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The Management of *Bi'ah Lughawiyah* in Forming the Habituation of Students' *Maharah Kalam* at Pondok Modern Darussalam Gontor Campus 4

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ABSTRACT

Maharah Kalam is an essential competence in modern Islamic boarding schools. However, its achievement is often hindered by the wide gap between linguistic theory and actual practice, as well as language anxiety. This study aims to analyse the application of educational management functions, namely Planning, Organising, Actuating, Controlling, and Evaluation (POACE), in the governance of the language environment (*Bi'ah Lughawiyah*) and its role in shaping the habituation of students' *Maharah Kalam* at Pondok Modern Darussalam Gontor Campus 4. This study employs a descriptive qualitative approach with a case study design. Data were collected through participatory observation, in-depth interviews, and documentation studies involving 12 purposively selected informants, comprising two language advisory teachers (*Musyrif Lughah*), two central language administrators (*Qismul Lughah* of OPPM), three dormitory supervisors (*mudabbir*), and five student representatives from the "5100" cohort (the institutional nomenclature designating that specific fifth-grade student generation). The results indicate that *Bi'ah Lughawiyah* is not formed naturally but is engineered through structured management governance. Planning and organising are realised through hierarchical delegation of authority and comprehensive program scheduling (such as *Ilqa'ul Mufrodat* and *Muhadatsah*). The actuating function is consistently driven by the exemplary behaviour (*uswah*) of the administrators and the reinforcement of a visual linguistic landscape. Operational consistency is strictly guarded by controlling and evaluation mechanisms through *jasus* (language monitors) and *Mahkamah Lughah* (language court), which balance educative sanctions and proportional rewards while mitigating psychological pressure. In conclusion, institutional management governance and structured social control significantly support and facilitate the habituation of Arabic oral communication practices, effectively assisting students in transforming passive grammatical knowledge into sustainable daily speaking habits.

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Introduction

Within the framework of Indonesian Islamic education, particularly in Islamic boarding schools (*pesantren*), proficiency in the Arabic language plays a crucial and strategic role. Rather than serving simply as a tool for international communication, Arabic is regarded as the core epistemological basis required to examine, analyse, and absorb Islamic legal sources and classical texts (*turats*), which constitute the academic foundation of these institutions (Anggian et al., 2023). Attaining a holistic and practical communicative ability requires Arabic language instruction to seamlessly unify the four fundamental linguistic skills, placing a particularly strong focus on oral proficiency, known as *Maharah al-Kalam* (Zaini et al., 2024). Such proficiency embodies the character of modern *pesantren*, institutions that bridge the gap between classical academic heritage and contemporary global necessities, thereby obligating students to develop both receptive and active command of the language (Ruhendi et al., 2026).

A review of recent scientific literature indicates a significant paradigm shift in Arabic language learning methodology, moving away from the rigid grammar-translation approach toward a more dynamic and applicable communicative approach. This communicative approach is considered crucial in the contemporary era to enable learners to produce language orally and in writing in real-life contexts (Hasanah et al., 2024). Furthermore, support for the effectiveness of this approach is evidenced through various empirical studies which conclude that there is a very strong positive correlation between the quality of the ecosystem or language environment and Arabic speaking skills, where an environment rich in linguistic input is proven to accelerate the cognitive automation process in language use (Said & Fadjri, 2025). In this framework, the educational environment is positioned not only as a formal classroom limited by time duration, but is managed as a living and sustainable language laboratory involving all elements of the academic community comprehensively (Mahbubah & Masmunah, 2026).

Although linguistic instruction has been given formally with very dense face-to-face hours in educational institutions, the main problem that continues to overshadow and become a heavy challenge in Arabic language learning is the low level of actual speaking proficiency or oral capability of the learners. Empirical phenomena in the field often show an academic paradox, where many *santri* (students) have a highly capable understanding of advanced grammatical structures (*nahwu* and *sharaf*). However, they tend to stutter, be passive, and be unable to produce Arabic utterances spontaneously and fluently in everyday conversation. This failure is rooted in the high functional gap between the mastery of purely theoretical language knowledge and practical, situational language use (Ramadhan et al., 2026).

This structural problem is further exacerbated by the presence of affective barriers and acute psychological constraints in the learners, such as high language anxiety, excessive fear of making grammatical mistakes in front of peers, as well as a crisis of self-confidence that ultimately paralyses the students' initiative to start speaking actively. To unravel the tangled threads of these problems comprehensively, a general solution that has been academically and pedagogically recognised for its effectiveness is the creation of a highly immersive language environment (*Bi'ah Lughawiyah*). This language ecosystem functions to reconstruct the students' daily reality in such a way that they are conditioned and driven systematically but naturally to use Arabic in every dimension of social interaction outside the classroom (Indriana & Diantika, 2022). This immersive condition has been gradually proven effective in eradicating fear, doubt, and anxiety in language practice because Arabic is standardised and enforced as the primary language of communication in the dormitory environment (Ulya et al., 2022).

A deeper exploration of previous scientific literature provides a detailed picture of

specific solutions resulting from the implementation of language environments in various Islamic educational settings. The formation of *Bi'ah Lughawiyah* is inseparable from the teaching methods and regulations applied, where the Direct Method or *Thariqah Mubasyarah* serves as the main pedagogical foundation. This method operates by strictly prohibiting the use of the mother tongue or translation systems. Instead, it demands that teachers directly articulate the meaning of a word through demonstration methods, the use of props, body movements, or by providing synonyms and antonyms (Bakri, 2017). This forms a direct associative framework between cognitive concepts in the brain and spoken Arabic, making the language habituation process more authentic and fundamentally structured (Qudrotulloh, 2021). This approach's effectiveness is proven through experimental research showing that the application of the direct method in the boarding school area can significantly improve the language skill evaluation scores of female students (Rochmat et al., 2023). In addition, the delivery of language material through the direct method is also considered highly facilitating for students in absorbing new vocabulary without the distortion of literal translation (Choiriyah, 2022).

Besides pedagogical approaches in the classroom, another specific solution lies in social engineering and disciplinary management within the *pesantren* dormitory environment. The strategy in developing *Bi'ah Lughawiyah* involves several key elements, including formulating a vision and mission, the involvement of all parties, discipline based on the leaders' policies, the availability of adequate facilities, and providing rewards to students who excel (Setiyadi et al., 2023). Institutional regulations mandating the full use of Arabic require multi-layered and strict supervision mechanisms. To ensure this regulation is not just a normative rule, the urgent presence of *jasus* (secret language monitors) and *mahkamah lughah* (language courts) becomes highly vital as an effective social control instrument to discipline students from using their mother tongue (Rizqi, 2019).

Teacher supervision greatly helps students improve their Arabic speaking skills at the Islamic boarding school. In this immersive context, the role of the teacher is not merely to offer lessons, but also to serve as an active advisor and supervisor for the language used daily by the students (Fadhlan et al., 2024). Furthermore, this disciplinary enforcement system must be balanced with an affective approach, where the application of educative punishment and proportional rewards is a crucial managerial formula to maintain the stability of students' intrinsic and extrinsic motivation (Febriyanti, 2021). The linguistic landscape in the form of Arabic name boards and slogans scattered around the boarding school area also serves as an operational support instrument that conditions students' subconscious to continually remember vocabulary (Aziz et al., 2025).

A critical review of literary discourse closely related to this topic shows that studies on the effectiveness of forming *Bi'ah Lughawiyah* in various boarding school variants have dominated the realm of Arabic education research (Efendi et al., 2025). Previous studies have extensively explored three main dimensions: first, pedagogical interventions focusing on the classroom application of the Direct Method (*Thariqah Mubasyarah*) and vocabulary delivery techniques such as *Ilqa'ul Mufrodat* to improve *Maharah Kalam* scores (Abrar et al., 2021; Rochmat et al., 2023); second, descriptive evaluations of language environment policies and general supporting programs across pesantren networks, such as at Gontor Campus 9 Sulit Air (Ramadhan et al., 2026; Setiyadi et al., 2023); and third, partial analyses of isolated disciplinary instruments, such as the use of *jasus* or reward-punishment schemes (Febriyanti, 2021; Rizqi, 2019). However, the majority of these previous studies tend to dissect *Bi'ah Lughawiyah* primarily from an applied linguistics perspective or examine its regulatory components in isolation. What remains insufficiently explored in the existing literature is how these pedagogical and disciplinary components are integrated into a cohesive, end-to-end institutional management cycle. Consequently, there is a substantial

research gap regarding an integrative analysis of how the complete educational management framework, Planning, Organising, Actuating, Controlling, and Evaluation (POACE), is operationally orchestrated to bridge the gap between passive language exposure and active speaking habituation, particularly within the sociocultural dynamics of Pondok Modern Darussalam Gontor Campus 4.

Based on these gaps in the literature, this research aims to study and analyse the management functions (Planning, Organising, Actuating, Controlling, and Evaluation) in the governance of *Bi'ah Lughawiyah* and its role in forming the habituation of students' *Maharah Kalam* at Pondok Modern Darussalam Gontor Campus 4. The novelty of this study lies in examining *Bi'ah Lughawiyah* through the comprehensive POACE management framework, demonstrating how institutional management systematically transforms passive language exposure and classroom grammatical knowledge into students' daily speaking habits. Rather than viewing oral proficiency merely as an in-class pedagogical outcome, this study conceptualises it as a process facilitated by multi-tiered organisational governance, peer-led execution, and continuous feedback mechanisms in the dormitory environment. The scope of this study is limited to evaluating the managerial functions of the central administrators of the language department (*Qismul Lughah* and *Mahkamah Lughah*), the executorial role of the dormitory administrators (*mudabbir*), as well as the manifestation of discipline and integration of the visual linguistic landscape that influences the speaking habituation of the 5100 student cohort (the institutional generation name for the fifth-grade student batch) at the Darul Muttaqien campus. This managerial approach provides a crucial analytical lens for understanding the sustainability of language assimilation in modern Islamic boarding schools compared to formal educational institutions in general.

Method

This research uses a qualitative approach with a descriptive-analytical case study design (Creswell & Poth, 2024; Kemp et al., 2018). This methodological approach was deliberately chosen because it in highly relevant for exploring, understanding, and describing managerial phenomena naturally, without external intervention or manipulation of the subjects studied (Creswell, 2014; Fuertes et al., 2020). The case study design allows researchers to comprehensively unpack how an institution designs, executes, and evaluates its organisational policies in the field. In this context, the research focuses on analysing the educational management functions in the governance of *Bi'ah Lughawiyah* (language environment), which operates as a learning ecosystem outside the formal classroom.

This research was conducted intensively at Pondok Modern Darussalam Gontor Campus 4 (Darul Muttaqien). The determination of research subjects was carried out through a purposive sampling technique, where participants were carefully selected based on their level of authority, managerial involvement, and the intensity of their interaction in the governance of language programs in the dormitory environment (Campbell et al., 2020; Lenaini, 2021). Informants were selected and classified into four main functional groups that directly represent the operational cycle of Planning, Organising, Actuating, Controlling, and Evaluation (POACE). The involvement of *Musyrif Lughah* and the central administrators (OPPM) is intended to dissect the construction of strategic policies, delegation of authority, and supervision mechanisms. Meanwhile, the ranks of *mudabbir* along with representatives of the 5100 batch of students (the institutional nomenclature designating that specific fifth-grade student generation) are positioned as key informants to evaluate the reality of daily execution (actuating) and the level of compliance at the grassroots level. Specific details regarding participant profiles, managerial roles, and data collection focus are presented structurally in **Table 1.**

Table 1. Participant Profiles Based on Management Functions (POACE)

Informant Group	Role in POACE Management	Number of Informants	Interview and Observation
Musyrif Lughah (Asatidz)	Planning & Controlling (High-Level Supervision)	2 Persons	Formulation of language vision and mission, design of the *Bi'ah Lughawiyah* curriculum, and evaluation of the boarding school's strategic policies.
Qismul Lughah (Central OPPM)	Organising & Controlling (Operational Supervision)	2 Persons	Division of tasks across dormitories, management of *jasus*, enforcement of educative sanctions, and the reward-punishment mechanism.
Mudabbir (Dormitory Supervisors / Fifth Grade)	Actuating (Execution)	3 Persons	Daily execution of language programs (*Ilqa'ul Mufrodat*, *Muhadatsah*), manifestation of role modelling (*uswah*), and technical obstacles in the field.
Students	Policy Object (Evaluation of Compliance & Effectiveness)	5 Persons	Responses to the management system, psychological pressure (language anxiety), and progress in habituating oral *Maharah Kalam*.
	Total	**12 Persons**	

The collection of empirical data was carried out through three main interrelated techniques to ensure the depth and accuracy of information (Donkoh & Mensah, 2023). First, participatory observation was implemented by directly observing the operational processes of language activities, the enforcement of dormitory rules, and the existence of the linguistic landscape as a managerial support instrument that shapes students' visual environment (Aziz et al., 2025). Second, semi-structured in-depth interviews were conducted with key informants. These interviews were directed to unearth critical narratives regarding the implementation of the POACE (Planning, Organising, Actuating, Controlling, Evaluation) management functions, the effectiveness of authority delegation, the implementation of educative reward and punishment systems (Febriyanti, 2021), as well as strategies for handling language anxiety among students. Third, a documentation study was conducted by analysing relevant institutional archives, such as language activity syllabi, student regulation guidebooks, and journals of violation recaps from the *Mahkamah Lughah* (Morgan, 2022).

The entire data corpus gathered from the field was systematically analysed using an interactive data analysis model, which includes the stages of data reduction, data display, and drawing conclusions and verification (Miles & Hubberman, 1994). In the data reduction stage, the information obtained was specifically focused on dissecting the elements of educational management functions within the framework of *Bi'ah Lughawiyah* governance. The reduced data was then presented in the form of descriptive narratives and mapping of the managerial chain of command. To ensure the validity, credibility, and reliability of the findings, the researcher strictly applied source triangulation and method triangulation techniques. This triangulation process was carried out by cross-checking and comparing findings from observations, interviews, and documentation continuously until reaching the data saturation point, so that the resulting conclusions have robust academic validity (Farquhar et al., 2020).

Results and Discussion

1. Planning and Organising of *Bi'ah Lughawiyah*

At Pondok Modern Darussalam Gontor Campus 4 (Darul Muttaqien), the formation of *Bi'ah Lughawiyah* is not left to grow naturally without direction, but is constructed through a highly measured institutional planning function. This planning rests fundamentally on the institutional vision of the *pesantren*, which strictly establishes Arabic and English as the crown of the boarding school (*tajul ma'had*) and the mandatory daily communication instruments for the entire academic community (Ulya et al., 2022). To translate this grand vision into practice, the *pesantren* management designs an integrated program structure that systematically bridges formal instruction in the classroom with non-formal habituation in the dormitory environment (Ramadhan et al., 2026). Concretely, the planning function contributes to *Maharah Kalam* development by establishing a standardized annual and semester-based linguistic curriculum outside the classroom. For example, at the beginning of each semester, the *Musyrif Lughah* and *Qismul Lughah* compile a structured thematic vocabulary syllabus (*kamus mufradat*) tailored to students' proficiency levels and daily dormitory contexts—ranging from kitchen, bathroom, and sports terminology to academic and organizational expressions (*asalib*). Furthermore, management maps out a strict time-allocation blueprint: scheduling *Ilqa'ul Mufrodat* (daily vocabulary delivery) after the Fajr prayer and reinforcement sessions after the Asr prayer, allocating specific mornings (Tuesdays and Fridays) for *Muhadatsah* (guided conversation), and designating three weekly sessions for *Muhadharah* (public speaking practice) (Azmy, 2025; Mahbubah & Masmunah, 2026). Additionally, the planning stage determines the cyclical rotation of language weeks (alternating two weeks of mandatory Arabic with two weeks of English). This comprehensive program planning ensures that the supply of comprehensible input is distributed evenly and predictably to stimulate students' *Maharah Kalam* optimally.

To ensure that the planning blueprint operates effectively in the field, the pesantren management implements the organising function through a strict and hierarchical system of delegating authority and division of labour. This organising places the *Musyrif Lughah* (consisting of the board of advisory teachers or *asatidz*) at the top of the pyramid as policy drafters, consultants, and the highest supervisors holding language policy authority (Rizqi, 2019). Under this command, managerial and executive authority is delegated to *Qismul Lughah* (the Central Language Department of the Modern Boarding School Student Organisation/OPPM) and *Mahkamah Lughah* (the Language Court). As a concrete example of this organisational division of labour, *Qismul Lughah* is tasked with pedagogical and environmental facilitation, such as distributing weekly vocabulary targets to dormitory heads, designing bilingual visual banners, and organizing language competitions, while *Mahkamah Lughah* is specifically assigned to judicial and disciplinary administration, including managing language violation databases and conducting daily language trials. This structured division of responsibilities ensures that every language regulation formulated at the central level is transmitted intact and precisely to the dormitories without operational overlap or instructional distortion.

In realising the organising function, the effectiveness of *Bi'ah Lughawiyah* governance is largely determined by the clarity of the organisational structure and the chain of command implemented. The delegation of authority at Pondok Modern Darussalam Gontor is designed hierarchically and centralised (top-down), starting from the level of strategic policy formulators down to the level of daily executors at the grassroots. This structure ensures that every planned program does not experience instructional distortion when applied in the dormitory. In addition to the instructional line of command, the management also builds a line of coordination and reporting back (feedback) that enables the smooth running of the controlling function. A visualisation regarding the structural hierarchy,

division of authority, and reporting flow in the governance of *Bi'ah Lughawiyah* at the Darul Muttaqien Campus is comprehensively illustrated in **Figure 1**.

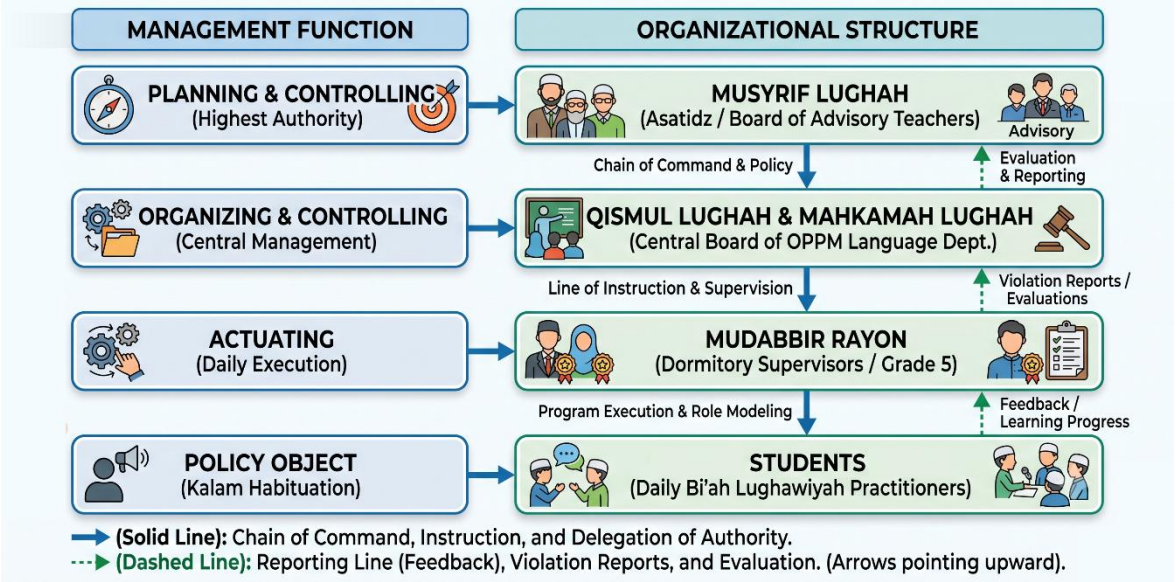


Figure 1. Organisational Structure and Chain of Command in the Management of *Bi'ah Lughawiyah*

At the operational base level in the dormitory, the organising function is specifically delegated to the *mudabbir* (rayon or dormitory supervisors), a position held by fifth-grade senior students. In this language management structure, the *mudabbir* are positioned as the frontline executors who interact directly and continuously with junior students. Specifically, within each dormitory (*rayon*), the *mudabbir* team divides internal responsibilities: assigning specific supervisors to lead morning *Ilqa'ul Mufrodat* circles, appointing others to oversee evening study and conversation hours, and designating dormitory-level language coordinators to liaise with *Qismul Lughah*. This delegation of managerial roles to senior peers (*peer-mentoring*) is highly strategic both pedagogically and organisationally; besides decentralising the supervisory burden from the *asatidz*, this structure conditions the *mudabbir* to continuously consolidate their own linguistic capacities while acting as immediate role models for their juniors (Azmy, 2025; Ulya et al., 2022). This multi-layered orchestration of organising demonstrates that the sustainability of *Bi'ah Lughawiyah* in modern pesantren is strongly supported by solid managerial structuring rather than occurring merely by chance.

2. The Execution (Actuating) of the *Maharah Kalam* Habituation Program

The execution (actuating) function is the heart of management operationalisation, where formulated plans and organisational structures are transformed into concrete communicative actions in the field. At Pondok Modern Darussalam Gontor Campus 4, the execution of the *Bi'ah Lughawiyah* program is driven systematically through daily and weekly routines that require active Arabic production. In the daily implementation of *Ilqa'ul Mufrodat* after the Fajr prayer, for instance, the *mudabbir* gathers students in front of their respective dormitories and introduces three new vocabulary items, typically comprising one noun (*isim*), one verb (*fi'il*), and one idiomatic expression (*uslub*). Applying the Direct Method (*Thariqah Mubasyarah*), the *mudabbir* strictly avoids translating the words into Indonesian; instead, they demonstrate the meaning using real objects, gestures, or contextual Arabic synonyms. Subsequently, each student is required to orally construct at

least two complete functional sentences (*jumlah mufidah*) using the newly acquired vocabulary in front of the *mudabbir* before being permitted to return to their rooms, and these sentences are later reviewed in small groups after the Asr prayer.

This daily vocabulary acquisition is directly reinforced through the implementation of *Muhadatsah* on Tuesday and Friday mornings in open campus spaces. During this 30-to-45-minute session, students are arranged in facing rows to conduct paired interactive dialogues based on situational themes assigned by *Qismul Lughah* (such as borrowing items, discussing classroom lessons, or planning dormitory activities) while integrating the week's *mufradat*. Throughout the session, *Musyrif Lughah* and *mudabbir* circulate among the pairs to provide real-time pronunciation (*makhraj*) corrections, supply forgotten vocabulary, and prompt passive students to elaborate on their answers. Beyond these core routines, supportive actuating activities include *Muhadharah* (public speaking practice), *musyahadah* (watching Arabic educational videos), language games, *taqdim al-qishah* (Arabic storytelling/drama), poetry, and Master of Ceremony (MC) training (Setiyadi et al., 2023). In this managerial execution, each activity provides an authentic sociolinguistic practice space so that mastering *Maharah Kalam* is internalised into a natural communication routine. To further foster speaking confidence, the pesantren instils the "*Yahanu*" mindset (daring to speak confidently without overthinking grammatical perfection) among students, encouraging them to initiate Arabic conversations without hesitation (Fadhlan et al., 2024).

As a manifestation of the comprehensive planning function, the management of Pondok Modern Darussalam Gontor Campus 4 designs a structured language program architecture to bridge theory in the classroom with practice in the dormitory environment. This planning is not merely in the form of a normative schedule, but a pedagogical engineering that is precisely calculated to provide continuous exposure to linguistic input. In its actuating phase, this planning blueprint is strictly executed by the ranks of *mudabbir* (who directly guard the students' daily dynamics at the Darul Muttaqien campus) as the spearheads driving it in the field. The synergy between dense schedule planning and consistent execution by these rayon supervisors ensures that all elements of *Bi'ah Lughawiyah* operate as a single living ecosystem, where students are constantly encouraged to produce oral *Maharah Kalam* in various social contexts. Operational mapping regarding the integration between the schedule planning phase and the execution targets of these language programs is presented in detail in **Table 2.**

Table 2. Matrix of Planning and Actuating of Language Programs

Language Program Name	Description and Execution Time (Planning)	Target Competencies and Expected Output	Person in Charge of Execution (Actuating)
Ilqa'ul Mufrodat (Daily Vocabulary Delivery)	Executed routinely every day; morning session (post Fajr prayer) for noun (*isim*) vocabulary, verb (*fi'il*), and various sentences or expressions (*asalib*).	Supplies comprehensible input regularly, trains meaning association without mother-tongue translation, and triggers the ability to construct sentences (*jumlah mufidah*) spontaneously.	*Mudabbir* (Rayon/Room Supervisors) from among senior students.
Muhadatsah (Guided Conversation Practice)	Executed twice a week simultaneously (generally on Tuesday and Friday mornings) in open campus areas.	Hones *Maharah Kalam* in a dialogical context, trains fluent articulation/*makhraj*, and psychologically reduces language anxiety when facing peers.	*Mudabbir* directly supervised by *Musyrif Lughah* (*Asatidz*)
Muhadharah	Scheduled periodically	Builds the students' mentality and	Consulate

(Public Speaking Practice)	(generally three times a week, covering Arabic, English, and Indonesian speech practice) in classrooms or halls.	self-confidence to speak in public, trains rhetoric, and grammatically structures oral arguments.	Administrators, Rayon Administrators, and guided by *Qismul Lughah* staff.
Linguistic Landscape (Visual Environment Engineering)	Operates passively for a full 24 hours in all corners of the dormitory, classrooms, and campus public facilities.	Conditions the students' subconscious to continually remember vocabulary through visual exposure (name boards, posters, slogans), making the physical environment a silent teacher.	*Qismul Lughah* (Central OPPM) coordinating with relevant departments.

Beyond the mobilisation of verbal communication, the execution function of *Bi'ah Lughawiyah* in this institution is also supported by comprehensive visual environment engineering, namely by integrating the linguistic landscape in every corner of the campus. The installation of facility name boards, operational announcement boards, and motivational slogans that are required to use Arabic (or bilingual with English) is positioned not merely as aesthetic ornaments, but functions as highly strategic managerial and pedagogical instruments (Aziz et al., 2025). This linguistic landscape takes on the role of a silent teacher that continuously supplies passive vocabulary repetition for the students' memory, engineering their subconscious to constantly remember and contextualise new vocabulary repertoire outside of formal supervision hours. This visual optimisation of physical space ensures that the language habituation process continues to operate latently, confirming the *Bi'ah Lughawiyah* ecosystem as an immersive environmental reality.

Another crucial aspect that becomes a determinant of the success of this execution function is the manifestation of role modelling (*uswah*) from policymakers and language drivers in the field. In management discourse, the effectiveness of the actuating process heavily depends on leadership quality and the integrity of role models who can inspire discipline. At the Darul Muttaqien Campus, the consistency shown by the *asatidz* (*Musyrif Lughah*), central OPPM administrators, and even the *mudabbir* in speaking Arabic fluently plays a vital psychological role in reducing language anxiety in junior students (Azmy, 2025). Teachers also must serve as good role models and are strictly required to use Arabic when meeting and interacting with the students (Fadhlan et al., 2024). This role modelling that flows hierarchically fosters a collective awareness within the students that language regulations are not merely restrictive rules, but a prestigious academic culture that is respected and lived by all elements of the academic community. When these authority figures strictly obey and practice the language policy, it automatically creates positive affirmation that encourages students' active participation and self-confidence in forming sustainable *Maharah Kalam* habituation.

3. Supervision and Evaluation (Controlling) in Maintaining the Consistency of *Bi'ah Lughawiyah*

The supervision (controlling) function is a crucial mechanism in the educational management cycle to ensure that the operationalisation of *Bi'ah Lughawiyah* remains aligned with the institutional vision and does not experience quality degradation in the field. At Pondok Modern Darussalam Gontor Campus 4, this supervision is carried out through both overt guidance and discreet monitoring via the deployment of *jasus* (secret language monitors). As part of overt supervision, interactive strategies outside the classroom involve direct language justification (*islahul lughah*), where *mudabbir* and *asatidz* immediately correct

students' grammatical and lexical errors during casual conversations (Fadhlan et al., 2024). Simultaneously, covert monitoring is executed daily by *Qismul Lughah* and *mudabbir*, who secretly appoint specific students—often including previous violators—to act as *jasus*. Operating anonymously during unguarded moments in dormitories, canteens, bathhouses, and sports fields, the *jasus* carries a concealed notebook (*buku jasus*) to record the full name, dormitory, exact utterance, and timestamp of any student caught speaking Indonesian or regional dialects (Rizqi, 2019). This inherent supervision system creates continuous situational awareness among the 5100 cohort students, prompting them to maintain self-regulation in using Arabic throughout their daily activities.

The follow-up to this monitoring mechanism is formally institutionalised through the *Mahkamah Lughah* (language court), an authority tasked with processing violation reports and administering tiered educative sanctions. In practice, every evening after the Maghrib or Isha prayer, *Mahkamah Lughah* announces the list of summoned students (*qiratul asma'*) based on the *jasus* reports collected that day. During the court session, administrators verify the violation, explain why the use of the mother tongue disrupts the collective language ecosystem, and require the student to translate their offending utterance into proper Arabic (Fadhlan et al., 2024). Violators are subsequently assigned constructive pedagogical tasks rather than physical punishment: first-time or minor offenders are required to memorise and deposit 5 to 10 new *mufradat* or construct oral paragraphs on the spot, whereas repeat or severe offenders must compose an Arabic essay (*insha'*), deliver a public speech in front of the dormitory, or wear a designated linguistic sign (*kalung bahasa*) in public spaces as a deterrent (Febriyanti, 2021). Conversely, to balance discipline with positive reinforcement, management implements a proportional reward system, granting public recognition, certificates, and the prestigious title of *Syafiru al-Lughah* (Language Ambassador) during official campus assemblies to students who demonstrate exemplary consistency and fluency in *Maharah Kalam*.

Despite its operational effectiveness in enforcing compliance, empirical observations and interviews with students reveal that strict monitoring through *jasus* and sanctions from *Mahkamah Lughah* also pose notable psychological challenges and potential negative side effects. For some students (particularly those with lower initial Arabic proficiency) the pervasive awareness of being secretly watched can induce heightened language anxiety, fear of negative evaluation, and a state of hyper-vigilance. Rather than taking communicative risks, anxious students occasionally resort to defensive avoidance strategies, such as remaining silent (*tashammut*), speaking only in brief fragmented phrases, or restricting their social interactions when near senior administrators to avoid being recorded by a *jasus*. Furthermore, if public sanctions (such as wearing visual violation attributes) are applied excessively without empathetic guidance, they risk shifting a student's drive from intrinsic communicative motivation toward mere extrinsic fear-based compliance, or even triggering feelings of embarrassment and demotivation.

To address these challenges and complete the POACE management cycle, the Evaluation (E) function is systematically executed as a distinct diagnostic and corrective stage following Controlling. Concretely, *Qismul Lughah*, *Mahkamah Lughah*, and *Musyrif Lughah* conduct structured bi-weekly coordination meetings and monthly comprehensive evaluations to analyse empirical data gathered from violation recap journals, *mudabbir* field reports, and periodic oral proficiency assessments (*imtihan syafahi*). For example, when weekly violation logs show a spike in mother-tongue usage within a specific dormitory or around a particular daily activity, management evaluates whether the root cause stems from an overly difficult *mufradat* syllabus, passive *mudabbir* supervision, or acute psychological fatigue among students.

Through this data-driven evaluation, the boarding school management formulates

adaptive and humanistic pedagogical interventions to mitigate the negative effects of strict surveillance. For instance, students identified as frequent violators due to genuine linguistic difficulty or high language anxiety are not subjected to escalating punitive sanctions; instead, they are channelled into remedial peer-mentoring clinics guided by their *mudabbir* and encouraged through the supportive "*Yahanu*" philosophy. Thus, the seamless integration between strict supervision, balanced rewards, and responsive evaluation ensures that *Bi'ah Lughawiyah* does not degenerate into a rigid, anxiety-inducing regime, but evolves into a resilient and supportive educational ecosystem that sustainably facilitates students' Arabic oral communication habits.

4. Study Limitations and Recommendations for Future Research

This research has comprehensively outlined how the implementation of educational management functions, which include planning, organising, executing, and supervising, plays a vital role in engineering and maintaining the *Bi'ah Lughawiyah* ecosystem. However, several study limitations need to be acknowledged academically. First, the research design using a qualitative case study approach in one specific locus, namely Pondok Modern Darussalam Gontor Campus 4 (Darul Muttaqien), with the focal point of observation on the 5100 batch of students, makes these findings highly attached to the local sociocultural and governance context. Consequently, the generalisation of the research results to the entire Gontor boarding school branch network or other Islamic educational institutions that have different demographics, caregiver-student ratios, and infrastructure scales must be done carefully. Second, the managerial framework adopted in this study focuses more on a qualitative descriptive evaluation of the implementation of social and institutional control systems. This limitation restricts the researcher's ability to measure empirically, precisely, and mathematically the extent of the statistical significance or correlation between the intensity of applying the POACE (Planning, Organising, Actuating, Controlling, Evaluation) functions and the improvement curve of *Maharah Kalam* proficiency in each student.

Beyond these limitations, several strategic opportunities are available for future research to expand and enrich the discourse on language education management in boarding school institutions. Future research is highly recommended to adopt a quantitative approach or mixed methods to test and measure the statistical significance of each management instrument (such as the effectiveness of rewards versus punishments) on the final output of Arabic speaking proficiency. In addition, a large-scale comparative study comparing the governance of *Bi'ah Lughawiyah* across branch campuses, or a managerial comparison between modern boarding schools and Salafi boarding schools that are starting to adopt a communicative approach (Ruhendi et al., 2026), will provide more comprehensive organisational insights. Further academic studies are also essential to explore psychological dimensions more deeply, such as measuring the students' psychological tolerance threshold towards sanctions from the *Mahkamah Lughah*, in order to formulate language management formulas that not only guarantee a high level of discipline but are also fully humanistic and free from the effects of language anxiety.

Conclusion

The management of *Bi'ah Lughawiyah* at Pondok Modern Darussalam Gontor Campus 4 (Darul Muttaqien) is proven to operate as a systematic, structured, and institutionalised linguistic ecosystem through the application of the POACE (Planning, Organising, Actuating, Controlling, Evaluation) management functions. The comprehensive planning of language programs is successfully realised through a hierarchical organisation of tasks, delegating executive authority from the *Musyrif Lughah* and *Qismul Lughah* at the central

level down to the *mudabbir* level as the main drivers in the dormitory. The execution of habituation programs such as *Ilqa'ul Mufrodat*, *Muhadatsah*, and *Muhadharah* is not only driven through intensive verbal routines and the role modelling (*uswah*) of the administrators. However, it is also reinforced by visual environment engineering (linguistic landscape). The consistency of this execution is then strictly guarded by the supervision function through the deployment of *jasus* and the authority of the *Mahkamah Lughah*, which effectively enforces educative sanctions and provides proportional rewards to maintain discipline and the stability of students' motivation.

The implementation of such comprehensive educational management governance plays a vital role in supporting and facilitating the formation of students' *Maharah Kalam* habituation. This structured and disciplined governance of the language environment systematically encourages and assists students in transitioning from passive mastery of grammatical rules in the classroom to active and spontaneous oral communication practices in daily life. While acknowledging that individual learner agency and psychological readiness remain influential, the linguistic ecosystem engineered through this firm yet adaptive managerial approach significantly contributes to mitigating language anxiety over time, normalising 24-hour Arabic usage, and cultivating speaking practice as a shared academic culture. These findings affirm that the development of Arabic oral communication habits in modern Islamic boarding schools does not occur merely by chance, but is strongly supported, scaffolded, and sustained by cohesive institutional management and balanced social control mechanisms.

Practically, these findings offer several strategic implications for language management across pesantren and Islamic boarding institutions. First, pesantren administrators should not rely solely on classroom instruction or isolated language rules; instead, they must integrate language policy into a complete POACE management cycle with clear delegation of authority from advisory teachers (*asatidz*) down to peer supervisors (*mudabbir*) in the dormitories. Second, language managers must carefully calibrate disciplinary monitoring (*jasus* and *Mahkamah Lughah*) with psychological support, ensuring that sanctions remain strictly pedagogical and are counterbalanced by peer-mentoring and proportional rewards so as not to trigger counterproductive language anxiety or silent avoidance among students. Third, periodic data-driven evaluation of violation records should be institutionalised not merely as an administrative recap, but as a diagnostic tool to continuously refine vocabulary syllabi and provide targeted remedial support for struggling learners

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