BĪ'AH LUGHAWIYAH PROGRAMS IN ARABIC LANGUAGE LEARNING TO IMPROVE STUDENT'S ARABIC SPEAKING SKILLS

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ABSTRACT

This research aims at describing the language program based on *bi'ah lughawiyah* as an Arabic-language medium in improving the ability of Arabic speaking skills (*mahārah kalām*) undertaken by PUSDIKLAT UNIDA Gontor at the Pesantren Tahfizhul Qur'an SahabatQu, Deresan, Yogyakarta. The main research problem is related to the strategy undertaken by PUSDIKLAT UNIDA Gontor in developing the Arabic language environment. To answer this research question, the method used is descriptive qualitative. Research data sources are the Pesantren manager and students at the Pesantren Tahfizhul Qur'an SahabatQu, Deresan, Yogyakarta. The research used several data collection techniques, interviews, observation, and documentation. Data analysis techniques in qualitative research systematically track and organize field notes obtained from interviews, observations, and other materials so that researchers can report research results. The results showed that PUSDIKLAT UNIDA Gontor had done some strategies in developing the Arabic language environment. The activities of the *bi'ah lughawiyah* including *ilqā' al mufradāts* (giving Arabic vocabulary), *musyāhadah* (watching), language games, Arabic speech, *taqdīm al qishah* (Arabic drama), Arabic poetry, master of ceremony (MC) Arabic, and *muhādatsah*. These programs improved the speaking ability of most female students in the Pesantren Tahfizhul Qur'an SahabatQu, Deresan, Yogyakarta, precisely in utilizing Arabic as the daily communication medium and eliminating the rigidity of learners in expressing the contents of their minds.

Keywords: Arabic Learning, Bī'ah Lughawiyah, Pesantren, Speaking Skills

ABSTRAK

Penelitian ini bertujuan untuk mendeskripsikan program berbahasa berbasis *bi'ah lughawiyah* sebagai media berbahasa Arab dalam meningkatkan kemampuan berbahasa Arab (*mahārah kalām*) yang dilakukan oleh PUSDIKLAT UNIDA Gontor di Pondok Pesantren Tahfizhul Qur'an SahabatQu, Deresan, Yogyakarta. Pokok permasalahan penelitian ini berkaitan dengan bagaimana strategi yang dilakukan oleh PUSDIKLAT

UNIDA Gontor dalam mengembangkan lingkungan berbahasa Arab. Untuk menjawab pertanyaan penelitian ini metode yang digunakan adalah deskriptif kualitatif. Sumber data penelitian adalah pengelola pondok pesantren dan santri Pondok Pesantren Tahfizhul Qur'an SahabatQu, Deresan, Yogyakarta. Penelitian ini menggunakan beberapa teknik pengumpulan data, wawancara, observasi dan dokumentasi. Teknik analisis data dalam penelitian kualitatif merupakan proses pelacakan dan pengorganisasian catatan lapangan yang diperoleh dari wawancara, observasi, dan bahan lain secara sistematis sehingga peneliti dapat melaporkan hasil penelitian. Hasil penelitian menunjukkan bahwa PUSDIKLAT UNIDA Gontor telah melakukan beberapa strategi dalam mengembangkan lingkungan bahasa Arab. Kegiatan dalam program *bi'ah lughawiyah* meliputi *ilqā' mufradāts* (pemberian kosakata bahasa Arab), *musyāhadah* (menonton), permainan bahasa, pidato Arab, *taqdīm al qishah* (drama Arab), puisi aprab, pembawa acara, dan *muhādatsah*. Program-program tersebut berdampak positif dalam meningkatkan kemampuan berbicara mayoritas santriwati dalam Tahfizhul Qur'an Islam khususnya dalam memanfaatkan bahasa Arab sebagai media komunikasi sehari-hari dan menghilangkan kekakuan peserta didik dalam mengungkapkan isi pikirannya.

INTRODUCTION

As a key to civilization, languages are fundamental in providing access to the world's treasures (Arifin & Sukandar, 2021). Moreover, one of them that increasingly exists today is Arabic (the official language of 22 countries, spoken by more than 400 million speakers)(Guellil dkk, 2021). That noticeably become not only the language of the Qur'an and hadith but also its beauty as the foundation of other sciences (Dajani, 2015; Pane, 2018.; Zarkasyi & Hanina, 2022). According to Acep Hermawan, Arabic was learned for two reasons; firstly, it is a language of communication for associating purposes to this language speakers, and secondly, for the religious purpose as a language for supporting worship, including Indonesian Muslim and worldwide (Hermawan, 2018). As one of the world's most Muslim countries, Indonesia's government puts Arabic as one of the school subjects inside formal and nonformal classes (Ahmad, 2022; Sari & Mahadian, 2018). The main aims are to master the four main Arabic abilities listening Skill (*mahārah Istim'ā*), Speaking Skill (*mahārah kalām*), Reading Skill (*mahārah qirāah*), and Writing Skill (*mahārah kitābah*) (Arsyad, 2019; Magdalena dkk, 2021; Prihartini & Wahyudi, 2018).

Alongside other skills, speaking is considered one of the most profound Arabic skills to be mastered (Mokhtar & Haron, 2020; Zulharby & Rasyid, 2019). Umam Muljanto Sumardi said that the purpose of learning a foreign language (including Arabic) is for a person to communicate using spoken and written language properly and correctly (Umam, 2022). Moreover, being able to express Arabic orally is considered the leading indicator of speaking skills (*mahārah kalām*) to be achieved by

learners (Albantani dkk, 2020). Hezi Y. Brosh, in his research, said that the three application-directed learning strategies that participants liked the most were speaking, interacting with the teacher, and flashcards (Brosh, 2019). However, there are several problems with linguistic and non-linguistic learning issues. Students' trouble pronouncing letter sounds, memorizing new *mufradāt*, and creating perfect sentences are examples of linguistic issues. Regarding the non-linguistic issues of pupils not continually speaking Arabic, the teacher's teaching techniques that do not agree with the subject, and the teacher's lack of preparation in the learning process(Nurlaila, 2020).

Aziz and Al-Wasilah described the types of *mahārah kalām* following this, including: 1) Proficient in speaking and communicating with Arabic, both *qawā'id*, *ushlūb*, and its *makhraj*, fluently and accurately; and 2) Proficient in speech, narrating, discussing, translating, and expressing viewpoints in Arabic (Unsi, 2015). Below are some broad guidelines for learning *kalām*: 1) Learning *kalām* means practicing speaking; 2) students should share their experiences; 3) practice concentrating attention; 4) do not interrupt the dialogue and frequently justify; 5) gradual; and 6) the theme's significance. Moreover, this skill indicates a person's ability to speak and express ideas in the correct sentence arrangement. It needs further theory and training or practice to learn how to communicate with someone in the perfect ways, as it is widely stated that learning Arabic skill theory without practice does not necessarily guarantee the learners speak Arabic (Astuti dkk, 2021).

A way to improve linguistic abilities is through *bī'ah lughawiyah* (Aflisia & Harahap, 2019). *Bī'ah*, or the Language Environment *Lughoh* derives from the context of the Arabic languages *bī'ah* and *Lughoh* (Amin, 2021). The term *"bī'ah lughawiyah"* refers to a community where many people interact and use the local language as a means of communication also refers to everything that a learner hears or sees connected to the target language being studied (Nurlaila, 2021). Oemar Hamalik asserts that *bī'ah lughawiyah,* which includes the language environment, is one of the elements that significantly affects and determines the effectiveness of the learning process. The environment is everything in the immediate surroundings and impacts the person (Sanusi & Sanah, 2019).

The strategy in developing *bī'ah lughawiyah* in Arabic learning is as follows: 1) formulating a vision, mission, and orientation in Arabic language learning, 2) the involvement of all parties in creating an Arabic language environment, 3) all in Arabic curriculum, 4) Discipline based on the leader policies, 4) Supportive linguistic activities, 5) Creating Competitions such as; speech competitions, quizzes, writings, dramas and other activities that can improve Arabic language skills, 6) Availability of adequate facilities and infrastructure such as books and Arabic dictionaries, 7) Provide incentives or rewards to students who excel and have high Arabic language potential. (Makinuddin, 2021; Ritonga dkk., 2020). Those strategies fully fit the learning system

inside the boarding school; all activities are conducted to improve the student's abilities in Arabic (Setiyadi & Subliansyah, 2019). In addition, this kind of learning can be classified as a learning system by conducting the learning inside and outside the classroom (Wahyudi & Prihartini, 2019).

The success of learning Arabic as a foreign language, according to Munir's research at several Indonesian educational institutions, is learning that departs from the first concept, called setting aside external factors that have integrated with the participants' lives by creating innovative external factors, like by creating an Arabic environment, as happened in contemporary Islamic boarding schools (Munir, 2018). *Bi'ah Lughawiyah* is a condition of the Arab environment with various activities with Arabic nuances, including daily discussions and other activities, such as Arabic language communication, studying the yellow book, participating in Arabic language competitions, and learning the rules of the Arabic language. Because it will be simpler for them to communicate with one another and best enable them to build their language abilities, the *santri* do all of that continually in one place (Rizqi, 2017). Implementing *bi'ah lughawiyah* is crucial because it will inspire the *santri* to use Arabic they have learned with boldness and confidence. As a result, the environment plays a critical role in linguistic development.

Pondok Pesantren Tahfidzul Qur'an SahabatQu (PPTQS) focuses on teaching pupils how to memorize the Qur'an. When founded in November 2009, it was only a house on Deresan Street 3, north of the Nurul Ashri Mosque. As of January 2010, it was still known as the Tahfidz House. Ustadz Yusuf Mansur formally inaugurated the lodge. Over time, The number of students at Tahfidz Qur'an has grown; in addition to elementary, middle, and high school students, there are now also students. Initially only a small house, the residence where the students resided is now undergoing physical renovation. Thus, the TahfidzQu House became Pondok Pesantren Tahfidzul Qur'an SahabatQu (PPTQ). This school of learning exists to produce cadres who embody the Qur'ani character and to print *hafidz* and *hafidzah*—having a clear vision, such as the realization of *huffadz* who are morally superior and achieve great things (Adisti & Rukiyati, 2021).

Several previous studies have been carried out related to *bi'ah lughawiyah* at senior high schools and universities (Abdullah dkk, 2020; Astuti dkk, 2020; Nurlaila, 2021; Rachmawati, 2021; Takdir dkk, 2022) has, include; the *first* research was conducted by Irhamudin Abdullah research that pointed at the involvement of various parties in forming *bi'ah lughawiyah* that played critical roles for the school and dormitory. He added that this program supported all students in creating a language environment program. The language environment forms can be carried out through various linguistic activities, including vocabulary development (*mufradāt*), the display of Arabic vocabulary (posters) in language environment facilities, the practice of Arabic in daily communication, and the practice of Arabic speech and drama. *Second,* research

conducted by Rini Astuti showed that the Arabic environmental model provided direct and natural mastery of Arabic. Learning this language in a language environment was able to train students' proficiency in all aspects of language optimally. It then showed that the Arabic-speaking environment improved the language skills of Madrasah Aliyah students. *Third,* research was conducted by Miatin Rahmawati entitled Establishing Arabic language based on *"Bi'ah Lughawiyyah"* Students of PBA (Arabic Language Education) UHAMKA Jakarta (Strategy and Implementation). This research showed that the main factor in learning a foreign language was the ability to communicate with native speakers of the language they learned orally. *Fourth,* Nurlaila's research on the Students of the Arabic Language Education Study Program, Faculty of Tarbiyah, Muhammadiyah BIMA Islamic Institute speaking and writing skills resulted in students being able to speak fluently and pronounce the correct letter *makāhrij al huruf.* There was an increase in adequate mastery of *mufradāt* by conducting the learning based on the language environment. *Fifth,* the language environment also has been used as a learning resource for Arabic at universities (Takdir dkk, 2022), namely the Development of Arabic Language Learning Model Based on *Bi'ah Lughawiyyah* to Improve Students Speaking Skills in Islamic Religious College. This research showed that learning Arabic based on *bī'ah lughawiyah* at Islamic universities proved reliable, applicable, and effective in improving the students' Arabic-speaking skills. It is also why university lecturers must be competent in developing an Arabic learning model that may improve students' Arabic speaking abilities.

The application of *bi'ah lughawiyah* was thought to help improve Arabic language proficiency, according to the findings of various earlier research. The focus of this research puts it other than previous research. This research appears at the strategy of applying *bī'ah lughawiyah* in Pesantren for students who memorize the Qur'an intending to improve their daily speaking skills and make it easier to understand the contents of the Al-Qur'an because understanding the meaning plays a role in memorizing the Al-Qur'an. It is a new finding because of the application of *bī'ah lughawiyah,* which is dedicated to Qur'an memorizers, with a boarding school system to develop one of the language skills, namely *mahārah kalām.* Therefore, keeping up with the most recent research on *bī'ah lughawiyah* by including numerous linguistic exercises that might help advance Arabic is essential. The research, in this instance, focuses on implementing *bī'ah lughawiyah* Programs in Arabic Language Learning to Improve Student's Arabic Speaking Skills at Pesantren Tahfizhul Qur'an SahabatQu, Deresan, Yogyakarta coordination with PUSDIKLAT UNIDA.

METHOD

This research was conducted in the selected institution, Pondok Pesantren Tahfizhu al-Qur'an, SahabatQu Deresan, Yogyakarta. The researchers mainly employed several data collection techniques; interviews with various educators and

students, observation by language-related activities, and documentation. Research data sources are the Pesantren manager and students at the Pesantren Tahfizhul Qur'an SahabatQu, Deresan, Yogyakarta. The data collected were analyzed qualitatively, followed by systematic tracking and organizing field notes obtained from interviews, observations, and other materials so that researchers could report their outcomes. The steps of the data analysis technique were data reduction, data presentation, and conclusion—analyzing data obtained by data triangulation.

RESULT AND DISCUSSION

Bī'ah Lughawiyah Activities at Pesantren SahabatQu Deresan, Yogyakarta

There are three primary purposes of learning Arabic in this institution; deepening the student's understanding of Islam, improving the student's understanding of other sciences in this institution who also speak Arabic, and capitalizing the student to speak Arabic (Rosyid, 2020). For this reason, to realize the vision and mission, the Pesantren Tahfizhul Qur'an SahabatQu, Deresan, Yogyakarta, collaborates with PUSDIKLAT and Takwinu Syaksiyyah UNIDA Gontor to hold language learning activities. PUSDIKLAT UNIDA Gontor, in this matter, organized programs in Arabic learning as its main programs to improve the knowledge and ability of individuals or groups in Arabic through formal and nonformal learning.

The Arabic learning was conducted formally and informally. The former was conducted inside the classroom by teaching *durūs al lughah* and *mahārah kalām*. While the latter by teaching students throughout *bī'ah lughawiyah* programmed. It was purposely to support students in practicing and mastering speaking Arabic. Research stated that it is impossible to improve students' ability to speak Arabic without *bī'ah lughawiyah* to support them (Wahyuningsih & Fauzi, 2019). These nonformal activities are *muhādatsah, ilqā' mufradāts* (giving Arabic vocabulary), MC (Master Ceremony) language games, Arabic speech, *taqdīm al qishah,* poetry, and so on. The activities aim to achieve students' proficiency in speaking Arabic, including the ability to introduce themself, understand, and respond to the given questions.

Below are the language activities programmed throughout *bī'ah lughawiyah* in this institution in collaboration with PUSDIKLAT UNIDA Gontor:

1. *Ilqā' mufradāts* (giving Arabic vocabulary)

    Acquiring vocabulary is the foundation for learning sentence structure and other language abilities; vocabulary is incredibly significant. It will be simpler to read, write, listen, and speak Arabic if one has an extensive vocabulary. There are several simple and enjoyable ways to acquire vocabulary. UNIDA Education and Training Center uses several strategies to help students at the Islamic boarding school learn vocabulary. One of these

strategies is to present three vocabulary terms each day with predefined titles in the morning.

Additionally, as a way for young people to remember, add, and explore language, they are also urged to deposit vocabulary memorization at night. The goal is for students to learn at least three new Arabic words each day so that by the end of the course, they can easily read short, simple texts like publications, announcements, and advertisements.

The Arabic vocals or *ilqā' mufradāts* were delivered directly by UNIDA Gontor tutors as part of the *bī'ah lughawiyah* activities, which were crucial in improving and adding new languages for students. In the context of passive skills (hearing and speaking) and active skills (reading and writing), *mufradāt* learning's goal is to make Arabic itself a means of comprehension and communication (speaking and writing). (Munthe dkk, 2022). For this reason, they are first divided into groups before receiving three Arabic words each day, for example, such as the plate (صحن), kitchen (مطبخ), and dining room

(مطعم). The female pupils will follow along simultaneously as each teacher recites their vocabulary. The teacher then writes the *mufradāts* on the chalkboard before moving on to the next stage. She will either use props to explicitly demonstrate the object in question or compose a single sentence to allow the students to infer the meaning. Like:

<div dir="rtl">

المطْعَمُ وَرَاءَ المَسْكَنِ فِيْهِ طَعَام

</div>

2. *Musyāhadah* (Watching)

It is possible to observe some impacts connected to the four foreign language abilities, such as when students practice listening to the language they are learning. Technology gives students additional alternatives, and its use is only constrained by the ability of the instructor to set up sound pedagogical assignments to go along with technology like videos or films (Febriani & Anasruddin, 2020; Mukhibat & Bukhori, 2021). Watching Arabic-language movies while learning the language may stimulate students' interest. Films have the advantage of effectively showing events, which makes it easier for audiences to understand and visualize the film's contents(Albantani & Madkur, 2017; S. Alghonaim, 2020). It is one of the reasons why films are so fascinating. Aside from that, movies are also incredibly participatory because, in addition to the sense of hearing, the sense of sight is also actively engaged. The most engaging form of instruction is through film, particularly for language learning; it necessitates tangible, imitable examples.

In *musyāhadah,* the students gathered in the hall to watch the movie together, which was entirely in Arabic, with specific subtitles to make it easier

for them to understand the meaning. After watching the educational movie, it is hoped that the students can memorize new *mufradāts* and *ushlūb* that might be useful in their daily Arabic conversation (Ilmiani dkk, 2021). One of the movies they watched was "INTIQ" by Gontor students, which used Arabic dialogue.

3. *Muhādatsah* (conversation)

Muhādatsah is an exchange of thoughts or opinions on a particular topic between two or more (Mufidah & Fitriana, 2022). They utilize language material consisting of several short sentences or expressions in the form of dialogue and certain themes taken to be used as material for *muhādatsah* (conversation)(Meishanti dkk, 2020). The purpose of learning *muhādatsah,* according to Munthe et al, is: 1) to train students' tongues to get used to and become fluent in Arabic, 2) to build the skill in speaking in Arabic about what events have occurred in society or nation at the national and world level scale, 3) able to translate other people's conversations via telephone, television, tape recorder and others, 4) cultivating a sense of love and love for Arabic and the Qur'an so that there is a willingness to learn and explore it (Munthe dkk, 2022).

In this activity, the students learned to communicate with their partners using Arabic, as allowed throughout the *muhādatsah* book (*hadīts kulla yaumin*). Practically, the students were directed to face each other in two rows where everyone got a partner to dialogue with. The next step was to have a dialogue about any theme in Arabic. It was to build the ability to present questions and answers about names, news, and regional origins in Arabic to the interlocutor fluently and correctly. The use of the *muhādatsah* method helps the students' tongues to become adapt to the phase of speaking in Arabic, and students are inspired to pronounce and understand the words and phrases in the Arabic language being taught; students quickly grasp the symbols of the Arabic language being taught, and students are getting direct and practical experience.

4. Language Games

The value of speaking ability and how it should be particularly emphasized in language education and learning that keeps up with technological advancements. In reality, the most recent developments in educational research have revealed increased enthusiasm for using games to enhance the learning process (Kenali dkk, 2019). Students can use games to learn Arabic in specific ways (Abdul Ghani dkk, 2022; Azizah & Irsyadi, 2020). Language games can help improve vocabulary, grammar, and pronunciation and have fun. (Nasrulloh dkk, 2020). Students can contribute novel ideas that have never been discussed in class before in this game. In order to provide

extra activities to reduce students' boredom and test their understanding, the language games were programmed as a part of *bi'ah lughawiyah*.

Playing language games is meant to be enjoyable while practicing language abilities (listening, speaking, reading, and writing) (sounds, vocabulary, and grammar). A game is not a language game if it only makes people laugh but does not teach them new vocabulary or language structures. On the other hand, an activity is not referred to as a language game if it only intends to practice language abilities or specific elements without enjoyment. So, if an activity has enjoyable components and may practice language skills or specific language characteristics, it qualifies as a language game. According to Nasif Mustafa, games serve various purposes when used to learn a language. First, provide a variety of enjoyable activities in the teaching and learning process. Second, motivate instructors and students to make learning enjoyable—finally, practice language skills and their components (Ningsih, 2021).

Those games are:

1. Ranked 1

Competition is a feature of language games (Dindar dkk, 2021). Competition between participants, over a finite amount of time, for the best performance or for reaching particular objectives. There will always be winners and losers in games. So, in theory, language games investigate these conflicting inclinations for educational objectives. It is a listening game, but students can also use it as a platform to improve their vocabulary. This game is designed so that students may concentrate on listening to the teacher's guesses about what is being said. This game falls under the basic and even intermediate categories because it allows players to infer what the description is doing. The questions in this game could range from easy to complex at first.

One of the games, called 'Ranked 1,' requires players to listen carefully to questions and answer with a simple yes or no. Everyone takes part in this game. Specifically, classes VII C, VII D, X IPA, and X IPS. They are instructed to sit in a group in one location and respond to the tutor's questions. She is the winner of the participants who can survive until the end of the games.

2. Guess Me

One of the critical components of a competitive game is teamwork. Each participant in the game works together to achieve their team's success. Because they can see the imitation of an object or sentence even when it is not moving, using pictures as language learning tools can aid children in understanding words. Images can be found online, in books,

magazines, newspapers, and other places. The presentation of the images must be large enough and clear for all pupils to see, which is something to keep in mind when integrating media images into the learning process. Media images can even be used more extensively than media posters because they can serve as both a stimulant and a learning tool. Images can be utilized to teach *mahārah kalām*, *mahārah kitābah*, and vocabulary. This game exercise can promote cooperation both inside and outside of the classroom. Each group in this game has five players. The first individual stood up and confronted his body before the other four friends. Then, after showing his friend a photo of the object in issue, the teacher team asked him to demonstrate it so that the friend could determine what it was and then communicate the word in Arabic. This game develops students' Arabic speaking skills.
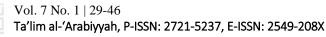
3. *Man Jadda Wajada*

A container with Arabic word fragments and numerous pieces of paper was placed before the group. They then look and listen for the word they seek in the location designated on instructions. The person who heard the word first advances and gives it to the instructor. In this game, they are divided into five-player groups based on the members of their respective classes. A container with pieces of Arabic words and huge, little pieces of paper has been placed in front of them. Then, following the instructor team's guidance, students observed and heard the word they searched for in the area set apart—the participant who learns the term first advances and gives it to the teaching team.

4. *Bahsu al-Kalimah* (Searching for a word)

Speaking Arabic well requires consideration of several factors. These features include fluency, pronunciation, word or phrase construction, intonation, and vocabulary mastery in Arabic. The dictionary compiles all of the vocabulary used in a language from the outcomes of lexicographical performance (Karomah & Anshory, 2022). The dictionary accommodates cultural conceptions from the people or nations who speak that language because a vocabulary also serves as a container for collecting cultural concepts. The dictionary serves as a forum for the gathering of cultural conceptions. However, it also serves as a tool for knowing the meaning of words, for knowing the pronunciation and spelling of a word, for knowing the origins of words, and for learning various facts about other people.

According to the game's rules, several players must look up Arabic terms in a dictionary. Participants able to correctly guess the word should give it to the instructor team right away. The winner is the person who correctly guesses the solution and promptly collects it.

5. Arabic Speech

The activities of *bi'ah lughawiyah* include Arabic speech, which helps students gain the confidence they need to speak Arabic in front of their peers. Students assigned speeches in this activity must discover a suitable subject, current information, and material to interest the audience before presenting it to their friends. The importance of Arabic, demanding knowledge, and other topics have all been included in speeches that students have ever submitted.

Arabic speech programs can significantly influence the development of Arabic speaking abilities. Because of this Arabic speech program, students will take their usage of Arabic in casual conversation seriously. Also, this will motivate learners to consider their study of Arabic seriously, resulting in more people teaching Arabic. The success of the speech program to develop speaking abilities in teaching Arabic to students at Pesantren Tahfizhul Qur'an SahabatQu, Deresan, Yogyakarta, depends on several variables, including the teacher, the students, the linguistic environment, the student's attention to assignments, their enthusiasm for taking part in the speech program, and their love of speaking Arabic in practice. The findings of this study suggest that the speech program is being implemented in a way consistent with the planned program outcomes.

6. *Taqdīm al Qishah* (Arabic drama)

Drama is taught to children as part of their Arabic language instruction, but it also has educational value and teaches concepts through the characters that are acted. So that participants and listeners can learn from the drama shown how to conduct themselves successfully and create a favorable environment (Huda, 2020). At least two critical components of the Diklat UNIDA-produced drama support studying other languages. Secondly, the use of theatre exercises to assist in the training of speaking skills (*mahārah al-kalām*) through the use of questions and answers (*al-istijwāb*), memorizing dialogues (*al-hiwār*), and telling stories). Second, viewing a drama encourages the training of listening skills (*mahārah al-istim'à*) in female students who do not perform on stage. This Arabic drama's execution is deemed to be exceptional.

Students who play in drama must be able to use standard Arabic terms. Furthermore, one's ability to understand and speak Arabic significantly influences the performance's caliber. Groups of pupils, up to 10 people, performed this Arabic theater—linguistic drama. A drama with the title " الراعي والذئب" has been screened in Arabic.
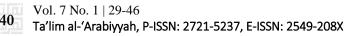
7. Arabic Poetry

    Reading Arabic literature and poetry aloud is an excellent method to practice Arabic pronunciation, learn Arabic idioms, review Arabic grammar, and increase your vocabulary. Listeners are taken on a tour through a beautiful nation full of ancient knowledge and traditional wisdom while trying to comprehend Arabic. Moreover, the poetry employed in this Arabic-speaking environment is of the *Asy-Syi'r Al-Wijdāni* type, which reflects the poet's emotions like joy, happiness, and gladness (Fakhreddine, 2016). Ibu is one of the poems' titles that are displayed.

    Poetry expresses the poet's thoughts and emotions through a particular rhythm until it affects the listener's heart. Arabic poetry is being read in *bi'ah lughawiyah.* The listener must carefully understand each word the poet uses to transmit meaning. Because of the *balāghah* factor, or how the beauty of language becomes the charge inside every word pronounced, the word difficulty level in this poetry differs from terms used in conversational, everyday Arabic. The poem's meaning will not be effectively communicated if you do not understand Arabic.

8. Master of Ceremony (MC) Arabic

    Because this activity uses Arabic, the Master of Ceremony (MC) is regarded as a component of the *bi'ah lughawiyah* events. Students' ability to learn Arabic and their ability to develop Arabic language proficiency are both enhanced by this MC. The MC is responsible for gathering all of the events that will be broadcast before the event takes place in the room, such as speeches, plays, arts, etc. When an event is held there, the MC controls the situation in the room while the activity occurs. The MC directs the event to run smoothly and creates a favorable environment.

    All female pupils participated in an art and language performance that a group of PUSDIKLAT instructors held after the activity. The art performance activity aims to showcase female students' skills and linguistic abilities. These activities include MC (Master of Ceremony), Arabic Speech, Poetry, and *taqdīm al qishah* (Arabic theatre). Activities that were done to boost their verbal confidence.

CONCLUSION

Based on the research results on the effectiveness of Arabic-language media in developing the language skill of female students at the Pesantren Tahfizhul Qur'an SahabatQu, Deresan, Yogyakarta. *Bi'ah lughawiyah* programs in the Arabic Language aim to enhance Student's Arabic Speaking Skills, discussed in the preceding chapter. Those activities are *Ilqa' mufradāts* (giving Arabic vocabulary), *musyāhadah* (Watching), language games, Arabic speech, *taqdīm al qishah* (Arabic drama), Arabic poetry, Arabic Master of Ceremony (MC), and *muhādatsah* (conversation) are among the activities that take place at *bi'ah lughawiyah*. Using *bi'ah lughawiyah* as an Arabic language media positively affects their skill development, particularly as a venue for them to communicate Arabic as the language of everyday instruction. Most female students claimed that *bi'ah lughawiyah* might enhance their Arabic communication, and significant vocabulary growth was balanced by the frequent use of Arabic in the Pesantren environment.

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