



BĪ'AH LUGHAWIYYAH AS A HIDDEN CURRICULUM AND ITS INFLUENCE ON STUDENTS' SPEAKING SKILLS IN PESANTREN AR-RAUDLATUL HASANAH

BĪ'AH LUGHAWIYYAH SEBAGAI KURIKULUM TERSEMBUNYI DAN PENGARUHNYA TERHADAP KEMAMPUAN BERICARA SISWA DI PESANTREN AR-RAUDLATUL HASANAH

Yunus^{1*}, Bahtiar Siregar², Siti Arfah Daely³, Zikriya Husna Aulia Putri⁴,
Faisal Hamid⁵

¹Panca Budi University Medan, Email: yunusanaksintua@gmail.com

²Panca Budi University Medan, Email: bahtiairsiregar@dosen.pancabudi.ac.id

³Panca Budi University Medan, Email: arfah101173@gmail.com

⁴Panca Budi University Medan, Email: zikriyahusnaa@gmail.com

⁵Panca Budi University Medan, Email: hamidfaisal155@gmail.com

*email koresponden: yunusanaksintua@gmail.com

DOI: <https://doi.org/10.62567/micjo.v3i1.1880>

Abstract

Arabic language learning in pesantren is not conducted solely through the formal curriculum but also through habituation processes that are internalized in the students' daily lives. Bī'ah lughawiyah functions as a language environment that serves as a hidden curriculum at Pesantren Ar-Raudlatul Hasanah, namely an implicit curriculum that shapes language competence in a natural and sustainable manner. This study aims to analyze the role of bī'ah lughawiyah as a hidden curriculum and its influence on the improvement of students' speaking ability (mahārat al-kalām). This research employs a qualitative approach with a case study design. The research participants consist of students, Arabic language instructors, and pesantren administrators. Data were collected through participant observation, in-depth interviews, and documentation of language-related activities. The data were analyzed thematically through the stages of data reduction, data display, and conclusion drawing, with data validity strengthened through source and method triangulation. The findings indicate that bī'ah lughawiyah functions as a hidden curriculum through Arabic language policies, the exemplary practices of instructors, the habituation of communication in daily pesantren life, and non-formal social reinforcement. These practices contribute positively to the enhancement of students' kalām ability, particularly in terms of speaking confidence, fluency, and spontaneity in oral communication. The findings confirm that bī'ah lughawiyah as a hidden curriculum plays a strategic role in Arabic language acquisition. Therefore, optimizing the language environment should be positioned as an integral component of Arabic language curriculum development in pesantren.

Keywords : bī'ah lughawiyah, hidden curriculum, mahārat al-kalām, pesantren, Arabic Language.

Abstrak

Pembelajaran bahasa Arab di pesantren tidak hanya berlangsung melalui kurikulum formal, tetapi juga melalui proses pembiasaan yang terinternalisasi dalam kehidupan sehari-hari santri. Bī'ah lughawiyah



merupakan lingkungan bahasa yang berfungsi sebagai hidden curriculum di Pesantren Ar-Raudlatul Hasanah, yaitu kurikulum tersirat yang membentuk kemampuan berbahasa secara alami dan berkelanjutan. Penelitian ini bertujuan untuk menganalisis peran bī'ah lughawiyah sebagai hidden curriculum serta pengaruhnya terhadap peningkatan kemampuan berbicara (mahārat al-kalām) santri pesantren. Penelitian ini menggunakan pendekatan kualitatif dengan desain studi kasus. Subjek penelitian terdiri atas santri, ustadz pembimbing bahasa, dan pengurus pesantren. Data dikumpulkan melalui observasi partisipatif, wawancara mendalam, dan dokumentasi kegiatan kebahasaan. Analisis data dilakukan secara tematik melalui tahapan reduksi data, penyajian data, dan penarikan kesimpulan, dengan keabsahan data diperkuat melalui triangulasi sumber dan teknik. Hasil penelitian menunjukkan bahwa bī'ah lughawiyah berfungsi sebagai hidden curriculum melalui kebijakan penggunaan bahasa Arab, keteladanan ustadz, pembiasaan komunikasi dalam kehidupan pesantren, serta penguatan sosial secara non-formal. Praktik-praktik tersebut berkontribusi positif terhadap peningkatan kemampuan kalām santri, khususnya dalam aspek keberanian berbicara, kelancaran berbahasa, dan spontanitas komunikasi lisan. Temuan ini menegaskan bahwa bī'ah lughawiyah sebagai hidden curriculum memiliki peran strategis dalam pemerolehan bahasa Arab. Oleh karena itu, optimalisasi lingkungan bahasa perlu diposisikan sebagai bagian integral dari pengembangan kurikulum bahasa Arab di pesantren.

Kata Kunci : bī'ah lughawiyah, hidden curriculum, mahārat al-kalām, pesantren, bahasa Arab.

1. INTRODUCTION

Arabic language learning as a second or foreign language occupies a strategic position in contemporary Islamic education. Arabic learning is widely believed to enable Muslim learners to engage more actively with the global and international academic and religious community. Moreover, within Islamic educational institutions such as pesantren—the focus of this study—Arabic is not merely regarded as a means of communication but also as the primary medium for accessing Islamic sources, classical scholarly traditions, and contemporary Islamic discourse (Zaki, 2023). In non-Arab countries, including Indonesia, Arabic is extensively taught across various educational settings. In the Indonesian context specifically, Islamic educational institutions such as madrasahs, Islamic higher education institutions, and pesantren function as major centers for Arabic language instruction, alongside non-formal courses.

Despite its widespread instruction, a persistent challenge in Arabic language learning, particularly in pesantren contexts, is the low level of learners' communicative competence, especially in speaking skills (*mahārat al-kalām*), even after years of formal study (Nurlaila, 2020). This issue has become a recurring concern in Arabic language education. One major contributing factor is the dominance of structural and grammatical approaches that position language primarily as a system of rules rather than as a living communicative tool (Ridlo, 2015). Consequently, as reported by (Mulyadi, 2020), learners may demonstrate the ability to read or analyze classical Islamic texts (*kitāb turāts*), yet struggle significantly when required to express ideas orally in Arabic. This condition has prompted researchers and practitioners in Arabic language education to seek alternative approaches that are more communicative, contextual, and oriented toward natural language acquisition (Alam & Asyrofi, 2023; Meishanti, Rahmawati, & Nafingah, 2020; Suryani, Amir, & Balgis, 2022). One such approach that has been increasingly developed within pesantren environments is the creation of a



language environment, commonly referred to as *bī'ah lughawiyah* (Astuti, Setyawan, & Aji, 2020; Basith & Setiawan, 2022; Huda, 2025).

From the perspective of second language acquisition theory, the language environment plays a crucial role in the process of language acquisition. Krashen's Input Hypothesis emphasizes that language is acquired not primarily through conscious learning of grammatical rules, but through exposure to comprehensible input in meaningful communicative situations (Krashen, 1981). Within this framework, *bī'ah lughawiyah* should not merely function as a supplementary component of classroom instruction, but rather as a practical communicative space where students interact, negotiate meaning, and gradually develop linguistic competence. Pesantren, with their boarding school system, possess a distinctive advantage in facilitating such an environment, as students live and interact continuously within the same educational setting (Pravita, 2021).

However, existing studies on *bī'ah lughawiyah* in Arabic language learning, such as those conducted by (Abdullah, Rahmi, & Walfajri, 2020; Alam & Asyrofi, 2023; Shobirin, 2021) tend to conceptualize it primarily as an additional program or methodological strategy. These studies often focus on activities such as muḥādathah sessions, daily vocabulary memorization, or the enforcement of language discipline. While valuable, such approaches do not fully capture the deeper cultural and pedagogical dimensions of the language environment, particularly when it operates implicitly and is not formally articulated within curriculum documents (Tim Majelis Masyayikh, 2025). It is at this point that the concept of the hidden curriculum becomes analytically relevant.

In educational studies, the hidden curriculum refers to a set of values, norms, habits, and behavioral patterns that learners acquire indirectly through social interaction and institutional culture, beyond the formally prescribed curriculum (Tim Majelis Masyayikh, 2025). This implicit curriculum often exerts a more enduring influence than the formal curriculum, as it functions through habituation, role modeling, and internalization of values. In the context of pesantren—institutions characterized by residential systems and communal life—the hidden curriculum constitutes an inherent dimension of the educational process. Pesantren education extends beyond formal instruction, shaping students' dispositions and practices through daily routines that unfold continuously over a 24-hour period.

Accordingly, *bī'ah lughawiyah* in pesantren can be understood not merely as a language learning strategy, but as a component of the hidden curriculum that implicitly shapes students' linguistic competence. Through language policies, exemplary practices of teachers (ustadz), habitual communication in daily activities, and non-formal social reinforcement mechanisms, students are encouraged to use Arabic as an authentic means of communication. This process enables Arabic to function as a living language within students' lived experiences, rather than remaining an object of study confined to the classroom.

Nevertheless, empirical studies that explicitly position *bī'ah lughawiyah* as a hidden curriculum in Arabic language learning remain relatively limited. Most existing research focuses on the effectiveness of instructional methods, vocabulary acquisition, or cognitively



measurable learning outcomes, as reflected in the studies cited above. Research that integrates the perspective of the hidden curriculum with second language acquisition theory to explain improvements in students' mahārat al-kalām within pesantren contexts is still scarce. This gap presents an opportunity for the present study to contribute both theoretically and empirically.

Pesantren Ar-Raudlatul Hasanah was selected as the research site due to its well-established and consistent Arabic language development system (Rasyidin & Harahap, 2023). The pesantren implements various forms of Arabic language habituation in students' daily lives, both inside and outside the classroom. These conditions render it a relevant and representative setting for examining how *bī'ah lughawiyah* operates as a hidden curriculum and how it influences students' speaking ability.

Based on this background, the present study aims to analyze the role of *bī'ah lughawiyah* as a hidden curriculum in Arabic language learning and its influence on the improvement of students' *mahārat al-kalām* at Pesantren Ar-Raudlatul Hasanah. Theoretically, this study seeks to enrich Arabic language education scholarship by integrating the concept of the hidden curriculum with second language acquisition theory. Practically, the findings are expected to inform the development of Arabic language curricula in pesantren by positioning the language environment as an integral component of curriculum design, rather than merely as a supplementary program.

2. RESEARCH METHOD

This study employed a qualitative approach using a case study design to explore in depth how *bī'ah lughawiyah* operates as a hidden curriculum and how it influences the development of students' *mahārat al-kalām*. A qualitative case study was selected because it enables a holistic and contextualized understanding of educational phenomena embedded within specific institutional and cultural settings (J.W. Creswell & Clark, 2007).

The research was conducted at Pesantren Ar-Raudlatul Hasanah, a modern Pesantren recognized for its systematic and sustained Arabic language development through daily language habituation. The pesantren's 24-hour boarding system provides a natural context in which *bī'ah lughawiyah* functions beyond formal instructional settings, making it a relevant and representative site for examining the implicit dimensions of language learning.

Research participants consisted of students at the intermediate and advanced levels. Key informants were selected through purposive sampling, including Arabic language teachers, language program coordinators, dormitory supervisors, and students who were directly involved in or experienced the implementation of the Arabic language environment (J.W. Creswell & Clark, 2007). This sampling strategy allowed for the collection of rich and information-dense data relevant to the research objectives.

Data were collected through observations, semi-structured interviews, and document analysis. Observations focused on students' daily use of Arabic in both academic and non-academic interactions. Semi-structured interviews were conducted to explore participants' perceptions and experiences regarding the role of *bī'ah lughawiyah* in enhancing speaking



skills. Document analysis included institutional language policies, dormitory regulations, and Arabic learning guidelines to examine the relationship between the formal curriculum and implicit language practices (John W Creswell & Poth, 2016).

Data analysis was conducted using thematic analysis, involving systematic coding, categorization, and interpretation of patterns related to the functioning of *bī'ah lughawiyah* as a hidden curriculum. To ensure data trustworthiness, source and method triangulation were applied, supported by member checking to confirm the credibility of interpretations. Ethical considerations, including informed consent and confidentiality, were strictly observed throughout the research process.

3. RESULT AND DISCUSSION

a. Pesantren Ar-Raudlatul Hasanah and Arabic Language Learning

Arabic language learning at Pesantren Ar-Raudlatul Hasanah occupies a central position within the pesantren's overall educational system. This section does not revisit the institutional profile of the pesantren, as it has been widely elaborated in previous studies. Instead, it emphasizes that Arabic, within the pesantren environment, is not positioned merely as an academic subject, but rather as the primary language of instruction in teaching–learning processes, academic communication, and daily interactions between students (*santri*), teachers (*ustadz*), and peers. Arabic, alongside English, is a compulsory language that students are expected to use in nearly all aspects of their daily activities.

From the pesantren's perspective, Arabic, and English, are regarded as the crown that must be upheld with high esteem. This positioning is inseparable from the pesantren's ideological stance that Arabic functions not only as a language of communication, but also as the language of worship and the primary medium for accessing Islamic teachings. Moreover, Arabic serves as a key vehicle for transmitting and deepening engagement with both classical and contemporary Islamic scholarship. Such perspectives are rooted in the theological conviction that the Qur'an was revealed in a clear and intelligible Arabic language (Qur'an 12:2), thereby rendering mastery of Arabic a fundamental prerequisite for the study of Islamic sciences.

Practically, Arabic language instruction at Pesantren Ar-Raudlatul Hasanah is implemented through a six-year educational system known as Kulliyatul Mu'allimīn al-Islāmiyah (KMI). Within this system, Arabic learning is designed progressively and hierarchically, taking into account the sequence of language skill acquisition, namely listening (*istimā'*), speaking (*kalām*), reading (*qirā'ah*), and writing (*kitābah*). These four competencies are understood as an integrated whole that must be systematically developed to achieve comprehensive language proficiency.

The curricular structure of Arabic language instruction across grade levels is presented in Table 1.

**Table.1: Distribution of Arabic Language Subjects in the KMI System**

Grade	Arabic Language Subjects	Supporting Approach
1	Arabic Language, <i>Mahfūzāt</i> , <i>Muṭāla‘ah</i> , <i>Imlā’</i> , <i>Khaṭ</i>	Direct Method
2	Arabic Language, <i>Mahfūzāt</i> , <i>Muṭāla‘ah</i> , <i>Imlā’</i> , <i>Khaṭ</i> , <i>Insyā’</i> , <i>Ṣarf</i> , <i>Naḥwu</i> , <i>Tarjamah</i>	Direct Method; Arabic as medium of instruction in Islamic studies
3	Arabic Language, <i>Mahfūzāt</i> , <i>Muṭāla‘ah</i> , <i>Imlā’</i> , <i>Khaṭ</i> , <i>Insyā’</i> , <i>Ṣarf</i> , <i>Naḥwu</i> , <i>Uṣūl Fiqh</i> , <i>Tamrīnāt</i>	
4	<i>Mahfūzāt</i> , <i>Muṭāla‘ah</i> , <i>Tamrīnāt</i> , <i>Insyā’</i> , <i>Ṣarf</i> , <i>Naḥwu</i> , <i>Balāghah</i>	
5	<i>Mahfūzāt</i> , <i>Muṭāla‘ah</i> , <i>Tamrīnāt</i> , <i>Insyā’</i> , <i>Ṣarf</i> , <i>Naḥwu</i> , <i>Balāghah</i>	
6	<i>Muṭāla‘ah</i> , <i>Insyā’</i> , <i>Ṣarf</i> , <i>Naḥwu</i> , <i>Balāghah</i>	

The distribution of Arabic language subjects illustrates increasing intensity and depth across grade levels. At the introductory stage, students are exposed to foundational subjects such as Arabic Language, *Mahfūzāt*, *Muṭāla‘ah*, *Imlā’*, and *Khaṭ*, employing the direct method that emphasizes immediate use of Arabic. At subsequent levels, additional subjects, including *Insyā’*, *Ṣarf*, *Naḥwu*, and *Tarjamah*, are introduced, alongside the gradual implementation of Arabic as the language of instruction in non-language subjects, particularly within *Dirāsah Islāmiyyah*. At the advanced level, instruction focuses on strengthening linguistic structure and rhetorical competence through *Balāghah*, accompanied by increasingly complex exercises (*Tamrīnāt*).

Classroom observations indicate that instruction is conducted in a structured and systematic manner, with a strong emphasis on grammatical accuracy and textual comprehension, while consistently maintaining Arabic as the medium of instruction. Teachers demand a high level of grammatical precision and academic discipline. Nevertheless, opportunities for speaking practice (*kalām*) within classroom settings tend to be limited and controlled. Speaking activities are largely confined to daily dialogues, memorization, or predetermined exercises.

As expressed by a mid-level student, “*In class, the Arabic instruction we receive is reinforced and regulated through detailed grammatical rules found in the textbooks. As for communicative ability (kalām), it is still mostly limited to everyday communication that we habitually practice, which is often not fully aligned with correct Arabic grammatical rules, although it is mutually understood.*”

These findings suggest that formal classroom instruction functions primarily as a linguistic and cognitive foundation. However, it does not fully translate into spontaneous and communicative use of Arabic. This condition subsequently gives rise to the need for a language environment (*bi‘ah lughawiyah*) as a complementary and reinforcing component of formal Arabic language instruction within the pesantren.



b. Forms and Characteristics of *Bî'ah lughawiyyah* in Arabic Language Learning

The findings of this study indicate that *bî'ah lughawiyyah* at Pesantren Ar-Raudlatul Hasanah constitutes a systematic, continuous, and institutionalized language environment that extends beyond formal classroom instruction. Rather than functioning as a standalone program or an auxiliary activity, *bî'ah lughawiyyah* is embedded in the daily life of the pesantren and operates as an integral part of students' lived experiences. This environment is deliberately cultivated through various forms of habituation, regulation, and social interaction that require students to actively use Arabic in both formal and informal contexts.

Empirical observations reveal that *bî'ah lughawiyyah* manifests in multiple interconnected forms. One prominent characteristic is the enforcement of Arabic as a compulsory language of communication within the pesantren environment. Students are expected to use Arabic in daily conversations, particularly in dormitories, student organizations, and communal activities. This obligation is not limited to instructional hours but extends throughout the day, thereby increasing the intensity and frequency of language exposure. Arabic thus functions as a living language within the pesantren rather than as an object of study confined to classroom settings.

Another defining feature of *bî'ah lughawiyyah* is the role of institutional language policies that regulate students' linguistic behavior. These policies are implemented through daily language rules, scheduled language days, and monitoring mechanisms conducted by language supervisors and senior students. Violations of language rules are typically addressed through educational sanctions, such as vocabulary memorization or short oral tasks, rather than punitive measures. Such mechanisms reinforce language discipline while simultaneously maintaining a pedagogical orientation. As one language supervisor explained during an interview, "*The purpose of language discipline here is not to punish students, but to train them to become accustomed to using Arabic in real situations. If they make mistakes, it is considered part of the learning process.*"

Teacher modeling (*uswah lughawiyyah*) also emerges as a crucial component of *bî'ah lughawiyyah*. Teachers and senior students consistently use Arabic in their interactions with students, thereby providing authentic linguistic input and serving as role models for correct and contextually appropriate language use. This form of implicit instruction allows students to observe and internalize patterns of expression, pronunciation, and pragmatic usage without explicit explanation. Observational data suggest that students often imitate expressions commonly used by their teachers and peers, particularly in routine communicative situations.

In addition, *bî'ah lughawiyyah* is characterized by the integration of Arabic into non-academic activities. Arabic is used during extracurricular programs, student leadership activities, announcements, and informal gatherings. These practices create communicative situations that are less structured than classroom activities, allowing students to use Arabic more freely and spontaneously. In such contexts, communicative effectiveness is prioritized over grammatical perfection, which encourages students to speak without excessive fear of making mistakes. A senior student noted, "*When we speak Arabic outside the classroom, we*



are not too worried about grammar. What matters is that our friends understand what we say. Over time, speaking Arabic becomes natural.”

The data further indicate that *bî'ah lughawiyah* operates through repetition and continuity. Daily exposure to Arabic across diverse contexts enables students to encounter recurring linguistic forms and expressions, which gradually become internalized. This process contributes to the development of automaticity in speaking, particularly in routine communicative exchanges. Students reported that expressions initially memorized in structured activities later emerged spontaneously in their everyday conversations.

Overall, the findings demonstrate that *bî'ah lughawiyah* at Pesantren Ar-Raudlatul Hasanah is characterized by (1) obligatory use of Arabic in daily life, (2) institutional language regulations supported by educational sanctions, (3) consistent modeling by teachers and senior students, and (4) integration of Arabic into informal and extracurricular activities. These characteristics collectively create a comprehensive language environment that provides sustained exposure and meaningful opportunities for language use. As a result, *bî'ah lughawiyah* functions as a foundational context for students' ongoing engagement with Arabic, preparing the ground for further analysis of its role as a hidden curriculum and its influence on students' speaking skills (*mahārat al-kalām*), which is elaborated in the subsequent sections.

c. *Bî'ah lughawiyah* as a Hidden Curriculum in the Pesantren Context

The findings of this study indicate that *bî'ah lughawiyah* at Pesantren Ar-Raudlatul Hasanah functions not merely as a linguistic environment, but more fundamentally as a form of hidden curriculum that operates implicitly within the pesantren's educational system. Unlike the formal Arabic curriculum, which is explicitly documented in syllabi, lesson plans, and instructional schedules, *bî'ah lughawiyah* works through unwritten norms, daily practices, and institutional culture that shape students' linguistic behavior without being formally labeled as curricular components.

Empirical data from observations and interviews reveal that students internalize the obligation to use Arabic not through explicit curricular instruction, but through continuous exposure to social expectations embedded in pesantren life. Language use is regulated by shared norms rather than formal assessment mechanisms. Students learn when, where, and how Arabic should be used by observing peers, senior students, and teachers, as well as by responding to subtle forms of social approval and correction. This process reflects a core characteristic of hidden curriculum, namely the transmission of values and behaviors through socialization rather than formal teaching.

One prominent manifestation of *bî'ah lughawiyah* as a hidden curriculum is the normalization of Arabic as the default language of interaction within the pesantren. Over time, students no longer perceive the use of Arabic as an external requirement imposed by institutional rules, but as an integral part of pesantren identity. Several students reported that speaking Arabic gradually became a natural habit rather than a conscious effort. As one senior



student explained, “*At first, using Arabic felt forced because of the rules. But after living here for some time, it feels strange not to speak Arabic. It has become part of our daily life.*”

This shift from obligation to habituation illustrates how *bī’ah lughawiyyah* operates beneath the surface of formal instruction, shaping students’ dispositions and attitudes toward language use.

Another characteristic of *bī’ah lughawiyyah* as hidden curriculum is the role of modeling and imitation. Teachers and senior students consistently use Arabic in daily communication, not as a deliberate teaching strategy, but as a natural mode of interaction. Through repeated exposure, students acquire patterns of expression, pronunciation, and pragmatic usage implicitly. Observational data indicate that students often adopt commonly used phrases and sentence structures encountered in routine interactions, particularly in informal settings such as dormitories and communal spaces. This process occurs without explicit explanation or correction, reinforcing the hidden nature of the curriculum.

Social reinforcement mechanisms further strengthen *bī’ah lughawiyyah* as a hidden curriculum. Positive reinforcement, such as recognition, acceptance, or inclusion in peer interactions, encourages students to continue using Arabic, while mild corrective feedback or social reminders discourage the use of other languages. Importantly, these mechanisms function informally and are embedded in daily interactions rather than institutionalized evaluation systems. A language supervisor noted, “*We rarely correct students directly in a formal way. Usually, their friends remind them, or they realize it themselves when others respond in Arabic.*” This form of peer-based regulation exemplifies how linguistic norms are maintained through community practices rather than formal authority.

The data also show that *bī’ah lughawiyyah* as a hidden curriculum transcends linguistic competence and extends into the formation of students’ academic and social identities. Speaking Arabic is associated with discipline, intellectual seriousness, and commitment to pesantren values. Consequently, language use becomes a marker of belonging and maturity within the pesantren community. Students who consistently use Arabic are often perceived as more engaged and responsible, reinforcing the symbolic value of the language.

Overall, the findings demonstrate that *bī’ah lughawiyyah* at Pesantren Ar-Raudlatul Hasanah operates as a hidden curriculum by shaping students’ language practices through habituation, modeling, and social reinforcement. Its influence is not immediately visible in curricular documents, yet it exerts a sustained and pervasive impact on students’ daily language use. This hidden curriculum creates a linguistic ecosystem in which Arabic is lived, practiced, and internalized, thereby providing the foundation for the development of students’ speaking skills (*mahārat al-kalām*), which is examined more explicitly in the subsequent section.

d. Students’ Mahārat al-Kalām and Language Acquisition through Bī’ah lughawiyyah

The findings of this study demonstrate that students’ speaking skills (*mahārat al-kalām*) at Pesantren Ar-Raudlatul Hasanah develop primarily through continuous exposure to and participation in *bī’ah lughawiyyah* as part of daily pesantren life. Rather than emerging solely



from formal classroom instruction, students' ability to speak Arabic fluently, confidently, and spontaneously is closely associated with their sustained engagement in communicative practices embedded in the pesantren environment.

Empirical data from observations and interviews indicate that students who actively participate in *bi'ah lughawiyyah* exhibit noticeable improvements in several dimensions of *mahārat al-kalām*. These dimensions include increased willingness to speak, greater fluency in expressing ideas, and enhanced spontaneity in oral communication. Students reported that their confidence in speaking Arabic grew gradually as they became accustomed to using the language in non-academic contexts. One student stated, “*At first, I was afraid to speak Arabic because I worried about making mistakes. But because everyone here speaks Arabic every day, eventually I just speak without thinking too much. Now it feels natural.*”

This statement reflects a broader pattern observed among students, in which repeated exposure and habitual use of Arabic reduce anxiety and encourage more frequent oral production.

Observational data further reveal that students' spoken Arabic tends to be more fluent and natural in informal settings than in formal classroom environments. In dormitories, student organizations, and communal activities, students engage in spontaneous conversations that are not predetermined by instructional objectives. In these contexts, communication prioritizes meaning and mutual understanding rather than grammatical accuracy. As a result, students are more willing to take linguistic risks, experiment with new expressions, and negotiate meaning with peers. Over time, such practices contribute to the development of automaticity in speaking.

The findings also show that *bi'ah lughawiyyah* facilitates gradual internalization of commonly used expressions and sentence patterns. Students often reproduce phrases frequently heard from teachers, senior students, or peers in everyday interactions. These expressions, initially encountered through listening and imitation, later appear in students' own speech without conscious effort. This pattern suggests that students' speaking competence develops incrementally through repeated exposure and use, rather than through explicit instruction alone.

In addition, students' *mahārat al-kalām* is influenced by the social dynamics of the pesantren community. Speaking Arabic is not merely a linguistic activity, but a social practice associated with participation, acceptance, and belonging. Students who consistently use Arabic are more easily integrated into peer groups and student leadership activities. Conversely, reluctance to speak Arabic may limit students' participation in communal interactions. These social dynamics motivate students to improve their speaking ability in order to function effectively within the pesantren environment.

Interview data also indicate that students perceive a clear distinction between classroom-based speaking activities and speaking practices within *bi'ah lughawiyyah*. While classroom activities are viewed as structured exercises aimed at reinforcing grammatical knowledge, speaking within *bi'ah lughawiyyah* is perceived as more authentic and meaningful. A senior



student remarked, “*What we learn in class helps us understand the rules, but what really makes us able to speak is using Arabic every day outside the classroom.*”

This perception underscores the complementary relationship between formal instruction and the language environment in shaping students’ speaking skills.

Overall, the results indicate that *bî’ah lughawiyah* serves as a crucial context for the acquisition of *mahārat al-kalām*. Through continuous exposure, habitual use, peer interaction, and social reinforcement, students gradually develop the ability to speak Arabic with greater confidence, fluency, and spontaneity. These findings highlight that students’ speaking competence is not merely the outcome of planned instructional activities, but the product of an immersive linguistic environment that operates throughout daily pesantren life. In this sense, *bî’ah lughawiyah* provides the experiential foundation upon which students’ oral language abilities are formed and sustained.

e. Discussion

The findings of this study highlight the pivotal role of *bî’ah lughawiyah* in shaping students’ speaking skills (*mahārat al-kalām*) within the pesantren context. While formal Arabic instruction at Pesantren Ar-Raudlatul Hasanah provides a structured linguistic foundation, the development of oral communicative competence is largely facilitated by the immersive language environment that permeates students’ daily lives. These findings resonate strongly with Stephen Krashen’s theory of second language acquisition, particularly his distinctions between acquisition and learning, the Input Hypothesis, and the Affective Filter Hypothesis.

Krashen (1981) distinguishes between language learning, which involves conscious knowledge of grammatical rules, and language acquisition, which occurs subconsciously through exposure to meaningful and comprehensible input. The results of this study suggest that classroom-based Arabic instruction within the KMI system predominantly supports language learning by emphasizing grammatical accuracy, textual analysis, and structured exercises. In contrast, *bî’ah lughawiyah* functions as the primary context for language acquisition, enabling students to internalize Arabic naturally through repeated exposure and authentic communicative use.

The effectiveness of *bî’ah lughawiyah* can be explained through Krashen’s Input Hypothesis, which posits that acquisition occurs when learners are exposed to language input that is slightly beyond their current level of competence but remains comprehensible. In the pesantren environment, students encounter Arabic in varied and meaningful contexts—such as dormitory conversations, peer interactions, and extracurricular activities—where understanding is supported by situational cues and shared experiences. These conditions allow students to process Arabic input without excessive cognitive load, facilitating gradual and sustained acquisition.

Furthermore, Krashen’s Affective Filter Hypothesis provides insight into why students demonstrate greater confidence and spontaneity in speaking Arabic outside the classroom. Formal classroom settings often impose evaluative pressure and emphasize grammatical



correctness, which may elevate anxiety and inhibit oral production. Conversely, the informal and habituated nature of *bî'ah lughawiyyah* lowers affective barriers by prioritizing communicative intent over accuracy. Students speak Arabic to participate socially rather than to meet assessment criteria, thereby reducing fear of making mistakes. This lowered affective filter enables more effective processing of input and encourages increased oral output.

The findings also align with Krashen's concept of the Monitor Hypothesis. Grammatical knowledge acquired through formal instruction serves as a monitoring mechanism that students may use to refine their speech when conditions allow. However, fluent and spontaneous speaking, particularly in everyday interactions, relies primarily on acquired competence rather than consciously learned rules. This explains why students often demonstrate greater oral fluency in informal settings than in structured classroom activities.

What distinguishes the pesantren context from other second language learning environments is the positioning of *bî'ah lughawiyyah* as a hidden curriculum. Unlike explicitly designed language programs, *bî'ah lughawiyyah* operates through unwritten norms, institutional culture, and social expectations. From a Krashenian perspective, this implicit nature enhances its effectiveness, as acquisition is most likely to occur when learners are not consciously focused on language forms. The pesantren's cultural ecosystem thus creates ideal conditions for acquisition by embedding Arabic use into everyday life without overt instructional pressure.

This study contributes to the literature by reframing *bî'ah lughawiyyah* not merely as a supportive strategy but as a core pedagogical mechanism that functions as a hidden curriculum. By integrating the concept of hidden curriculum with Krashen's second language acquisition theory, the study offers a holistic explanation of how speaking skills are developed in pesantren-based Arabic education. This perspective extends previous research that has tended to isolate environmental factors from curricular analysis.

Overall, the discussion underscores that effective development of *mahārat al-kalām* in pesantren settings depends on the dynamic interplay between formal instruction and immersive language environment. Recognizing *bî'ah lughawiyyah* as a hidden curriculum provides both theoretical clarity and practical direction for enhancing Arabic language education. Future research may further explore how different pesantren cultures shape the nature of *bî'ah lughawiyyah* and its impact on various language skills.

4. CONCLUSION

This study concludes that Arabic language learning at Pesantren Ar-Raudlatul Hasanah cannot be adequately explained through formal classroom instruction alone. Although the Kulliyatul Mu'allimīn al-Islāmiyah (KMI) system provides a solid linguistic and grammatical foundation, students' speaking skills (*mahārat al-kalām*) develop more substantially through sustained engagement in *bî'ah lughawiyyah* embedded in daily pesantren life. Arabic functions not merely as a subject of study but as a lived language used continuously in social and institutional interactions.



The findings demonstrate that *bî'ah lughawiyah* operates as a hidden curriculum that shapes students' linguistic behavior through habituation, teacher modeling, peer interaction, and informal social reinforcement. Its influence is not explicitly articulated in curricular documents, yet it plays a decisive role in fostering confidence, fluency, and spontaneity in speaking. In line with Krashen's theory of second language acquisition, *bî'ah lughawiyah* provides comprehensible input, lowers affective barriers, and facilitates natural language acquisition beyond formal learning processes.

Theoretically, this study contributes by conceptualizing *bî'ah lughawiyah* as a hidden curriculum in pesantren-based Arabic education. Practically, it suggests that pesantren should recognize and optimize the language environment as an integral component of curriculum design. Strengthening *bî'ah lughawiyah* while preserving its non-formal character may enhance the effectiveness of Arabic instruction, particularly in developing students' oral communicative competence in a sustainable manner.

5. REFERENCES

- Abdullah, I., Rahmi, N., & Walfajri, W. (2020). Pembentukan Lingkungan Bahasa Arab Untuk Mengembangkan Keterampilan Berbicara. *Taqdir*, 6(2), 71–83.
- Alam, A. P., & Asyrofi, I. (2023). Analisis Metode Pembelajaran Muhadatsah Yaumiyyah dalam Upaya Meningkatkan Maharotul Kalam Santri. *JIIP-Jurnal Ilmiah Ilmu Pendidikan*, 6(8), 5833–5839.
- Astuti, W., Setyawan, C. E., & Aji, I. M. (2020). Penerapan *bî'ah lughawiyah* dalam pembiasaan maharah kalam di pondok pesantren Ibnul Qayyim putra Yogyakarta. *Ihtimam: Jurnal Pendidikan Bahasa Arab*, 3(1), 95–120.
- Basith, A., & Setiawan, Y. (2022). Implementasi *bî'ah lughawiyah* dalam meningkatkan maharah kalam. *TADRIS AL-ARABIYAT: Jurnal Kajian Ilmu Pendidikan Bahasa Arab*, 2(1), 140–154.
- Creswell, John W, & Poth, C. N. (2016). *Qualitative inquiry and research design: Choosing among five approaches*. Sage publications.
- Creswell, J.W., & Clark, V. L. P. (2007). *Designing and conducting mixed methods research*. California: Sage publications.
- Huda, S. (2025). Peran *Bî'ah Arabiyah* dalam Meningkatkan Kecapakan Berbahasa Arab di Pondok Pesantren. *Pelita: Jurnal Studi Islam Mahasiswa UII Dalwa*, 2(2), 215–224.
- Krashen, S. (1981). Second language acquisition. *Second Language Learning*, 3(7), 19–39.
- Meishanti, O. P. Y., Rahmawati, R. D., & Nafingah, N. (2020). Pelatihan Berbahasa Arab Melalui Keterampilan Berbicara (Maharah al-kalam) Metode Muhadatsah menggunakan Pocket Book. *Jumat Pendidikan: Jurnal Pengabdian Masyarakat*, 1(1), 16–23.
- Mulyadi, M. (2020). Metode *qawa'id* dan tarjamah dalam memahami kitab kuning. *AL-LIQU: Jurnal Pendidikan Islam*, 5(01), 25–42.
- Nurlaila, N. (2020). Maharah Kalam dan Problematika Pembelajarannya. *AL-AF'IDAH: Jurnal Pendidikan Bahasa Arab Dan Pengajarannya*, 4(2), 55–65.



- Pravita, R. (2021). اكتساب اللغة العربية لدى الطلاب في المدرسة مفتاح الهدى الابتدائية الإسلامية ماديون عند كراشن: دراسة الحالة.
- Rasyidin, R., & Harahap, R. M. (2023). Guru Dalam Pembelajaran Bahasa Arab: Studi Penerapan Metode Keteladanan. *AT TARAKIB: Jurnal Bahasa Arab*, 1(1), 35–47.
- Ridlo, U. (2015). Model Pembelajaran Bahasa Arab Materi al-Qawa'id al-Nahwiyyah. *Al-Ma'rifah: Jurnal Budaya, Bahasa, Dan Sastra Arab*, 12(2), 46–57.
- Shobirin, A. (2021). Korelasi antara Penguasaan Mufradat, Bi'ah Lugawiyyah, dan Mahārah al-Kalām Santri Al-Izzah Leadership School Batu: The Correlation between Arabic Vocabulary Mastery, Language Environment, and Arabic Speaking Skills Among Students of al-Izzah Leadership School Batu. *Aphorisme: Journal of Arabic Language, Literature, and Education*, 2(2), 50–62.
- Suryani, R. M., Amir, F. R., & Balgis, L. F. (2022). Efektivitas metode audiolingual dalam peningkatan maharah Al-kalam bahasa arab. *Tatsqifiy: Jurnal Pendidikan Bahasa Arab*, 3(1), 47–56.
- Tim Majelis Masyayikh. (2025). Dokumen Standar Mutu Pendidikan Pesantren: Ma'had Aly, Pendidikan Muadalah Muallimin, Pendidikan Diniyah Formal, Pendidikan Muadalah Salafiyah, Pendidikan NonFormal Pesantren. Majelis Masyayikh.
- Zaki, M. (2023). Urgensi Bahasa Arab dalam Islam dan Dunia Internasional. *Lughati: Jurnal Pendidikan Bahasa Arab*, 1(01), 75–88.