

INTERNALIZING PERSONAL MASTERY THROUGH *BĪ'AH LUGHAWIYYAH* AND ITS CONTRIBUTION TO ARABIC LANGUAGE COMPETENCE

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Submitted: 16/09/2026

Revised: 26/09/2026

Accepted: 13/10/2026

Published: 21/10/2026

Abstract

This study examines how *bī'ah lughawiyyah* supports the development of personal mastery and how this process contributes to students' Arabic language competence at Wali Songo Ngabar Islamic Boarding School, Ponorogo. Using a qualitative phenomenological approach, data were collected during 2024–2025 through observation, in-depth interviews, and documentation involving students, teachers, dormitory supervisors (*mudabbir*), language organization members (*muharrrik*), and relevant language learning documents. Data were analyzed through data reduction, data display, and conclusion drawing, with source, method, and time triangulation to strengthen credibility. The findings identify three interconnected domains of *bī'ah lughawiyyah*. The formal domain provides structured direction through curriculum, teaching methods, and evaluation; the semi-formal domain provides repeated practice through language habituation, extracurricular activities, and language reinforcement; and the non-formal domain sustains everyday language use through language culture, organizational roles, and teacher role modeling. These domains provide contexts for the development of five aspects of personal mastery: personal vision, creative tension, structural conflict, commitment to truth, and using awareness. The process moves from repeated language experiences to awareness, adjustment, and learning habits. Personal mastery contributes to all four Arabic language skills: persistence and comprehension in listening, confidence and fluency in speaking, independence in reading, and accuracy, self-correction, and responsibility in writing. The study concludes that Arabic language competence is supported not only by the availability of a language environment but also by students' internal development in responding to and using that environment.

Keywords

Arabic Language Competence, *Bī'ah Lughawiyyah*, Internalization, Islamic Boarding School, Personal Mastery.



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INTRODUCTION

The presence of a language environment does not automatically produce the same level of development in every student. In the same pesantren environment, some students adapt quickly, actively use Arabic, accept correction, and continue to improve, whereas others remain hesitant, fear making mistakes, have limited vocabulary, or experience difficulty responding to language demands. This difference indicates that the academic problem cannot be explained only by the availability of language programs or the intensity of language exposure. It also concerns how students respond to, interpret, and use the experiences provided by the language environment. In this context, the central problem is how bī'ah lughawiyyah becomes an experiential environment that supports students' self-development and self-regulation, and how this internal process contributes to Arabic language competence.

Personal mastery provides an appropriate perspective for explaining this internal process. (Senge, 1996, 2002, 2006) conceptualizes personal mastery as a continuing discipline of self-development involving personal vision, awareness of current reality, creative tension, commitment to truth, and continuous learning. In education, these dimensions can explain how students establish learning goals, recognize gaps between their current abilities and desired conditions, respond to difficulties, accept correction, and consciously manage their learning. (Fritz, 1989) explains the tension between actual and desired conditions, while (Goleman, 1995) and (Mezirow, 1991) provide perspectives for understanding awareness, reflection, and change. Previous studies of personal mastery in the manuscript have mainly examined organizational behavior, leadership, performance, and work contexts (Hartanto, 2020; Proboandini, 2018; Rahmawati, 2016; Tibrisi et al., 2022). Its use as an explanatory framework for Arabic language learning in Islamic boarding schools remains limited.

The relevance of this perspective can be seen in the language environment of Wali Songo Ngabar Islamic Boarding School, Ponorogo. The identification of its formal, semi-formal, and non-formal domains is based on field observations, in-depth interviews, and documentary analysis conducted during the 2024–2025 research period. The documentary evidence shows that Arabic is incorporated into the Tarbiyatul Muallimin al-Islamiyah (TMI) curriculum through Arabic language subjects and supporting subjects such as *imlā'*, *naḥwu*, *ṣaraf*, *inshā'*, *muṭāla'ah*, and *balāghah*. Interview data also indicate that Arabic learning is extended beyond the classroom through language activities organized by the pesantren and its student organizations. Observations and student interviews

further reveal the use of Arabic in *muḥādatsah*, vocabulary activities, public speaking, mosque announcements, and dormitory interactions. For example, Fadil Ahsan Maulana Ramadan, a fifth-grade student involved in the da'wah division, explained that Arabic announcements (*i'lān*) had long been a routine practice at the pesantren. He noted that listening to these announcements also helped students become accustomed to understanding spoken Arabic. Another student, Syahasya Dama Ahdidza, described how dormitory supervisors monitored students' language use and corrected violations of the language rules. These findings indicate that the three domains are not merely analytical categories but are reflected in documented learning practices and daily interactions at the research site.

The establishment of this language environment is closely related to the pesantren's educational orientation. In an interview, H. Said Abadi, Lc., M.A., the Director of Madrasah, explained that the TMI educational system aims to develop students with the character of Islamic teachers and that Arabic is essential for understanding the Qur'an. This orientation helps explain why Arabic learning is supported not only through classroom instruction but also through organized activities and everyday language practices. What is particularly noteworthy is the continuity between these domains: Arabic serves as a subject of formal instruction, a focus of structured extracurricular activities, and a medium of daily communication. For example, the established use of Arabic announcements provides recurring listening experiences, while supervision in the dormitory creates opportunities for language correction and habituation. Nevertheless, the presence of these practices does not mean that all students respond to them in the same way. Students may differ in their willingness to practice, accept correction, and regulate their own learning. This variation provides the empirical basis for examining how experiences within *bī'ah lughawiyah* contribute to the formation of personal mastery and, in turn, to students' Arabic language competence.

Recent studies have demonstrated the importance of *bī'ah lughawiyah* for Arabic learning, but their emphases differ from the focus of the present study. (Siregar, 2023) examined Arabic learning strategies based on the language environment and emphasized the use of environmental conditions to support Arabic learning activities. This study contributes to an understanding of how learning strategies can be connected with the language environment; however, it does not specifically explain the internal process through which students develop awareness and learning independence from those experiences. (Nurahmah, 2023) examined an artificial language

environment and its application to Arabic mastery. The study shows the relevance of environmental design for Arabic learning, but its focus remains on the creation of the environment rather than on the process through which students internally respond to environmental demands. (Mustaufiy, 2024) examined the internalization of prophetic communication values through an Arabic-speaking environment. This study is important because it demonstrates that a language environment can become a medium for internalization, but the internalization examined is primarily related to communication values rather than the development of personal mastery as a learner-development process.

Research has also focused specifically on Arabic language skills and competence. (Ridho, 2024) examined the implementation of bī'ah lughawiyyah in improving mahārah al-kalām and demonstrated the relevance of a language environment to speaking development and repeated language practice. However, the focus is primarily on speaking ability and does not explain how students' internal development influences their use of the language environment. (Cahyono, 2025) examined the formation of bī'ah lughawiyyah for habituating mahārah al-kalām and highlighted the importance of structured language activities in creating repeated speaking opportunities. Nevertheless, the emphasis remains on language-environment formation and speaking habituation rather than on the internal process that explains students' persistence, self-correction, and conscious use of language opportunities. (Wahyuni et al., 2025) examined the role of bī'ah lughawiyyah in improving Arabic language competence and demonstrated the relevance of the language environment to students' broader Arabic development. However, the study does not specifically explain how students' internal development enables them to process and utilize the environmental opportunities available to them.

(Hamid et al., 2024) examined the language environment and the dynamics of Arabic language acquisition in pesantren, emphasizing language experience, interaction, and learning traditions. The study provides an important explanation of how environmental experiences contribute to Arabic acquisition, but it does not specifically analyze personal mastery as an internal process between environmental experience and learner development. Taken together, these recent studies show that bī'ah lughawiyyah has been examined in relation to language-environment formation, artificial environments, learning strategies, value internalization, speaking development, language acquisition, and Arabic language competence (Cahyono, 2025; Hamid et al., 2024; Mustaufiy, 2024; Nurahmah, 2023; Ridho, 2024; Siregar, 2023; Wahyuni et al., 2025). They establish

the importance of the external environment, but they leave the internal process insufficiently explained, through which students interpret language demands, respond to correction, persist in practice, and consciously use environmental opportunities. This is the research gap addressed by the present study.

Previous studies have examined *bī'ah lughawiyyah* from several perspectives, but their findings leave specific aspects insufficiently explained. (Siregar, 2023) investigated Arabic learning strategies based on the language environment. Although the study highlights the use of environmental conditions to support Arabic learning, it does not specifically explain how students process environmental experiences into self-awareness, learning strategies, and independent learning habits. (Nurahmah, 2023) examined the application of an artificial language environment for Arabic mastery. The study emphasizes the design and application of the environment, but does not focus on the internal processes through which students respond to language demands and develop self-regulation. (Mustaufiy, 2024) explored the internalization of prophetic communication values through an Arabic-speaking environment. While this research demonstrates the potential of a language environment as a medium for internalization, its focus is on communication values rather than personal mastery as a process of learner development.

Other studies have focused on particular language skills or broader language competence. (Ridho, 2024) examined the implementation of *bī'ah lughawiyyah* to improve *mahārah al-kalām*. Its emphasis on speaking development provides evidence of the value of language practice, but does not explain how students' internal development shapes their responses to the opportunities provided by the environment. (Cahyono, 2025) investigated the formation of *bī'ah lughawiyyah* to habituate speaking skills. Although the study emphasizes structured activities and repeated speaking opportunities, it does not specifically address how persistence, responses to correction, and conscious learning contribute to the use of those opportunities. (Hamid et al., 2024; Wahyuni et al., 2025) examined the role of *bī'ah lughawiyyah* in improving students' Arabic language competence. However, the relationship between the language environment and competence receives greater attention than the internal process through which students transform environmental experiences into learning habits. (Hamid et al., 2024) discussed the language environment and the dynamics of Arabic acquisition in *pesantren*, emphasizing language experience, interaction, and learning traditions. Nevertheless, the study does not specifically position personal mastery as an explanatory process linking students' language experiences with their development as language learners.

A related gap can also be identified in previous studies of personal mastery. Research by (Hartanto, 2020; Proboandini, 2018; Rahmawati, 2016; Tibrisi et al., 2022) has examined personal mastery in contexts such as caring behavior, local governance, leadership, and employee performance. These studies provide a basis for understanding personal mastery as a dimension of individual development and performance. However, they do not specifically explain how personal mastery develops through language experiences in an Islamic boarding school or how it relates to students' competence in Arabic. Taken together, the reviewed studies have addressed language-environment design, learning strategies, value internalization, speaking practice, language acquisition, Arabic competence, and personal mastery in organizational contexts. The gap is therefore not the absence of research on *bī'ah lughawiyyah* or personal mastery individually, but the limited explanation of how students' internal development connects the language experiences provided by the environment with the development of Arabic language competence.

The novelty of this study lies in connecting *bī'ah lughawiyyah*, personal mastery, and Arabic language competence within one explanatory framework. In this framework, *bī'ah lughawiyyah* provides continuous language experiences through formal, semi-formal, and non-formal domains; personal mastery explains how students respond to and process those experiences through personal vision, creative tension, structural conflict, commitment to truth, and using awareness; and Arabic language competence is examined through the development of *istimā'*, *kalām*, *qirā'ah*, and *kitābah*. Based on this relationship, the study proposes the concept of a Total Learning Environment, an integrated learning environment in which the three domains of *bī'ah lughawiyyah* are connected with the process of personal mastery development. The proposed process can be understood as a progression from language experience to awareness, adjustment, learning habits, and the development of Arabic language competence. Thus, the contribution of this study is not merely the application of personal mastery to Arabic language education, but the explanation of its role as an internal process connecting the language environment with students' Arabic language development.

Accordingly, this study aims to describe how *bī'ah lughawiyyah* supports the development of students' personal mastery, analyze how personal mastery develops through students' experiences within *bī'ah lughawiyyah*, and explain how this process contributes to their Arabic language competence at Wali Songo Ngabar Islamic Boarding School, Ponorogo, focusing on male students.

METHOD

This study employed a qualitative approach with a phenomenological orientation to explore students' experiences of learning and using Arabic within the *bī'ah lughawiyah* at Wali Songo Ngabar Islamic Boarding School, Ponorogo (Moleong, 2017). The study focused on how students experienced language-learning activities, responded to language demands and correction, and developed personal mastery through their participation in the pesantren's language environment.

The research data consisted of descriptions of students' experiences and practices in using Arabic, including classroom learning, scheduled language activities, daily communication, language supervision, responses to correction, and efforts to improve Arabic language skills. The data also covered the ways these experiences related to the five aspects of personal mastery: personal vision, creative tension, structural conflict, commitment to truth, and using awareness. Documentary data concerning language programs, learning activities, and evaluation practices were also examined to provide contextual information and support the interpretation of participants' experiences.

The data were obtained from participants and documents relevant to the implementation of *bī'ah lughawiyah*. The participants included male students, teachers, dormitory supervisors (*mudabbir*), language organization members (*muharrik*), student organization members, and other individuals involved in Arabic language activities at the pesantren. The documentary sources included language program plans, activity schedules, language violation records, learning materials, evaluation documents, and other records related to the language environment and Arabic learning. The main research period covered 2024–2025.

Data were collected through observation, in-depth interviews, and documentation, which enabled the researcher to examine the research context and gather relevant information from different sources (Arikunto, 2006). Observation was conducted to examine Arabic language use, learning activities, habituation, supervision, and interactions in the pesantren environment. In-depth interviews were used to explore participants' experiences and their understanding of the language-learning process. Documentation was used to examine program plans, activity reports, learning materials, and evaluation records, as well as to support and contextualize the observational and interview data.

Data analysis followed the interactive model of Miles and Huberman, consisting of data reduction, data display, and conclusion drawing (Sugiyono, 2018). During data reduction, relevant information was selected and organized according to the research questions. During data display,

the data were presented in narrative descriptions and matrices connecting the three domains of *bī'ah lughawiyyah*, the five aspects of personal mastery, and the four Arabic language skills. During conclusion drawing, patterns and relationships across the data were interpreted and checked against the available field evidence.

Data credibility was supported through source, method, and time triangulation. Source triangulation involved comparing information obtained from students, teachers, *mudabbir*, *muharrrik*, and other relevant participants. Method triangulation involved comparing findings from observation, in-depth interviews, and documentation. Time triangulation involved examining the consistency of information and observed practices across different stages of the research period. These procedures were used to assess the consistency of the evidence before the findings were interpreted and reported.

FINDINGS AND DISCUSSION

Findings

The findings are presented according to the three research focuses. Field data were obtained through observation, interviews, and documentation, then grouped to show the relationship among the three domains of *bī'ah lughawiyyah*, the internalization process of the five aspects of personal mastery, and their contribution to the four Arabic language skills.

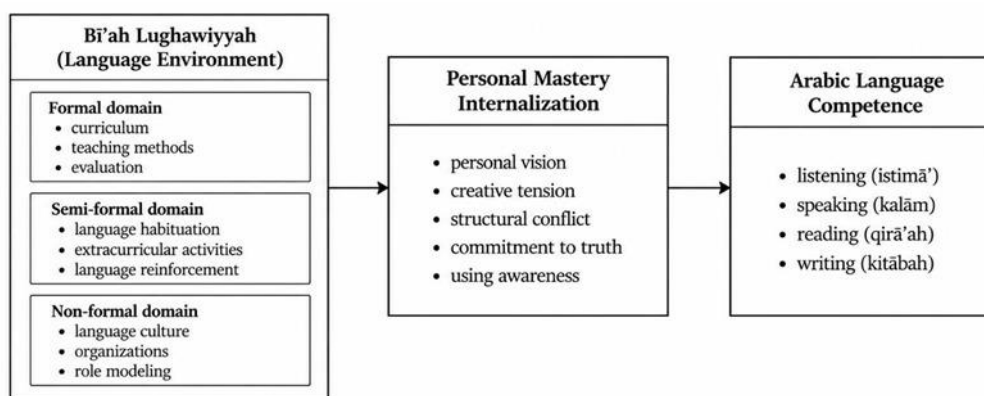


Figure 1. Conceptual Model of Personal Mastery Internalization through Bī'ah Lughawiyyah and Its Contribution to Arabic Language Competence.

Figure 1 illustrates the relationship among the three main components identified from the research findings. *Bī'ah Lughawiyyah* consists of formal, semi-formal, and non-formal domains that provide structured learning, repeated language practice, and everyday language use. These environmental experiences support the internalization of personal mastery, which is reflected in

personal vision, creative tension, structural conflict, commitment to truth, and using awareness. The internalization process is reflected in students' development of four areas of Arabic language competence: listening (*istimā'*), speaking (*kalām*), reading (*qirā'ah*), and writing (*kitābah*). The arrows indicate the analytical flow identified in the findings, from the language environment through the internalization process toward the development of Arabic language competence.

Support of Bī'ah Lughawiyyah for the Internalization of Personal Mastery

The findings show that bī'ah lughawiyyah at Wali Songo Ngabar Islamic Boarding School is built through three complementary domains: formal, semi-formal, and non-formal. The formal domain provides structure and direction, the semi-formal domain provides practice and habituation, while the non-formal domain makes Arabic part of everyday life. The three domains do not function as separate spaces, but form a series of repeated language experiences.

Table 1. Three Domains of Bī'ah Lughawiyyah and Their Formative Functions

No	Domain	Main forms	Support of Personal Mastery
1	Formal	Curriculum, teaching methods, and evaluation	Provides learning direction, gradual demands, evaluation experience, correction, and awareness of ability
2.	Semi-formal	Language habituation, language extracurricular activities, language reinforcement	Provides repeated practice, confidence to perform, language discipline, and opportunities to improve weaknesses
3.	Non-formal	Language culture, organizations, teacher role modeling	Provides daily language use, supervision, behavioral models, and social experience

Source: Research data, processed by the researcher (2024–2025)

Table 1 shows that the three domains have different forms and functions, but complement one another in providing language experiences for students. The formal domain provides structure through the curriculum, teaching methods, and evaluation. The semi-formal domain expands experience through habituation, language activities, and reinforcement. Meanwhile, the non-formal domain provides opportunities to use language in everyday life through language culture, organization, supervision, and role modeling.

In the formal domain, Arabic is placed as an important part of the learning system. The TMI curriculum gives a large portion to Arabic lessons and Islamic subjects that use Arabic. The materials develop gradually from the initial level to more complex materials. At the beginning level, students encounter the basics of the language, while at the next levels, they study nahwu, sharaf, balaghah, and various texts that require higher abilities. Research data show that first-year students receive about seven hours of Arabic lessons, while all subjects related to Arabic account for about one-third

of the weekly learning load. This gradual structure helps students see the direction of learning while facing increasing demands.

Learning methods not only deliver materials but also encourage language use. Teachers use explanation, practice, dialogue, *talaqqī*, *qawā'id wa tarjamah*, and direct methods. The "look and say" practice gives students opportunities to connect objects, experiences, and language expressions directly. The use of Arabic by teachers during learning makes students accustomed to listening and responding to the language. Evaluation then strengthens these experiences through oral and written examinations, teaching practice, *khutbah*, and other forms of evaluation that use Arabic. Thus, evaluation not only measures results but also creates demands that encourage students to recognize their abilities and weaknesses.

The semi-formal domain serves as a bridge between classroom learning and the use of language in everyday life. Language habituation programs are carried out through *muḥādatsah*, language days, repeated *mufradat* practice, language supervision, *khutbah* activities, language competitions, and various language activities. The language center also develops work programs that range from daily to annual activities. At certain times, language reinforcement programs are provided through evening study, mentoring, and additional lessons. Field data show that these activities continually expose students to the demand to use Arabic while also giving them opportunities to improve their abilities.

The function of habituation is clearly seen in the rules for language use. Students are not only required to know vocabulary but also to use it in interaction. Vocabulary boards are placed in various areas of the boarding school, while *muharrik* conduct patrols and record violations. These activities create repetition that makes Arabic increasingly present in everyday experience. On the other hand, extracurricular activities such as *khutbah* and language competitions create performative situations that encourage students to appear in front of others. These experiences show the demands to use the language, improve ability, and adjust to the standards applied in the boarding school environment.

The non-formal domain is the space for language use that is closest to students' daily lives. Arabic is present in announcements, mosque activities, dormitories, communication among students, organizational activities, and various daily activities. This use is strengthened by organizations such as *muharrik*, *mudabbir*, and the language unit. Teachers and senior students also function as language models. The data show that this role modeling provides concrete examples of

attainable abilities and encourages students to adapt.

In the non-formal domain, Arabic changes from merely being a subject into a habit. Arabic announcements heard every day, vocabulary posted in various places, dormitory supervision, and routine communication create situations that make students continually interact with the language. In this condition, students gain social experiences that are not always available in the classroom.

Overall, the findings from the three domains show that *bī'ah lughawiyyah* at Wali Songo Ngabar is not formed by a single language program. The environment consists of learning structures, habituation, language activities, everyday language use, organization, supervision, and role modeling. Together, the three domains produce repeated and continuous language experiences.

The Process of Personal Mastery Internalization in *Bī'ah Lughawiyyah*

The findings show that the internalization of personal mastery does not occur suddenly. The process develops through repeated language experiences, awareness of those experiences, responses to demands, adjustment, and the formation of learning habits. The pattern can be summarized as experience into awareness into adjustment into habit.

Table 2. The Process of Internalizing Five Aspects of Personal Mastery

No.	Personal Mastery Aspect	Experience in <i>Bī'ah Lughawiyyah</i>	Form of Student Development
1.	Personal Vision	Arabic is used in learning, worship, organizations, and communication	Arabic is viewed as important for learning goals and the future
2.	Creative Tension	The gap between ability and environmental demands	Motivation to practice, improve ability, and reach standards
3.	Structural Conflict	Shift from old habits to the Arabic language demands	Ability to face fear, shyness, pressure, and habit change
4.	Commitment to Truth	Correction, evaluation, and recognition of weaknesses	Accepting mistakes as a basis for improvement
5.	Using Awareness	Choice of activities, strategies, and learning resources	More independent, focused, and needs-aware learning

Source: Research data, processed by the researcher (2024–2025)

Table 2 shows that the five aspects of personal mastery appear in different forms of experience and development. Personal vision is related to the emergence of a view of the importance of Arabic. Creative tension appears when students find a gap between their abilities and environmental demands. Structural conflict is seen in the process of facing old habits and new demands. Commitment to truth develops through accepting correction and acknowledging weaknesses. Using awareness appears when students begin to choose activities, strategies, and learning resources according to their needs.

First, personal vision grows when students begin to see Arabic as more than a boarding school obligation. The use of Arabic in learning helps students understand that Arabic is needed to understand lessons and texts. Its use in worship and boarding school culture gives Arabic religious and social meaning. Organizational and communication experiences then broaden the view that Arabic can become a resource for da'wah, leadership, and communication after graduation. Thus, personal vision is formed through repeated concrete experiences, not only through advice.

Second, creative tension emerges from the gap between actual conditions and expected conditions. Students find that their abilities do not always meet environmental demands. This can be seen when they take oral examinations, deliver khutbah, participate in muḥādatsah, repeat mufradat, or observe the abilities of senior students. For some students, this tension does not end in rejection but becomes a motivation to study more seriously. Environmental demands, therefore, become experiences that encourage students to practice, improve their abilities, and pursue the established standards.

Third, structural conflict is especially visible during the adaptation period. New students arrive with habits of using Indonesian or local languages, while the boarding school environment requires the use of Arabic. Conflict also appears when lesson materials become more difficult, when students have to speak in front of others, or when they experience pressure because of language errors. The data show that some students respond by remaining silent or returning to a more comfortable language, while others learn to face the situation, ask for help, practice, and gradually build new habits. These findings show that changes in language habits occur through a process of adaptation and do not always develop linearly.

Fourth, commitment to truth can be seen in the courage to acknowledge weaknesses and accept correction. In writing lessons, for example, students receive correction notes and are asked to reread and revise their writing. In speaking, grammatical or word-choice errors are corrected by teachers and administrators. In listening, students begin to have the courage to say that they do not yet understand an announcement or explanation. This attitude changes mistakes from something that needs to be hidden into information for improvement.

Fifth, using awareness is the stage when students begin to choose ways of learning that fit their needs. They no longer participate in activities only because of rules, but begin to use the language environment consciously. In reading, for example, students use notes, memorize vocabulary, reread texts, and ask for help when facing difficulties. In speaking, some students

choose to join Ruwadul Lughah, competitions, organizations, or khutbah activities to increase their courage. At this stage, the environment becomes a learning resource that is consciously selected and used.

These process findings show that personal mastery in this research context develops through continuous language experiences. Students face demands, respond through practice, give meaning to experiences, face obstacles, accept correction, and then manage their learning more consciously. Thus, the internalization process moves from experience to awareness and from awareness to learning habits.

Contribution of Internalizing Personal Mastery in Bī'ah Lughawiyyah to Arabic Language Competence

Arabic language competence in this study is viewed through four skills: *istimā'*, *kalām*, *qirā'ah*, and *kitābah*. The findings show that the contribution of personal mastery does not take the form of a direct relationship in which a particular program produces a particular score. Its contribution is mainly seen in changes in how students face the learning process. Students have goals, recognize the limits of their abilities, persist when facing difficulties, accept correction, and choose learning strategies. These changes in learning behavior then support the development of the four skills.

Table 3. Contribution of Personal Mastery to the Four Arabic Language Skills

No.	Skill	Visible Personal Mastery process	Observed change
1.	<i>Istimā'</i>	Focus, persistence, willingness to admit lack of understanding, and use of activities	More persistent and better understanding of spoken Arabic
2.	<i>Kalām</i>	Vision, confidence, facing shyness/fear, accepting correction, conscious practice	More confident, self-assured, and fluent in communication
3.	<i>Qirā'ah</i>	Reading goals, persistence, self-evaluation, notes, and vocabulary	More independent and better able to understand different texts
4.	<i>Kitābah</i>	Writing goals, repeated revision, accepting correction, and learning strategies	More careful, able to improve writing, and more responsible

Source: Research data, processed by the researcher (2024–2025)

Table 3 shows that the contribution of personal mastery appears through different learning processes in each skill. In *istimā'*, the process is seen in focus, persistence, the courage to admit lack of understanding, and the use of activities. In *kalām*, it is seen in vision, courage, the ability to face embarrassment or fear, acceptance of correction, and conscious practice. In *qirā'ah*, it appears in reading goals, persistence, self-evaluation, and the use of notes and vocabulary. Meanwhile, in *kitābah*, it appears in writing goals, repeated revision, acceptance of correction, and the selection of learning strategies.

In *istimā'*, the environment provides extensive language exposure through announcements, directions, learning activities, conversations, and daily activities. At the initial stage, some students have difficulty understanding spoken language. However, through persistence and awareness, they begin to use these activities as practice. The courage to ask for repetition or explanation when they do not understand information also becomes part of the learning process. The result is not simply more listening exposure, but increased focus and understanding of the language they hear.

In *kalām*, the contribution of personal mastery can be seen in courage and persistence. The boarding school environment provides many spaces for speaking through *muḥādatsah*, *khutbah*, daily conversations, organizations, and competitions. However, these opportunities become learning experiences only when students are willing to use them. Personal vision gives a reason to keep speaking, creative tension encourages practice, structural conflict builds resilience in facing embarrassment, commitment to truth makes students accept correction, and using awareness encourages the selection of suitable activities. The development of *kalām*, therefore, appears through changes in how students respond to opportunities to speak.

In *qirā'ah*, personal mastery is especially visible in independence when dealing with texts. Students encounter textbooks, Arabic texts, Islamic materials, examination questions, and various readings. When they find new vocabulary or difficult structures, developing students do not stop because of the difficulty, but try to reread, memorize vocabulary, take notes, ask questions, or seek help from senior students. Personal vision gives reading a purpose, creative tension maintains motivation when facing difficult texts, structural conflict builds persistence, commitment to truth encourages acceptance of correction, and using awareness helps in choosing reading strategies. The result is a more independent and directed reading ability.

In *kitābah*, the process can be seen through *insyā'* practice, assignments, examinations, language competitions, and other activities requiring written production. The data show that students experience difficulties in organizing ideas, choosing vocabulary, and using language structures. However, teacher correction and opportunities to revise their writing help students learn to accept mistakes as part of the process. Some students also use strategies such as making summaries, taking notes on rules, rewriting, and using competition activities. The observed results are more careful writing, writing that is more appropriate to language rules, and increased responsibility for their written work.

Overall, the findings on the four skills show that personal mastery works through changes in how students face the learning process and use the opportunities available in *bī'ah lughawiyyah*. Personal mastery does not directly produce one particular skill, but supports learning through goals, persistence, courage to face difficulties, acceptance of correction, and conscious use of strategies.

Discussion

The Discussion section should be a reasoned and justifiable commentary on the importance of your findings. This section states why the problem is important, what larger issues it addresses, and what propositions are confirmed or disconfirmed by the extrapolation of these findings to such overarching issues.

Support of *Bī'ah Lughawiyyah* for the Internalization of Personal Mastery

The findings show that *bī'ah lughawiyyah* at Wali Songo Ngabar Islamic Boarding School operates through three interconnected domains. The formal domain provides direction through curriculum, teaching methods, and evaluation; the semi-formal domain provides repeated practice through language activities and habituation; and the non-formal domain sustains Arabic use in everyday interactions. These findings indicate that the language environment is not limited to classroom instruction but is formed through the integration of learning structures, organized activities, and daily social practices.

This pattern is consistent with perspectives that emphasize exposure, interaction, habituation, and language use in language learning (Abdul Wahab, 2015; Krashen, 1976; Mabruroh, 2018; Nasution, 2020). The formal domain organizes learning objectives and materials, while teaching methods and evaluation provide opportunities to practice and receive correction (Effendy, 2005; Hermawan, 2011; Izzan, 2009; Muhaimin et al., 1996). The semi-formal domain extends these opportunities through *muḥādatsah*, vocabulary practice, language supervision, *khuṭbah*, and competitions. Meanwhile, announcements, mosque activities, dormitory interactions, and organizational practices make Arabic part of students' daily experiences. This role of social interaction and institutional culture is also consistent with discussions of educational habits and pesantren life (Muhaimin et al., 2001; Sahlan, 2011).

Previous studies have highlighted the importance of language-environment formation and habituation for speaking and broader Arabic competence (Cahyono, 2025; Ridho, 2024; Wahyuni et

al., 2025). Hamid et al. (2024) also discuss the role of language experience and interaction in Arabic acquisition in pesantren. The present findings complement these studies by showing how the formal, semi-formal, and non-formal domains work together to provide continuous language experiences. These experiences create opportunities for personal development, although their contribution depends partly on how students respond to and use the opportunities available to them.

The Process of Personal Mastery Internalization in Bī'ah Lughawīyyah

The findings identify a process that moves from language experience to awareness, adjustment, and learning habits. This pattern provides an empirical explanation of personal mastery as a continuing process of self-development rather than a one-time achievement (Chaer, 2015; Senge, 2006). Students encounter language demands, recognize differences between their current abilities and expected performance, respond to difficulties, accept correction, and gradually manage their learning more consciously.

Personal vision develops as students recognize that Arabic is useful not only for fulfilling pesantren rules but also for learning, worship, communication, and future activities. This finding corresponds with Senge's (Senge, 1996, 2002, 2006) view that personal vision provides direction for development. Creative tension emerges when students recognize a gap between their current abilities and the demands of activities such as oral examinations, *khuṭbah*, and *muḥādatsah*. This gap can encourage further practice, consistent with Senge's and Fritz's (Fritz, 1989; Senge, 2006) explanations of the tension between current reality and desired conditions.

Structural conflict appears when students must adjust from familiar language habits to the expectation of using Arabic. Their responses differ: some hesitate or return to a more familiar language, while others practice, seek help, and gradually adapt. This finding shows that internalization is not always linear. Commitment to truth becomes visible when students acknowledge weaknesses and accept correction as information for improvement, consistent with Senge (Senge, 2006) and the emphasis on reflection in (Mezirow, 1991). Using awareness appears when students consciously select activities, strategies, and learning resources according to their needs.

These findings extend previous studies of personal mastery that have mainly discussed organizational behavior, leadership, governance, and performance (Hartanto, 2020; Proboandini, 2018; Rahmawati, 2016; Tibrisi et al., 2022). In the present context, personal mastery helps explain

how students process experiences within a language environment. The contribution of the environment, therefore, lies not only in providing exposure and rules but also in creating conditions in which students can develop goals, respond to challenges, learn from correction, and manage their own progress.

Contribution of Internalizing Personal Mastery in Bī'ah Lughawiyyah to Arabic Language Competence

The findings show that personal mastery contributes to Arabic language competence mainly through students' learning responses and habits, rather than through a direct causal relationship between a particular program and a specific language outcome. The four skills—*istimā'*, *kalām*, *qirā'ah*, and *kitābah*—require different forms of practice, but all benefit when students establish goals, persist through difficulties, accept correction, and consciously use learning opportunities. This interpretation is consistent with approaches that view language competence as involving both language skills and their use in meaningful contexts (Canale & Swain, 1980; Effendy, 2009; Fachrurrozi & Mahyudin, 2020).

In *istimā'*, announcements, instructions, lessons, and daily conversations provide repeated listening experiences. Persistence and awareness help students use these experiences to improve their understanding, particularly when they recognize that they do not understand something and seek clarification. This interpretation corresponds with the importance of attention and repeated listening practice in developing listening skills (Tarigan, 2011; Taufik, 2011).

In *kalām*, activities such as *muḥādatsah*, *khuṭbah*, daily conversation, and language competitions provide opportunities to speak. However, participation alone does not guarantee development. Personal vision provides direction, creative tension encourages practice, structural conflict helps students face hesitation, commitment to truth supports the acceptance of correction, and using awareness helps students choose suitable activities. This finding is consistent with communicative approaches that emphasize interaction and meaningful language use (Canale & Swain, 1980; Fachrurrozi & Mahyudin, 2020; Richards & Rodgers, 2001).

In *qirā'ah*, personal mastery is reflected in students' efforts to reread texts, memorize vocabulary, take notes, ask questions, and seek assistance when encountering difficulties. These strategies support more independent and purposeful reading. In *kitābah*, assignments, *inshā'*, examinations, teacher feedback, and repeated revision provide opportunities to improve writing. Students' willingness to acknowledge errors and revise their work supports greater accuracy and

responsibility. These processes align with accounts of reading competence and the role of practice, correction, and revision in writing development (Effendy, 2005; Fachrurrozi & Mahyudin, 2020; Nurgiyantoro, 2011; Suparno & Yunus, 2007; Tarigan, 2011).

Taken together, the findings complement studies that emphasize the contribution of bī'ah lughawiyyah to Arabic competence and speaking habituation (Cahyono, 2025; Ridho, 2024; Wahyuni et al., 2025). The additional contribution of this study is its explanation of how students' internal development connects environmental experiences with learning behavior across the four skills. This relationship informs the proposed concept of a Total Learning Environment: the formal domain provides direction, the semi-formal domain expands opportunities for practice, and the non-formal domain sustains everyday language use. Personal mastery connects these experiences with students' goals, responses, strategies, and learning habits. The concept, therefore, emphasizes the integration of the language environment and students' internal development, rather than treating environmental exposure alone as sufficient for developing Arabic language competence.

CONCLUSION

This research shows that bī'ah lughawiyyah at Wali Songo Ngabar Islamic Boarding School, Ponorogo, supports the internalization of personal mastery through three integrated domains. The formal domain provides structure through the curriculum, methods, and evaluation; the semi-formal domain provides habituation, practice, language activities, and reinforcement; while the non-formal domain provides language use in everyday life through language culture, organization, supervision, and role modeling. Within this environment, personal mastery develops gradually through personal vision, creative tension, structural conflict, commitment to truth, and using awareness. The process moves from language experience to awareness, adjustment, and learning habits. These findings show that the development of personal mastery does not occur separately from the environment, but grows through continuous language experiences. The contribution of internalizing personal mastery to Arabic language competence is seen through changes in how students face the learning process in the four skills: persistence and understanding in *istimā'*, courage and fluency in *kalām*, independence in *qirā'ah*, and accuracy, ability to improve, and responsibility in *kitābah*. Based on the overall findings, this research synthesizes the concept of Total Learning Environment, an integrated learning environment that connects the formal, semi-formal, and non-formal domains with the process of internalizing personal mastery. The formal domain provides direction and structure, the semi-formal domain expands practice and experience, while

the non-formal domain maintains continuous language use. Their integration provides language experiences that are then processed by students through personal mastery into direction, responses, strategies, and learning habits that support Arabic language competence. Thus, this research brings *bi'ah lughawiyyah* and personal mastery together in one learning mechanism: the environment provides experience, personal mastery processes that experience, and this process contributes to the development of students' Arabic language competence. The limitation of this study lies in its focus on male students in one Islamic boarding school and its main data period of 2024–2025. Future research may examine the Total Learning Environment mechanism in other Islamic boarding schools or educational institutions with different language-environment characteristics.

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