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Management Environmental Language of *Usbu' Arabiy* MTSN 6 Ponorogo at Pusdiklat Unida Gontor

ABSTRACT

Bi'ah 'arabiyah is an Arabic-speaking environment, where one interacts with other people and uses the means of communication, namely Arabic. The phenomena found by researchers at MTs N 6 Ponorogo that teaching language in madrasas has several problems, including the lack of students who are able to speak Arabic and learning outside the classroom that is less interesting. This study aims to: describe the management of the Arabic language environment on the Usbu' Arabiy MTsN 06 Ponorogo agenda at the UNIDA Gontor Education and Training Center and describe the requirements and principles for establishing the *Usbu' Arabiy* Arabic language environment at MTSN 06 Ponorogo at the UNIDA Gontor Education and Training Center. The research methodology used in this research is a qualitative approach with literature studies or literature studies and case studies. The data collection process was carried out using the observation method and interviews with several teachers from the UNIDA Gontor Education and Training Center. Data analysis applied in this research is descriptive analysis. The results of the study stated that the activities at Usbu' Arabi were Giving Mufrodat, Formal Class Learning, Repetition and memorizing vocabulary, Language Skills, *Rihlah Lughawiyah*, Daily Study, Language Court, and Language Festival and supported by committees and teachers whose Arabic competence was appropriate in create an active and engaging language environment.

Keywords: Management, Language Environment, *Usbu' Arabiy* , Pusdiklat UNIDA

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INTRODUCTION

Arabic is one of the global languages and develops according to social developments in society and science (Jannah et al., 2018). The Arabic language learning system has become very diverse with the development of human

thought. One way to support the development of language skills is through the influence of the environment (Unsi, 2015). Students' difficulties in studying language, especially in developing language skills, are influenced by the absence of a language environment that can be applied appropriately.

In fact, learning a language means learning how to communicate (Arsyad, 2019). Therefore, the Arabic language environment can lead to the process of developing students' ability to communicate in their *maharah al-kalam* (Awwaludin et al., 2022), as well as forming strategies in designing the language environment. According to research, children who live in certain places learn languages much faster and easier than children who live outside the place of learning (Suardi et al., 2019). However, it is not a guarantee that students will fulfill the language requirements if there is no input in the form of good application of the target language, even though the curriculum has been implemented. A child's speaking ability is usually obtained by imitating the environment in which he lives and increases naturally (Rizqi, 2017). When there is no space, then no attempt is made to acquire the language automatically. Learning a language and implementing it skillfully requires linguistic environment.

This study examines management in establishing an Arabic-speaking environment in the process of developing language skills. The language environment is a means for students to acquire language skills. The link between the linguistic environment and aspects that support the development of language skills, and human behavior as well as nature and places, is very important for the realization of Arabic language skills.

The results stated in Muhammad Husni Shidqi's article, the results that speak to this study are that language teaching is built based on psychological (psychological) and linguistics (linguistic) theories. Psychology (psychology) is divided into two streams: the behaviorism school (al-Sulukiyah) and the cognitive school (al-Ma'rifiyah). (Huda et al., 2010) Meanwhile, linguistics is also divided into two, namely: structural flow and transformative-generative flow. To create a tertiary institution that has good bi'ah lughawiyah, it must be accompanied by a strategy that touches on various aspects in the campus or college environment by maximizing existing infrastructure to revive the language environment, such

as: Class environment and outside the classroom, Environment offices, libraries, student canteens, mosques, auditoriums, Ma'had campuses, and language development programs managed by universities. Then, in the research written by Aulia Rahman that 1) the Arabic language environment has an important role in the development of Arabic language proficiency in the Izzur Risalah Panyabungan Islamic Boarding School students, although there are deficiencies, (Rahman, 2021) this does not reduce the role of the Arabic language environment itself 2) the language environment The Arabic Islamic Boarding School of Izzur Risalah Panyabungan is formed in two types of environments: formal and non-formal environments. The strategy is to provide competent Arabic language administrators and carry out Arabic language activities by paying attention to the principles of language teaching. Then in this discussion, the researcher is clear in disclosing what are the language activities and their management at MTSN 6 Ponorogo.

This is also based on the observations of researchers at MTSN 6 Ponorogo that teaching language in madrasas has several problems, including the lack of students who can speak Arabic and learning outside the classroom that is less interesting. This problem causes the loss of the goals of learning Arabic to be achieved, to achieve these goals requires application, habituation, and practice inside and outside the classroom, therefore, a language environment is needed to shape learning Arabic for students. This study examines management in establishing an Arabic-speaking environment in the process of developing language skills. The language environment is a means for students to acquire language skills. The link between the linguistic environment and aspects that support the development of language skills, and human behavior as well as nature and places, is very important for the realization of Arabic language skills.

This study is based on main assumptions. The environment proves to be the most important tool in learning Arabic, especially in developing maharah kalam. The language environment also offers opportunities for students to elaborate on their Arabic language skills. In short, the purpose of setting the language environment is to improve students' ability to speak actively.

Krashen divides the language learning environment into two, formal and informal environments. The formal environment includes various aspects of formal and non-formal education and is mostly in the classroom or laboratory. Whether this formal environment provides input to the learner in the form of a language system (knowledge of language elements) or language discourse (language skills), depends on the type of learning or method used by the teacher. However, there is a tendency that the formal environment provides more of a language system than language discourse. The informal environment provides exposure to natural communication, and most of it is outside the classroom. Therefore, this informal environment provides more language discourse than the language system.

Theoretical framework

Definition of Language Environment

The term environment is equated with " البيئة " in Arabic (Nasution, 2020). Halimi Zuhdi said: "The learning process and students' motivation to learn Arabic are influenced by the environment, both tangible and intangible, and encourage them to use Arabic in real life. All the visible forms are related to the Arabic language and can also be interpreted as meaning of helping students to learn Arabic successfully.

In addition, the term bi'ah lughawiyah-language environment means all forms that are heard and seen by students in relation to the target language to be learned (Hidayat, 2012). Then Stephen D. Krasen said that when teaching methods are applied it is considered more effective to offer learning in a language-centered environment. Because the environment greatly influences the education and teaching of students, especially language skills (Fitriati et al., 2019), because the environment directly influences students to apply the theories they learn in class (Insaniyah et al., 2021). The theory defines that bi'ah has a very large influence on language learning. And there are significant differences in the language skills of people living in a second language environment compared to those who do not, even if they are

proficient in the grammar of that language. If you look at the facts, it is proven that bi'ah influences the growth of human language, including foreign languages.

a. Formal Environment

As already mentioned, the environment that is formed and designed formally is the formal environment. It is a formally designed environment that includes the classroom teaching process, led by the teacher (Habibah, 2016). Therefore, in such a formal environment, students are directed and guided by the teacher to master the system or rules and grammar that will be studied.

In addition to the formal environment, such as the classroom teacher's learning situation, in essence there are other formal environments. For example, a situation where you read or study a language composition book from the language you are learning. Other conditions during conversation or dialogue are developed to deepen students' mastery of the structure of the language being studied. Such conditions certainly involve students consciously, they consciously include them.

Observing the description above, this seems to be in line with the fact that a language learning environment that focuses on conscious mastery of language rules or target language rules is the definition of a formal environment. In line with Krashen's expression which describes the characteristics of the formal environment. It offers the following features: (1) is artificial, (2) in this environment, students are instructed to carry out language activities that involve the rules or grammar being learned, and when errors are found or made by students, the teacher immediately provides feedback to them to correct errors, and (3) as part of general language learning in school or classroom.

Steinberg suggests that the formal environment for language learning in the classroom has five characteristics, as follows: 1) The learning atmosphere in the classroom is caused by socio-psychological factors in

the class, such as: adaptation, discipline and the procedures used. 2) In the classroom, the selection of language skills is carried out by educators where the reference is the program used. 3) In the classroom, there are clear grammatical rules to increase the quality of students' speech, which are not found in the natural environment 4) In the classroom, data and situations are often presented in artificial (artificial) language, unlike in a natural language environment 5) Teaching resources are provided in the classroom environment, such as boards, assignments, and so on.

Fuad Efendi divides the language environment into several parts (Purba, 2013): the formal environment and the informal environment. One, the formal environment includes the educational environment, both formal and informal education such as classrooms or laboratories. The formal environment enhances students' language skills through the delivery of the curriculum. Two, the informal environment, is the environment outside the school. This environment improves students' language skills.

b. Informal Environment

As previously mentioned, the informal environment is a natural environment or a situation that does not occur as planned. Basically, the informal environment just goes on and is not planned and fostered. His relationship with language, both in terms of acquisition and learning techniques, is much broader than the formal field. We personally or even students are more exposed to the informal environment than the formal environment. This informal environment includes various situations such as communicating at home with family, communicating with friends or other people, communicating in the market, office or elsewhere and many other situations that arise naturally.

This part occurs naturally and is more common than the formal environment, in this case the informal environment is more active in language acquisition and learning than the formal environment. Things like that make the informal environment more controlling and helpful for students.

In fact, this informal field has more to do with language learning difficulties while the formal environment has more to do with language learning difficulties. This is acceptable because the informal environment controls students more, so that students naturally tend to master the material they learn by adapting to various informal situations.

Creating an informal environment takes a lot of time, patience, perseverance and perseverance. The following strategies must be implemented including:

1) Procurement of human resources with oral and written communication skills who become role models for students (their communication partners).

2) Creation of several environments, namely:

   a) A supportive psychological environment, especially explaining the role of Arabic. Arabic as the language of the Islamic religion, the language of scientific disciplines, as well as the language of international communication (UN) and the language that forms Indonesian, also explains the advantages of competence. Arabic language, both in social relations in work life and shows well learning Arabic, so that it is fun, easy, interesting, and useful.

   b) A place for day-to-day interactions step by step, achieved using various techniques: (1) the teacher's model should be "diligent" in active language with students, (2) get used to using simple Arabic expressions in everyday interactions in the school environment, such as: *ahlan wasahlan, kaifa haaluk, syukran, afwan, mabruk* and others or simple functional expressions. And to make it more stable, conduct courses for a few minutes every day (whenever possible) or once a week, (3) hold a language day where all the school community must communicate in Arabic, (4) the language that this transition must be in Arabic, (5) provide educational sanctions for those who do not speak Arabic, for example by memorizing several *mufradat*. Creating an association of Arabic language lovers by

organizing events with Arabic nuances, such as: sermon practice, discussions and seminars, screenings of films, songs, and others.

3) Building a group of Arabic language lovers by carrying out an Arabic nuanced agenda, including: Practicing Arabic speeches, debates and seminars, film screenings, songs, and more

4) Creating *Usbu' Arabiy* by organizing various competitions with Arabic nuances, as follows: Contests for oral, debate, composing, writing poetry, songs, drama in Arabic.

5) Providing a Self-Access Center (SAC), which is a special place (special room) such as an Arabic language studio, where you can independently access various information related to Arabic. This room is equipped with various electronic devices such as audio-visual equipment, computers, and the internet.

1. Objectives of Language Environment Management

The following are some of the objectives of language environment management which are part of the educational environment (Ramdhani, 2017) as follows:

a. To familiarize and allow students to use Arabic communicatively, by practicing conversation (*muhadasah*), discussion (*munaqasyah*), holding seminars (*nadwah*), Public Speaking (*muhadharah*), and writing training (*ta'bir tahriri*),

b. Provide reinforcement, acquisition of a second language that is learned in class, so that students have more opportunities to be able to practice a second language.

c. Encouraging productivity and language activities that combine concepts and applications in a relaxed and fun atmosphere.

Broadly speaking, the aim of bi'ah language management is to improve students' ability to speak dynamically, orally or in writing, so that learning a second language (Arabic) becomes more meaningful and dynamic.

2. Prerequisites and Principles for Forming an Arabic-Speaking Environment

The establishment of an Arabic-speaking environment is not easy. There are requirements that must be met, such as:

a. Positive attitude and appreciation of the Arabic language by related elements including students, teachers, managers, and employees. Positive attitudes and appreciation have a significant impact on training and *maharah lugawiyah*. This attitude creates a stimulus and a high sense of need. Such motivation leads to: 1) the need to find something, 2) the need to act and make changes in a pleasant environment, 3) the need to be active, 4) the desire to encourage others to be active in language, 5) the need to understand something and solving problems, 6) the need for self-actualization and adaptation to the linguistic environment.

b. Clear instructions on the form and model of development of the Arabic language environment desired by educational institutions. This guide is very important because it can link the vision with the development of the Arab place. Where appropriate, the decree also establishes a "*Mahkamah al-lughoh*" to act as a watchdog, controlling discipline in Arabic and imposing special penalties on those who violate agreements.

c. Figures who actively communicate in Arabic. The presence of native speakers aims to optimize their duties and roles in Arabic language education and development. You are the main author to shape a dynamic environment in Arabic.

d. Provision of sufficient funds to support facilities and infrastructure as well as encourage mobilizers and creative groups to create an Arabic-speaking environment.

Then the principle of procuring an Arabic-language environment that must be the basis of the Arabic language learning system is as follows:

a. The principle of harmony in the vision, mission and direction of Arabic language studies. The creation of an Arabic-language environment must aim to contribute to the achievement of the purpose of learning Arabic and create situations that support the active use of Arabic.

b. The principle of priority and stages of programming. The formation of *bi'ah* in Arabic must be carried out in stages and pay attention to the

priority ratio. For example, when campus residents meet, they are expected to say *ahlan wa sahlan, sabahul khair*, and so on.

c. Together and active participation of all parties. Being together in a foreign language, psychologically gives a pleasant nuance of language, causing students who do not know how to communicate to be embarrassed and then try to align themselves with their environment, namely psycholinguistics of the social environment

d. The principle of stability and continuity. The most dilemmatic thing in cultivating a language environment is the consistent attitude of the language group itself, therefore a versatile and innovative system is needed that allows others to manage and develop active language use.

e. Principles of the use of technology and multimedia. The existence of a television station broadcasting programs from the Middle East must be optimized. Recognizing the need to provide internet access to all academics, especially those living in Middle Eastern countries, so that they can acquire and update their native Arabic knowledge and instead promote a new vocabulary for civic use in the campus area.

RESEARCH METHOD

The research method used in this study is a Qualitative Method. Qualitative is a process of research and understanding based on the methodology of studying social phenomena. In this method the researcher describes in detail the results obtained and reports in detail from the point of view of the person being studied. This type of research is a case study, namely an in-depth study of the Arabic language environment in MTSN 6 Ponorogo.

Researchers get research data from primary and secondary data sources. The primary data source is where the data is obtained from documents and sources related to the environmental management of MTSN 6 Ponorogo at the UNIDA Gontor Education and Training Center. Meanwhile, secondary data sources are in the form of journals, articles, and other related sources. The data collection process used was observation and interviews with several teachers at the UNIDA Gontor Education and Training Center. The data analysis carried out in this study is descriptive analysis because the researcher describes all the data

that has been obtained. The data is then analyzed systematically, carefully and accurately and then compared and adjusted with the theory presented.

RESULTS AND DISCUSSION

The *Usbu' Arabiy* Environment MTSN 06 Ponorogo at the UNIDA Gontor Education and Training Center

Usbu' Arabiy is an intensive Arabic language learning and training program as well as mental character building which is carried out actively for 6 days (Alam, 2019). This program was carried out in collaboration with the Arabic Language Education Program (PBA) of Faculty of Tarbiyah, the Center for Education and Training (Pusdiklat) and the Language Center of Darussalam Gontor University. In its implementation, there are various linguistic activities such as vocabulary learning, formal classes, vocabulary memorization, language skills, competitions between participants, and others which are packaged in a proportional, professional, educational, and recreational manner. From these various activities, participants are required to be able to live up to the spirit of modern boarding school and learn to use Arabic in a practical and purposeful manner.

Talking about the management of the *Usbu' Arabiy* environment at the UNIDA Gontor Education and Training Center, there is a motto that is used as a benchmark as well as a reference for this training in developing an Arabic language environment, this is in line with the motto used by Pondok Modern Gontor, namely (Suryadarma dan Fitrianto 2018):

فكل مايراه التلاميذ من حركات وما يسمعون من أصوات في هذا المعهد يعد عاملا مهما لتكوين

شخصياتهم وتنمية كفائتهم في المستقبل

"All the movements that students see and hear in this institution are important factors for the formation of their personality and the development of their future competencies" (Philosophy of Boarding School).

Before implementing the language environment in *Usbu' Arabiy*, the very first thing is to gather all parties involved in *Usbu' Arabiy* for MTSN 06

Ponorogo, such as: all committees, language skill tutors, and teaching teachers who have been briefed regarding the rules what is contained in this *Usbu' Arabiy* agenda. This is done so that activities run smoothly, there are no misunderstandings when in the field, and every member of a committee understands their responsibilities according to their respective roles and positions. And for the personnel of the committee, of course, active participation in this event were active students majoring in Arabic language education at the UNIDA Gontor Campus, even lecturers were also involved in this activity, which aims to make all the figures involved have the ability to speak Arabic, so that they will emerge good language environment, in addition to fostering a positive attitude related to Arabic, because in fact they already feel what is experienced as students when learning Arabic.

In addition, all committees held an association for all participants in this event which was MTSN 06 Ponorogo, aiming to provide an understanding regarding the language rules that exist in this cycle. These regulations, or what can be called "TENGKO" (a term often used by the modern Gontor hut), are read at the beginning of the opening of each cycle. This Tengko itself contains the rules that exist in the cycle, both general and specific rules, for example language rules. If seen in general in this cycle, dividing regulations into 2 (two), namely written and unwritten rules. The written regulations themselves are the regulations that are stated and followed by the sanctions listed, such as using the Indonesian language, you will definitely get a straight court sentence, when you use the Indonesian language during activities, you are ordered to stand up, and so on. As for the unwritten rules, this rule must be measured by the dhomir (heart) of each participant from MTSN 06 Ponorogo, for example greeting fellow friends, raising the voice when speaking, and so on.

If you look at the distribution of work impacts as well as punishment for each regulation in this cycle, then we can see that there are 2 (two) divisions of work, namely, First, regarding all regulations and punishments, be it language or anything else, that the participants do from waking up to back to sleep, this rule is supervised or mandated by the activity section. Second,

all the rules and regulations regarding discipline that exist in classroom learning activities, these regulations are supervised by the teaching department.

Supporting Activities for the Usbu Language Environment 'Arabic MTSN 06 at the UNIDA Gontor Education and Training Center

Following are some of the supporting activities carried out for participants from MTSN 06 Ponorogo, these activities include:

a. Giving Mufradat

This activity was carried out after completing the morning prayers in congregation at the Masjid UNIDA Gontor, this is an important activity in every cycle that is held by Pudiklat. On this occasion, participants from MTSN 06 Ponorogo participated in the cycle. The provision of vocabulary (*mufradat*) by the committee was very interesting, starting with raising enthusiasm with the typical chants of this cycle, namely *Arabiyah-Arabiyah*, then being responded by the student's *Wallahi Nuhibbuha, Allahu Akbar*. In addition, when carrying out the ranks, the committee used Arabic in *kaffah* (full) with A delivery that students understood. This can be seen in how the committee did not immediately write on the small blackboard about the *mufradat* given, but the vocabulary was repeated over and over until it stuck in memory. Apart from that, there are penalties for participants who are not enthusiastic about the activity, maybe they can stand up or then recite the vocabulary aloud, and so on. This is the beginning of the language environment.

b. Formal Class

Usbu' Arabiy formal class for participants from MTSN 6 Ponorogo which is held for 6 days, starting on Sunday and ending on Friday. with the number of meetings of 4 lessons (*maddah*) every day, and the learning time itself starts from 08:00 to 11:00 WIB. Among the subjects taught in this formal class include: (1) *Durussullughah*, (2) *Istima' wa Kalam*, (3) *Imla'*, (4) *Mufradat wa Muhadatsah*. For the implementation of learning in the formal class itself, it is separated between boys and girls. The men's formal class takes place at the Masji UNIDA Gontor and the women's class

takes place at the north porch of the UNIDA Gontor mosque and the terrace of the PKU (Ulama Cadreration Program) dormitory (Rini et al., 2021).

The language environment in formal class activities can be seen when the teacher delivers lessons using the direct method, namely teaching Arabic directly, although with different strategies. In addition, participants who want permission, such as going to the bathroom, leaving items so on, must use Arabic, otherwise participants will not be allowed. And one of the activities that supports the formation of a language environment, namely in the *muhadatsah* lesson, which is carried out by speaking to each other in Arabic.

c. Repetition and memorization of Mufrodat

In fact, this activity was divided into 2 (two) activities, namely vocabulary repetition, in the form of repeating the vocabulary presentation that was conveyed by the committee in the morning. Usually, it is done after the midday prayer in congregation, by repeating each *mufradat* that has been given in the morning and writing sentences in the vocabulary. And for vocabulary memorization activities (*mufradat*) it is also carried out after the evening prayer. The obligation for participants from MTSN 06 Ponorogo is to deposit their memorization to the committee that has been determined. For students who have memorized vocabulary (*mufradat*) are allowed to enter the room and rest.

d. Language skills

Among other supports in the language environment for participants coming from MTSN 6 Ponorogo in this cycle are language skills. The language skills themselves are skill activities that support the Arabic language skills of the participants. Students are asked to choose skills that are in accordance with the abilities they have. Among the several skills in the *Usbu' Arabiy* series in this cycle are the activities of *Khitobah Al-Minbariah* (speech), *Qordu al-Syi'ri* (declamation), *Ghina' Al-Araby* (singing), *Tamtsil Arabiy* (drama), *Rois Jalsah* (Master of ceremony), Folksong and so on. The language skill activities themselves are carried

out every night guided by each language skill tutor and start at 20.00 – 21.30 WIB, for *Tamtsil Arabiy* drama training held in the afternoon.

e. Rihlah Lughawiyah

Rihalah Lughawiah itself is a linguistic study tour activity. On this occasion, the committee facilitated the participants from MTSN 06 Ponorogo for a study tour to Pondok Modern Darussalam Gontor. The departure of participants begins at 03.00 WIB and arrives at their destination at 03.30 WIB. The departure of the participants began at 06.00 and arrived at Darussalam Gontor University at 06.30 WIB. This activity really supports the running of the language environment, because participants are required to bring a *kutaib* (small book) and record all the *mufradat* they meet during this activity.

f. Additional Daily Lesson

This daily study is carried out after each Maghrib prayer at the Jami' mosque, in this study it is filled in routinely by Postgraduate Students at Darusssalam Gontor University who are housed in the CIOS Hall (Centre of Islamic and Occidental Studies). This study contains the pattern of life in Pondok Modern and the importance of Arabic for life.

g. Language Court

Mahakamah language is a repressive effort for participants from MTSN 06 Ponorogo who do not use Arabic especially for those who speak regional or *'amiyah*, as well as mental responsibility education. In practice, language courts are held when daily studies take place where participants who violate will be called out (*da'wah*) out of the room and given a good warning by memorizing vocabulary (*mufradat*) and other things. Generally, participants who break the law will be subject to punishment around the park by shouting and reciting the *mufradat* that is taught in the morning.

h. Language Festival

The Language Festival is an event that the participants from MTSN 6 Ponorogo have been waiting for, this is an Arabic language performance held in accordance with the language skills that have been trained and

several additional competitions. The language festival participants come from the Dawah participants themselves who are divided into various groups. This event was the final activity in a series of cycles as well as the closing of this cycle which was attended by the parents of the students. On this occasion, students were not only required to use Arabic on stage, but how to build students' mentality on stage.
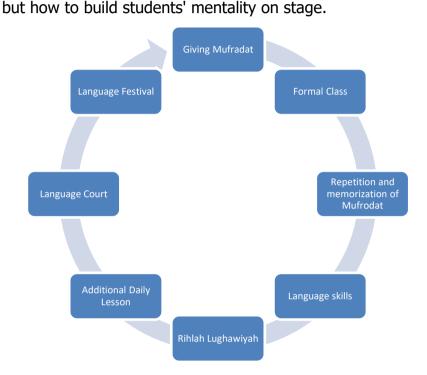

Figure 1. Cycle Components of language environment activities both formal and non-formal

However, of all these activities, what actually makes the language environment in this cycle active is how the spirit of each lajnah (committee) implements the language environment. Their role is not only as a place to punish participants who violate Arabic, but what is the purpose of the committee to provide corrections? about wrong things, they are even required to know a lot of vocabulary so that when participants ask questions, the committee can answer directly, so that the figure of the committee in this cycle can be likened to a dictionary that can run.

In addition, what is the geographical location of the place/dormitory that really supports this activity. This can be seen how they live with the dormitory committee of the PKU (Ulama Cadreization Program) UNIDA Gontor building. This building is a place for the ulema regeneration program which is rich in literacy and the obligation to use language in activities. And what is no less important is how this

building is located near the UNIDA Gontor Jami mosque, which is the center point that animates students in every activity. For example, some of the cults conveyed by lecturers after every midday prayer.

And what makes this cycle very unique in implementing a language environment is how each activity must contain education and teaching in Arabic. For example, the songs in the casual forum are always listened to with Islamic songs in Arabic, participants are required to always bring kuteb in every activity, even from the smallest thing when they want to eat they have to queue (queue) and the committee requires participants to mention *mufradat* known at least 5 (five).

And among all the activities that have been carried out there must have been a drawback, here are some of the shortcomings that exist in this cycle, namely: the lack of use of media in learning, for example, *istima'* learning which has not been thorough using active speakers in its learning, and committee members feel exhausted because they are too overwhelmed in activities This is due to the fact that in addition to the busyness of their activities they are also required to fulfill their obligations in studying as active students at UNIDA Gontor.

CONCLUSION AND SUGGESTIONS

Based on the analysis above, it becomes clear that *Usbu' Arabiy* is an intensive Arabic language learning and training program as well as mental character building which is carried out actively for 6 days. This program was carried out in collaboration with the Arabic Language Education Program (PBA) of the Tarbiyah Faculty, the Center for Education and Training (Pusdiklat) and the Language Center of Darussalam Gontor University.

This research is very useful in improving language learning which is still widely found and has not been able to attract the attention of many people. The activities offered are very interesting such as Giving *Mufrodat*, Formal Classroom Learning, Repetition and memorizing vocabulary, Language Skills, *Rihlah Lughawiyah*, Daily Study, Language Court, and Language Festival and supported by committee and teachers whose Arabic competence is appropriate in creating an environment active and interesting language.

The author offers an offer in the form of environmental management in the form of courses accompanied by teachers who are experts in the field of Arabic, this can make participants happy and like Arabic and enable them to quickly master Arabic. This is a form of attention to the Arabic language and spreading its learning in a unique and active way.

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