

Integrated Curriculum Model between Language Development Center and *Ma'had al-Jami'ah* for Arabic Language Environment

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Abstract: Arabic in the *Ma'had al-Jami'ah* environment is a necessity because it is a tool to be used as a communication tool, so it is necessary to form Arabic language environment. This research is qualitative descriptive to study the implementation of Arabic language environment at *Ma'had al-Jami'ah* IAIN Padangsidempuan. The research data collection method is carried out through observation, interviews, and documentation. The data analysis technique in this research is by using data triangulation. The results of this study indicate that the implementation of Arabic language environment at IAIN Padangsidempuan in an integrated manner between *Ma'had al-Jami'ah* and the Language Development Center, where formal learning is carried out by the Language Development Center which includes all aspects of language and *Ma'had al-Jami'ah* focused on vocabularies and speaking skills as daily communication needs. From the five types of Arabic environment, there are two types of environments that are not maximized, namely the vision environment and audio environment, because they still have limitations on facilities. This study concludes that the implementation of language environment at IAIN Padangsidempuan is dominant in the social, academic, and psychological environment and adheres to an integrative system.

INTRODUCTION

Language is a very important communication tool in life as a means of human communication so that language cannot be separated if the human being still has a life. Healthy or normal humans can communicate using spoken language, writing and even signs as do speech impaired people, so that fellow humans can understand each other every message conveyed in the communication. It is important to pay attention to the continuity of human life to fulfill each other's

needs and needs between one human to another and to the environment¹. problems that arise from ineffective communication processes between one individual and another, between one community and another due to an ineffective communication process, or even in the communication process not using the right language, resulting in misunderstandings.

There are two languages in the context of communication, namely the mother tongue and a foreign language which are other than the mother tongue used in daily communication. Mother tongue as the first language is used to communicate with the one with the same language. Mother tongue is obtained naturally not through formal learning but because of association and because it has become a basic need to carry on life, while foreign languages are usually obtained through a continuous learning process to a teacher who has the ability to teach it. The position of a foreign language in a person becomes the second or third language, even the fourth after the mother tongue, namely the language of other people who we are not native speakers². Foreign languages are learned because of the need for certain purposes such as professional needs, studying in the country of their users or to understand books in foreign languages.

In the context of acquiring a non-native language, it is necessary to make a capable and continuous effort. The process of acquiring a foreign language must be carried out with good and programmed learning and teaching. The teaching program is carried out to obtain the targeted results through a process of stages that have been determined in a measurable manner.

The learning process to master a foreign language can be carried out formally, non-formally and informally. The learning process is following learning that is held in formal classes and made as a subject, non-formal learning by participating in learning at course institutions that lead to certain goals, and informal learning by learning through the application of the language environment.

¹Noermanzah Noermanzah, 'Language as a Communication Tool, Mind Image, and Personality', *National Seminar on Language and Literature Education*, 0, 2019, 306-19.

²Juwairiah Dahlan, *Arabic Teaching-Learning Method* (Surabaya: Al-Ikhlash).

The learning process in formal and informal forms has been carried out a lot but has not been able to make the foreign language being studied into a daily communication language but is only limited to discussion material and becomes a certain need so that it must go through the learning process. Making the language as a social language in the informal learning process in this case is the creation of a language environment. With the formation of a language environment, it will help students learn foreign languages with a natural language input process through the subconscious (*acquisition*)³. In the language environment, students are conditioned to learn naturally because everything that is heard and seen by the learner is related to the target language being studied.⁴

All PTKIN under the Ministry of Religion (KEMENAG RI) have implemented the *Ma'had* system with different patterns, for example UIN Malang, UIN Suska Riau, UIN SUKA and IAIN Padangsidempuan. In general, the application of *Ma'had* in the PTKIN environment adheres to two models, namely an independent model in which all processes and pure programs are carried out by the university concerned, and a model of institutional cooperation in the form of collaborating with Islamic boarding schools around the university⁵.

IAIN Padangsidempuan has the passion to equate quality with other universities in terms of implementing *Ma'had al-Jami'ah* and among Islamic Religious Colleges with the status of an Institute, only IAIN Padangsidempuan dares to implement the *Ma'had al-Jami'ah* system completely. IAIN Padangsidempuan is one of the Islamic Religious Colleges that implements *Ma'had al-Jami'ah* with an independent model. In determining the *Ma'had* systems, it is almost the same as UIN Malang, namely by very boldly requiring all first and second semester students to take *Ma'had al-Jami'ah*. Judging from the background in which it was held, which was based on all *Ma'had* in the PTKIN environment,

³Ahmad Habibi Syahid, 'ARABIC AS A SECOND LANGUAGE (THEORETICAL STUDY OF ARABIC LANGUAGE ACQUISITION IN NON-NATIVE STUDENTS)', *Arabiyat: Journal of Arabic Language and Language Education*, 2.1 (2015), 86-97 <<https://doi.org/10.15408/a.v2i1.1797>>.

⁴Ahmad Fuad Efendi, *Arabic Language Teaching Methodology* (unfortunate: Miskat, 2012).

⁵DIKTIS, 'Ma'had Al-Jamiah Maintenance Module in Islamic Religious Universities (PTKIN)' (KEMENAG RI, 2021).

foreign languages were one of the main goals that students have to master, namely Arabic and English. The learning process is conceptualized in *Ma'had al-Jami'ah* environment by forming a language environment.

Language as a communication tool is a very simple understanding that is generally understood. Ali Ahmad Madzkur explains that language is essentially a human ability, human language is what he knows, and the limits of human language depend on what he knows, both knowledge of culture and hobbies, country, and identity. Language is the air we breathe, the water we drink, the food we eat, the thoughts of what we know around us. From that collection, everything becomes what is in the mind and then expressed in a different language even though it still tells one incident based on the character possessed by the human being because it shapes the behavior and nature of even groups and groups. Language as a differentiator can explain what human nature is to each other in a society that shows identity, morals, and habits⁶.

The language in general is not much different from Arabic, whereas an Arabic teacher, you should already know the ins and outs of this very simple Arabic language as a provision in teaching and developing its learning. This is as a first step in learning Arabic knowledge to direct learning objectives and prepare what strategies are in accordance with learning objectives. Arabic learning must be shaped based on the desire of a very natural language and not focused on one goal. Language is taught because language is a communication tool that can be heard, spoken, read, and written. Before mastering Arabic language skills, it should also be understood that the language has symbols of sounds in the form of *ashwat*, each letter has a sound, a way of pronouncing that is in accordance with the rules of the Arabic language which causes fluency.

Learning Arabic in Indonesia is seen from its progress because Arabic is not only learned in a boarding school environment but has become a commodity at the State Islamic University level with the presence of *Ma'had al-Jami'ah* that

⁶Ali Ahmad Madzkur and Iman Ahmad Haridi, *Ta'lim Lughoh Arabiah Li Nathiqina Bi Ghairiha (Al-Nadziriah Wa Tathbiqiah)*, Al-Awal (Egypt-Cairo: Dar Al-Ma'arif Al-'arabi, 2006).

makes Arabic as one of the daily languages. With this situation, it will restore the spirit of learning Arabic and make Arabic a language that many people will learn. Arabic is no longer the language used by *Kiayi*, *Ustadz* or other Islamic religious leaders, but the academic world and society in general will need it. One of the biggest hopes for the advancement of Arabic learning is that Arabic becomes business material among entrepreneurs who may open business routes to the Middle East region.

The word environment in Arabic means to unite, or to influence. This means a person blends with others or influences each other which includes the natural environment, *ijtima'iyah and siyasiyyah*⁷. In English known as the word environment means everything or factors that are outside that can affect from birth to complete development⁸. The environment in the sense of the term is everything that can increase and hinder human development both naturally, humanely, and socially, and there is no doubt that everyone has an influence on the environment and can be influenced⁹. All matter, whether intentionally or naturally occurring and exerting an influence, is the environment. This understanding when associated with Arabic becomes everything that can affect or even weaken the ability to master Arabic is the environment.

The environment is defined as a place to gain experience to continue life both individually and in groups in which there are strong factors that come from outside and can influence a person's behavior. The environment, namely the educational environment, is all the elements that provide encouragement to teachers, whether sourced from books, methods, or teaching and learning activities in the classroom before and after with the aim of achieving learning goals. For students, the environment serves as a stimulus in carrying out fun learning¹⁰. From the various understandings of the learning or educational

⁷Ibrahim Anis, Abdul Halim muntatsir, and Athiah As-shohalihi, *Mu'jam Al-Wasith* (Egypt: Majma' Al-Lughoh Al-Arabiah-Maktabah As-Syuruq Ad-Dauliah, 2004).

⁸Kasuma and Amir Daien Indar, *Introduction to Education* (Malang: IKIP Malang, 1973).

⁹Sholeh Abdul Aziz, *At-Tarbiyatul Haditsah* (Egypt: Dar Al-Ma'arif, 1992).

¹⁰Jamaluddin Mahfudz, *Tarbiyatul Islamiah Li Thifli Wa Murohiq* (Egypt: Dar Al-Iqitshom).

environment above, in general, the environment is explained as a factor that can have a good influence on teachers, students and forming conditions.

Arabic as one of the teaching materials studied by participants with the assumption that Arabic as a communication tool also requires an environment. The Arabic language environment means everything that is outside of itself, both natural, social, and political which functions to influence the ability to acquire Arabic. Marzuki explained that the Arabic learning environment is all factors, both realistic and meaningful, that can influence students in improving their ability to use Arabic¹¹. The language environment as a driving factor that comes from outside the learner such as the teacher or the circumstances formed by the teacher is aimed at accelerating the mastery of Arabic with the concept of Arabic as a language that must be used in everyday life.

The Arabic language environment in the context of development includes five aspects that must receive the full attention of all Arabic language teaching practitioners.¹² Among these environments are: the viewing and visual environment (*al-biah al-marwiyah*) in the form of pictures, announcements, wall magazines, information boards which all contain Arabic writing, The auditory and visual environment which includes places to hear such as sermons or speeches, music, lectures, videos, TV or radio broadcasts in Arabic. Social environment or teaching and learning interactions using Arabic. The academic environment, in the form of school or institution policies in requiring Arabic language obligations on certain days. Psychological environment, namely the environment that is formed in the image of Arabic as an easy language¹³.

¹¹Marzuki, *Biatul Lughoh Fi Lughoh Al-Arabiah* (Malang: UIN MALANG, 2001).

¹²Hilda Khoiril 'Izza, Nanin Sumiarni, and Sopwan Mulyawan, 'The Effectiveness of Arabic Speaking Habits and a Conducive Arabic Environment in Improving Speaking Skills', *EL-IBTIKAR: Journal of Arabic Language Education* , 9.2 (2021), 153-67 <<https://doi.org/10.24235/ibtikar.v9i2.7232>>.

¹³Shobihatul Maghfiroh, 'Arabic Language Environment Management in Improving Language Skills at Al-Multazam Islamic Boarding School Mojokerto', *Thesis of Arabic Literature Department-UM Faculty of Letters* , 0.0 (2018) <<http://karya-ilmiah.um.ac.id/index.php/sastra-arab/article/view/73388>> [accessed 7 June 2021].

From the various forms of learning above, it is as a method and medium of various efforts in the activities of forming a structured learning situation. Properly conceptualized learning will produce pleasant learning conditions so that the process of understanding students in teaching materials is easier. easy to understand teaching material is marked by the more effective the process that is carried out in a faster time.

The formation of language environment in Arabic language learning holds the concept of *iktisab al-lughah* or *language acquisition model*. *Al-iktisab* means the acquisition of language by learners or people who are learning Arabic naturally because it is often heard, seen and felt. Guntur Tarigan in Resonance says that language acquisition is a process done by children to solve complex hypotheses by listening to the language of parents or people around them and then recorded and then choose based on the best and simplest grammatical assessment of the language¹⁴.

Language acquisition occurs by listening to the language that exists in his environment and then he will reproduce it with his simplest language guided by the language structure of his parents or people around him. This process goes naturally and unconsciously even without creating planned concepts on mother tongue acquisition. From this concept, language learning experts take the basis to be applied to foreign language learning with the concept of acquisition by building the perception that Arabic is the same as all languages in terms of the internalization of language in a person.

Children Language acquisition in learning their first language occurs in two processes. As Chaer in Zalyana explains that when a child learns his mother tongue, two processes occur, namely¹⁵: Firstly, competency process. This process is to gain mastery of grammar that takes place unconsciously. This process is a prerequisite for the occurrence of a performance process which consists of two

¹⁴M. Rizal Rizqi, 'The Bi'ah Lughowiyah Resonance in Improving Arabic Language Acquisition', *Dar El-Ilmi: Journal of Religious Studies, Education, and Humanities* , 4.2 (2017), 89-105.

¹⁵Zalyana, *Psychology of Arabic Learning* (Pekanbaru: Al-Mujtahadah Press, 2010), p. Thing. 23.

processes, namely the process of understanding and publishing or the process of producing sentences. The understanding process involves the intelligence or the ability to perceive the sentences that are heard. While the publishing process involves the ability to issue or publish sentences. When a child can understand sentences and republish them, then a child already has linguistic abilities. This linguistic ability in the linguistic concept of generative transformation is called treatment, language implementation or performance. Secondly, Performance in Chomsky's terms includes three components, namely syntactic, semantic and phonological components. Based on this Chomsky theory language is commonly referred to as semantic, syntactic, and phonological acquisition. These three components are acquired by the child simultaneously.

The acquisition of the first language in children has very natural characteristics, namely the process occurs on a conscious threshold (*sub-consciousness*), communication skills that are naturally owned like native speakers, the mastery process cannot be avoided because the language mastered is needed to live, the child does not have knowledge. about the rules of language and is not strengthened by teaching and correction.

Language acquisition takes place naturally in a newborn child because essentially everyone could linguistic mapping¹⁶. This natural process of language is obtained from the people around him by going through the input process through hearing which is then spoken again without using a standard and clear arrangement. At this stage, of course, many processes imitate the utterances of the people around them which are sometimes not clear and can be understood ¹⁷. Children who are in the stage of acquiring their first language have their own utterances and can only be understood by their close people or family.

This hypothesis explains that every native speaker of a language can understand and make sentences in his language because he has memorized or

¹⁶Karen Roehr-Brackin, *Metalinguistic Awareness and Second Language Acquisition* (New York: Routledge, 2018) <<https://doi.org/10.4324/9781315661001>>.

¹⁷Nurul Aini Berutu, 'The Language Acquisition of Three-Year-Old Children in Producing Language Through the Speech of the Mother', *Metalinguistic: Journal of Indonesian Language and Literature Education* , 3.1 (2020), 1-10.

stored in his conscience the grammar of his language into competence (skills), also has understood the performance capabilities (implementation) of that language. In this process, the innate hypothesis process occurs, namely that a child acquires the competence and performance of his first language. Based on this hypothesis of conscience, every child who is born already has the tools to acquire language easily and quickly, but because this hypothesis is difficult to prove empirically and observationally, this hypothesis is called the conscience hypothesis as Chomsky innate.

According to Chaer, this hypothesis is divided into two types, namely: first, the language conscience hypothesis, which is an assumption which states that most of all parts of language are not learned or acquired but are determined by the special conscience features of the organism. Second, the mechanism conscience hypothesis is a hypothesis which states that the process of acquiring human language by humans is determined by general cognitive development and a general conscience mechanism that interacts with experience. Every human being has a tool to acquire language called LAD (language acquisition device).¹⁸

From the existing hypotheses in language acquisition, it can be understood that the cognitive universality hypothesis in psychology is the same as or in line with the mechanism conscience hypothesis in linguistics. The difference lies in the name alone because it was put forward by two different disciplines that influence each other, where the hypothesis of cognitive equality by psychology while the hypothesis of conscience mechanism by modern linguistics. From the two scientific fields above, both discuss the process of language acquisition in children and the learning process that will be carried out to be able to master the language. Language is essentially a necessity, of course, to obtain it in measurable and dynamic ways so that the results obtained show more ability as expected.

¹⁸ Muhammad Fadli bin Mohamed Ayub, 'The formation of the Arabic language environment in the speaking skill of primary students in Islamic schools in Singapore: a multi-case study'(unpublished doctoral, Universitas Islam Negeri Maulana Malik Ibrahim, 2018) <<http://etheses.uin-malang.ac.id/14582/>> [accessed 2 March 2022].

Based on language acquisition from various hypotheses with the concept of acquisition in theory it provides opportunities to make learning in the concept of environmental conditioning so that Arabic can be mastered naturally. Language environment in this case is one of the efforts to reconstruct language learning to accelerate language acquisition effectively. Environmental engineering to be a learning process is an effective way to improve Arabic language proficiency.¹⁹

Linguistic theories sometimes cause passive learning because they see language as a material to be learned, not as something to be mastered. Language learning in the classroom as a place to study linguistic theories considering the curriculum that has been designed and set according to existing standards, it is necessary to place a place that is not in the form of a theoretical form of learning engineering that runs continuously in the form of a unified environment between students. with teaching materials. Language environment apart from being a program is also an effective medium in developing Arabic language skills because it is based on the concept explained by Rossi and Breidle that media are all tools used for educational purposes such as radio, television, books, newspapers, magazines and so on.²⁰

Previous studies still consider the Arabic language environment to be limited to activities related to *mufradat and muhadatsah*.²¹ Sayifuddin saw its application from the aspect of its role in general learning, religious material and in Arabic learning itself²². Then from the aspect of its formation it is still very inclined to the environment of view that is presented in an environment that is

¹⁹A. Hidayat, 'BI'AH LUGHOWIYAH (LANGUAGE ENVIRONMENT) AND LANGUAGE ACQUISITION (A Review of the Urgency of the Language Environment in Language Acquisition)', *An-Nida* ' , 37.1 (2012), 35-44 <<https://doi.org/10.24014/an-nida.v37i1.311>>.

²⁰Vienna Sanjaya, *Learning System Planning and Design* (Jakarta: Kencana Prenada Media Group, 2010).

²¹Yayah Robiatul Adawiyah, 'البيئة اللغوية في ترقية مهارة الكلام بمعهد المصروفية كركسان بروبونجو', *IJ-ATL (International Journal of Arabic Teaching and Learning)* , 3.1 (2019), 57-74 <<https://doi.org/10.30605/ijatl.v3i1.1064>>.

²²Syaipuddin Ritonga Syaipuddin, 'The Environment of the Arabic Language at the Dar As-Salaam Institute in North Sumatra', *El-Jaudah : Jurnal Pendidikan Bahasa Dan Sastra Arab* , 1.2 (2020), 42-58.

usually passed by students²³, and the implementation of linguistic activities.²⁴ This study will discuss not only Arabic learning activities in an Arabic environment but will also look at the pattern of curriculum integration between formal and non-formal classes and their implementation.

METHOD

This research is a qualitative descriptive study. This research procedure will produce qualitative data related to the implementation of Arabic language environment at the two universities. The population in this study were all students of Ma'had al-Jami'ah IAIN Padangsidempuan and UIN SUSKA Riau.

The research instruments in this study were observation, interviews and documentation. Observations were made to see the implementation of the Arabic language environment program every day from the application of the Arabic language environment. Interviews were conducted with *mudir ma'had*, *secretaries*, *muwajjih*, and *musyrif* to find out the curriculum, objectives, and targets of the Arabic language. Documents related to the Arabic biah lughah at the two Islamic Universities were collected. Data analysis technique in this research is by using data triangulation. The analysis carried out includes data reduction, presentation, and drawing conclusions.

RESULT AND DISCUSSION

This research was conducted to determine the implementation of language environment at IAIN Padangsidempuan, an Islamic university that applies the concept of *Ma'had al-Jami'ah*. One of its flagship programs is Arabic. The implementation of language environment at *Ma'had al-Jami'ah* is based on the concept of program integration between two institutions, namely the Language

²³Muhammad Abdur Rozaq, 'Linguistic activities and their role in the formation of the Arabic language environment at Dar Al Maarifa Kediri Institute' (unpublished masters, Universitas Islam Negeri Maulana Malik Ibrahim, 2017) <<http://etheses.uin-malang.ac.id/9706/>> [accessed 2 March 2022].

²⁴Muhammad Fadli bin Mohamed Ayub, 'The formation of the Arabic language environment in the speaking skill of primary students in Islamic schools in Singapore: a multi-case study'(unpublished doctoral, Universitas Islam Negeri Maulana Malik Ibrahim, 2018) <<http://etheses.uin-malang.ac.id/14582/>> [accessed 2 March 2022].

Development Center and *Ma'had al-Jami'ah*. These two institutions are the organizers of Arabic learning for students in the first year, where the Center for Language Development organizes formal Arabic learning while *Ma'had al-Jami'ah* organizes informal Arabic lessons. This collaboration is carried out with the aim that students in the first year are able to master Arabic and use it in everyday life. Learning takes place by creating language environment so that the elements around it are shaped and patterned to influence students in mastering Arabic. The implementation includes several aspects, namely aspects of policy, curriculum, learning programs, programs to support learning activities, and the types of training implemented.

After conducting the research, the researcher found that the integration that occurred was the implementation of language environment at IAIN Padangsidimpuan by making a policy that every student is required to take part in the *Ma'had al-Jami'ah* program in the first year, namely first and second semester without exception. Strong support from institution is very important to create an effective Arabic learning climate because other studies have shown that institutional support plays a role in improving the quality of learning²⁵. Then in addition to students learning at dormitory, it is also mandatory to take Arabic language lessons at the Language Development Center for five days, started from Monday to Friday, totaling six hundred minutes and being a burden on the Semester Credit System. Although in essence it is not only made into a credit that will be able to make students stay focused, but by creating a remedial system that can motivate them to keep studying seriously²⁶.

The Arabic Language Development Center from the aspect of teaching materials becomes a formal learning place related to everything related to the Arabic language, both in theory and practice. The material is related to the *elements*

²⁵Achmad Supriyanto, 'IMPLEMENTASI TOTAL QUALITY MANAGEMENT DALAM SISTEM MANAJEMEN MUTU PEMBELAJARAN DI INSTITUSI PENDIDIKAN', *Jurnal Cakrawala Pendidikan*, 1.1 (2015) <<https://doi.org/10.21831/cp.188>>v1.

²⁶Mujahidil Mujahidil, 'Arabic Language Remedial Learning System for Postgraduate Students at Alauddin State Islamic University Makassar' (unpublished masters, Alauddin State Islamic University Makassar, 2017) <<http://repositori.uin-alauddin.ac.id/8708/>> [accessed 2 March 2022].

of *lughah*, (*mufrodat*, *ashwat* and *tarakib nahwiyah*) and *maharotul lughah* (*maharoh istima'*, *maharoh kalam*, *maharoh qiroah* and *maharoh kitabah*) while *Ma'had al-Jami'ah* strengthens the habit (*mumarosah*) namely *mufrodat* and *maharotul kalam* only. The book used at the Language Development Center is the book *al-'Arabiyah baina yadaik* combined system of one all system (الوحدة), where Arabic is taught in its entirety. Then *Ma'had al-Jami'ah* IAIN Padangsidempuan carried out activities consisting of Memorization of *Mufrodat*, *Muhadatsah*, *munadzharah* (Arabic debate) activities and an Arabic Language Competition.

Mastery of speaking skills is accelerated because Arabic is made as the daily language of the dormitory. To achieve this goal, there are 1000 vocabularies that must be memorized, consisting of 344 vocabularies which are considered frequently used and 646 vocabularies from the book *al-'Arabiyah baina yadaik*. Each student is required to memorize 500 vocabularies every semester. Meanwhile, to strengthen the mastery of speaking skills, *muhadatsah* practice activities are carried out on Saturday mornings and Sunday evenings after *Isya'* prayers.

From the learning targets set in implementing the Arabic language environment, there are still languages that are not in accordance with Arabic grammar. This phenomenon has become a special challenge in the application of language in various language environments,²⁷ which is caused by the previous language literacy.²⁸ To strengthen the implementation of *biah lughah arabiah* at *Ma'had al-Jami'ah* IAIN Padangsidempuan carried out special *muhadharah* using Arabic. During the *muhadharah*, students may not use any language other than Arabic. performers in the *muhadharah* must also use Arabic from the beginning to the end. This *Muhadharah* is set so that there is Arabic habituation in the form of activities in various appearances. Among the activities that are usually carried out are Arabic speeches, *muhadatsah*, language debates, short stories, dramas,

²⁷Johanne Paradis and others, 'How language environment, age, and cognitive capacity support the bilingual development of Syrian refugee children recently arrived in Canada', *Applied Psycholinguistics*, 41.6 (2020), 1255-81 <<https://doi.org/10.1017/S014271642000017X>>.

²⁸Rufan Luo and others, 'Home Literacy Environment and Existing Knowledge Mediate the Link between Socioeconomic Status and Language Learning Skills in Dual Language Learners', *Early Childhood Research Quarterly*, 55 (2021), 1-14 <<https://doi.org/10.1016/j.ecresq.2020.10.007>>.

interviews, news reading, commentators, talk shows, presentation of Arabic fiqh material, stand-up comedy and guessing. In the process of habituation, students are assisted by *Musyrif* to direct and guide. The ones with the strongest influence on habituation are students who are above it, as stated by Danai in his research, that the role of older people is very strong²⁹. So, this is the concept of five language environment:

Five Language Environments

Environment of view and vision	Auditory and visual environment	Social environment	The academic environment	Psychological environment
<ul style="list-style-type: none"> • pictures, • liftlets, • announcements, • wall magazines, • information boards, • all of which contain Arabic writing. 	<ul style="list-style-type: none"> • sermons or speeches, • music, • lectures • videos • TV • or radio broadcasts in Arabic. 	<ul style="list-style-type: none"> • mufrodat learning activities, • practice of kalam activities, • Muhadhoroh activities, • the rules of "speaking Arabic in the dormitory, • the weekly language week". 	<ul style="list-style-type: none"> • in the form of school policies or institutions that require Arabic language obligations on certain days, • such as activities using Arabic, • directions or giving announcements using Arabic • language examples. 	<ul style="list-style-type: none"> • formed in the image of Arabic as an easy language such as motivation to use Arabic, • interesting Arabic teaching, Arabic games. • each environment has its own role in the application of the Arabic language environment in Ma'had Al-jamiah.

The implementation of language environment from the aspect of its type *Ma'had al-Jami'ah* IAIN Padangsidimpuan consists of five language environments, namely the environment of view and vision (*al-biah al-marwiyah*) in the form of pictures, announcements, wall magazines, information boards, all of which contain Arabic writing. Auditory and visual environment (*al-biah as-sam'iyyah and al-biah al-marwiyah*) which includes places to listen such as sermons or speeches, music, lectures, videos, TV, or radio broadcasts in Arabic.

Social environment or teaching and learning interactions using Arabic such as vocabulary learning activities, practice of speaking activities, *Muhadharah* activities, the rules of "speaking Arabic in the dormitory, and the weekly language week". The academic environment, in the form of school policies or institutions that require Arabic language obligations on certain days, such as activities using Arabic, directions or giving announcements using Arabic and language examples.

²⁹Danai Tsinivits and Sharon Unsworth, 'The impact of older siblings on the language environment and language development of bilingual toddlers', *Applied Psycholinguistics*, 42.2 (2021), 325-44 <<https://doi.org/10.1017/S0142716420000570>>.

Psychological environment, namely the environment that is formed in the image of Arabic as an easy language such as motivation to use Arabic, interesting Arabic teaching, Arabic games. each environment has its own role in the application of the Arabic language environment in *Ma'had al-Jami'ah*.

The description of the implementation of language environment at *Ma'had al-Jami'ah* IAIN Padangsidempuan is (1) the language court, namely the process of giving a court to students who violate the use of Arabic in everyday life. (2) Language week is the provision of Arabic language usage in one week. (3) Arabic language prohibition system. Various kinds of activities in this language prohibition, for example the place system, where in that place it is prohibited to use regional languages or Indonesian, for example canteens, dormitories, classes, or other places (4) *Mufradat* memorization system. Students are given the obligation to memorize vocabularies with a predetermined amount every day or every week. (5) Arabic language enrichment in dormitories, (6) Arabic language enrichment activities in dormitories are remembering vocabularies (*muraja'ah mufradat*) activities for students organized by Arabic language coaches or teachers. (7) Writing Arabic vocabulary in a certain amount. The implementation of writing *mufradat* which is poured into expressions in the form of sentences is by preparing a whiteboard, (8) Seminar activities using Arabic are by presenting speakers from other institutions in addition to habituation. Arabic language also updates both in style, linguistic style or reinforcement. (9) Arabic speakers, presenting native Arabic language speakers should be endeavored in reviving the language environment. For the future implementation of this environment, what really needs to be strengthened is the formation of a viewing and audio environment so that all aspects related to it can be carried out optimally which will certainly produce better output.

From the data on the type of Arabic environment and a description of its application, it can be understood that among these types there are maximum ones and some are neglected. Like *biah al-marwiyah*, it is less than optimal because there is still a lack of *mufradat* offerings in the form of patches. Likewise in the audio

environment, researchers found a lack of audio facilities used in delivering Arabic content. and the most dominant is the social, academic and psychological environment because Arabic is a subject that must be completed during the one-year learning period and is included in the value of formal lectures.

This research is different from other studies, such as Widi Astuti's research that the Arabic language environment is not a learning strategy even though its role is still the main program and can improve Arabic language skills³⁰. In Fairuz's research, Arabic language environment does not see the environment in various forms but is applied in the form of programs in the form of *idaratul lughah*, *jam'iyatul lughah*, and one day one language.³¹. Syauqi in his research looks at the language environment from the point of view of acquisition rather than learning.³² So, from various previous studies it can be concluded that this research contributes to explain the types of language environment and to implement it with integrated curriculum model between language development center and *Ma'had al-Jami'ah*.

CONCLUSION

Implementation of Arabic language environment at *Ma'had al-Jami'ah* IAIN Padangsidempuan it runs in an integrative way, which is integrated with the language development center and takes on their respective roles, *Ma'had al-Jami'ah* as language habituation and the Center for Language development as a place for learning theoretically and practically. In terms of the type of environment, there are two less effective environments related to facilities, namely the viewing environment related to the attachments on each and the audio section related to audio facilities.

³⁰Widi Astuti, 'BERBAGAI STRATEGI PEMBELAJARAN KOSA KAT BAHASA ARAB', *Journal Al-Manar*, 5.2 (2016).

³¹M Fairuz Rosyid, 'DEVELOPMENT OF BĪ'AH LUGHAWIYYAH BY ASSOCIATION OF STUDENTS DEPARTMENT OF ARABIC LANGUAGE EDUCATION IN IAIN PEKALONGAN', *Ta'lim al-'Arabiyyah: Journal of Arabic & Arabic Language Education* , 4.1 (2020), 25-40 <<https://doi.org/10.15575/jpba.v4i1.8185>>.

³²Syauqi Abrari Badri, *Taqwim Barnamij Takwin Biah Lughowiyah Bi Ma'had Masdariah Purbalingga Wajha An-Nazdriah CIIP* (Malang: Thesis, 2020).

The presence of this research will help the implementers of *Ma'had al-Jami'ah* in IAIN Padangsidempuan or other Islamic religious institutions in forming the Arabic language environment. To increase the effectiveness of the implementation of Arabic language learning in IAIN Padangsidempuan must promote integration between fellow institutions that are equally in the field of Arabic so that in its implementation help each other in orienting the vision and mission of the institution. hopefully this research will be a guide in forming Arabic language environment.

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