model Palu was inaugurated by the Head of the Regional Office of the Ministry of Religion of Central Sulawesi Province on Tuesday, October 04, 2011. In the inauguration, it was also coupled with the signing of a cooperation agreement between the head of the Madrasah Aliyah Negeri 2 Model Palu with the Head of the Islamic High School (STAIN) Datokarama Palu and the Head of the English Education Study Program, Tadulako University Palu.

Thus, the Islamic Boarding School (*Ma'had*) *Daar al-Muhsin* MAN 2 Palu has been running for approximately 9 years and has graduated graduates who can enter famous universities in Indonesia, some even enter one of the universities abroad such as in Egypt.

Islamic Boarding School MAN 2 Palu or also known as Ma'had Daar Al Muhsin is one of the facilities owned by Madrasah Aliyah Negeri 2 Palu City, where the learning process is separated from regular classes and the lesson hours also start in the afternoon until evening and the students live in the dormitories provided. In addition, this boarding class also has its own curriculum or subject matter which is nurtured and empowered by teachers from regular classes and teachers who are deliberately brought in from outside the school to foster students in boarding schools.

In the boarding school system at MAN 2 Palu City, in addition to having a management structure that has the main duties and functions of each administrator (the main duties and administrators of the Islamic Boarding School (*Ma'had*) *Daar al-Muhsin* are in the appendix), it also has the rules that must be obeyed by students who participate in this boarding school program. The rules that must be obeyed by students participating in this boarding school program are as follows:

1. General Terms
  - a. Carry out Islamic teachings and morality.
  - b. Obey and obey the policy of Ma'had Daaraul Muhsin's core caregiver/caretaker to obey Allah SWT. and His Messenger.

- c. Sincerely accept any guidance, advice, reprimand, and sanctions given by IBSDM.
  - d. Follow the entire series of activity programs that have been set by IBSDM.
  - e. Obligation to maintain the good name of Islam and Ma'had Daarul Muhsin's alma mater, both inside and outside the IBSDM environment.
  - f. Maintain IBSDM's facilities
  - g. Do not abuse IBSDM's facilities.
  - h. Maintaining 5 K (cleanliness, beauty, order, and security) in the IBSDM environment.
  - i. Maintaining *ukhuwwah Islâmiyah* within IBSDM.
  - j. Speak in the language that has been set by IBSDM.
  - k. Calling with a good call.
  - l. Mandatory according to the *aurat* in accordance with Islamic law.
  - m. Leaving *Ma'had* (IBSDM) only with the permission of the caregiver/caretaker.
  - n. The exit mutation from IBSDM is the exit mutation from MAN 2 Palu City.
  - o. Comply with all IBSDM regulations.
2. Special Terms

For these special terms, there are several articles that have been formulated relating to order and security, politeness, language, student permits, sanctions for violations, eating and drinking rules, and bathing rules. (the articles of this special provision are contained in the appendix).

Islamic Boarding School MAN 2 Palu City is a form of school or *ma'had* where students live in dormitories. What distinguishes it from other public schools is that one of the Islamic Boarding School's programs is to instill Islamic values into its students. The students at *ma'had* or at this boarding, in addition to learning general lessons and Islamic religious lessons, languages (Arabic and English) are also part of the learning on this boarding. The objectives of Islamic Boarding School MAN 2 Palu City are as follows:

1. As a forum for Islamic symbols in order to participate in realizing the principles of *Dîn al-Islâm as Rahmatan lil 'âlamîn*.
2. Fostering Muslim cadres who have good morals, knowledge, as human resources who are able to dynamically look at a brighter future.

3. Provide education and teaching to students with a dormitory system, where students are in an educational, teaching, and caring environment for 24 hours, and therefore the caregiver teachers can supervise, guide, and set an example and avoid a variety of lives that have a negative impact on the lives of teenagers.
4. Directing students to experience and feel life together, with an atmosphere of sincerity, simplicity, brotherhood, friendliness, and friendliness and independence.
5. Creating educated individuals with a strong entrepreneurial spirit and strong character as the key to success in life (the unpublished document by MAN 2 Kota Palu, 2018).

### **The Development of Boarding School**

As has been stated that the boarding school education model is an education model that is identical to the education model in Islamic boarding schools. The Islamic boarding school cannot be separated from Muslim life in Indonesia. This is Islamic education institution has been known since Islam was introduced in Indonesia in the seventh century, but its existence and development became popular in the sixth century (Yaqin, 2012). Pesantren itself was originally an institution with a non-formal education system and became a forum for studying Islamic religious knowledge. Even pesantren are often identified with educational institutions that are "traditional" (Munawir, 2012). Meanwhile, madrasah which in Arabic means a place of learning which in Indonesian is paired with a school that has more connotations of a school in which Islam is taught. Or in other words, madrasas are education and teaching which is a combination of the pesantren education system and the modern school education system (Ubadah, 2021).

The combination of the pesantren education system and the modern school education system has implications for the existence of an organized classical system. The integration of the two systems gave birth to a synergistic and more independent form of education. With this model of integration of school education and pesantren education, it can be said as the forerunner of boarding schools known as boarding schools.

The purpose of holding this boarding school education system is also to refer to the goals of national education, namely to create people who fear God Almighty, have a



noble character, have personality, are independent, tough, intelligent, creative, disciplined, responsible, productive, healthy. physically and spiritually, have a national spirit, love the homeland, have an attitude of loyalty to the social group, awareness of the nation's history and respect for heroes, as well as being oriented towards the future.

As explained above, the boarding school system that is often found in madrasas in Indonesia is a system adopted from the education system in Islamic boarding schools. Therefore, the learning objectives are also relatively the same, namely to guide students to become human beings with religious character and personalities.

### **The Advantages of Boarding School**

The boarding school system places great emphasis on morality and upholds the values of independence, simplicity, and the like. In addition, this boarding school education system also has several characteristics that can be seen from various aspects. On the social aspect, the boarding school system isolates students from a heterogeneous social environment and tends to be bad. On the economic aspect, boarding schools provide a complete service that demands a fairly high cost. Therefore, students will be served well through various services and facilities. From the aspect of religiosity, boarding school promises a balanced education between physical and spiritual, intellectual and spiritual needs. It is hoped that boarding schools will be able to prepare the students to be experts in science and technology (A'la, 2006).

The differences between the implementation of formal schools and boarding schools are that formal schools tend to have limited teaching and learning activities, while at boarding schools such restrictions do not exist because the learning system continues until the afternoon and evening which is filled with learning religious knowledge and moral as well as language development.

Other advantages and advantages of boarding schools are education and guidance services with a boarding school system that is strived for 24 hours, a more flexible and comprehensive learning schedule will be obtained, all student activities will always be guided, the closeness between teachers and students is always maintained, problems students will always be known and immediately resolved, the teacher's exemplary principle will always be applied because students know every teacher activity for 24 hours (Abdul Rohman, 2014).

Some of the advantages of the boarding school system include the following:

1. Plenary Education Program

Boarding schools can design comprehensive-holistic educational programs from religious education programs, life skills (soft skills and hard skills) to building global insight. In fact, learning does not only reach the theoretical level but is also implemented in the context of learning science or learning to live.

2. Facilities Available

Schools with a boarding school system have facilities ranging from school facilities, namely good study classes, laboratories, clinics, sports facilities, libraries, gardens, and green parks. While in the dormitory the facilities are a room, a handwashing area, a cupboard, a bathroom, clothes hangers and cupboards, a study area, a fridge, a fire detector, a wall clock, a table lamp, a large mirror, and wide shelves. While the kitchen facilities consist of table and chairs, tableware and crockery, refrigerator, trash can, cooking utensils, and comfortable chairs.

3. Qualified Educators and a Conducive Environment

Schools with a boarding school system usually specify more teacher quality requirements when compared to conventional schools. In boarding schools, all elements in the school complex are involved in the educational process. The actor is not only a teacher or can be reversed not only a subject teacher, but all adults in the boarding school are teachers. Teachers are not only seen in the classroom, but also in everyday life.

4. Heterogeneous Learners

Boarding schools are able to accommodate students from various backgrounds with a high level of heterogeneity. Students come from various regions that have diverse social, cultural, intellectual, and academic abilities. This condition is very conducive to building national insight and students are accustomed to interacting with different friends, so it is very good to train children's wisdom and respect differences.

5. Safety, Health, and Quality Assurance

Boarding schools make a total effort to maintain the safety of students. The guarantees provided by boarding schools include health insurance, physical health insurance, and guarantees for the influence of cybercrime. Boarding schools with comprehensive-holistic programs, complete facilities, qualified teachers, and a conducive and controlled environment can provide quality assurance when compared to conventional schools.

The advantages and disadvantages possessed by boarding schools will be an attraction for parents to enter their children into schools that organize a boarding school system. In relation to learning Arabic, boarding schools adopt the values that exist in Islamic boarding schools. One example is by applying two foreign languages in daily life, namely Arabic and English so that indirectly Arabic becomes one of the main priorities in boarding schools. Therefore, students who enter boarding schools can develop and improve their skills in Arabic. In the context of language skills, each skill is closely related to one another, because acquiring language skills is usually taken through an orderly relationship (Fahrurrozi & Mahyuddin, 2011). At first in childhood a child learns to listen to language, then to speak, after that he learns to read and write. This sequence of skills can be found in boarding schools.

### **Steps in Improving Students' Arabic Language Skills**

As explained above, Islamic Boarding School Madrasah Aliyah Negeri (MAN) 2 Palu is a school or ma'had where students live in dormitories. The students who take part in this boarding school program are students from regular classes from all classes at MAN 2 Palu City with recruitment or selection carried out by the school and the boarding school manager. The material focused on in this Islamic boarding school is general education, religion, and foreign language, namely Arabic and English.

According to the head of the Islamic Boarding School MAN 2 Palu City, Mrs. Nurasia:

“The materials or subjects studied at the Islamic Boarding School MAN 2 Palu City are religious and linguistic subjects as well as general subjects. Especially for religious lessons, the material is such as interpretation, *ulumul qur'an*, *fiqh*, and for languages, namely English and Arabic. Especially for Arabic, there is *qawâ'id material* (grammatical) and vocabulary enrichment (*mufradât*) and there is the conversation (*hiwâr/muhâdatsah*), there are even certain weeks that must use Arabic”.

The boarding school in MAN 2 Palu City is the same as a boarding school in general where students live in dormitories or in huts that have been provided by the boarding manager. The learning pattern adopts the values of the pesantren with a more modern and planned management.

“In general, there are similarities between boarding schools and Islamic boarding schools, but there are also many differences between the two. It's just that this boarding school or boarding school adopts the values of pesantren and its management is carried out in a modern way with a standard schedule. Book studies are also available in this boarding class. The study of this book is also part of learning Arabic because what is discussed is an Arabic book”.

Based on the explanation above, the boarding school program at MAN 2 Palu City can be an alternative for students who want to develop their linguistic potential, especially the development of understanding and proficiency in Arabic. In addition to learning Arabic in regular classes with a standardized curriculum (2013 curriculum) in which there are basic competencies which include "*mufradât/istimâ'* learning, *hiwâr* or conversation learning, *tarkîb* or grammar learning, *qirâ'ah* or reading learning and learning *kitâbah* or writing, in the boarding class also added Arabic lessons in the form of Arabic grammar or *qawâ'id* and enrichment of *mufradât* or vocabulary. Even in this boarding school class, the five lessons in the regular class were trying to be developed again in the afternoon class and evening class. This is in accordance with the explanation of one of the caregivers for the Islamic Boarding School MAN 2 Palu female class, Ibu Mukhlisah:

“We as caregivers at the boarding school MAN 2 Palu City continue to strive to develop the potential, especially the linguistic potential of students by guiding the form of tutoring in the afternoon, evening activities in the form of book studies, and dawn activities, namely giving *mufradât* or memorizing vocabulary.”

Thus, the strengthening of Arabic learning at the boarding school of MAN 2 Palu City is carried out after the implementation of learning in the regular class, which starts in the afternoon until the evening, even after the dawn prayer. This is in accordance with a statement from one of the supervisors at the boarding school, Mrs. Mardiati:

The boarding school learning at MAN 2 Palu City starts in the afternoon, which is 15.30 to 17.00 or 2 x 45 minutes, after that, it is continued again at night starting at 7.30 or after the evening prayer. But in the hours after *maghrib*, filled with *tahfidz* or memorizing the Qur'an. Even after the dawn

prayer, students are given again some memorization of *mufradât* or memorizing Arabic vocabulary.”

To support the statement above, the following is a complete schedule of learning times at Islamic Boarding School MAN 2 Palu City.

By looking at the schedule and time of activities at the boarding school MAN 2 Palu City above, it can be said that the schedule of learning activities is quite large and dense. Specifically for Arabic learning activities, it is carried out in an afternoon schedule (study guidance) 2 times a week, then continued again in book study activities with Arabic books. And then in the morning after the morning prayer, there is an enrichment of Arabic vocabulary or *mufradât*.

Based on the information from interviews and observations as well as the documentation data above, it can be stated that several steps are applied improve the students' Arabic language skills, as follows:

### **Implementing the Afternoon and Evening Tutoring Activities**

Tutoring activities carried out in the afternoon at the Islamic Boarding School MAN 2 Palu City began after students finished studying in the regular class. According to the Head of Islamic Boarding School MAN 2 Palu City, Mrs. Nurasia that:

“This afternoon tutoring activity begins after the PBM or regular class. Especially for tutoring in the afternoon, the teachers involved in this guidance are also teachers who teach in regular classes. As for tutoring at night, the teacher, especially Arabic language guidance and the *kitab kuning* study, the supervisor is from the cottage.”

Tutoring activities in the afternoon and evening are activities that are followed by all students. For afternoon guidance activities that start after regular classes or PBM, Arabic learning activities in this case *qawâ'id* or grammar are scheduled once a week. However, this strengthening of *qawâ'id* continues in the study of the book (*kuning/gundul*) at night, after the evening prayer for one week. This was also confirmed by the boarding school caregiver as follows:

“The stabilization of *qawâ'id* or language grammar lessons at boarding schools is carried out after *maghrib* with recitations or book studies in Arabic. In the study of this book, the theme can be in the form of *fiqh* problems, however, in the discussion, words and sentences are also analyzed with *qawâ'id* analysis or Arabic grammar.

Thus, in addition to understanding the science of *fiqh*, the study of language is also known by students. In addition to book study, after *Isha* is guidance in the form of memorizing Arabic vocabulary or *mufradât* which is then assembled in a sentence or *jumlah*. Even when students violate the rules by not speaking Arabic on predetermined days, the punishment is memorizing *mufradât* or vocabulary and submit it to the caregiver at the boarding school.”

Based on the explanation above, tutoring activities in the afternoon and especially at night provide a significant role or contribution in improving the Arabic language skills of students at Islamic Boarding School MAN 2 Palu City. This is supported by research conducted by Tolinggi (2020) that guidance on *mufrodât yaumiyyah* (daily vocabulary) at the Hubulo Islamic boarding school is effectively carried out every day in the morning and at night before going to bed. According to Indianto (2015) the group that was given memorization at night and then went to sleep without being given a mandate was 94% more effective than the group that was given memorization in the morning.

### **Using Arabic in Daily Activities**

The habit of using the Arabic language referred to here is a kind of *bi`ah lughawiyyah* or adapting the language in daily life which lasts for two weeks. This language habituation includes two languages, namely Arabic and English, each portion for two weeks.

According to information from the Head of the Islamic Boarding School Program at MAN 2 Palu City, Mrs. Nursia, that the Arabic and English language habituation was carried out for two weeks, two weeks for Arabic and two weeks for English. The hope of this two-language habituation is that students who leave or graduate can converse in Arabic and English, so that later when they aspire to continue their studies abroad, for example to the Middle East, there will be no more difficulties in the language aspect. This has been experienced by one of the alumni of the Islamic Boarding School Program MAN 2 Palu City who has successfully continued his studies (S-1) to Egypt.

The same thing was also expressed by one of the coaches who is also an Arabic language teacher at the Islamic Boarding School MAN 2 Palu City, Mrs. Mardiati:

“One of the efforts made by the boarding school in an effort to improve the ability of students to speak Arabic is the existence of a kind of language application which is carried out for 2 weeks in a month. In this language application, students are required to use Arabic while in the IBSDM (Islamic Boarding School Daar Al-Mohsen) environment. Even if there are students who violate, they will be subject to penalties or fines in the form of memorizing *mufradât* or vocabulary and must be deposited to the supervisor at the boarding school.”

The activity of using Arabic for two weeks at Islamic Boarding School MAN 2 Palu City aims to familiarize students with using Arabic in their daily lives. Even if there are students who are found to have violated these rules, they will be penalized by memorizing vocabulary and deposited directly to the caregivers or to senior brothers. According to one student named Syarifah Ramadhani:

“We at the boarding school have two weeks to use Arabic as our daily language, and if we violate these rules or are caught using a language other than Arabic, we will be subject to punishment or *jâsûs* from the caregiver. The punishment is by memorizing vocabulary, then depositing it to the supervisor or senior brother.”

Based on the statement above, one of the efforts made by the Islamic Boarding School MAN 2 Palu City in improving students' Arabic language skills is to get used to conversing in Arabic with various inherent rules and applying language in life or *bi`ah lughawiyyah* which lasts for two weeks, followed by all boarding school participants. This is supported by Unsi (2015), which states that environmental factors are important in the success of language learning, especially in improving speaking skills. In addition, Shidqi & Mudinillah (2021) found that improving language skills must be accompanied by strategies to maximize existing infrastructure to revive the language environment.

### **Memorizing *Mufradât* at Early Morning**

The step of memorizing *mufradât* or vocabulary is very important for the development of students' Arabic language skills. Students at this boarding school are equipped with *mufradât* memorization every morning. Memorization or mastery of *mufradât* is a very significant aspect to be skilled and fluent in Arabic. Therefore, the management of the boarding school at MAN 2 Palu City

implements *mufradât* memorization activities. According to a statement from one of the boarding school caregivers:

“Giving *mufradât* is to achieve four competencies, namely *maharah al-istima'*, *maharah al-kalam*, *maharah al-qira'ah*, and *maharah al-kitabah*. When students have the vocabulary, it will be easy to read, write, translate, analyze the reading, and also speak.”

From the data described above, it can be said that the steps taken in the boarding school of MAN 2 Palu City to develop students' Arabic language skills and skills are carried out in an integrated manner through afternoon tutoring activities, evening activities with the study of the *kitab kuning*, and early morning activities, namely giving *mufradât* by utilizing the potential and abilities of the students.

In the boarding school class, the ability to speak or converse in Arabic (*mahârah al-kalâm*) becomes a priority with the consideration that the speaking aspect or *kalam* is more relevant to be prioritized considering the practice of using language is very important in establishing communication.

“In this current era, students are not only taught about linguistic theories or rules of Arabic, but they also have to be able to communicate actively, therefore, our priority at boarding school is so that children can communicate fluently and be able to communicate. in Arabic.”

The above statement was also confirmed by the chairman of the boarding school MAN 2 Palu City:

“The use of Arabic or English foreign languages at the boarding school of MAN 2 Palu tries and focuses on efforts to improve students' speaking skills, on the grounds that other skills such as reading and writing are already acquired in regular classes. Therefore, the development of Arabic in boarding is in the aspect of the ability to speak or communicate.”

To further intensify the steps above, the boarding school Madrasah Aliyah Negeri 2 Palu City made several rules and regulations related to efforts to improve the language skills of students in the boarding school class. One part of the rules at the Islamic Boarding School MAN 2 Palu City is the rules contained in article 5 of the rules as follows:



1. Language day is Sunday after Maghrib until Saturday before Maghrib (except during the teaching and learning process).
2. The foreign language used during the language day is Arabic or English.
3. The mandatory foreign language area is the IBSDM (Islamic Boarding School Daar Al-Mohsen) complex.
4. Students are allowed to speak Indonesian from Sunday at dawn to *Ba'da Maghrib*.
5. For those who do not use the language that has been determined will be given a logical consequence.

The rules described in the article above, it shows that at the MAN 2 Palu boarding school there are serious efforts or steps in fostering students at the boarding school to improve the students' proficiency in Arabic, including in English.

### **Giving Language Sanctions**

Giving sanctions or punishments in this context is a sanction for students who violate the rules of language (Arabic and English) as stated in the rules of the procedure above in point 5, namely those who do not use the language that has been determined will be given logical consequences in the form of punishment for memorizing or add *mufradât* memorization which will then be deposited to the caregivers at the boarding school. This is following the explanation from the caregiver or educator at the boarding school as follows:

“Especially for boarding school classes and students, there is a kind of spy in charge of spying and recording the names of students caught using Indonesian. The spies are students who are also in the boarding class. And if anyone is caught using other than the two languages, they will be subject to a fine in the form of memorizing vocabulary or *mufradât*, besides that, they will also be subject to a fine by being appointed as the next judge.”

The explanation of the boarding caregiver above is following what was expressed by one of the students at the following boarding school:

“If any of us students are caught breaking the rules by speaking Indonesian, then we are told to memorize the *mufradât*. If we transgress once then the memorized *mufradât* is ten. And if we violate the second time, then we are required to memorize 15

*mufradât* and will continue to increase when there are more violations.”

Other students' statements about this linguistic sanction:

“We at this boarding school have spies prepared to record everyone who uses Indonesian. So those who are affected will be given punishments such as memorizing the *mufradât* and making it into a sentence. With this sanction, people who violate will give up using a language other than Arabic and English.”

Based on the explanation above, it can be said that one of the effective steps to improve and encourage students to be proficient in Arabic is to enforce discipline in the form of sanctions or punishments for those who violate the rules of conduct, especially those related to discipline in using Arabic as well as English. Thus, memorizing *mufradât* as a sanction applied to students who violate linguistic rules is very suitable to be applied because in addition to students who violate it will feel deterred, indirectly students can also increase their vocabulary or *mufradât* which will then make it easier for them to compose or compose sentences in Arabic so that they can communicate in that language. This is supported by the research of Wahyuningsih & Fauzi (2019) in Ma'had Nurul Islam Tangerang, which argues that the rules and sanctions applied to students when they commit violations are the results of an agreement between and the OSIS language division. One of the punishment rules applied is memorizing *mufradât*.

### **Learning Methods Applied at Boarding School MAN 2 Palu City**

As stated at the beginning of this research, learning Arabic as a foreign language for Indonesians is different from learning Arabic for Arabs whose mother tongue is the target language. It is the same when Arabs learn Indonesian and Indonesians learn Indonesian whose mother tongue is the target/destination language. So it is not surprising that when someone learns a foreign language, whether he learns formally or non-formally, he will always be influenced by the structure of words and sentences of the mother tongue. This was also experienced at Islamic Boarding School MAN 2 Palu City. To overcome these problems, several methods and strategies are needed in learning Arabic.

The method applied in learning Arabic at Islamic Boarding School MAN 2 Palu City is to apply one or more methods that are considered to be able to improve students' abilities in Arabic. According to information from one of the caregivers at the boarding school, Mrs. Mardiati:

“The method we use in teaching Arabic at the Islamic Boarding School MAN 2 Palu City is the direct method or *tharîqah mubâsyarah* with the consideration that this method is quite relevant to the purpose of learning Arabic on board, namely how students can be proficient in Arabic.”

The same thing was also stated by another caregiver who also teaches Arabic at the Islamic Boarding School MAN 2 Palu and an Arabic teacher in the regular class, Mr. Taufik:

“One of the learning methods used when teaching Arabic at boarding schools is *tharîqah mubâsyarah* or direct method. In this method, we as Arabic teachers or caregivers try to present Arabic learning with Arabic introduction, even though we sometimes use Indonesian if there are things that are difficult for students to understand.”

Based on the information from the caregivers at the Islamic Boarding School MAN 2 Palu City above, it can be said that the method used in learning Arabic at the boarding school is the direct method or *tharîqah mubâsyarah* or commonly known as the direct or discussion method. The method aims to make participants students are active in communicating and able to speak in a foreign language that is used as the target language. Therefore, teachers who teach using this method must also make the target language (Arabic) the language of instruction.

In addition to the discussion method applied in learning Arabic at the Islamic Boarding School MAN 2 Palu City, there are also other methods used in the learning process, especially in the study of the *kitab kuning*. The method used in the study of the *kitab kuning* is the *qawâ'id* and *tarjamah* method or the grammatical and translation method. The use of this method is only used in book study guidance at night. The goal is that students are not only proficient in speaking Arabic but also understand the rules of the Arabic language so that they can make it easier to read unlined scripts or texts and make it easier to translate them.

“In learning Arabic at Islamic Boarding School MAN 2 Palu City, the main method used is the direct or discussion method so that students are familiar with Arabic expressions. But there are also other methods that we use, namely the *qawaid* and *tarjamah* methods or grammatical methods so that

students can also be proficient in reading books and can understand their meanings.”

Based on the explanation above, it can be concluded that the method used in learning Arabic at the Islamic Boarding School MAN 2 Palu City is the discussion method or *tharîqah mubâsyarah* and the grammatical translation method or *tharîqah qawâ'id wa tarjamah*. The use of the discussion method is used in Arabic learning or guidance, while the use of grammatical and translational methods is used in the *kitab kuning* tutoring.

In an effort to improve the ability of students who take part in this boarding school class, there are several strategies or methods taken in the form of exercises in using Arabic in certain events, such as holding Arabic speech exercises, playing dramas using Arabic, even for In the Arabic language, there are certain events that are carried out by the coaches and coordinators of the Islamic Boarding School MAN 2 Palu City, namely competitions or *musâbaqah* Arabic speeches.

“At the Islamic Boarding School MAN 2 Palu City, Arabic speech practice competitions are also often held for students, besides that there are drama exercises in Arabic. Arabic speech competitions are often held in the boarding school environment. The results of these exercises, especially Arabic speech exercises, can bring students to a foreign language speech competition which is usually held by educational institutions in the city of Palu in particular and in Central Sulawesi in general.”

Thus, in addition to using the two-method method in learning Arabic at the Islamic Boarding School MAN 2 Palu City, some strategies are taken to continue to improve students' abilities in understanding Arabic, namely in the form of linguistic exercises such as speech and drama in Arabic. This is supported by research of Ismail (2019) which shows that the language skills of Arabic students at Senior High School can significantly increase with drama training. In addition, research of Ardinal (2017) at Ma'had Al-Jami'ah IAIN Kerinci found that several skills, such as foreign language speech, storytelling, and foreign language debate, can help improve students' language skills.

## **Conclusion**

It can be concluded that the role of boarding schools to improve the Arabic language skills of students at MAN 2 Palu is as follows: 1) The steps taken at the Islamic Boarding School MAN 2 Palu City to improve students' Arabic language skills are by providing afternoon and evening tutoring which is filled with Arabic language tutoring

and *kitab kuning* studies, making habituation to the use of Arabic or a kind of linguistic environment (*bî'ah al-lughah*), providing memorization of vocabulary (*mufradât*) at dawn, and providing sanctions for students who violate linguistic rules or regulations by depositing *mufradât* memorization. 2) The methods and strategies applied to improve Arabic language skills are using the discussion method or *mubâsyarah* in learning Arabic and the *qawâ'id wa tarjamah* method in the guidance of the *kitab kuning* study at night. While the strategy used is by provides many linguistic exercises such as Arabic speech and drama exercises in Arabic.

It is hoped that the teachers/coaches and managers at the Islamic Boarding School MAN 2 Palu City will be more intensive in providing Arabic language guidance and continue to try to increase the interest of students to enter the boarding school program at MAN 2 Palu City.

By knowing the role of boarding schools and their learning methods and strategies, they can at least be used as scientific references, methodological references, technical information on the implementation of models and techniques for learning Arabic through boarding schools, as well as comparative materials in improving the quality of Arabic learning in other places that do not yet exist. his boarding school. In addition, it can also make a significant contribution in providing objective data on efforts to improve Arabic learning through boarding schools to improve Arabic language proficiency.

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