



Management of Disciplinary Culture in the Formation of *Bi'ah Lughawiyyah* at Al Azhar Pare Arabic Language Course Institution

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ABSTRACT

This study aims to analyze the management of disciplinary culture in shaping *bi'ah lughawiyyah* at Al Azhar Pare Arabic Language Course Institution. The study employed a qualitative case study design to explore the implementation of disciplinary culture within the institutional learning environment. Data were collected through observation, semi-structured interviews, and documentation involving institutional managers, teachers, and students. The data were analyzed using data reduction, data display, and conclusion drawing techniques, supported by source and method triangulation to ensure data validity. The findings reveal that the formation of *bi'ah lughawiyyah* is systematically supported through the integration of structured daily activities, habituation-based Arabic learning practices, and the implementation of disciplinary culture management through the 'iqob system. The institution organizes intensive language exposure through scheduled academic and dormitory activities that actively encourage students to use Arabic in daily interactions. In addition, disciplinary regulations function not only as behavioral control mechanisms but also as institutional strategies for maintaining consistency in language practices within both classroom and dormitory environments. The integration of organizational discipline, learning habituation, and environmental management gradually fosters a sustainable Arabic-language environment that strengthens students' communicative competence and language habits. Theoretically, this study contributes to the discourse on educational management by positioning disciplinary culture as an integral component of language-environment management in Islamic educational institutions. Practically, the findings highlight the importance of integrated learning management, organizational culture, and institutional regulation in sustaining effective language-based learning environments.

Keywords: Disciplinary Culture Management, *Bi'ah Lughawiyyah*, Arabic Language Learning

INTRODUCTION

Arabic language learning in Islamic educational institutions involves not only the cognitive mastery of linguistic aspects but also a continuous process of habituation embedded in students' daily lives. In practice, the success of Arabic language learning is often strongly influenced by the presence of a language environment, or *bi'ah lughawiyyah*, that enables learners to use the language actively beyond the classroom. In other words, language learning should not be confined to instructional activities alone but must be supported by a social ecosystem that encourages consistent language use.

Several studies have demonstrated the significant role of the learning environment in language learning outcomes. Rahmanu & Molnár (2024) found that an immersion approach within the learning



environment can significantly enhance learners' engagement and language proficiency, as learners are continuously exposed to the target language across various contexts. Similarly, Weng et al. (2024) emphasized that immersive learning environments, both physical and social, make a substantial contribution to the development of second-language communication skills. These findings indicate that *bi'ah lughawiyah* is not merely a complementary component but constitutes an essential element in the process of language internalization.

Other studies have also highlighted the importance of environmental design and regulatory mechanisms in maintaining consistency in language use. Schorr et al. (2024) demonstrated that structured learning environments, including rules and restrictions on the use of certain languages, can enhance the effectiveness of foreign language learning. Meanwhile, Ding (2024) argued that high levels of language exposure in a controlled environment can reduce learners' psychological barriers to using a foreign language. Therefore, regulations and control mechanisms constitute important factors in sustaining language-use practices.

Nevertheless, these studies have primarily focused on technology-mediated learning environments and contemporary immersive approaches, while the dimension of disciplinary culture in everyday institutional practices has received comparatively limited attention. In residential educational settings, however, discipline is often manifested through rules, habituation, and the implementation of educationally oriented 'iqob. From the perspective of the hidden curriculum, such practices help shape students' behavior and habits, including their language use. Despite this, the relationship between disciplinary culture and the formation of *bi'ah lughawiyah* has rarely been examined in detail, particularly in the context of pesantren-based Arabic language courses.

Accordingly, a clear research gap remains, as relatively few studies have specifically examined how disciplinary culture contributes to the formation and sustainability of *bi'ah lughawiyah* in Arabic language learning. Existing studies tend to treat language environment and discipline as separate dimensions, although in practice the two are closely interconnected.

Addressing this gap, the present study aims to examine in depth the role of disciplinary culture in the formation of *bi'ah lughawiyah* at the Al Azhar Pare Arabic Language Course Institution through a qualitative case study approach. The study is expected to contribute to the development of environment-based approaches to Arabic language learning by providing a more comprehensive understanding of how disciplinary practices, habituation, and institutional management interact in establishing a sustainable Arabic language environment.

METHODS

This study employed a qualitative case study design to gain an in-depth understanding of disciplinary cultural practices in the formation of *bi'ah lughawiyah* in Arabic language learning at the Al Azhar Pare Arabic Language Course Institution. This approach was selected because the study focused on a contextual phenomenon in a natural setting, enabling researchers to capture social dynamics and everyday practices more comprehensively (Creswell & Poth, 2016).

The research was conducted at the Al Azhar Pare Arabic Language Course Institution, which is recognized for implementing a language-environment-based learning system supported by relatively strict disciplinary regulations. The research participants consisted of institutional managers, teachers, and

students who were directly involved in learning activities and dormitory life. Participants were purposively selected for their involvement in language-use practices and in implementing discipline within the institutional environment.

Data were collected through three main techniques: observation, interviews, and documentation. Direct observations were conducted of students' daily activities, including classroom learning, language use in everyday interactions, and the implementation of disciplinary regulations and 'iqob in both classroom and dormitory settings. Semi-structured interviews were conducted to explore participants' perspectives and experiences regarding the implementation of disciplinary culture and the formation of the language environment. Meanwhile, documentation was used to complement the data by examining activity schedules, institutional regulations, and the forms of sanctions implemented by the institution.

The collected data were analyzed using qualitative data analysis techniques consisting of three stages: data reduction, data display, and conclusion drawing. During the data reduction stage, the researchers selected and focused on data relevant to the research themes. The data were then presented in narrative form to describe patterns of disciplinary practices and language use. In the final stage, conclusions were drawn through an interpretive process that considered the relationships among the various data obtained.

To ensure data trustworthiness, the study employed triangulation techniques, including source triangulation and methodological triangulation. Source triangulation was conducted by comparing information obtained from different participants, while methodological triangulation involved comparing findings from observations, interviews, and documentation. In addition, the researchers conducted member checking to ensure that the data obtained accurately reflected the actual conditions in the field.

RESULTS

1. Daily Activity Structure as the Basis for the Formation of *Bi'ah Lughawiyyah*

The findings indicate that the formation of *bi'ah lughawiyyah* at the Al Azhar Pare Arabic Language Course Institution does not occur spontaneously but is established through the systematic management of structured daily activities that are implemented consistently. From the early morning, students are directed to participate in a series of activities beginning with isti'dad, which is conducted collectively in the hall. This activity includes reciting the Asmaul Husna and chanting motivational slogans to foster collective enthusiasm before students enter the classroom. Although this activity is not directly oriented toward Arabic language acquisition, it indirectly contributes to students' mental readiness, sense of togetherness, and initial discipline before they engage in the core learning process.

The next stage consists of Arabic language learning activities conducted from 7:00 a.m. to 9:00 a.m. During this period, various learning activities are carried out sequentially, including muhadasah, imla', qowaid, and mufrodat. This pattern indicates that the learning process is designed not to focus on a single linguistic aspect but to encompass speaking and writing skills as well as mastery of grammatical structures and vocabulary. In practice, muhadasah constitutes the most dominant activity because it provides students with opportunities to use Arabic directly in interaction, while imla', qowaid, and mufrodat serve to reinforce other linguistic aspects.

Following a break, the learning activities continue until midday. In the afternoon, students also participate in additional muhadasah sessions held from approximately 3:30 p.m. to 4:30 p.m. This pattern

demonstrates that exposure to Arabic is not limited to formal classroom instruction but is extended through other reinforcement activities. Thus, Arabic is positioned not merely as a subject of study but as an integral part of students' daily lives, practiced and repeated continuously.

The structure of activities implemented from morning to afternoon creates a relatively high intensity of language interaction. Students are indirectly encouraged to interact continuously in Arabic across various situations, both within and outside the classroom. This intensity subsequently generates a process of habituation that gradually develops students' language-use habits. Under such conditions, students do not merely learn the language but also "live" in the language they are learning.

Furthermore, the findings demonstrate that the daily activity schedule serves as a strategic instrument for establishing *bi'ah lughawiyah*. A dense and repetitive schedule functions not only as a means of regulating activities but also as a systematic mechanism for developing language-use habits. Consistency in implementing these activities is crucial for sustaining the language environment and helping students become accustomed to using Arabic consistently.

Accordingly, the formation of *bi'ah lughawiyah* at the Al Azhar Pare Arabic Language Course Institution depends not solely on classroom teaching methods but, to a greater extent, on how the institution organizes and manages its daily activities. This structure serves as the initial foundation for creating a living language environment that ultimately supports the Arabic language learning process more effectively.

2. Habituation-Based Arabic Language Learning Practices

The findings indicate that Arabic language learning at the Al Azhar Pare Arabic Language Course Institution is not merely oriented toward the delivery of learning materials but also toward the development of language-use habits through repeated practice. In this regard, learning activities such as muhadasah, mufrodat, imla', and qowaid do not function as isolated activities but are integrated to develop students' overall language abilities.

Among these various activities, muhadasah occupies a central position. The activity is conducted not only in the classroom but also reinforced through additional afternoon sessions. In practice, students are encouraged to use Arabic directly in conversations with both fellow students and teachers. This pattern demonstrates that language is not merely learned as an object of knowledge but is actively used as a means of communication. Through continuous interaction, students gradually develop greater confidence and fluency in using Arabic.

In addition to muhadasah, mufrodat submission activities also play an important role in supporting the formation of *bi'ah lughawiyah*. Vocabulary mastery provides a fundamental basis for students to communicate effectively. In practice, vocabulary learning does not stop at memorization but is followed by its application in conversational contexts. Thus, the vocabulary acquired is not merely passive knowledge but is immediately integrated into students' everyday language practices.

Meanwhile, imla' and qowaid function to reinforce the structural aspects of the language. Although these two activities tend to be more formal and academically oriented, they remain important for maintaining accuracy in language use. Students are not only encouraged to speak but are also guided to use Arabic correctly in accordance with its grammatical rules. In this context, learning emphasizes not only fluency but also accuracy.

Taken as a whole, the learning practices demonstrate a strong pattern of habituation. Students are not involved in only one type of activity but continuously interact with the language in various forms and situations. Daily repetition gradually develops language-use habits that become internalized by students. Under such conditions, learning is no longer experienced merely as an academic burden but becomes part of a routine that is performed naturally.

Therefore, Arabic language learning at the Al Azhar Pare Arabic Language Course Institution can be understood as emphasizing not only cognitive aspects but also a habituation-based approach. Consistent, repetitive practices are a key mechanism for developing a living *bi'ah lughawiyyah*, in which students not only understand Arabic but also become accustomed to using it in their everyday lives.

3. Disciplinary Culture through the 'Iqob System in the Formation of Bi'ah Lughawiyyah

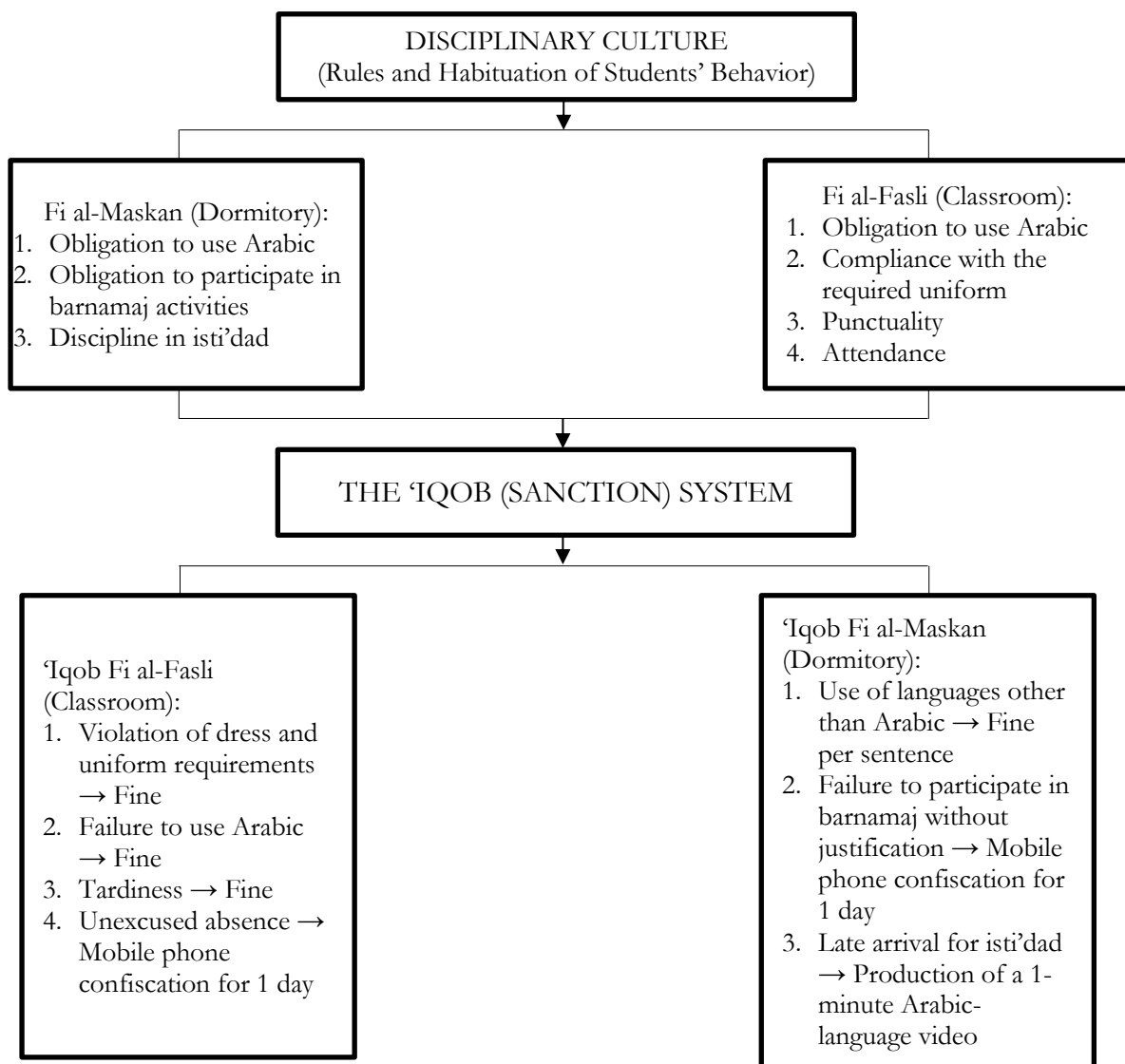


Figure 1. Disciplinary Culture through the 'Iqob System

The findings indicate that the formation of *bi'ah lughawiyyah* at the Al Azhar Pare Arabic Language Course Institution is supported not only by structured activities and learning practices but also by a disciplinary culture manifested through the 'iqob system. This system is consistently implemented both

in the classroom (*fi al-fasli*) and in the dormitory (*fi al-maskan*), thereby creating continuous behavioral control over students' daily activities.

In the classroom, *'iqob fi al-fasli* is implemented to maintain students' compliance with established rules. Violations subject to sanctions include failing to wear required attire, such as the *peci* and uniform, arriving late, and failing to participate in scheduled activities without a valid explanation. The sanctions are generally administrative, including predetermined fines or the temporary confiscation of communication devices. Although relatively simple, these regulations reflect the institution's efforts to cultivate discipline as an integral part of the learning culture.

In the dormitory, *'iqob fi al-maskan* is more directly related to the formation of the language environment. One prominent regulation requires students to use Arabic in their daily communication. Violations, such as using a language other than Arabic, are subject to a fine for each utterance made in a non-Arabic language. In addition, students who fail to participate in mandatory activities (*barnamaj*) without a clear justification may have their mobile phones confiscated temporarily. Meanwhile, students who arrive late for *isti'dad* may be assigned additional tasks, such as producing an Arabic conversation video.

Viewed more closely, the *'iqob* system functions not merely as a punitive mechanism but also as a form of social control that maintains consistency in language use throughout the institutional environment. The strict application of these regulations encourages students to remain mindful of the need to use Arabic in various situations, including when they are outside teachers' direct supervision. Under these conditions, discipline extends beyond mere compliance with institutional rules and gradually develops into an internalized behavioral habit.

Furthermore, the implementation of *'iqob* can be understood as part of an indirect learning process. The sanctions encourage students to adapt to the language environment established by the institution continuously. In this sense, the disciplinary pressure exerted by the system helps strengthen *bi'ah lughawiyyah* by compelling students to adhere to established norms of Arabic language use.

Thus, the disciplinary culture implemented through the *'iqob* system plays a significant role in sustaining the language environment at the Al Azhar Pare Arabic Language Course Institution. The system not only establishes order and behavioral compliance but also serves as an effective institutional instrument for developing students' language-use habits, thereby helping maintain *bi'ah lughawiyyah* consistently in their everyday lives.

DISCUSSION

1. Daily Activity Structure in the Formation of *Bi'ah Lughawiyyah*

The findings demonstrate that the daily activity structure at the Al Azhar Pare Arabic Language Course Institution plays an important role in the formation of *bi'ah lughawiyyah*. The schedule, which runs from morning to afternoon, beginning with *isti'dad* and continuing with *muhadasah*, creates a high level of language exposure. Hiver et al. (2020) argue that structured learning environments can enhance active language engagement, while Dayanan et al. (2025) emphasize that intensive interaction accelerates the development of communicative competence. These findings indicate that a language environment is established through systematic activity design rather than emerging spontaneously.

From a language learning perspective, these findings reflect the concept of language immersion, in which learners are continuously exposed to the target language. Ismail (2025) explains that immersive environments encourage language use in authentic contexts rather than focusing solely on theoretical understanding. This is consistent with Rusk & Paradis (2025), who suggest that repeated practice within a supportive environment can increase learners' confidence and reduce language anxiety. Accordingly, the daily activity structure identified in this study can be understood as a form of contextualized immersion.

However, these findings differ from some previous studies that emphasize the role of technology in creating immersive learning environments. Wen (2021), for example, demonstrates that technologies such as augmented reality can enrich language learning experiences. In contrast, the present findings show that immersion can be established through consistent activity management without relying on technology. As Robbani (2024) emphasizes, the essence of immersion lies in the intensity of interaction rather than in the medium through which it is facilitated.

In addition, the *isti'dad* activity, which includes reciting the Asmaul Husna and collectively chanting motivational slogans, contributes to students' readiness to learn. Although this activity is not directly linguistic, it fosters a collective atmosphere that supports student engagement. Zaidan et al. (2025) argue that affective factors play an important role in successful language learning, while Holis et al. (2025) emphasize that a positive social environment can increase participation in language interaction.

Thus, the daily activity structure serves as a foundation for establishing *bi'ah lughawiyah*. Consistent time management enables Arabic to be used naturally in students' daily lives, not only in formal learning contexts but also in social interactions. This condition demonstrates that successful language learning is determined not only by teaching methods but also by how the learning environment is systematically managed to foster sustainable language-use habits.

2. Habituation-Based Arabic Language Learning Practices

The findings indicate that Arabic language learning practices at the Al Azhar Pare Arabic Language Course Institution emphasize developing language-use habits through repeated activities. Activities such as *muhadasah*, *mufrodat*, *imla'*, and *qowaid* function not merely as curricular components but also as continuous opportunities for students to practice using the language. Jabbar & Junaris (2026) argue that practice-based learning is more effective in developing communicative skills, while Fadhillah and Jauhari (2025) emphasize that active interaction is a key factor in language acquisition.

From a theoretical perspective, this approach is consistent with the concept of habit formation, which emphasizes repetition as an essential process in developing language-use automaticity. DeKeyser (2020) explains that consistent practice can transform knowledge into practical skills. This argument is reinforced by Yusuf et al. (2025), who demonstrate that repetition significantly enhances retention and language fluency.

In particular, *muhadasah* plays an important role in developing students' confidence and fluency. Students do not merely understand the language but use it directly for communication. Long (1996) demonstrates that intensive speaking practice can reduce language anxiety, while Fajariyah and Manshur (2025) argue that frequent interaction increases learners' confidence in using a second language.

Meanwhile, *mufrodat*, *imla'*, and *qowaid* help maintain a balance between fluency and accuracy. Firdaus and Fauziyah (2025) emphasize the importance of integrating fluency and accuracy, while Rohanda et al. (2025) demonstrate that reinforcement of structural aspects remains necessary to maintain language quality.

Furthermore, consistent repeated practice contributes to the development of strong language-use habits. Continuous language use enables students to communicate more spontaneously. Huda and Ghufroon (2025) describe this process as automaticity, while Nur, Darmawan, and Fauziah (2024) emphasize that sustained repetition accelerates the formation of linguistic habits.

Based on these findings, habituation-based learning plays an important role in the formation of *bi'ah lughawiyyah*. Consistent practice not only enhances students' language abilities but also develops habitual language use in everyday life. Under these conditions, Arabic is no longer consciously approached merely as learning material but is gradually used naturally as part of continuous communicative activity.

3. Disciplinary Culture through the 'Iqob System in the Formation of *Bi'ah Lughawiyyah*

The findings demonstrate that *bi'ah lughawiyyah* at the Al Azhar Pare Arabic Language Course Institution is formed not only through activities and instructional practices but is also reinforced by a disciplinary culture manifested through the 'iqob system. The consistent implementation of this system, both in the classroom and dormitory, creates continuous behavioral control. In educational contexts, discipline functions not merely as a set of rules but also as a mechanism for shaping behavior. Emmer et al. (2009) state that clear regulations can increase learning engagement, while Safitri (2025) argues that structured discipline contributes to the development of positive student habits.

In the classroom context (*fi al-fasli*), 'iqob functions to maintain order and learning readiness through sanctions for violations such as tardiness or failure to comply with dress and uniform requirements. This practice reflects the principle of behavioral reinforcement, in which behavior is shaped through consistent consequences. Ni'mah and Setiyawan (2024) argue that reinforcement in learning plays an important role in shaping behavioral responses, while Pratiwi and Bektiningsih (2025) demonstrate that the consistent implementation of rules increases student compliance and engagement.

In the dormitory context (*fi al-maskan*), 'iqob plays a more direct role in maintaining the language environment. The obligation to use Arabic in daily communication, accompanied by sanctions for violations, encourages students to remain consistently engaged in Arabic language practices. From the perspective of social control theory, rules and sanctions function to maintain order within a community (Hirschi, 1969). This is consistent with the findings of Isti'anah et al. (2024), which indicate that social regulation can effectively sustain target-language use.

Furthermore, the 'iqob system functions not only as a form of punishment but also as a mechanism for developing language-use habits. Consistently enforced discipline encourages students to use Arabic even in the absence of direct supervision. Agni and Hermawan (2025) explain that habits develop through repetition within stable contexts, while Makinuddin (2025) emphasizes that structured environments accelerate the internalization of behavioral patterns.

These findings also indicate that 'iqob functions as part of the hidden curriculum, through which learning occurs indirectly through repeated social practices. The sanctions are not merely corrective but

also encourage students to adapt to the established language environment. In this context, discipline functions as a mechanism for maintaining consistency in language use, allowing *bi'ah lughawiyyah* to be established and sustained in students' everyday lives.

4. Integration of Disciplinary Culture and *Bi'ah Lughawiyyah* in Everyday Life

The findings demonstrate that *bi'ah lughawiyyah* at the Al Azhar Pare Arabic Language Course Institution is formed through the integration of daily activity structures, learning practices, and disciplinary culture. These three dimensions do not operate independently but complement one another in establishing a comprehensive language environment. In educational studies, the integration of learning systems is considered an important factor in creating effective learning environments. Alamsyah et al. (2022) argue that learning effectiveness is strongly determined by the integration of structure, process, and culture, while Azmy (2025) emphasizes that an integrated learning environment can enhance the consistency of student engagement.

The daily activity structure provides a basic framework that enables learning practices to take place continuously. Within this framework, activities such as muhadasah, mufrodah, imla', and qowaid sustain language use across various contexts. This demonstrates that learning does not occur exclusively in the classroom but extends throughout scheduled daily activities. Hasibuan et al. (2024) argues that effective language learning requires integrating formal activities with contextual practice, while Hakim (2023) emphasizes that continuity of activities helps maintain the intensity of language use.

At the same time, disciplinary culture through the 'iqob system functions as a control mechanism that ensures the consistent implementation of these activities. Without discipline, the intensity and continuity of language practices would be difficult to sustain. From the perspective of social regulation, rules and sanctions help maintain behavioral stability within a learning community. Akhbar (2025) demonstrates that social regulation can strengthen consistency in language practices, while Nasution et al. (2025) emphasize that systematic discipline increases student compliance and engagement.

Furthermore, the integration of structure, practice, and discipline generates what may be described as a language-use habitus. Under these conditions, language use is no longer driven entirely by conscious effort but develops into a spontaneous response in everyday interactions. Habibi and Sholikha (2025) argue that habits develop through repetition within stable contexts, while Aliyyani and Kusrina (2025) explain that consistent environments accelerate the internalization of behaviors into individuals' routines.

These findings demonstrate that the effectiveness of *bi'ah lughawiyyah* depends not only on the intensity of language exposure but also on how the institution simultaneously manages the relationship among structure, practice, and discipline. Their integration creates an environment that is not only conducive to language learning but also capable of developing sustainable language-use habits. In this context, Arabic is no longer merely learned but becomes part of students' everyday lives, practiced naturally through their interactions.

CONCLUSION

This study demonstrates that the formation of *bi'ah lughawiyyah* at the Al Azhar Pare Arabic Language Course Institution is determined by the integration of daily activity structures, habituation-based learning practices, and disciplinary culture. The activity structure creates intensive opportunities

for language use, while learning practices encourage active engagement in Arabic communication. Discipline, meanwhile, maintains consistency in language-related behavior across different situations. These three dimensions are interconnected and collectively shape sustainable language-use habits. Thus, the language environment is constructed as part of students' everyday lives rather than being limited to formal learning activities.

Theoretically, this study demonstrates that *bi'ah lughawiyyah* results from a systemic construction involving structure, practice, and discipline simultaneously. In the context of Islamic educational management, the findings indicate that discipline can serve as a pedagogical instrument to support language learning. Practically, educational institutions need to manage learning environments consistently so that language can be used naturally. This approach can serve as an alternative model for developing environment-based language learning, particularly in residential educational institutions. With appropriate management, language is not only learned but also habituated through everyday interaction.

This study has several limitations. It focuses on a single institution; therefore, its findings cannot be generalized broadly. In addition, the study does not examine in depth the impact of *bi'ah lughawiyyah* on students' measurable language competence. Future studies should involve multiple institutional contexts to obtain a more comprehensive understanding. Quantitative or mixed-methods approaches could also be employed to measure the influence of *bi'ah lughawiyyah* on learning outcomes. Such approaches would enable further development of environment-based language learning research across broader, more diverse contexts.

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