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The Implications of the Arabic Artificial Environment at MBS Al Islam Paleran Jember as the Basis for Akhlak Education

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Abstract

Technology development has an effect on society's declining akhlak standards. Teachers are being forced to put in more effort to sustain and preserve akhlak values in their students as a result of this moral decline. Pesantren institutions that have a hidden curriculum, one that is developed throughout the day for a whole week, are one example of efforts in this direction. Learning Arabic is one of the lessons that contributes to this akhlak education; it aims to impart Islamic principles in addition to language skills. The creation of an artificial environment (bi'ah lughawiyyah) as a direct and authentic Arabic language experience is one of the Arabic language learning methodologies that this study highlights.

This study was conducted in the field at Muhammadiyah Boarding School Al Islam Paleran Jember, one of Muhammadiyah's boarding schools. In order to accomplish this, the author employed a qualitative methodology, gathering data through observation, interviews, and documentation. Additionally, the Miles and Huberman model was used for data analysis. The objective is to outline artificial environment-based Arabic language learning activities offered by MBS Al Islam Paleran, explain how akhlak education is implemented there, and discuss the implications of this bi'ah lughawiyyah for students.

The study's findings clarify the significance of learning Arabic with a clear conceptualization within the framework of akhlak education, particularly with regard to speech, manners, self-confidence, responsibility, and discipline. This language environment requires complete support in terms of infrastructure, supporting facilities, as well as teacher quality.

Keywords: Akhlak education; arabic language; artificial environment

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INTRODUCTION

The value of character education has remained significant throughout history. However, in recent years, greater attention has been given to character formation due to the increasing concern regarding moral decline (*akhlak* degradation) in Indonesia. The current moral condition in Indonesia has even been described as "moral stunting" by Iwan Piliang, a netizen journalism activist. Piliang uses the term *stunting*, which is

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commonly associated with children's growth disorders caused by malnutrition, to illustrate the current state of moral development among Indonesian youth, whose character and ethical values appear to be increasingly challenged (Hidayat, 2024).

In response to this phenomenon, educational institutions, particularly Islamic educational institutions, are required not only to deliver academic knowledge but also to provide effective strategies for strengthening students' moral and character development. Islamic education emphasizes *akhlak* education as a process that acknowledges life as a balance between right and wrong, truth and falsehood, justice and injustice, as well as peace and conflict. Through *akhlak* education grounded in Islamic principles and beliefs, students are expected to navigate these contradictions and ultimately be guided toward success in both worldly life and the hereafter (Khaidir et al., 2021). Islamic education is further characterized by the principles of *hablumminannas* (relationship with fellow humans) and *hablumminallah* (relationship with God).

Therefore, Islamic educational institutions seek to integrate *akhlak* education with academic subjects to cultivate future generations who uphold Islamic values. One of the educational components considered to contribute to this objective is Arabic language learning. Beyond functioning as a medium for linguistic competence, Arabic learning also serves as a means of introducing Islamic values and shaping students' character. This is supported by Oktavera (Hasnil Oktavera, 2019), who found that Arabic learning, within a sustainable learning pattern, contributes to the development of Islamic character among boarding school students.

To maximize its role in character formation, Arabic learning in pesantren is not limited to classroom instruction alone but is integrated into students' daily lives through a language-based learning environment. Pesantren curricula encompass not only formal classroom activities but also broader aspects of students' lives throughout the twenty-four-hour learning process, commonly referred to as the *hidden curriculum* (Ismail, 2011). Within this context, Arabic language learning becomes a practical medium for internalizing *akhlak* values through continuous interaction and habitual practice.

One approach that supports this process is *bi'ah lughawiyyah* (Arabic language environment). According to Effendy (2005), *bi'ah lughawiyyah* includes all sounds, visual elements, and experiences encountered by Arabic learners. This environment is intentionally and systematically designed as a measurable learning strategy that actively involves students as the central learning subjects. Through such an environment, learning activities can simulate authentic language experiences and create alternative learning models that support students' educational and moral development in accordance with their surroundings (Majid, 2014).

Based on these considerations, the researcher conducted a field study at Muhammadiyah Boarding School Al Islam Paleran Jember, one of the Islamic boarding schools implementing this approach. This study aims to describe the implementation of Arabic language learning based on an artificial language environment (*bi'ah lughawiyyah*) integrated with *akhlak* education and its implications for students at MBS Al Islam Paleran.

METHOD

To draw conclusions from the research activities, this study uses human participants (*santri*) and the research setting, namely Muhammadiyah Boarding School (MBS) Al Islam Paleran, as the objects of study. Therefore, this study employs a

qualitative field research design. According to Iskandar (2009), qualitative research is rooted in the social science tradition and emphasizes observations of human behavior in relation to language, expressions, and social phenomena within their natural contexts. Qualitative research is also defined as a naturalistic process of understanding a phenomenon within a particular setting (Iskandar, 2009). In this regard, the findings of this study are expected to provide a comprehensive description of the *bi'ah lughawiyah* environment at MBS Al Islam Paleran, including its implementation and its implications for students' *akhlak* education.

To obtain the necessary data, the researcher employed several data collection techniques, namely interviews, observations, and documentation. Structured interviews were conducted with the Mudir (Principal), Ustadz (teachers), and students at MBS Al Islam Paleran to gather information regarding the implementation of *bi'ah lughawiyah* and its contribution to students' *akhlak* education. In addition, observations were carried out directly in the research setting to examine the learning environment, Arabic language practices, and students' daily activities related to the implementation of the Arabic language environment. Documentation was also used to support and complement the data collection process by providing information related to the institutional setting, Arabic language learning activities, and the implementation process at MBS Al Islam Paleran. According to Sugiyono (2017), interviews, observations, and documentation are considered effective techniques for collecting qualitative research data.

The collected data were then analyzed systematically to formulate the research findings. This study employed the Miles and Huberman data analysis model, which consists of data reduction, data display, and conclusion drawing or verification. After gathering the required information, the researcher reduced and organized the data, presented them systematically, and subsequently drew conclusions and verified the findings. The final results were then presented descriptively at the end of the study (Sugiyono, 2017).

RESULT AND DISCUSSION

RESULT

A. Pesantren Akhlak Education

1. Essence of Islamic Education

Islamic education in Arabic literature is commonly represented by several terms, including *tarbiyah*, *ta'lim*, and *ta'dib*. Although these terms have similar meanings in Indonesian, Al-Attas argues that each carries a distinct conceptual meaning within the Islamic worldview (Daud, 1998). According to him, the term *ta'dib* is more appropriate to represent Islamic education because it emphasizes the cultivation of *adab* or moral character rather than merely the transmission of knowledge. However, Yusuf (2021) concludes that despite the differences in terminology, all three concepts ultimately lead to the same essence: the process of developing human potential in all dimensions, including physical, intellectual, and spiritual aspects. To achieve these objectives, the concept of Islamic education integrates knowledge, practice, and *akhlak*.

The term *akhlak* originates from the Arabic word *khuluq*, which refers to behavior, temperament, or character. *Akhlak* can be understood as a quality deeply embedded in the human soul from which actions arise naturally without deliberate consideration (Rusn, 1998). According to Al-Ghazali, *akhlak* is a characteristic that

shapes human attitudes and behaviors that emerge spontaneously from an individual's inner disposition. Broadly, *akhlak* can be classified into two categories: *mahmudah* (commendable morals) and *madzmumah* (blameworthy morals). Positive responses and actions reflect good *akhlak*, whereas negative responses indicate undesirable *akhlak*. Although concepts such as ethics, morality, and character are closely related to *akhlak*, Islamic *akhlak* differs because it possesses a fixed and enduring foundation rooted in Islamic teachings.

Sholihah and Maulida (2020) emphasized the importance of Islamic education as the foundation of *akhlak* education. In Islam, *akhlak* education acknowledges the existence of opposing realities in life, such as good and evil, truth and falsehood, justice and injustice, as well as peace and conflict. Since Islamic education encompasses both worldly and spiritual dimensions, its scope extends to relationships with God (*hablumminallah*) and relationships with other people (*hablumminannas*) (Khaidir et al., 2021).

The importance of *akhlak* education has long been emphasized in Islamic teachings. Allah SWT states:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا قُوْٓا اَنْفُسَكُمْ وَاَهْلِيْكُمْ نَارًا

Meaning: *"O believers, protect yourselves and your families from the Hellfire."* (QS. At-Tahrim: 6)

This verse highlights the responsibility of educators and parents to guide individuals toward moral behavior through the principles of *amar ma'ruf nahi munkar*. Therefore, *akhlak* education is fundamentally guided by the Qur'an and authentic Hadith, which serve as the principal sources of Islamic teachings. These two sources provide the foundation for the paradigms, concepts, principles, and methods of Islamic education (Sholihah & Maulida, 2020). Furthermore, Muslims regard Prophet Muhammad SAW as the ideal role model, as reflected in Aisha's statement: *"The character of the Prophet was the Qur'an."*

Based on the discussion above, it can be concluded that *akhlak* education lies at the core of Islamic education. Several characteristics of Islamic *akhlak* education can be identified as follows:

a. Islamic *akhlak* education is inseparable from Islamic teachings and doctrine.
b. Islamic education aims to produce individuals who possess noble character, faith in Allah SWT, and a proper understanding of Islamic values.
c. Islamic education emphasizes not only cognitive development but also affective, behavioral, and character development in daily life.
d. The essential elements of Islamic education include *aqidah*, *shari'ah*, and *akhlak*.
e. The primary objective of Islamic education is the development of *insan kamil* (the complete human being with noble character) (Sholihah & Maulida, 2020).

The discussion above demonstrates that *akhlak* education forms the essence of Islamic education. Islamic educational development follows a hierarchical process beginning with faith (*aqidah*), followed by Islamic practice (*shari'ah*), and ultimately leading to *ihsan* (*akhlak*). This principle is also aligned with Law Number 20 of 2003 concerning the National Education System of Indonesia, which emphasizes the importance of religious values and noble character in educational implementation (Undang-Undang Republik Indonesia Nomor 20 Tahun 2003 Tentang Sistem Pendidikan Nasional, 2003).

Similarly, Zainuddin Fananie (2011) argues that the study of ethics aims to strengthen *akhlak* education as the essence of Islamic education. This educational process fosters noble character, discipline, honesty, and moral integrity, which are beneficial for human relationships and contribute to long-lasting goodness.

Pesantren, as a distinctive Indonesian Islamic educational institution, plays a significant role in implementing Islamic education. The educational atmosphere within pesantren is developed through both formal curricula and hidden curricula (Ismail, 2011). Education in pesantren does not merely focus on knowledge transfer but also emphasizes character development through habituation and exemplary conduct (*uswah*) demonstrated by *kiai* and *ustadz*. Within pesantren, *adab* is prioritized alongside knowledge to produce graduates who possess both intellectual competence and noble character (Suharto, 2015).

2. Techniques and Approaches for Akhlak Education

In the current era of rapid technological development, *akhlak* education has become increasingly important. Responsibility for moral education lies not only with schools and teachers but also with families and society. According to Imam Al-Ghazali, effective *akhlak* education should be implemented continuously through repetition and habituation until moral values become internalized within students. Such habituation, however, cannot be separated from the presence of role models demonstrated naturally by educators (Bahri, 2022).

Prophet Muhammad SAW serves as the primary example of this educational model. Ibn Taymiyyah further elaborates on this approach in *Tazkiyatun Nafs*, emphasizing self-purification through self-reflection, eliminating negative characteristics, controlling desires, strengthening faith, increasing Islamic knowledge, and imitating the Prophet's character (Khaidir & Qorib, 2023).

Furthermore, Thomas Lickona (1991) identifies three dimensions of character education: moral knowing, moral feeling, and moral action. To achieve these dimensions, educators may implement several approaches:

a. The moral understanding approach, which develops students' awareness of virtues and values.
b. The modeling approach, where students learn through observing positive examples demonstrated by educators.
c. The affective approach, which encourages empathy, self-confidence, and positive emotional development.
d. The behavioral approach, which develops positive behavior through awareness and understanding of values.
e. The traditional or advisory approach, which directly guides students toward positive values.
f. The disciplinary approach, which emphasizes rules and corrective actions for character formation.
g. The habituation approach, which continuously reinforces positive behavior through repetition and consistency (Fadilah et al., 2015).

B. The Arabic Artificial Environment

1. Language Acquisition

Speaking is one of the privileges bestowed by Allah SWT upon human beings. The act of speaking or communicating is an extension of reason, which is one of the

fundamental capacities of humans. Therefore, language plays a crucial role in human life, serving as a medium of communication among individuals. Through language, people are able to convey ideas and thoughts that can be understood and accepted by others. Due to its significant role, the field of linguistics places considerable emphasis on how language is acquired and learned.

According to the Qur'an, language, speech, and language acquisition are part of human *fitrah* (natural disposition). This concept is illustrated in Surah Al-Baqarah verses 31–32, which describe Adam's interaction with the angels:

وَعَلَّمَ اٰدَمَ الْاَسْمَآءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلٰٓئِكَةِ فَقَالَ اَنْۢبِـُٔوْنِيْ بِاَسْمَآءِ هٰٓؤُلَآءِ اِنْ كُنْتُمْ صٰدِقِيْنَ (٣١) قَالُوْا سُبْحٰنَكَ لَا عِلْمَ لَنَآ اِلَّا مَا عَلَّمْتَنَا ۗ اِنَّكَ اَنْتَ الْعَلِيْمُ الْحَكِيْمُ (٣٢)

Meaning: *"And He taught Adam the names of all things, then He presented them to the angels and said, 'Tell Me the names of these if you are truthful.' They replied, 'Glory be to You; we have no knowledge except what You have taught us. Indeed, You are the All-Knowing, the All-Wise.'"* (Q.S. Al-Baqarah: 31–32)

According to Krashen, language mastery involves two processes: language acquisition and language learning. Language acquisition refers to the natural process occurring in a child's mind when learning a first language or mother tongue. In contrast, language learning refers to the conscious process of learning a second language after the first language has already been acquired (Setiyadi & Salim, 2013). However, the term *language acquisition* is also frequently used to refer to second-language acquisition.

As a result of language acquisition, two additional processes emerge: competence and performance. Competence refers to the internal process of naturally understanding grammatical rules, whereas performance refers to the ability to comprehend and produce language in the form of sentences (Nur Annisa et al. 2023).

Several theories of language acquisition have been proposed by linguists, including the following:

a. **Behaviorism Theory**, developed by B.F. Skinner. This theory emphasizes observable language behavior and the relationship between stimulus and response. According to this view, environmental factors strongly influence language acquisition because humans are born without preexisting language abilities.
b. **Nativism Theory**, proposed by Noam Chomsky, McNeil, and others. This theory argues that humans possess a Language Acquisition Device (LAD). According to this perspective, children acquire language abilities through the innate language mechanisms they possess from birth and through exposure to their environment. Chomsky also introduced the Innateness Hypothesis, which states that humans are born with a unique capacity for language not possessed by other creatures (Setiyadi & Salim, 2013).
c. **Interactionism Theory**, which combines innate abilities and environmental interactions. According to scholars such as Lev Vygotsky, Jerome Bruner, and George Herbert Mead, language acquisition occurs through interactions between individuals and their social environment (Hidayat, 2012). Stephen Krashen supports this view by distinguishing acquisition and learning as two interrelated components of language development (Setiyadi & Salim, 2013). According to Krashen, language abilities, both spoken and written, originate from an innate

language system. However, language learning also functions as a monitoring mechanism that helps revise and improve language use (Krashen, 1976).

Krashen's theory significantly influences current language-learning practices, including Arabic language learning. His theory highlights several factors that affect language acquisition, such as natural factors, cognitive development, social background, and inherited characteristics. In Arabic learning practices, teachers are expected to act as facilitators who become part of the language environment and encourage students to actively use the language. Learning media and teaching tools also contribute significantly to language-learning outcomes and the development of learners' language skills (Warseto et al., 2019).

Based on this perspective, artificial language environments for first and second language learning become important because learners can improve communication skills and other language abilities through continuous exposure to language use (Setiyadi & Salim, 2013). The existence of an artificially created Arabic language environment aims to familiarize students with the use of Arabic in their daily lives while strengthening the language input provided in formal classroom instruction.

2. Arabic Language Environment

Learning strategies consist of a series of planned activities, techniques, and learning resources designed to achieve educational objectives. According to Majid (2014), one approach to learning development involves creating alternative learning models adapted to students' environmental conditions. In language learning, one such strategy is the language environment approach.

The Arabic language environment is commonly referred to as *Bi'ah Lughawiyyah*. This environment is intentionally designed as a measurable learning strategy by involving students as active participants in the learning process. Teachers create Arabic language environments within formal educational settings and in boarding-school environments where students engage in daily interaction (Hidayat, 2012). According to Effendy (2005), everything that students hear and observe related to the target language can be considered part of the language environment.

Language environments are generally divided into two categories: formal and informal environments.

a. Formal Environment

A formal language environment consists of educational activities primarily conducted in classrooms or laboratories. Formal environments generally emphasize language systems and structures rather than language skills, although this may vary depending on teaching methods and approaches used by instructors (Effendy, 2005).

Through communicative, contextual, and other interactive approaches, teachers can create supportive language environments within classrooms. Learning media and instructional resources also contribute to creating effective learning conditions. In this context, students should play an active role, while teachers function as facilitators who guide and support language use without excessively restricting communication (Effendy, 2005).

b. Informal Environment

Informal language environments involve natural communication occurring outside formal classroom settings. In this environment, language skills and

communication practices receive greater emphasis than language systems (Effendy, 2005). Although implementing such environments may be more challenging, they often provide more natural and motivating experiences for learners.

Several factors contribute to the development of an informal Arabic language environment:

1. Human resources who are proficient in spoken and written Arabic and can serve as role models and discussion partners.
2. A psychologically supportive environment that creates positive perceptions and motivation toward Arabic language learning.
3. Reading and visual environments, such as Arabic-language bulletin boards, announcements, and visual materials.
4. Audio and visual environments supported by technology, including speeches, videos, radio broadcasts, music, and oral announcements in Arabic.
5. Social environments that encourage students to communicate and interact in Arabic.
6. Academic environments that support the use of Arabic through institutional policies and educational regulations (Hidayat, 2012).

C. Parameters for Establishing an Arabic-speaking Environment

Developing an Arabic-speaking environment is a challenging process. Several conditions need to be fulfilled to successfully implement this strategy:

1. Strong commitment to promoting Arabic language learning, accompanied by positive attitudes and appreciation toward the language. Such support should involve all relevant parties, including Arabic teachers, institutional leaders, and educational staff.
2. Clear and well-organized regulations concerning the structure and implementation of the Arabic language environment in accordance with predetermined objectives.
3. The presence of competent individuals who contribute to the development and supervision of Arabic language skills.
4. Adequate funding to support facilities, infrastructure, and other resources necessary for the successful implementation of the Arabic language environment (Rizqi, 2016).

By fulfilling these requirements, *Bi'ah Lughawiyyah* can be effectively established. Furthermore, the sustainability of the environment depends on continuous evaluation and follow-up actions to maintain and improve its effectiveness.

DISCUSSION

A. Implementation of Akhlak Education through *Bi'ah Lughawiyyah*

1. *Bi'ah Lughawiyyah* within the Scope of MBS Al Islam Paleran

According to Hidayat (2012), one important factor influencing the effectiveness of a language environment system in foreign-language learning is the existence of a boarding-school or dormitory environment. This approach was developed as an alternative solution for improving Arabic language learning and achieving language-learning objectives. Similarly, Jannah et al. (2024) explained that *Bi'ah Lughawiyyah* is one of the products of Muhammadiyah educational institutions through the implementation of ISMUBA materials (*Al-Islam, Kemuhammadiyahan,* and Arabic).

Among the methods employed are interactive approaches, which are also implemented at MBS Al Islam Paleran.

Various approaches may be utilized in language learning depending on the intended learning objectives. At MBS Al Islam Paleran, the implementation of *Bi'ah Lughawiyyah* aims to directly expose students to Arabic language use. This indicates that the direct method is among the approaches frequently employed in implementing *Bi'ah Lughawiyyah*. According to Effendy (2005), the direct method (*Ath-Thariqah Al-Mubasyirah*) in Arabic language learning for non-native speakers emphasizes learning a second language in a manner similar to first-language acquisition, namely through speaking, listening, and direct communication, while reading and writing are introduced later. Through this method, the use of the mother tongue is minimized in order to familiarize students with thinking and communicating in Arabic.

Effendy (2005) further explains several characteristics of the direct method that are also reflected in the implementation of *Bi'ah Lughawiyyah*, including inductive teaching methods, demonstrations using concrete objects or visual aids, stimulation for students to develop conclusions independently, and the avoidance of the mother tongue during the teaching process.

a. Formal *Bi'ah Lughawiyyah* at MBS Al Islam Paleran

Muhammadiyah Boarding School Al Islam Paleran Jember was established in collaboration with SMP Muhammadiyah 12 and SMK Muhammadiyah 2 Paleran using the Muhammadiyah Islamic boarding school curriculum. Students of MBS Al Islam Paleran participate in various activities together with students from both institutions, particularly in formal educational settings.

One example is the implementation of the ISMUBA curriculum (*Al-Islam, Kemuhammadiyahan,* and Arabic), which includes Arabic language learning in classroom settings. In addition, students attend supplementary classes after returning to the boarding school in the form of *idhof* classes conducted in the afternoon or evening. These classes focus on three specialized subjects: *Jurumiyyah*, *Shorof*, and *Nahwu*. These activities are supervised by competent *ustadz* and *ustadzah* who also accompany students within the boarding-school environment (Interview with Ustadz Rizky Rizal Pahlefi).

To support the implementation of *Bi'ah Lughawiyyah*, SMP Muhammadiyah 12, SMK Muhammadiyah 2, and MBS Al Islam collaborate through various academic activities. In addition to classroom instruction, students are encouraged to participate in inter-school competitions such as Arabic storytelling and speech contests as a means of improving their Arabic proficiency (Interview with Ustadzah Annisa Lubaba).

b. Informal *Bi'ah Lughawiyyah* at MBS Al Islam Paleran

MBS Al Islam Paleran aims to develop students' proficiency in Arabic both orally and in writing. Arabic mastery is viewed as preparation for future Islamic preaching and for understanding Islamic literature. Therefore, several informal activities outside the classroom contribute to the development of *Bi'ah Lughawiyyah*, including:

1. **Mufrodat** (daily vocabulary enrichment), conducted every morning except Sunday. Senior students from the Language Division guide junior students in learning new vocabulary under the supervision of *ustadz* and *ustadzah*.

2. **Muhadatsah**, conducted every Sunday morning, focusing on communicative Arabic expressions and sentence practice under the guidance of teachers.
3. **Muhadhoroh** (speech practice), conducted every Monday and Thursday evening using Arabic, English, and Indonesian alternately.
4. The mandatory use of Arabic within the MBS Al Islam Paleran environment according to students' language proficiency levels, monitored by teachers and Language Division administrators.
5. The use of **I'lan** (Arabic announcements) within the boarding-school environment, particularly on Sundays, covering various topics related to school activities and student schedules.
6. The involvement of senior student administrators, particularly from the Language Division, in assisting junior students in learning Arabic, providing vocabulary exercises, and enforcing language discipline. Corrective measures are intended not as punishment but as educational reminders. For example, students who fail to use specific Arabic vocabulary may be instructed to repeat the correct term several times as reinforcement (Interview with Ustadzah Umi Hanik).

2. Implementation of Akhlak Education through *Bi'ah Lughawiyyah*

Throughout the research process, the researcher analyzed information obtained from observations, interviews, and documentation. Based on these findings, several forms of *akhlak* education embedded within *Bi'ah Lughawiyyah* at MBS Al Islam Paleran were identified:

a. Most formal and informal *Bi'ah Lughawiyyah* activities involve the cultivation of manners and ethical values. This is reflected in Arabic learning materials that incorporate Islamic values through examples, stories, and practical illustrations.
b. Communication skills are developed through the structured and appropriate use of Arabic language expressions demonstrated by teachers and educational staff.
c. Perseverance is developed through continuous language activities that encourage students to remain enthusiastic in learning Arabic and other subjects.
d. Responsibility is cultivated through students' awareness of their language use and their willingness to acknowledge mistakes within the learning process.
e. Self-confidence is strengthened through activities such as *muhadatsah*, *mufrodat*, *muhadhoroh*, and other communicative practices that gradually encourage students to speak confidently.

These findings indicate that *akhlak* education can be integrated into learning activities, including Arabic language learning through *Bi'ah Lughawiyyah*. Since *akhlak* education represents the essence of Islamic education, its values can be integrated into all educational activities.

3. Challenges in Implementing *Bi'ah Lughawiyyah* at MBS Al Islam Paleran

The implementation of educational activities often involves various challenges. Similarly, MBS Al Islam Paleran experiences several difficulties in implementing *Bi'ah Lughawiyyah*. Based on interviews, several challenges were identified:

a. The open school environment, particularly interactions between MBS students and non-MBS students, may affect students' motivation to use Arabic consistently.

b. The influence of students' mother tongues, particularly Javanese and Madurese, affects students' comprehension and use of Arabic.
c. Changes in teaching personnel among *ustadz* and *ustadzah* influence the continuity of Arabic language learning.
d. The absence of a standardized guidebook for Arabic learning within the MBS Al Islam Paleran environment.

To address these challenges, MBS Al Islam Paleran conducts biweekly and monthly evaluations involving students, administrators, *ustadz*, *ustadzah*, and the Mudir. These evaluations discuss the progress, obstacles, and future development of Arabic learning programs (Interview with Ustadzah Umi Hanik).

B. The Implications of *Bi'ah Lughawiyyah* for Akhlak Education

The curriculum in pesantren is often referred to as a *hidden curriculum* because it extends beyond formal administrative structures and encompasses broader educational experiences. Through this system, pesantren functions as a full-time educational environment during students' enrollment period (Ismail, 2011). Therefore, Arabic learning in Islamic boarding schools can be considered an effective medium for internalizing *akhlak* education.

Oktavera (2019) highlighted the role of Arabic learning in supporting students' character development. The educational system in Islamic boarding schools further supports this objective through its emphasis on character formation. Through Arabic learning, students are expected to develop communicative skills, discipline, religious values, ethics, tolerance, responsibility, independence, confidence, and mutual respect.

The implementation of *Bi'ah Lughawiyyah* at MBS Al Islam Paleran also contributes to students' moral development. Arabic learning is integrated with Islamic values through examples of appropriate behavior and moral conduct. Teachers serve as *uswah hasanah* (role models) through both verbal communication and behavior.

According to the management of MBS Al Islam Paleran, students generally demonstrate polite interactions with peers and respectful behavior toward teachers. However, continuous guidance and supervision remain necessary, particularly in relation to communication skills, discipline, responsibility, perseverance in learning, and self-confidence in positive activities.

CONCLUSION

Arabic is the primary language of Islamic teachings. Therefore, the values and principles of Islamic education, particularly *akhlak* education, are conveyed both explicitly and implicitly through Arabic language instruction. The implementation of an artificial language environment, known as *bi'ah lughawiyyah*, facilitates Arabic language learning and supports the achievement of learning objectives.

At MBS Al Islam Paleran, teachers have observed the positive impact of this program on students' character development. Several values are fostered through the implementation of *bi'ah lughawiyyah*, including politeness, good manners, appropriate speech, discipline, perseverance, responsibility, and self-confidence. These values are developed through various formal and informal *bi'ah lughawiyyah* activities implemented within the institution.

Although several aspects still require improvement and optimization, the implementation of *bi'ah lughawiyyah* has contributed positively to the development of students with noble character. One aspect that requires further attention is the provision

of a specific Arabic language guidebook for MBS as a learning module and as a framework for the regeneration and training of Language Division administrators.

Based on the author's observations, establishing a more supportive and engaging *bi'ah lughawiyyah* environment should also consider the availability of visual and audiovisual learning resources through various forms of technology. This effort is expected to motivate students and support their success in both Arabic language learning and *akhlak* development.

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AUTHOR CONTRIBUTION STATEMENT

In order to assemble this research, HH, S, and DCB collaborated as the first, second, and third researchers, respectively. From data collection, processing, analysis, and presentation, all three made a complete contribution to the research's completion. Up until the article's completion, HH is in charge of its preparation.

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