



## Improving Arabic Speaking Skills Through the Implementation of Daily Arabic Expressions in a Language Environment

### ترقية مهارة الكلام باللغة العربية من خلال تنفيذ التعبيرات اليومية في بيئة اللغوية

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#### ABSTRACT

Arabic speaking skills (*maharah al-kalam*) are widely regarded as a primary objective of Arabic language learning, yet they remain one of the most challenging competencies for students to acquire. This study aims to examine the implementation of a daily Arabic expressions program in enhancing students' *maharah al-kalam* at Ma'had Darul Ikhlas Padangsidempuan. A qualitative approach with a case study design was employed. Data were collected through classroom observations, semi-structured interviews, and document analysis, and analyzed using an interactive model involving data reduction, data display, and conclusion drawing through triangulation. The findings indicate that the implementation of daily Arabic expressions significantly enhanced students' speaking competence, particularly in terms of fluency, self-confidence, and contextual language use. These improvements were supported by integrated language activities, including *Shobahul Lughah*, *Muhadatsah*, *Muhadharah*, Arabic vlog production, and regular *Musabaqah Lughawiyah*. Nevertheless, the findings also reveal that improvements in speaking fluency were more substantial than gains in grammatical accuracy. Several challenges affected the implementation of the program, including differences in students' cognitive abilities, varying levels of learner commitment, limited supervision, and institutional support. The study concludes that a language environment enriched with structured daily Arabic expressions provides an effective strategy for developing students' *maharah al-kalam*. However, strengthening grammatical instruction, ensuring consistent implementation, and enhancing institutional support are essential for achieving more comprehensive and sustainable speaking competence.

**Keywords:** Maharah kalam, implementation, daily Arabic expression, Arabic language learning.

#### مستخلص البحث

يعد إتقان مهارة الكلام من أهم المهارات في تعليم اللغة العربية، ولكنه الأصعب المهارات التي تواجهها الطلاب في إتقانها. تهدف هذه الدراسة إلى تحليل تطبيق برنامج التعبير اليومي باللغة العربية في ترقية مهارة الكلام لدى طلاب بمعهد دار الإخلاص فادنسيدمفوان. اعتمدت الدراسة المنهج النوعي بتصميم دراسة الحالة مع استخدام تقنيات جمع البيانات المتمثلة في الملاحظة والمقابلة والوثائق. أما تحليل البيانات باستخدام تقنيات التثليث التي تشمل تقليل البيانات وعرضها واستخلاص النتائج. النتائج الدالة أن تطبيق التعبير اليومي باللغة العربية في ترقية مهارة الكلام أسهم إسهاما ملحوظا في ترقية مهارة الكلام ولاسيما في الطلاقة والثقة بالنفس والقدرة على استخدام اللغة في سياقات تواصلية متنوعة. ويعزز هذه الترقية إلى تكامل الأنشطة اللغوية مثل صباح اللغة والمحاضرة وإنتاج مقاطع الفيديو باللغة العربية والمسابقات اللغوية التي تمارس بصورة مستمرة منظمة. ومع ذلك، كشف الدراسة أن الترقية كان أكثر بروزا في جانب الطلاقة مقارنة بالدقة النحوية. كما واجه تطبيق البرنامج عدة تحديات من أبرزها تفاوت القدرات المعرفية لدى الطلاب. وبناء على ذلك تخلص الدراسة إلى أن التعبير اليومي باللغة العربية القائم على البيئة اللغوية يعد نموذجا فعالا في تنمية مهارة الكلام لدى الطلاب غير أنه يتطلب تعزيزا في جانب الدقة اللغوية واتساق التنفيذ والدعم المؤسسي لضمان تحقيق تنمية شاملة ومستدامة لمهارة الكلام.

**الكلمات المفتاحية:** مهارة الكلام، تطبيق، التعبير اليومي باللغة العربية، تعليم اللغة العربية.

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## INTRODUCTION

Arabic speaking ability is the most difficult competency for students to master in the Arabic language learning process. Arabic language learning that prioritizes communication over grammar is a competency-based approach (Fidayani & Ammar, 2023). The focus of learning in educational institutions is on grammatical mastery and understanding Islamic religious teachings through classical books (Ritonga, Widodo, Munirah, & Nurdianto, 2021). In addition, the experience of Arabic language teachers who prioritize grammatical aspects so that they feel that grammatical mastery is the main competency in Arabic (Ahmadi, Ilmiani, Febrianta, & Daud, 2024). Various areas of teaching material are taught to students, both *istima'*, *qiroah*, and *kitabah*, always preceded by explaining the grammatical aspects. They feel that understanding the grammar will lead students to a deeper level of understanding of the teaching material.

Learning processes that focus too much on grammatical aspects tend to result in learning that emphasizes mastery of linguistic structures alone, thus reducing students' opportunities to use Arabic communicatively. Learning that predominantly emphasizes the rules of grammar leads to learning materials being directed more towards analyzing the position of each word or sentence in the text, both in *qira'ah* and *hiwar* (Mufid, Isnainiyah, & Ainiy, 2023). In practice, teachers tend to focus on explaining how to read the text and exploring its meaning word by word due to concerns that students will not be able to understand the text independently (Ulfah, 2022). As a result, learning is more directed towards sentence translation activities rather than active language use. This condition ultimately limits students' opportunity to practice speaking Arabic, shifting the function of Arabic from a communication tool to merely an object of linguistic study.

The dominant orientation of Arabic language learning, which is still focused on mastering grammar (*nahwu* and *sharaf*), tends to produce a declarative understanding of rules, but is not fully followed by productive skills, particularly speaking (Dlikri, Arini, & Al- Amin, 2025). This condition is related to limited opportunities for students to engage in meaningful verbal interactions in the classroom, resulting in a more teacher-centered learning process (Qodri & Sanjaya, 2024). In this situation, teacher explanations become the primary source of knowledge, while students' language practice is relatively minimal. As a result, students often experience difficulty developing confidence and fluency in speaking due to a lack of ongoing communicative practice, which in turn can lead to a tendency to avoid using the language due to fear of making mistakes. Several studies have shown that active involvement and consistent interaction in language

learning are important factors in developing overall language competence (Janadbah & Sharef, 2024). Therefore, strengthening the interaction aspect in learning is a crucial element in supporting the achievement of Arabic language learning goals as an effective means of communication. Arabic language learning that focuses solely on linguistic aspects (grammar) is language learning that is becoming irrelevant to students' lives. Arabic, when oriented solely on grammar, only creates passive students, thus disorienting the language's identity (Hidayah, 2022). The consequences of this reality will undoubtedly render Arabic difficult to understand, rigid, complex, and merely a religious language. Students will not develop a sense of language as a means of communication, but rather as a mere necessity for Islamic religious knowledge.

Students' Arabic language competence is unlikely to develop optimally when they are not provided with sufficient opportunities to use Arabic in communicative activities, both inside and outside the classroom. In classroom settings, teacher dominance often occurs as instruction is primarily oriented toward the explanation of grammatical rules. Meanwhile, outside the classroom, Arabic is rarely used as a medium of communication, resulting in limited language practice, reduced habitual use, and fewer opportunities for students to express their available vocabulary (Sa'diyah, Ahsan, & Ulinnuha, 2024). Efforts to address this issue are commonly implemented through the establishment of regular language use practices that encourage students to use Arabic in daily communication. This is particularly relevant within Islamic boarding school contexts, where the development of a structured *bi'ah lughawiyah* (language environment) serves as a pedagogical strategy to create sustained exposure, habitual practice, and meaningful interaction in Arabic (Islamiyati & Ammar, 2023). Students who live together in a boarding school environment have more opportunities than those who don't live in a boarding school because they have a deliberately created and naturally occurring language environment. In this environment, students have a speech community and the opportunity to develop their communication skills.

The Islamic boarding school or dormitory environment becomes an arena for expressing Arabic language skills, as it facilitates communication activities among the student community. They need to use Arabic as a means of daily communication to familiarize themselves with the language (Zhang et al., 2023). Many Islamic boarding schools (*pesantren*) have a *biah lughah* program, where Arabic is used as the primary means of daily communication. However, the implementation of these programs does not always translate directly into improved student speaking skills. This is due to

variations in the quality of program implementation at each institution, with some still emphasizing memorization of specific expressions over spontaneous language production. Furthermore, communication practices are often controlled and formal, limiting the space for natural interaction between students (Yusuf, Rahmawati, & Zulaeha, 2023). *Biah lughah* in Islamic boarding schools is used as a solution to improve students' speaking skills by creating programs that support students' speaking skills (Pikri, 2022). If students don't have ample opportunities to use Arabic extensively in the classroom, the dormitory environment provides a platform for extensive Arabic use. In this area, various language programs are designed to accelerate students' speaking skills. Dormitory life activities are designed to accommodate students' oral use of Arabic. This situation is exacerbated by the limited opportunities for meaningful communicative interaction and students' low confidence in using Arabic orally. Consequently, although the boarding school environment provides quite intensive language exposure, speaking skills do not develop optimally because language use is not yet fully communicative and spontaneous. Therefore, *bi'ah lughawiyah* needs to be designed not only as an environment for language use but also as a learning ecosystem that encourages active interaction, courage to speak, and natural language production in various contexts of dormitory life.

Ma'had Darul Al-Ikhlas, located in Padangsidempuan, is an educational institution that integrates the dormitory system as an effort to build an Arabic language environment in students' daily lives. Various programs have been designed to support the mastery of speaking skills, both in formal and informal contexts, through a process of language internalization and practice. Internalization is carried out by providing daily vocabulary to students every morning, facilitated by the dormitory supervisor. Meanwhile, language practice is implemented by using Arabic as a medium of communication in daily activities in the dormitory environment through the use of language expressions that have been learned in various situations. However, initial findings show that students' Arabic speaking skills are still relatively low. Most students have mastery of vocabulary and basic sentence structures, but are not yet able to use them productively in oral communication. This phenomenon indicates that receptive knowledge has not been transformed into productive speaking skills, as is widely explained in Second Language Acquisition (SLA) studies. In practice, students still do not speak fluently and spontaneously, tend to translate from Indonesian, and experience difficulty in constructing sentences according to everyday situational contexts. As a

result, verbal communication becomes limited some students even choose to remain silent when invited to interact in Arabic. This condition shows that there is a gap between basic linguistic mastery and communicative abilities that should develop through the language environment that has been provided.

One effort to address these issues is the implementation of the Everyday Arabic Expressions program, designed to improve students' speaking skills. This program provides students with opportunities to use Arabic in everyday contexts in a more focused and sustainable manner. Everyday Arabic expressions represent practical expressions developed by Arabic teachers for use in various communicative situations within the dormitory. In its implementation, students are guided to use short, simple, and memorable expressions to meet their basic communication needs. These expressions are designed to be functional and contextual, making it easier for students to understand the meaning and encouraging the formation of language habits. With these characteristics, this program aims not only to improve speaking fluency but also to establish a consistent communication environment within the dormitory. Pedagogically, the use of these expressions serves as linguistic scaffolding, helping students transition from controlled language use to more spontaneous communication, and fostering the habit of interacting authentically in Arabic in various everyday situations.

Everyday Arabic expressions are basically a form of sentence designed to be used routinely in daily communication activities. In applied linguistics studies, this practice can be categorized as formulaic expressions, which play an important role in the development of speaking skills. The use of structured expressions allows for repeated exposure to certain language forms, thereby helping students to internalize language patterns more stably in long-term memory (Thomson, 2024). Furthermore, the use of these expressions supports authentic interaction and meaningful communication because students are involved in communication situations that resemble language use in real contexts. Through repeated exposure in the dormitory environment, the learning process develops into a form of habitual language use that encourages the formation of consistent language habits. This condition creates an immersive atmosphere, where Arabic is not only studied as academic material, but also used as the main means of communication in daily activities. Pedagogically, the combination of repeated practice and contextual use contributes to the formation of automaticity, namely the speaker's ability to use language spontaneously without the process of formulating long sentences. This is reinforced by the finding that language acquisition through intensive usage habits

can increase speaking fluency because students no longer rely on heavy cognitive processes in constructing sentences (Fitriyah, Wargadinta, Taufiqurrohman, & Adam Ibrohim, 2024). This strategy can significantly improve students' speaking scores if implemented regularly (Meiratnasari, Syaikhoni, & Ikhwan, 2024). Language activities in certain environments can improve speaking skills because they are made mandatory for intensive language use (Ishak, 2024). Thus, this strategy not only has an impact on improving speaking performance, but also creates a consistent, natural, and sustainable language learning ecosystem in the boarding environment.

Through consistent practice using structured Arabic expressions, students are expected to develop more natural language use, reinforce vocabulary retention, and enhance their self-confidence in speaking. Previous research has identified several advantages of the Daily Arabic Expressions strategy, including improved speaking fluency, enriched contextual vocabulary, reduced speaking anxiety, increased learner confidence, and expanded opportunities for oral practice (Barid, Syarifah Musfirotun, & Najih Fatha Shidqi, 2025). This approach has been considered effective in facilitating practical Arabic language learning because it integrates classroom instruction with students' daily communicative experiences. However, despite these advantages, students continue to face several linguistic challenges in Arabic language learning, such as difficulties in understanding grammatical structures, limited metalinguistic awareness, fragmented knowledge of language use, reliance on traditional teaching methods, and a predominantly beginner-level proficiency among learners (Insani & Kasih, 2025).

Several previous studies have discussed various learning strategies in the form of Daily Arabic Expressions aimed at improving the mastery of Arabic. These strategies include formulaic expressions, idiomatic expressions, speech acts, and digital Arabic expressions, with an emphasis on improving Arabic speaking skills. Formulaic expressions are ready-to-use phrases designed to create natural language in Arabic learners, with contextual and pragmatic meanings. Hearing and repeating these words can form a natural form of communication (Mohammed, 2024). Idiomatic expression is a cognitive strategy to improve Arabic communicative ability through idiomatic phrases that are deliberately prepared for use when interacting with native speakers, which are formed based on cultural and experiential bases (Hidayat, Sulaimah Saleh, Satya, & Wargadinata, 2024). Speech acts are a strategy in Arabic language learning that aims to improve students' communication skills through the use of genre-based functional

expressions. This strategy integrates various text forms found in textbooks and contextualizes them in real-life communication situations, so that learning focuses not only on the structural aspects of language but also on its function in social interactions. Pedagogically, this approach aims to equip students with the ability to use language appropriately according to the context, purpose, and audience, thereby supporting the development of communicative competence. In relation to the teachings of theology (maharah al-kalam), speech acts directly contribute to the improvement of speaking skills because students are trained to produce meaningful, functional, and situationally appropriate utterances. Thus, learning emphasizes not only grammatical accuracy but also pragmatic accuracy in language use. Furthermore, this approach strengthens the pragmatic aspect of language acquisition, namely the ability to understand and use language according to the intended meaning of the utterance, the social context, and the relationships between speakers. Meanwhile, the concept of digital Arabic expression broadens the scope of speech acts by examining the variety of modern Arabic expressions that develop across various social media platforms, including trending expressions that are dynamically used in digital communication (Habibi, Fauji, & Hamzah, 2024). His approach provides an additional contribution in connecting Arabic language learning with the reality of contemporary language use, so that students not only master the language in academic contexts but also in authentic and relevant digital communication practices.

Research on everyday Arabic expressions remains relatively limited, particularly in the context of their application as a systematic strategy for developing language habits in real life. Most previous studies tend to position Arabic expressions as part of a learning strategy to improve mastery of Islamic knowledge, but still focus on linguistic aspects within the context of formal classroom learning. This approach has not extensively examined the integration between formal classroom learning and informal practices outside the classroom, such as in the dormitory environment (bi'ah lughawiyah), which pedagogically holds great potential as a more natural and sustainable space for language acquisition. This gap is crucial because mastery of speaking skills is determined not only by mastery of language structures but also by the intensity of language use in authentic, repeated, and meaningful communicative contexts. Without integration between formal and informal spaces, language learning tends to be fragmented, thus suboptimally building students' fluency and confidence. Based on this situation, this study offers a novel approach by examining the integration of everyday Arabic expressions in the non-

formal educational environment of the dormitory as a structured learning strategy. This approach combines formulaic, functional, and contextual expressions, including phrases developed in actual communication practices, to strengthen students' fluency, language automation, and speaking confidence. Therefore, this study aims to analyze and develop a model for the use of everyday Arabic expressions in a dormitory setting as an integrated learning strategy to improve maharah al-kalam skills more effectively, contextually, and sustainably.

## **RESEARCH METHOD**

This research is a qualitative research with a descriptive design, to describe in depth the implementation of daily Arabic expressions as a strategy for familiarizing students with Arabic in the daily lives of students in the dormitory at the Darul Ikhlas Islamic Boarding School in Padangsidempuan. This research design was chosen to reveal social phenomena and contextual and natural language practices. The research subjects were female students living in the dormitory who participated in the Arabic language familiarization program (*bi'ah lunghah*). The object of this research was the implementation of daily Arabic expressions in daily communication activities in the dormitory environment. Research data were collected through observation, interviews, and documentation. Observations were carried out directly when dormitory officers implemented daily Arabic expressions, namely, the researcher observed the use of expressions composed and practiced by dormitory supervisors and students. In-depth interviews were conducted with dormitory supervisors and several students. Documentation was carried out to supplement the supporting research data, especially the daily Arabic expressions guidebook. Data analysis was carried out using data triangulation techniques consisting of data reduction, data presentation, and drawing conclusions. To ensure the validity and credibility of the data, source triangulation, technical triangulation, and time triangulation were used.

## **RESULT AND DISCUSSION**

### **Daily Arabic Expression Teaching Materials**

The research data indicate that the instructional materials for implementing *everyday Arabic expressions* are compiled in an 89-page conversation book containing *muhadathah* (contextual dialogues and vocabulary) and *mufradat* relevant to students' daily communicative needs. The material is thematically organized to support language use in real-life situations within the boarding school environment. In practice, students

are required to possess and carry this book in all activities, ensuring continuous exposure and minimizing any justification for not using Arabic in various communicative contexts. The dialogue section consists of 10 themes covering different settings within the Islamic boarding school, using question-and-answer patterns commonly needed in peer interactions. Meanwhile, the vocabulary section includes 12 thematic categories related to objects and elements frequently encountered in the boarding school environment.

Table 1  
Components of the Daily Arabic Expression Short Dialogues

Topic	Page
تعارف	1-5
في المسكن	6-11
في المكتبة	12-16
في الدكان	17-18
في المسجد	19-24
في الملعب	25-30
في المدرسة	31-37
في المطعم	38-47
في الحمام	48-51
في المقصف	52-53

The data above shows that the material on everyday Arabic expressions is structured contextually based on the students' real-life situations in the dormitory environment. This approach aligns with the context-based language learning model, which emphasizes the connection between language and everyday communication practices, where language is understood as part of the user's social activities (Rasmin et al., 2024). Structurally, the hiwar material in the guidebook is dominated by formulaic sequences, which serve as an initial foundation for developing fluency. This pattern enables students to produce language more quickly by reducing the cognitive load in sentence formulation, thus facilitating initial interactions (Nergis, 2021). Language learning that begins with formulaic sequences has an impact on students' ability to produce language in different situations, meaning students can speak more quickly, reducing cognitive load, and making initial interactions easier (Yeganeh, Karimi, &

Marzban, 2024). Thus, Arabic is treated not only as an abstract linguistic system but also as a functional communication tool adapted to students' situational needs based on teachers' empirical data in the learning environment.

The distribution pattern in the instructional materials reflects a non-neutral linguistic design in which situational topics related to education and religious activities receive a greater proportion of content, while other situational domains are represented more limitedly. This distribution is based on a pedagogical principle that prioritizes frequency and relevance of language use in students' daily communicative needs. The rationale behind this design lies in the assumption that more frequently encountered communicative situations require greater linguistic exposure to support retention and fluency development. Conversely, less frequently used situational contexts are allocated fewer learning units to maintain instructional efficiency without overloading learners. In implementation, this principle is operationalized by assigning more extensive coverage to high-frequency situational topics, particularly those embedded in students' academic and religious routines, while restricting the scope of low-frequency topics. As a result, the material structure is intentionally weighted toward communicative contexts that are most likely to be used in students' everyday interactions. Considering the hiwar structure presented, this can potentially lead to an imbalance in the communication situations developed and the potential for more limited communicative exposure in certain situations (Chen & Chen, 2021).

Teaching materials that do not provide optimal exposure to formulaic language repetition tend to prioritize learners' immediate communicative needs and instructional efficiency, but may inadvertently lead to context-bound language competence (Nordlund & Norberg, 2025). While repetition is essential in language learning, it needs to be accompanied by exposure to varied contexts to enable broader linguistic generalization and to prevent language learning from being reduced to memorization alone (Orang, Al-Shaibani, Chow, & Ong, 2024). In this regard, the implementation of everyday Arabic expressions based on dialogue (hiwar) lists has contributed positively to the development of fluency in maharah al-kalam through a contextual and formulaic approach. However, when such exposure is predominantly concentrated in specific situational domains, learners' communicative competence may become restricted and less adaptive to broader contexts. This condition is closely related to the integration of dialogue materials within the religious ecosystem of Islamic

boarding schools, where Arabic is positioned not only as a communication tool but also as a medium for shaping religious, social, and spiritual identity. As a result, the distribution of hiwar topics tends to be uneven, reflecting ideological and identity-based priorities that function as symbolic capital in the internalization of values. This orientation supports identity reinforcement and social affiliation, but at the same time may limit the expansion of communicative flexibility across diverse situational contexts.

Table.2  
Components of Daily Arabic Expression Vocabulary

Topic	Page
Dormitory	54 - 58
School and Library	59 - 64
Mosque	65
Field	66 - 68
Garden	69 - 71
Dining Room	71 - 74
Canteen	75 - 79
Body Members	79 - 82
Family	82 - 83
Colors	84
Vehicles	85
Characteristics	86 - 89

The vocabulary table above shows the thematic structure as a representation of the lexical needs of students in the dormitory. Overall, the vocabulary is based on contextual and situational themes that may be used, consisting of three main themes: the student's living environment (dormitory, school, mosque, canteen), general context (vehicles and gardens), and basic descriptions (body parts, colors, characteristics). This vocabulary pattern indicates that it is organised according to a semantic field approach, where vocabulary is grouped based on relational and situational meanings. The semantic field approach supports lexical memory retention, meaning associations, and rapid access in student language production (recall) (Montero Perez, 2022). Vocabulary that is compiled based on student needs is a key factor in creating effective learning due to the fulfillment of functional language use, the integration of language with social reality, and the development of an authentic language environment (Vu & Peters, 2021). In another aspect, the inequality in the number of vocabulary is a point that must be criticized academically, because in language acquisition, the inequality in language

distribution does not support language acquisition, reduces speaking fluency, and hinders lexical automation.

The vocabulary provided is generally interconnected and can serve as a foundation for communication practices in the implementation of Daily Arabic Expressions. Judging from the number of vocabulary items available, there is an imbalance in depth, leading to several priorities based on frequency of use. Interactive vocabulary items are more numerous than those for identifying objects around students, indicating that communication is prioritized. The approach to compiling interactive vocabulary demonstrates a very clear learning orientation and is in line with global trends in language learning that emphasize the use of language for communication, rather than merely semantic mastery (Milton & Hopwood, 2022). However, this pattern has the potential to limit the development of broader lexical competence (Schmitt & Schmitt, 2020). To improve this, a balance is needed between high-frequency and exploratory vocabulary with the aim of flexibility, complexity, and in-depth language production (Phung & Ha, 2022).

The vocabulary list for implementing daily Arabic expressions demonstrates two main focuses: situational vocabulary and prioritizing interactive vocabulary over identifying objects within the student dormitory environment. This pattern is highly effective in creating communication activities in planned situations and contexts, so students have no excuse not to use Arabic. Preparing vocabulary that prioritizes communication aspects means that the learning orientation is to create a more vibrant language environment. Language is not to be stored in memory and not used, but must be used in every student activity. This means that communication reinforcement is highly possible and runs according to objectives. However, balancing vocabulary is still necessary to provide opportunities for language production in various situations.

### **Daily Arabic Expression Implementation Strategy**

The language environment implementation strategy of Daily Arabic Expression is implemented through several stages of structured and integrated activities within the life of the Islamic boarding school. These stages include establishing language rules, language practice carried out in the form of shobahul lughah activities, muhadatsah, performative practice (muhadhoroh and Arabic vlog production), and musabaqoh lughawiyah (language competition). The implementation of Daily Arabic Expression is

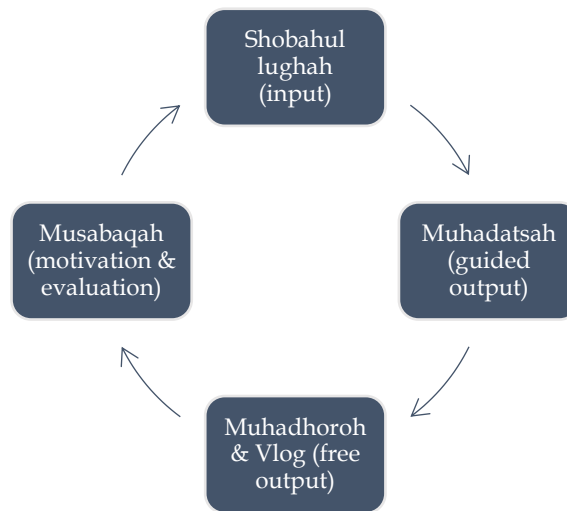
built through a highly structured system that begins with rules, strengthening mufradat, communicative practice, language performance, and competitive activities. This model is known as a socially and institutionally structured language environment-based learning that is considered capable of increasing input exposure, output production, and internalization of natural language (Benson, 2021). Environmentally based language learning has a greater impact on the development of communication skills compared to traditional classroom learning, because it has a systemic, multi-activity, and practice-oriented program design (Wang, Zhang, & Long, 2022). Internalizing language to students by making it an activity will make the language easy to master (Atkinson et al., 2025). The acquisition process will occur naturally because it becomes a daily language that allows for authentic self-expression. Learning a language only at specific times will result in it becoming merely knowledge, not a tool.

The Arabic language policy at Darul Ikhlas Islamic boarding school requires all boarding students to use Arabic in all daily activities. The boarding school, through its language administrators, has developed a guide to daily Arabic expressions, including hiwar (words of speech) and mufradat (words of speech), to serve as a basis for interactions among students. This rule is reinforced by sanctions for students who do not use Arabic. Reinforcing language rules can increase language literacy and learning independence because students feel supported by their teachers (Rotjanawongchai, 2024). In the perspective of Lev Vygotsky (1896-1934) in sociocultural theory, this model is known as mediated learning regulation which has an impact on increasing language discipline, strengthening habits, and creating consistency, and on the other hand has the potential to reduce intrinsic motivation and trigger anxiety (language anxiety) so that it gives rise to language users who are forced rather than conscious (Cutrone & Beh, 2024). Learning independence can be fostered by implementing language obligations, but it can also lead to unnatural language use. Language must flow naturally to the students being studied to foster automatic communication.

Language practice is carried out in an integrative manner from the input process to output with a modern structured language environment pattern with stages from Shobahul lughah (input), Muhadatsah (guided output), Muhadhoroh & Vlog (free output), and Musabaqah (motivation & evaluation).

Figure 1.

### Modern Structured Language Environment



Following the mandatory use of Arabic, Islamic boarding schools implemented vocabulary strengthening through shobahul lughah (learning to memorize) and muhadatsah (learning to memorize) activities. Shobahul lughah is held on Mondays, Tuesdays, Wednesdays, and Fridays, while muhadatsah practice is held on Thursdays and Saturdays to practice existing vocabulary. Shobahul lughah is an activity to receive new vocabulary that must be memorized and review vocabulary that has been learned in previous sessions. This activity is a retrieval-based learning practice with the aim of improving long-term memory, strengthening lexical access when speaking, and reducing lexical failure (Muttaqin, Bakheit, & Hasanah, 2024). The muhadatsah activity provides students with the opportunity to engage in dialogue based on a set theme. The practice of shobahul lughah and muhadatsah constitutes a learning design in a cycle from vocabulary reinforcement (input rehearsal) to communication practice (output interaction), as recognized in second language acquisition theory (Zylich & Lan, 2021). The approach that links lexical reinforcement with communicative production is a cyclical model that significantly supports the transition from receptive language knowledge to productivity (Liu, 2022). Arranging mufradat into muhadatsah is an improvisational activity to create a new, more natural arrangement.

Performative practice consists of muhadhoroh and vlog production to provide opportunities for students to express themselves in Arabic. Muhadhoroh is a conventional speaking practice, and Arabic vlogs are a creative and contextual medium for speaking practice. Performative practice allows students to integrate linguistic,

pragmatic, and rhetorical aspects to improve more holistic communicative competence (Lazaro, Lee, Chun, Yun, & Kim, 2022). This exercise not only tests students' Arabic language skills but also trains their courage and fluency in conveying ideas and thoughts verbally. Linguistic practice, through individual performance, both conventionally and through digital media, can train students to organize ideas, improve grammatical accuracy, and develop linguistic control (Gass & Mackey, 2020). Muhadhoroh and vlog production represent a complex and contextual expansion of communicative language learning. In this regard, language instructors must continue to provide measurable evaluations so that performance improvements are accompanied by proportional improvements in linguistic quality.

Muhadhoroh and vlogs are two integrative practices between traditional and digital language learning that demonstrate multimodal and reflective pedagogical transformation. Muhadhoroh serves to strengthen the structural and mental dimensions of formal communication, while vlogs serve as a digital space for expression and a more open public testing medium, allowing more people to view and provide open assessments from various perspectives. This combination of practices is highly effective in enhancing students' ability to balance performative demands, linguistic qualities, and psychological development (Xu et al., 2021). Muhadhoroh is oriented towards formality and linguistic control that supports the habituation of correct and standard language in communication activities, Vlog tests the authenticity and flexibility of language with language development patterns on a broader spectrum that are adaptive and contextual (Gass, Behney, Plonsky, Gass, & Selinker, 2001). Utilizing communication expression space is an open learning method to test more accurate oral skills, although it sometimes causes psychological pressure because criticism arises from various layers of language users.

Musabaqoh Lughawiyah is an Arabic language competition held every semester between students to encourage each other to demonstrate their abilities in public speaking, such as speeches, poetry, news reading, and other oral competitions. Linguistic competitions are an unconscious pedagogical evaluation to determine language ability after the learning process (Marco-Fondevila, Rueda-Tomás, & Latorre-Martínez, 2022). Evaluation is carried out directly by the evaluator by creating semi-summative language learning achievement indicators (Hernández-García, Cuenca-Enrique, Del-Río-Carazo, & Iglesias-Pradas, 2024). Competitions are often taken more

seriously than formal learning in the classroom, so this process also becomes an effort to improve language competence much more strongly than formal classes (Akhmetovna, 2025). The psychological environment of participating in a competition is very different from regular classroom learning, as all competitors perceive themselves as being defeated by others, which automatically increases language acquisition efforts through repeated practice. Language is positioned as an object to be mastered in a variety of ways that are far more precise than in other pedagogical activities.

The Musabaqoh Ughawiyah competition serves to provide motivation in using Arabic and as a means of periodically evaluating the development of language skills. Students are extrinsically motivated to gain recognition and maintain their existence (Liang & Mao, 2025). A strong drive comes from within the student to master Arabic through diverse language practices (Bailey & Kadhum Fahad, 2021). The musabaqoh process is an authentic evaluation of language skills using competency standards. The results can be used as a measure of the achievement of a language learning program that has been implemented (Alisoy H., 2023). Students who have the best grades are those who are considered more capable than others, because the assessment indicators are more comprehensive, involving various aspects, including performance quality, mental readiness, and appearance.

### **Improving the competence of maharah kalam through daily Arabic expression**

Based on the implementation of daily Arabic expression at Ma'had Darul Ikhlas Padangsidempuan in the dormitory program, there has been an increase in students' Arabic language competence, as evidenced by their ability to use Arabic orally in various observed activities. These activities, preceded by shobahul lughah activities and practiced in muhadatsah (recitation), muhadhoroh (recitation), Arabic language vlogs, and inter-student competitions (musabaqoh). These activities are oral activities that form part of the students' daily Arabic expression, which can be observed. speaking practice through dialogue practices, expressions in the form of dialogue between students. Muhadhoroh is the process of conveying students' ideas and thoughts orally, which can practice language skills and build self-confidence. Arabic language vlogs are the process of conveying ideas and thoughts through digital media, and the competitions serve as a process to evaluate the success of the daily Arabic expression implementation. The structure of these various activities meets the characteristics of

learning Arabic as a second language, where language input, processing, and output occur in students.

The improvement in students' kalam competence during the muhadatsah activity was demonstrated by their ability to engage in dialogic interactions with fellow students fluently, smoothly, and structurally. The students' dialogue relied on expressions found in the muhadatsah guidebook, which they then reconstructed in their own language. This improvement in competence demonstrates that practicing with basic language skills will stimulate students to use them in different contexts (Barid et al., 2025). Teachers provide students with the opportunity to conduct a guided muhadatsah within a specified time and challenge them by providing them with vocabulary to be arranged into a muhadatsah. Situational reconstruction is a linguistic competence that demonstrates students' success in the language learning process (S. Li, Wong, Wang, & Duong, 2025). With their existing language skills, students are also able to engage in structural dialogue in various situations and conditions within the dormitory, both during activities and in their daily lives. The dialogue texts in the student guidebook enhance their kalam competence by producing language productively and actively.

*Muhadhoroh* refers to monologue-based speaking practice in which students deliver individual oral Arabic presentations. This activity enhances students' ability to express their ideas and thoughts in a structured and confident manner. Students are now able and brave enough to host, give speeches, recite poetry, and sing in Arabic. This activity is not based on language capital prepared by the teacher, but rather students find it themselves under the teacher's guidance, then compile, memorize, and display it. Students' ability to use Arabic based on memorization and repeated practice becomes a series of environmental languages that are proven to improve communication competence (Febriana, Setia Priatna, & Arif, 2024). Public speaking practice is a systematic communication development that, if done continuously, will make students compose their own according to the context and situation (Puspitasari, Muslimah, & Lutfi, 2024). In addition to public speaking skills, muhadhoroh can also develop students' mental health. Students who frequently perform will have more courage than those who don't (Khayatun, Widya, Ning Tyas, & Anisa, 2021). Muhadhoroh is an effective activity to train students' abilities in kalam recitation as well as train their mentality.

Arabic vlogs are a form of development to improve students' recitation skills using technology. Teachers facilitate the recording of students in various activities, such as describing daily activities in the dormitory and classroom, and exploring places at the Islamic boarding school. This activity integrates constructive language learning with real life, while simultaneously integrating digital media with teaching materials (Nasution, Asari, Al-Rasyid, Dalimunthe, & Rahman, 2024). This exercise is very significant in developing speaking skills, because telling what is experienced and felt can help remember the language for a longer time, because the language used becomes more natural and flexible (Khairanis & Aldi, 2025). This form of Arabic language learning model includes deep learning, where the students' teaching materials come from their own intuition (Mutawa & Alrumaih, 2025). The improvement in students' Arabic language vlog competence can be seen in their ability to recount various activities they went through in the dormitory, even though they had to practice and repeat them before recording.

Musabaqoh Lughawaiyah is an arena for students' kalam competency contests in using Arabic. The purpose of its implementation is not only to train students' competitive attitudes, but also as an object for evaluating the implementation of bi'ah lughah using the daily Arabic expression strategy. The improvement in students' kalam competency in this activity is due to the large number of students participating in the activity with various performances that are completed, and the students display their abilities well after being prepared with sufficient practice. This activity automatically encourages students to practice actively and train their mental (Mujahidin, Afifullah, & Aminata, 2024). Bi'ah lughah in this activity runs naturally to encourage students to acquire language through various repeated practice efforts (Rokhmah, Masruchah, & Junaidi, 2024). The lughah (Islamic recitation) competition is highly effective in improving students' Arabic language skills in various situations and forms of communication. These skills are not only developed in formal settings but can also be applied in competitive settings, ensuring students strive to master Arabic with dedication.

### **Barriers to implementing Daily Arabic Expressions**

Although the implementation of daily Arabic expressions has been well-designed and implemented, and students have responded positively, several obstacles remain that prevent the implementation process from being fully effective. These

obstacles include students' weak memory of the expressions in the guidebook and those taught during the shobahul lughah (learning session), lack of student commitment, suboptimal supervision from language instructors, and a less-than-supportive social environment within the Islamic boarding school. These obstacles will undoubtedly reduce the effectiveness of the implementation, which has been addressed through optimal implementation. Obstacles in every activity inevitably exist as system errors that cannot be overcome without reducing the maximum achievement. Each obstacle will be used as a basis for improvement in subsequent implementation to prevent recurrence.

Differences in students' recall of various expressions and vocabulary provided in the Shobahul Lughah activity were still found. Memory is related to students' intelligence levels and motivation to master Arabic, as students have different levels of intelligence and interest in Arabic (Nurdinsyah, Rohmawaty, Ritonga, & Muchlis, 2025). Linguistic intelligence and motivation are integrated with the value of the language being studied (Alnazzawi, 2025). Memory for vocabulary is caused by the vocabulary not being actively and retentively used in various contexts. The retention process does not always depend on repetition in programmed activities, but depends on the depth of use in various situations and emotional involvement in the acquisition process (Kanazawa, 2023). The depth of the use of vocabulary is the direct meaning of the actual object, not the associative meaning, and is used in various contexts and situations, helping the recall process in other contexts (Manal, 2025). The more intense the use, the more emotionally connected the user becomes, so that the vocabulary becomes like their own language. Language, as a mere communication tool for conveying messages to others, has an emotional connection and is thus stored in the user's long-term memory.

Students' lack of commitment and consistency in continuing to use Arabic is an insufficient internalization of the language policy. Commitment is a student's deep-seated desire to follow the rules regardless of situations and conditions that present an opportunity to violate them. Commitment is a prerequisite for academic success and successful language learning (B. Li, 2022). Consistency is adherence to rules to be implemented so that these rules have a positive effect on the language learning process. Successful implementation of *biah lughah* requires adherence to the rules of the language environment (Wibawa, Thohri, & Mujib, 2024). Rules require commitment;

commitment requires consistency so that they remain unbroken in situations where they can be broken, both by teachers and students (Soleha et al., 2024). There are no bad rules, but commitment and consistency are a guarantee that the rules function as boundaries that can ensure that the program implementation runs according to plan.

Lack of discipline in supervising language instructors is also a challenge that can disrupt the implementation of daily Arabic expressions. Language supervision is the activity of ensuring that every element implementing the language rules adheres to them (Muhammad Jundi, Dalle, & Safwan Rehan, 2024). Language tutors have a very central role in ensuring that the implementation process runs according to plan (Rujani & Ashadi, 2025). The object of supervision is not only students so that they continue to use language, but the supervisory elements and language drivers must also have commitment and consistency in using language in various situations and contexts (Nuraini, Setyawan, Hanun, Rauhillah, & Alribdi, 2025). The process of foreign language acquisition is preceded by rules and then strictly monitored, as the native language is always perceived as superior and holds emotional value for its speakers. Using Arabic as a foreign language is sometimes impossible in various situations due to students' limited grammatical knowledge, leading to the feeling that the message is not conveyed in its true meaning.

The Islamic boarding school environment has not fully supported this implementation, particularly from the various elements involved. The human resources component of the educational institution consists of many positions. Each position has its own role and function, resulting in some positions lacking in-depth language knowledge and appearing unsupportive of the language acquisition efforts being pursued. Each element must support the implementation to the best of their ability, but this is no easy task, as it requires time and a shared understanding of the planned objectives (Yu et al., 2025). Institutional support for the language environment greatly influences the achievement of learning objectives, because as the main implementer and planner (Azram, Hong, Ahmad, Sohail, & Ahmad, 2025). Each element has its own position and function within the educational institution, based on its educational level and background. Furthermore, support for the implementation process also comes from funding to finance the program. Material and logistical support are crucial to meeting professional and material needs.

## CONCLUSION

This study reveals that the implementation of daily Arabic expressions within the language ecosystem contributes to the development of students' mastery of the Arabic language at Ma'had Darul Ikhlas Padangsidempuan. This development of mastery of the Arabic language is found in the dimensions of fluency, courage (confidence), and language use in various situations. These findings confirm that Arabic language learning occurs not only in formal learning but also through structured language environments. Activation of mastery of the Arabic language in the language environment occurs through exposure, habituation, and continuous language production in various authentic social contexts. The implementation of daily Arabic expressions is supported by the integration of structural and tiered activities between the input phase, guided practice, language production, and performative evaluation, which are realized in the activities of shobahul lughah, muhadatsah, muhadhoroh, Arabic language vlogs, and musabaqoh lughawiyah (Islamic language competitions). This model represents practice-oriented language learning that enables language internalization through repeated use in various communication domains. In this context, the use of formulaic expressions becomes a strategic instrument that accelerates automatic pronunciation in students, reduces the cognitive load in producing language, and increases the fluency of verbal interaction.

This study also shows an imbalance in the development of fluency and grammatical accuracy, namely, the dominance of communicative practices has not been fully balanced by the strengthening of grammatical competence. In addition, the implementation of daily Arabic expression has challenges from contextual variables, such as students' cognitive heterogeneity, especially in vocabulary retention, consistency of language use in interactions, suboptimal language supervision, and less than optimal institutional support. This consistency indicates that the success of implementing daily Arabic expression with a multidimensional language environment pattern is highly dependent on the consistency of practice, quality of supervision, institutional support, and the collective involvement of all educational actors. Thus, daily Arabic expression is an effective pedagogical model in building speaking competence based on real-life situational communication, but requires strategic reconstruction to be able to produce balanced and comprehensive linguistic competence. This study provides theoretical implications that strengthen the urgency

of integrating the communicative approach and the structural approach in Arabic language learning.

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