Arabic Language Program Management in Islamic Boarding School of Daarul Ukhuwwah Malang

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ENGLISH ABSTRACT

The purpose of this research is to describe matters related to the management of the Arabic language program at Daarul Ukhuwwah Putri 2 Islamic Boarding School in Malang in the form of its planning, organizing, implementing and evaluating. This study used descriptive qualitative methods. The data is collected through observation and interview. It is then carried out by analyzing data condensation, data display and drawing and verifying conclusions. The results showed that the planning of this program at Daarul Ukhuwwah adopted the Kuliyatul Muallimin Al Islamiyah Curriculum at Pondok Modern Darussalam Gontor, Ponorogo. Besides, its organizational structure is formed for each division. One of them is the Central Language section which is held directly by the teacher (Ustadzah). The implementation of the program include: Arabic language learning in class, learning mufradât, muhadatsah, muhadhoroh and language festivals. Finally, the evaluation of the program is conducted each week, month and year.

Keywords: Program Management, Arabic Language, Islamic Boarding School

INDONESIAN ABSTRACT

Tujuan dari penelitan ini adalah untuk medeskripsikan hal terkait manajemen program bahasa Arab di Pondok Pesantren Daarul Ukhuwwah Putri 2 Malang dari unsur perencanaan, pengorganisasian, pelaksanaan dan evaluasi. Pada penelitian ini, metode yang digunakan oleh peneliti adalah metode kualitatif deskriptif. Data yang didapatkan

oleh peneliti berasal dari data obsevasi dan wawancara, kemudian dianalisis menggunakan kondensasi data, penyajian data, verifikasi dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa pada manajemen perencanaan program pembelajaran Bahasa Arab di Daarul Ukhuwwah mengadopsi Kurikulum Kuliyatul Muallimin Al Islamiyah Pondok Modern Darussalam Gontor, Ponorogo. Pada tahap pengorganisasian dibentuklah struktur organisasi pada masing-masing devisi, salah satunya adalah bagian bahasa pusat yang dipegang langsung oleh pengajar (Ustadzah). Adapun tahap pelaksanaan program bahasa Arab meliputi: pembelajaran bahasa Arab di kelas, pembagian *mufradât*, kegiatan *muhâdatsah*, kegiatan *muhâdharah* dan festival bahasa. Pada tahap evaluasinya Pondok Pesantren Daarul Ukhuwwah Putri 2 Malang terdiri dari evaluasi harian, evaluasi mingguan, evaluasi bulanan dan evaluasi tahunan.

Kata Kunci: Manajemen Program, Bahasa Arab, Pondok Pesantren

Introduction

In this era of globalization, Arabic is an important language. It is one of the languages that is widely used by people around the world, which is no less than 200,000,000 speakers coning from around 20 countries (Arsyad, 2003). Especially in the Middle East countries to the mainland of the African continent. In addition, the United Nations has officially declared that Arabic is one of its official languages (Ridlo, 2015).

The increase in Arabic users is also supported by the position of the Arabic language itself, because it is part of the Islamic Religion which is automatically used by native Arabs as a mother tongue or as a religious language. Arabic language for non-Arabs who are Muslims is a key (Batmang, 2012). Therefore, people can understand the main sources of knowledge for Muslims; the Al-Quran and Al-Hadith as well as the *turâts* books written by the great Islamic scholars. Especially in the archipelago, Arabic learning coincided with the beginning of the entry of Islam to the archipelago and of course Arabic learning also took part in it (Bahruddin, 2017). For example, learning Qur'an, as well as reading prayers, *adzân* and rituals of worship in Islam. Therefore, in reviewing the study of Islamic studies, it is very unlikely that it can be separated from Arabic (Sokah, 2003).

Islamic boarding schools in Indonesia are educational institutions that has existed long before its independence. Therefore, it is familiar to Indonesian people at that time (Faridah, 2019). While in this modern era, Islamic boarding schools are competing to be at the forefront in all fields, especially in learning Arabic which is the hallmark of a pesantren (Hasanuddin, 2020). The language ability of students is certainly

one of the advantages that must be continuously developed. To achieve this goal, a good management is needed, starting from planning, organizing, implementing and evaluating.

Daarul Ukhuwwah Putri 2 Islamic boarding school is an educational institution with a *boarding school* system where all students live in its dormitory. Meaning that no students are allowed who go back and forth daily because they are required to stay in the dormitory (Suntara et al., 2019). The boarding school demand its students to speak in both Arabic and English in their daily life outside the classrooms. They allow two weeks speaking in Arabic and two other weeks in English. It is aimed at encouraging female students to speak Arabic well and confidently. So that they are able to study the main sources in Islamic studies, namely the Qur'an and Al-Hadith and compete in the global era, from the economic, technological and cultural aspects. The goal of Islamic boarding school is none other than to make a measuring tool for schools or other Islamic boarding schools. Of course, to get maximum results in learning Arabic, it must have good program management. In accordance with the understanding of management itself, management is defined as a procedure that coordinates the resources of the process which includes the management of planning, organization, implementation and evaluation (Sisk, 1969).

Several previous studies explained that the management of Islamic boarding schools needs to focus on the integration between components such as the local and national curricula (Hakim & Herlina, 2018). In addition, the needs of pesantren management are expected to adapt to the community's needs for the output of pesantren (Makruf, 2016). The important factors that influence success in managing Islamic boarding schools are the selection of strategies, the organization of teaching materials and the integration of various other educational elements (Hidayati et al., 2019). Based on some of these studies, further research is still needed to examine the planning, organization, implementation and evaluation in a boarding school management. This study aims to describe how the management of program planning, organization, implementing and evaluating works at the Daarul Ukhwwah Putri 2 Islamic Boarding School, Malang.

Methods

In this study, researchers used descriptive qualitative method. Where the data is presented in the form of words and is described without the need for statistics or formulas. The data is then adjusted to the facts found in the field when carrying out observations and interviews (Sugiyono, 2014).

The data is in the form of primary data and secondary data. The definition of primary data is the original data that provides data to researchers. So the researchers collected data directly from the first resource person or the location where the research was carried out (Sugiyono, 2018). The primary data sources in this study is obtained from *Mudîr* of the school, Division of KMI Daarul Ukhuwwah Islamic Boarding School 2, and language Section of OSADU (Daarul Ukhuwwah Santri Organization) Putri 2. While the secondary data is obtained from existing data sources to support and enrich the primary data (Arikunto, 2002). The secondary data intended in this study is in the form of documentation of the activities of the Arabic Language Program at the Daarul Ukhuwwah Putri 2 Islamic Boarding School, Malang.

Data collection techniques in this study in the form of interviews and observations. Interviews were conducted with the interviewer (Sanjaya, 2013). Meaning that it is carried out by the interviewer to the person directly face to face. In addition, it is also conducted via WhatsApp messages to the Central Language Section. While the observation is the involvement of researchers in observing every series of daily activities of the people being observed as a source of data in research (Wijaya, 2016).

The Millers and Huberman model is applied in this study. The collected data is then processed with the following stages: *First,* data condensation refers to the process of selecting, focusing, simplifying, abstracting or changing the data that appears in written field notes, interview transcripts, documents and other empirical data (Miles et al., 2014). This process is conducted by selecting things that are fundamental to the research topic. So as to provide a clearer picture and facilitate subsequent data collection. *Second,* data display, the data is compiled in the form of charts, brief descriptions and relationships between existing categories. *Third,* drawing conclusions and verifying all data that is considered correct and consistent.

Result and Discussion

The Planning Management in Arabic Program

According to William H Newman, planning is the process of determining what will be done. This stage contains an explanation of the objectives, the determination of a program and policy, as well as certain procedures in daily activities (Majid, 2007). The first thing in planning an Arabic program is defining a learning program. This process is carried out to achieve the objectives of learning Arabic. So that efforts are made in determining future goals and finding various stages that are needed to achieve the goals. Aligned with the education and teaching program, especially Arabic at the Daarul Ukhuwwah Putri 2 Islamic Boarding School Malang imitated the model of Kulliyatul Mu'allimin Al Islamiya Pondok Modern Darussalam Gontor Ponorogo. This can be seen from the books used by Pondok Pesantren Daarul Ukhuwwah Putri 2 Malang, 80 percent of it are from Pondok Pesantren Darussalam Gontor Ponorogo. While others are bought from Al Azhar Chairo because class 4, 5 and 6 especially class A implemented the Al-Azhar Chairo curriculum, Egypt. While classes B and C adopted the Gontor curriculum. In accordance with what has been conveyed by KH. Dr. Musa Syarof, Lc., MA as Mudirul Ma'had:

> "Daarul Ukhuwwah Putri 2, curriculum adopted from the Gontor Curriculum, because we see the learning curriculum at Gontor can be said to have succeeded in producing great students who are fluent in Arabic and English because in learning the teacher must use Arabic and English both in in the classroom and outside the classroom. We can see it from the books that female students use today. But apart from that there is an Egyptian Al Azhar curriculum for class 4, 5 and 6 or equivalent to Aliyah class but only for class A ".

This is in line with the results of an interview with the Kulliyatul Muallimat Al Islamiyah Curriculum Section or the so-called KMI section, namely Ustadzah Qisthi:

> "In general, there are 4 learning curricula, namely the National Education curriculum for the junior high school level and the Depak curriculum for the Aliyah level. The pesantren learning curriculum uses the KMI Gontor and Al Azhar Egyptian curriculum. So that specifically the polar boarding schools that he uses are 2. For grades 1 to grade 6 the Gontor Islamic Boarding School pole is used, while grades 4.5 and 6 are at the A grade level. Using the Egyptian Al Azhar pole."

In the observation activity, the researchers found that the books used by the female students were books from Darussalam Gontor Modern Boarding School such as *Durûs al-Lughah Al-'Arabiyah, Qirâ`ah Rasyîdah* or better known as *Muthâla'ah, Nahwu al-Wâdhih, Balâghah, Sharaf, Mahfûdzât, Imla`, Muhâdatsah Yaumiyyah, Tarbiyah wa Ta'lîm* and *Insyâ`.* While the books of Al Azhar include *the date of Adab wa Nushûs, Ta'bîr, Nahwu, Aqîdah, Balâghah, 'Arûdh, Sharaf, Sîrah* and *Muthâla'ah.*

The learning media is in the form of teaching aids that is in accordance with the teaching material, videos, whiteboards and textbooks. In addition, the Arabic language program has access to the library according to the time specified. The method and approach to the Arabic language program at Daarul Ukhuwwah Putri 2 Islamic Boarding School is teacher-centered learning, especially in the subjects of *Muthâla'ah, Balâghah, Nahwu* and *Sharaf.* While the student-centered learning is also used only in some courses, such as *Ta'bîr, Imla`* and *Muhâdatsah* lessons*.*

Arabic Program Organizing Management

After determining the planning of the learning program, it is necessary to organize and create a learning organization so that the planned Arabic program will run well. Organizing is a step towards implementing programs that have been previously planned and have been neatly arranged (Jam'an & Suryadi, 2007). This organization is held in a large *Shura'* for all teachers with *Mudîr Ma'had* or better known as RAKER at the beginning of every year, then proceed with the preparation of the schedule by the KMI Section before distributing it to teachers.

In addition, they also determined the structure of Islamic Boarding School, such as forming the Central Arabic Language Section which is organized by the teachers. They are responsible for developing the language of the female students. Furthermore, this section will discusse and coordinate with the Language Section of the Daarul Ukhuwwah Santriwati Organization (OSADU). Furthermore, they will collaborate in organizing this section and compiling SOPs and language programs starting from the organizational level, to the dormitory level and arrange daily programs. The results of the discussion between the sections are submitted to *Mudîr Ma'had* and then corrected whether they were in accordance with the vision, mission and objectives of the boarding school. Then, it will be carried out by Musrifah and OSADU. According to *Mudîr Ma'had 's* statement:

"All teachers are required to attend Shuro with me (Mudîr Ma'had) at the beginning of each school year. We convey in the Shura' it is related to the division of the subject schedule for each teachers, in addition to the distribution of mandates for Ustadzah who live in the cottage starting from parenting, KMI, Tarbiyah wa Ta'lim and the Language Section. Each of these sections is held by an Ustadzah. And later it will be forwarded to the bottom. Each section makes a structure and work program which will later be submitted to me."

The organizational structure of learning Arabic at Daarul Ukhuwwah Islamic Boarding School Putri 2 Malang is as follows:
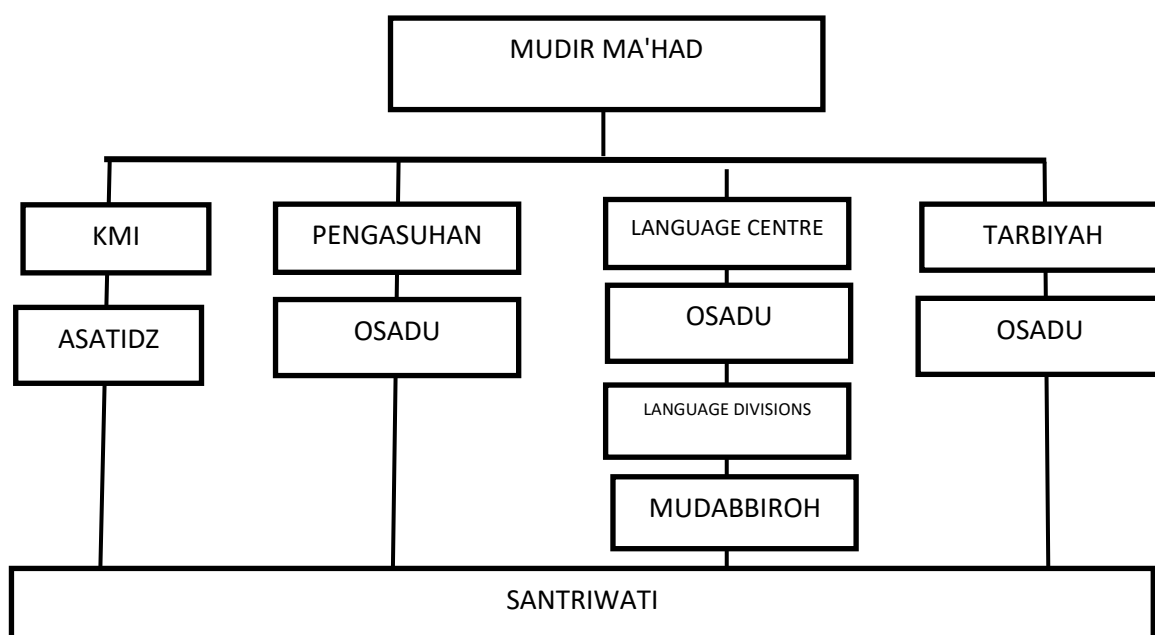

Figure 1. Organizational Structure of Daarul Ukhuwwah

Based on figure 1, the organizational structure of the Daarul Ukhuwwah Putri 2 Islamic Boarding School is interrelated and mutually supportive of the Arabic Language Learning Program for students. Starting from the top level, namely *Mudîr Ma'had* , to the lowest level, namely santri. The KMI section requires teachers to use Arabic during the teaching and learning process. The care that supports OSADU emphasizes that all OSADU members use Arabic and English according to the specified time. OSADU also monitors all students and ensures that they use Arabic in their daily lives. The Central Language section is responsible for the running of the language environment at the Daarul Ukhuwwah Islamic Boarding School. Structurally, the Central Language Section is in

charge of the OSADU Language Section, and the Osadu Section is in charge of the Sakan Language Section, and the Sakan Language Section is in charge of the *Mudabbirah*.

The Implementation of Arabic Program

Implementation is an activity to carry out all things that have been planned, whether it is policies that have been formulated and determined by preparing and completing everything needed, who, where, when the activity is carried out (Wiestra, 2014). Based on the observations, the researchers found that the implementation of the Arabic language program at the Daarul Ukhuwwah Putri 2 Islamic Boarding School cannot be separated from the attachment to each division in accordance with the existing organizational structure. This can be seen from the following activities.

Classroom learning

In teaching and learning activities, *Mudîr Ma'had* fully mandated the responsibility to the KMI division members. One of the main tasks of KMI is to regulate teaching and learning implementation activities (Muhajir & Budi, 2018). Then the KMI section mandates teaching to all teachers through the distribution of the subjects to them. It is an obligation for all Islamic-based subjects to be taught using Arabic as the language of instruction. Teachers are prohibited from using Indonesian when explaining subjects in class. It aims to develop a language environment, so that students are accustomed to communicating and interacting using Arabic. In accordance with the results of interviews obtained by researchers from the KMI Section, namely Ustadzah Qisti:

> "According to the instructions and the leadership's mandate that the teaching of cottage lessons should not be translated into Indonesian. If someone teaches Arabic-based lessons but is taught using Indonesian, we will call the teacher and we will give a warning. Because the leadership wants students to get used to communicating with Arabic and be a good example for students in the application of Arabic."

The portion of Arabic lessons is more dominant than general lessons because basically, learning at the Daarul Ukhuwwah Putri 2 Islamic Boarding School is aimed to be proficient in four language skills. These are listening skills, speaking skills, reading skills and writing skills.

There is one lesson that is taught to improve the students' reading ability, namely *Muthâla'ah* lesson in the *qirâ`ah rasyîdah* book. The entire content in this lesson is in the form of fairy tales and stories without any practice questions because it is intended specifically for reading skills. Teachers in this lesson are required to explain the content using Arabic *fusha* without any words being translated into Indonesian.

Then for writing skills, there are lessons in *Imla`, Khat* and *Insya`.* These lessons emphasize on writing skills. The *Imla`* lesson focuses on how to write the correct letters and assemble them into words according to Arabic rules (Nisa, 2021) . While the *Khat* lesson focuses on the beauty of writing (Ni'mah, 2019). *Insya`* is a lesson in writing an essay composed of short sentences. Usually the theme used is in the pesantren environment. Additionally, for speaking skills, the material is adopted from the book of *Durûs al-lughah* with the teaching using the direct method. So that learning in the classroom is more active because there is interaction between students and teachers, and more *mufradât* is obtained (Marlina, 2016).

Vocabulary *(Mufradat)*

In order to empasize on language learning, female students also get additional lectures in the dormitory. For instance, they were given five new vocabularies per day. This *mufradât* was first compiled by the Central Language section which was consulted by Ustadzah Inayah who had collaborated with the OSADU Language section. It is arranged according to students' grade level. Starting from grade 1 to grade 4. Meanwhile, the distribution of *mufradât* for students in grades 5 and 6 was led directly by the Central Language Section under the auspices of Ustadz Inayah and her team. Furthermore, the *mufradât* grades 1 to 4 were handed over to the Language section in the school, which this section was held by the 5th grade students. Then the *Mufradât* were distributed to *Mudabbirah* to be delivered to the female students according to their grade level. Because according to Thuaimah's opinion, for beginners, the *mufradât* should be around 750-1000 words, while the intermediate level is between 1000-1500 words and for advanced levels it is around 1500-2000 words (Thu'aimah, 1989).

The distribution of *mufradât* is carried out in each room. *Mudabbirah* tell what the vocabularies are and the students will imitate. After that, *Mudabbirah* made sentences using Arabic and the santriwati guessed the meaning of the given *mufradât*. If

there are students who interpret it in Indonesian, then *Mudabbirah* instructs them to look for similar words or opposites of the *mufradât*. Furthermore, students are asked to make sentences on their own. After that, *Mudabbirah* wrote it on a small blackboard that hung in the students' room.

Arabic vobularies can also be found around pesantren because almost all strategic places have *mufradât* patches, for instance, the garden, bathroom, office, kitchen, dormitory, pool to the field. In addition to *mufradât*, there are also Arabic expressions that are often used in that place. For example, in the bathroom where the vocabularies are listed on the wall outside the bathroom. This is in accordance with the results of an interview with the OSADU Language Section 5th grade student named Fresnadifa:

> "For The mufradât distributed by the female students came from the OSADU Language section which was compiled from the Munawwir dictionary, we sorted and selected according to the needs and grade level of the female students. Sometimes we also take it from the subjects in class. So that when taught by the teacher, students can and understand the meaning. For new students, for the first 3 months we will give Isim (noun) and for the next 3 months we will give fi'il (verb). Then we took taqdim to Ustadzah Inayah for correction. We do this at the beginning of the school year and we arrange it for one academic year. Besides that, we also stick mufradât in the cottage area."

This activity aims to provide a large number of *mufradât* so that the students can quickly speak active Arabic. Because new students are only given 6 months of tolerance using Arabic mixed with some of their mother tongue phrases. After that, students are no longer allowed to use their mother tongue language. Since then, the rules for the Language section have been applied to new students.

Furthermore, the study also showed that the female students also bring *kutaib* wherever they go. That is a small book that is hung around the neck which contains vocabularies they have learned. Even when waiting in line for the bathroom, they memorized them. The vocabularies obtained on that day must be memorized in front of their *Mudabbirah* before going to bed at night.

Conversation (*Muhâdatsah*)

*Muhâdatsah*h is the process of talking in Arabic (Mufidah & Fitriana, 2022). This is the main objective of learning Arabic at this boarding school. This activity focuses on

speaking practice using the vocabularies they have mastered. *Muhâdatsah* demands every student to communicate in Arabic. Through this activity, the students are encouraged to speak and express their thoughts and ideas orally (Kaharuddin, 2018).

Through observation, it is found that the speaking activity is carried out every day for 24 hours. The special *muhâdatsah* activities for all female students are held on Sundays. This activity is carried out separately between the junior and senior students. They are asked to face each other, while the OSADU Language section determined the theme of the *muhâdatsah*h for that day. This activity takes about 30 minutes. This is in accordance with what was conveyed by Ustadzah Inayah as the head of the Central Language Section:

"*Muhadatsa* is held every Sunday morning".

After that, the Central Language section gives an example of a *muhâdatsah* from a book entitled Al *Muhâdatsah* published by Pondok Modern Darusalam Gontor, Ponorogo. Students then imitate what the teachers say. After that, the students should memorize and practice in front of their peers.

Speech Practice (*Muhâdharah*)

Speech activities are held every Thursday night Friday at 19.30 WIB. This activity is attended by female students from grade 1 to grade 5. The Central Language Section divided them into 10 groups. Each group consists of 25 female students. Every week there are 6 students who deliver their speech within a maximum duration of 30 minutes for each of them. The activities are held in the classrooms and *pesantren'* yards. New students are only assigned to give the Arabic and English opening and closing concepts to memorize, while the contents are still allowed to use the familiar vocabularies. As for grade 2 and above, it is obligatory to make *I'dâd* independently. *I'dâd muhâdharah* collected 2 days before performing. As for those who do not appear, they can collect during the *muhâdharoh*, all *I'dâd* are corrected by *the muhâdharah musyrifah. Musyrifah muhâdharah* came from the Ustadzah of service and the Central Language Section. As stated by Ustadzah Inayah:

"All students from grade 1 to grade 5 are required to take part in muhadhoroh activities, because this is a provision for them to dare to appear in public. At the same time practice the language they have learned."

This activity aims to train students' speaking skill (Ainiy et al., 2022) . So that they will be encouraged to speak in public and apply the knowledge of Arabic that he has acquired in the learning process in the classroom or outside the classroom as well as improve their writing skills like writing their *I'dâd muhâdharoh.*

Language Festival

The Language Festival is held at the end of each academic year. This is to explore students' language skills (Sungkar, 2022). The step begins by the central language department creating an event entitled *Mahrajân al-Lughah* which is played by the students. These activities like dramas, poetry, speeches, storytelling, to dubbing which use Arabic.

The purpose of this activity is to convey the message that "*Al-lughah tâj al-ma'had*" which means that language is the crown of the *pesantren*. Every female student is expected to brave to appear in front of public using Arabic.

Evaluation Management in Arabic Program

Evaluation stage should be implemented in order to evaluate the Arabic language learning program at the Daarul Ukhuwwah Islamic Boarding School Putri 2 Malang. The evaluation is carried out in four steps, namely:

First, daily evaluations are carried out by the *Mudabbirah* for language violations in the room, while language violations that occur outside the room will be dealt directly by the OSADU Language Section if the student violates the language by using Indonesian. After isyak, those who break the rule will be called by the *I'lân section* to appear before the OSADU Language Section for Language Court. They will be given '*iqâb* or sanctions. First, any female student who violates the law will become a *service* or spy, who's assigned to find 3 other students who use a language other than Arabic and write it according to the template provided by the Central Language. This template contains the Offender's Name, time, place, witness, and the sentence discussed. The second '*iqâb* is to find 20 *mufradât* and put them in a place that has been determined by the OSADU Language Section. If later proven to have violated again, they will be given violation points and write Arabic essays and memorize 20 new *mufradât*. However, if they violate it again, they will be given a sanction to wear a red and

blue scarf. Memorizing vocabularies are carried out every day to the *Mudabbirah* of the room. *Mudabbirah* evaluates this activity and apologizes if there are errors in the pronunciation of the vocabularies and the writing in the *kutaib*.

Second, weekly evaluations are held every Saturday night. *Mudabbirah*, the Sakan Language Section, the OSADU Language Section and the Central Language Section hold regular meetings to discuss the problems of the week and find solutions. The weekly evaluation activities discussion included *ishlâh al-lughah activities* which were held every Sunday morning. This activity is aimed to correct students' language errors. Weekly evaluations are also carried out to correct their *I'dâd muh6adharoh.* The goal is to provide feedback on the *I'dâd muhâdharoh* that they write. As well as correcting errors in language in terms of *imla`* and *nahwu* and *sharaf*.

Third, the monthly evaluation is directly led by *Mudîr al-Ma'had* in the shuro' month. The central language section conveys development data and language problems for a month. Furthermore, *Mudîr al-Ma'had* will provide suggestion and solutions to theb problems.

Fourth, annual evaluation. Violators of the Language section may not go to class if the violation is at the maximum limit because the Arabic language program is one of the considerations to pass to get to the next grade. If there are students who violate the language and the point has reached the maximum limit, then of course it is considered whether the student goes to class or not.

The learning management in this school identifies the integration of goals with one another. This improvement includes a variety of teaching strategies. The integration of learning inside and outside the classroom forms a language environment that can boost students' language skills (Hidayah, 2020). As it is recognized that the integration of learning influences the improvement of students' productive language skills (Ahmad & Rahayu, 2020). Through this process, their level of language proficiency can be aligned based on the existence of a language environment at school.

Another factor is that the evaluation can be carried out in stages on a daily, weekly, monthly and yearly basis. Teachers can control students' improvement gradually. This evaluation stage illustrates that there is control over the students'

language, so that deficiencies that are not yet optimal can be reviewed to achieve the desired goals (Nira & Fauziyah, 2021). This management requires integrative management between school language institutions, language teachers and an adequate language environment as well as facilities that students can improve their language skills (Mustofa et al., 2021).

Conclusion

The main objective of the Arabic language learning program at the Daarul Ukhuwwah Putri 2 Islamic Boarding School in Malang is to encourage students to actively study the main sources of Islamic studies, namely Al Qur'an and Al Hadith as well as various literature of thuros books. As well as being a provision to face the challenges of the global era and make Arabic a connecting bridge in the world of economic, cultural and technological competition. The program emphasizes 4 aspects of skills namely, *mahârah istima', mahârah kalâm, mahârah qirâ`ah* and *mahâroh kitâbah*. To achieve this, good management is should be applied.

Management of Arabic language program planning at Daarul Ukhuwwah Putri 2 Islamic Boarding School adopted the system of Darusalam Gontor Modern Boarding School, Ponorogo. The curriculum also implemented from Al Azhar, Cairo, Egypt. This can be seen from the books they used. For organizational management, initially an organizational structure was formed where each part was responsible for its own part and remained tied to the other parts. Meanwhile, the implementation management consists of classroom learning, sharing of *mufradât, muhâdatsah* activities*, muhâdharah* activities and language festivals. The last is evaluation management which consists of daily evaluation, weekly evaluation, monthly evaluation and annual evaluation.

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