# THE ROLE OF MAHKAMAH *AL-LUGHAH* IN IMPROVING ARABIC SPEAKING COMPETENCE AT NURUL HAKIM MODERN BOARDING SCHOOL IN TEMBUNG

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**Abstract**

This study aims to analyze the role of Mahkamah *al-lughah* in improving Arabic speaking competence at Pondok Pesantren Modern Nurul Hakim Tembung. The background of this research is based on the low speaking ability of santriyati due to lack of motivation and ineffective learning methods. Mahkamah *al-lughah*, which is a judicial simulation in Arabic, is an innovative approach in the pesantren environment to train santri to think critically, compose arguments, and actively use Arabic in daily life. This research uses a descriptive qualitative approach with data collection methods through observation, interviews, and documentation. The results showed that Mahkamah *al-lughah* is effective in improving the speaking skills of santri because it is supported by a conducive language environment, exemplary management and teachers, and systematic procedures through the role of jasus (language scouts). The inhibiting factors found include a lack of self-confidence and the influence of local languages in the association of santri. This study recommends strengthening the role model and motivation from the teachers as well as developing evaluation procedures that are more educational and constructive.

**Keywords**: Mahkamah al-lughah, Maharah al-kalam; Speaking competence

**Abstrak**

Penelitian ini bertujuan untuk menganalisis peranan *Mahkamah al-lughah* dalam meningkatkan kompetensi berbicara bahasa Arab di Pondok Pesantren Modern Nurul Hakim Tembung. Latar belakang penelitian ini didasarkan pada rendahnya kemampuan berbicara santriyati akibat minimnya motivasi dan metode pembelajaran. *Mahkamah al-lughah*, yang berupa simulasi peradilan berbahasa Arab, menjadi pendekatan inovatif dalam lingkungan pesantren untuk melatih santri berpikir kritis, menyusun argumen, dan aktif menggunakan bahasa Arab dalam keseharian. Penelitian ini menggunakan pendekatan kualitatif deskriptif dengan metode pengumpulan data melalui observasi, wawancara, dan dokumentasi. Hasil penelitian menunjukkan bahwa *Mahkamah al-lughah* efektif dalam meningkatkan keterampilan berbicara santriyati karena didukung oleh lingkungan bahasa yang kondusif, keteladanan pengurus dan guru, serta prosedur yang sistematis melalui peran *jasus* (pengintai bahasa). Faktor penghambat yang ditemukan antara lain adalah kurangnya rasa percaya diri dan pengaruh bahasa daerah dalam pergaulan santri. Penelitian ini merekomendasikan penguatan keteladanan dan motivasi dari pihak pengajar serta pengembangan prosedur evaluasi yang lebih mendidik dan membangun.

**Kata Kunci**: Mahkamah al-lughah; Maharah al-kalam; Kompetensi berbicara

## INTRODUCTION

Language according to[1] is a means of communication used by humans to interact in everyday life, both between individuals and between individuals and society. This language is realized through sounds produced by the speech organs, using vocal symbols that have certain meanings. Language skills include four main aspects, namely listening skills, speaking skills, reading skills, and writing skills[2]. As explained by Fadillah (2020) in[3] the Arabic language learning strategy involves the four skills, namely *istima'* (listening), *kalam* (speaking), *qira'ah* (reading), and *kitabah* (writing), which are interrelated and cannot be separated from one another. After Allah SWT made Arabic the language of the Qur'an, this language experienced extraordinary development. This makes it have various important roles in human life, especially in Islamic education. One of the functions of Arabic is as the language of revelation, so it has its own privileges[4].

In addition, Arabic is the language with the largest number of native speakers compared to other languages. More than 280 million people speak Arabic as a mother tongue, which is spread across various Arab countries in the Middle East, South Africa, and North Africa[5]. Arabic is one of the subjects that aims to encourage, guide, develop, and foster abilities and form positive attitudes towards Arabic, both in receptive and productive aspects. Receptive skills include understanding conversations and reading, while productive skills include using language to communicate orally and in writing[6]. So it can be concluded that mastery of Arabic language skills and a positive attitude towards this language is very important to help us understand the source of Islamic teachings, namely the Koran and hadith, as well as various Arabic books related to Islam, especially for santri.

Arabic is closely related to Muslims because it is used in the Quran and Hadith as the source of Islamic teachings. In addition, in the field of Islamic science, previous scholars used Arabic as a reference in writing books, so this language is very important to be learned by Muslims. However, many Muslims consider learning Arabic to be difficult and require awareness of the importance of learning this language. The skill of speaking

[1] Amirudin and Fatmawati, "Problematika Pembelajaran Bahasa Arab Pada Siswa Kelas VIII SMP IT Al-Yaumi Mataram 2020/2021," *Al-Maraji': Jurnal Pendidikan Bahasa Arab* 2, no. 2 (2018): 27–39.

[2] Willi Rahim Marpaung and Zulfahmi Lubis, "Strategi Penerapan Lingkungan Bahasa Arab Dalam Meningkatkan Kemahiran Berbahasa Arab di Pesantren Modern Darussalam," *Inspiratif Pendidikan* 12, no. 1 (2023): 183–91, https://doi.org/10.24252/ip.v12i1.39073.

[3] Willi Rahim Marpaung and Zulfahmi Lubis, "Strategi Penerapan Lingkungan Bahasa Arab Dalam Meningkatkan Kemahiran Berbahasa Arab di Pesantren Modern Darussalam," *Inspiratif Pendidikan* 12, no. 1 (2023): 183–91, https://doi.org/10.24252/ip.v12i1.39073.

[4] Vidya Isma Aulia and Wulan Anggraeni, "Urgensi Pembelajaran Bahasa Arab Dalam Pendidikan Islam," *Uktub: Journal of Arabic Studies* 3, no. 1 (2023): 22–40, https://doi.org/10.32678/uktub.v3i1.7854.

[5] Arsyad Muhammad et al., "Urgensi Pembelajaran Bahasa Arab Sebagai Sarana Memahami Agama Islam Pada Ruang Lingkup Pendidikan Tinggi Islam," *ICONITIES (International Conference on Islamic Civilization and Humanities)*, 2023, 590–601.

[6] Mahfud Alizar, Tri Mulyanto, and Nuril Mufidah, "Manajemen Pengelolaan Lingkungan Berbahasa Arab di Pondok Modern Daarul Abroor Banyuasin Sumatera Selatan," *Saliha: Jurnal Pendidikan dan Agama Islam* 6, no. 1 (2023): 61–78.

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is a very important aspect in learning Arabic, because learning a foreign language will be more effective if it is directly applied in communication[7]. Therefore, various problems that arise in learning Arabic must be resolved, both from teachers and students.

Based on the initial observations that the researchers conducted on December 12, 2024, the researchers found several problems, namely the number of students who find it difficult to improve their Arabic speaking skills due to the lack of motivation to speak. The Arabic learning method used is still ineffective so that it is not able to fully support the mastery of santri skills in speaking. Until now, there has been no in-depth study of the role of mahkamah *al-lughah* as a learning method that can encourage the improvement of students' speaking competence at Pondok Pesantren Modern Nurul Hakim Tembung.

Based on previous studies, there are many problems faced in Arabic language learning, especially in school learning. From the fact that currently occurs Arabic has little interest for those who study it compared to other foreign languages. Many students think that Arabic is more complicated to learn than English or other foreign languages, especially in speaking skills. In[8] it is stated that by holding a *lughah* court, as a punishment or sanction if there are learners who make mistakes in Arabic, the aim is that they no longer forget and are embarrassed, also feel afraid of being wrong in speaking Arabic. This is also reinforced by research by[9] which states that Mahkamah *al-lughah* (Language Court), is part of language improvement efforts, as a reminder for those who do not use Arabic by memorizing Arabic vocabulary so that violators are deterred and motivated again to use Arabic properly and correctly[10]. In line with Iis Rahayu, one of the supervisors as well as language activists / LAC (Language Advisory Council) and teachers of Darussalam Integrated Junior High School when interviewed, explained that Mahkamah *al-lughah* is one of the disciplinary efforts of the language section so that students / students are deterred when violating the language, namely memorizing Arabic vocabulary.

Meanwhile, this research focuses on the role of mahkamah *al-lughah* as a learning method that aims to improve speaking skills actively in the environment of Pondok Pesantren Modern Nurul Hakim Tembung. Pondok Pesantren Modern Nurul Hakim Tembung is unique in the role of mahkamah *al-lughah* in improving Arabic speaking competence. This pesantren combines Islamic value-based education with innovative

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[7] Linda Asmara and Triono Ali Mustofa, "Strategi Guru Bahasa Arab Dalam Meningkatkan Maharotul Kalam di MTs. Husnul Khotimah Kuningan," *Jurnal Onoma: Pendidikan, Bahasa, dan Sastra* 10, no. 2 (2024): 1531–41, https://doi.org/10.30605/onoma.v10i2.3557.

[8] Hayati Nufus, "Peranan Bi'ah Lughawaiyyah Dalam Meningkatkan Kemahiran Berbahasa Arab Santri Ma'Had Dar Al-Quran Tulehu Maluku Tengah," *Jurnal Lingue : Bahasa, Budaya, dan Sastra* 1, no. 1 (2019): 68–82.

[9] Fitri Masturoh and Ihwan Mahmudi, "Implementasi Kurikulum Merdeka Belajar Dalam Pembelajaran Bahasa Arab," *Kalamuna: Jurnal Pendidikan Bahasa Arab dan Kebahasaaraban* 4, no. 2 (2023): 207–32, https://doi.org/10.52593/klm.04.2.07.

[10] M. Rizal Rizqi, "Peran Jasus Dalam Menciptakan Bi'ah Lughawiyyah di Pondok Pesantren Modern Fadllillah Tambak Sumur-Waru-Sidoarjo," *EL-IBTIKAR: Jurnal Pendidikan Bahasa Arab* 8, no. 2 (2019): 123–48.

modern approaches. Mahkamah *al-lughah*, in the form of Arabic judicial simulations, trains students to think critically, compose arguments, and speak actively in a natural Arabization environment. The diversity of santri and the influence of local culture enrich the learning process, making it a unique place to study the application of mahkamah *al-lughah* in improving Arabic speaking skills. The focus of this research is on all santri who are in the Islamic Boarding School.

Previous research conducted by Hayati Nufus (2019) and Ihwan Mahmudi (2023) focused more on strategies in improving Arabic speaking in a boarding school institution. Meanwhile, this research focuses on the role of mahkamah *al-lughah* as a learning method that aims to improve speaking skills actively in the environment of Pondok Pesantren Modern Nurul Hakim Tembung. This research aims to analyze the role of mahkamah lughah in improving Arabic speaking competence.

## RESEARCH METHODS

This study uses qualitative research with a descriptive approach. Qualitative research aims to describe narratively the activities carried out and their impact on individual lives[11]. In this case, descriptive means describing and explaining the role of mahkamah *al-lughah* in improving the Arabic speaking competence of santriyati at Pondok Pesantren Modern Nurul Hakim Tembung. The type of approach of this research is field research (Field Research), namely researchers observe directly to the research location to collect accurate data information through observation, interviews and documentation[12] related to the role of mahkamah *al-lughah* in improving the Arabic speaking competence of santri in modern boarding school nurul hakim tembung. The researcher chose this field research approach because the researcher wanted to see firsthand the role of mahkamah *al-lughah* in the pesantren, and explore in-depth information from teachers involved in the role of mahkamah *al-lughah*. The main instrument in this research is the researcher himself who directly digs up information at the research site.

The research location is Pondok Pesantren Modern Nurul Hakim Tembung which is located at Jalan M Yakub Lubis no. 51 Tembung, Percut Sei Tuan, Deli Serdang North Sumatra. Nurul Hakim Tembung Modern Islamic Boarding School is unique in the role of mahkamah *al-lughah* in improving Arabic speaking competence. This pesantren combines Islamic value-based education with innovative modern approaches. Mahkamah *al-lughah*, in the form of Arabic judicial simulations, trains students to think critically, compose arguments, and speak actively in a natural Arabization environment. The diversity of the students and the influence of local culture enrich the learning process, making it a unique place to study the role of mahkamah *al-lughah* in improving Arabic speaking competence. The research subjects chosen were the head of the foundation and

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[11] Fildza Malahati et al., "Kualitatif : Memahami Karakteristik Penelitian Sebagai Metodologi," *Jurnal Pendidikan Dasar* 11, no. 2 (2023): 341–48, https://doi.org/10.46368/jpd.v11i2.902.

[12] Rahmadi, *Pengantar Metodologi Penelitiaan*, ed. Syahrani, *Journal of Physics A: Mathematical and Theoretical*, 1st ed., vol. 44 (Banjarmasin, Kalimantan Selatan: Antasari Press, 2011).

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language teachers involved in the role of mahkamah *al-lughah*, and santriyati of Pondok Pesantren Modern Nurul Hakim Tembung, totaling 90 santriyati.

Data collection techniques carried out by researchers using several techniques, namely observation, interviews and documentation. The observation carried out by researchers is participant observation, namely directly observing the role of mahkamah *al-lughah* on santriyati Pondok Pesantren Modern Nurul Hakim Tembung, here the researcher participates in the role process but only as an observer. Interviews conducted in this study were interviewing the head of the foundation and 2 teachers of the language section, and santriyati sanawiyah level totaling 2 santriyati, and santriyati aliyah level totaling 2 santriyati, to find out the experience and impact and supporting and inhibiting factors in the role of mahkamah *al-lughah* applied. The type of interview in this study is a structured interview, where the researcher has prepared various detailed questions to ask the interviewee, in addition to structured interviews the researcher also uses unstructured interviews, this is done when the researcher does not compile questions but spontaneously asks the interviewee related to the role of mahkamah *al-lughah*. While the documentation that researchers do is to see the role of the *al-lughah* council, as well as see the mufrodat, teaching materials, and language regulations.

Data analysis in this study uses the Miles & Huberman model in[13] namely making data with four stages, namely, data collection is carried out by recording the results of interviews, observations, and documentation in field notes which are divided into two parts, namely descriptive and reflective, then data reduction means that researchers summarize and filter relevant data to be presented into text descriptions. Thus the reduced data can provide a clear picture for researchers for the next step, then Presentation of data is the process of presenting all information that has been summarized and providing conclusions so that the data obtained can be presented more specifically, and the last step in research is drawing conclusions describing patterns, meanings and relationships from the formulation of research problems and cannot be separated from verification which is a review of field notes. With this method, the research is expected to be able to provide an in-depth description of the role of mahkamah *al-lughah* in improving Arabic speaking competence at Pondok Pesantren Nurul Hakim Tembung.

In this study, the data validity test used triangulation. The triangulation technique is carried out with the intention of rechecking the degree of reliability of the data or information that has been obtained[14]. The triangulation carried out in this study is technical triangulation and source triangulation. Triangulation of techniques is done by asking the same thing to informants through different techniques, namely through interviews, observations and documentation. Meanwhile, source triangulation is done by asking the same thing through different sources. The sources referred to are parties related

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[13] Sirajuddin Saleh, *Analisi Data Kualitatif*, vol. 1, 2017.
[14] Sirajuddin Saleh, *Analisi Data Kualitatif*, vol. 1, 2017.

to the focus of the research. In this case, researchers checked the data obtained from interviews through direct observation and questionnaires.

## RESULTS AND DISCUSSION

The term *Bi'ah Lughawiyah* consists of two words, namely *Bi'ah* which means environment and *Lughawiyah*, which comes from the word *Lughatun* which means language[15]. The word *Lughawiyah* is formed with the addition of ya' nisbah, which serves to connect the word *Bi'ah* with *Lughatun*. This addition aims to clarify and distinguish it from other types of environment, such as *Bi'ah Nadhofiyah* (cleanliness environment), *Bi'ah Diniyah* (religious environment), *Bi'ah Syar'iyah* (environment in accordance with Islamic law), and others[16]. From the meaning of the sentence, it can be concluded that *Bi'ah Lughawiyah* is an active, communicative, and dynamic language environment. An active language environment means that all individuals are involved in the use of language in daily life.

*Bi'ah lughawiyyah* has a very important role in learning Arabic. Thus, it can be understood that Arabic has a very important role in learning Islamic religious education in public schools, pesantren and madrasah[17]. This is because the language environment is one of the important factors in the process of learning a foreign language. According to Abdul Chaer, there are several factors that influence foreign language learning, including: motivation, age, formal way of presentation, first language, and environment[18]. Thus, it can be concluded that the better the quality of the language environment, the higher the achievement of language learning. Thus, it can be concluded that the Arabic language environment includes all factors that affect the motivation and desire of learners in mastering Arabic optimally. Furthermore, "everything" in the context of Arabic language learning refers to everything that learners hear, see, and feel, which contributes to increasing their motivation to master Arabic language skills, namely listening, speaking, reading and writing[19]. Therefore, this kind of environment is called an Arabic language environment.

The objectives of establishing an Arabic language environment are: 1) to familiarize students in using Arabic communicatively through various activities such as conversations, discussions, seminars, lectures, and expressing themselves through writing, 2) to strengthen the mastery of Arabic that has been learned in class, 3) to

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[15] Ahmad Warson Munawwir, *Kamus Al-Munawwir: Indonesia-Arab*, 1997.

[16] Ahmad Muzammil, "Penerapan Bi'ah Lughawiyah Sebagai Penunjang Kebahasaan di Madrasah Aliyah Model Zainul Hasan Genggong" 19, no. 5 (2016): 1–23.

[17] All Rights Reserved, "Pentingnya Penguasaan Bahasa Arab Dalam Pembelajaran Pendidikan Islam," *Url: Https://Ojs.Serambimekkah.Ac.Id/Tarbawi* 12, no. 2 (2024): 15–34.

[18] Muhamad Rosyid Ridho, "Implamentasi Bi'ah Lughawiyyah Dalam Meningkatkan Maharah Kalam Pada Siswa Kelas X Ponpes Ibnu Abbas Wiradesa Kab. Pekalongan Jurusan Pendidikan Bahasa Arab Institut Agama Islam Pemalang ( INSIP )" (2024).

[19] Sahkholid Nasution, *Pembentukan Lingkungan Bahasa Arab di Perguruan Tinggi Keagamaan Islam*, ed.Zulheddi, *Perdana Publishing Medan*, 2020, http://repository.uinsu.ac.id/9632/1/Buku%20Lingkungan%20Bahasa%20Lengkap.pdf

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increase creativity and Arabic language activities that combine theory and practice in a fun atmosphere[20]. As a system that is planned and implemented to achieve certain goals, *Bi'ah lughawiyyah* has several factors that support and hinder its implementation. These factors occur because as an environment, *Bi'ah lughawiyyah* is formed by involving many individuals and devices. The quality of each individual and device can be both a supporting factor and an inhibiting factor.

In learning Arabic there are four skills and one of them is speaking skills (maharah kalam)[21]. Language speaking skills have a very important role in learning Arabic, because it is the main indicator of the success of students in mastering a language[22]. In general, the main purpose of language speaking skills is for learners to be able to communicate well in conveying messages to others in a socially acceptable manner. This ability can be obtained through listening practice in Arabic conversation. Without intensive oral practice, learners will have difficulty in mastering Arabic, especially in speaking skills optimally[23]. It can be concluded from the above explanation, that speaking skills is the ability to speak in Arabic agilely and skillfully in various situations, in accordance with the *makhraj* and rules of Arabic.

Based on the results of these observations, the researchers can discuss the factors that become the background of the role of the *mahkamah al-lughah* in Pondok Pesantren Modern Nurul Hakim Tembung. In accordance with the explanation of ustadz *Julhazzi* as the head of the Modern Islamic Boarding School Foundation Nurul Hakim Tembung:

"The influencing or background factor is seen from the number of santri who come from various regions, each of which uses and prioritizes their respective regional languages. Well, that causes one of the obstacles in learning. Hence, here there is a method of using formalized language. So that, between one santriyati and another santriyati it is morefree in communicating, so that santriyati are more millennial we apply foreign languages such as Arabic and English. Who knows later *Qodarulloh* they will continue their studies at a higher level. It could be, in Egypt or in Western countries or in other places. And also on the other hand is to uphold the national language or mother tongue, namely Indonesian, like that."

In accordance with the explanation above, it states that the role of the Mahkamah Lughah at Pondok Pesantren Modern Nurul Hakim Tembung is that the santri who come come from various regions which of course have different languages. So that there is a need for uniformity in the use of language as an effort to facilitate communication, as

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[20] A Hidayat, "Bi'ah Lughowiyah (Lingkungan Bahasa) dan Pemerolehan Bahasa," *Jurnal Pemikiran Islam* 37, no. 1 (2012): 35–44.

[21] Lady Farah Aziza and Ariadi Muliansyah, "Keterampilan Berbahasa Arab Dengan Pendekatan Komprehensif,"*El-Tsaqafah : Jurnal Jurusan PBA* 19, no. 1 (2020): 56–71, https://doi.org/10.20414/tsaqafah.v19i1.2344.

[22] Rahmaini, "Strategi Pembelajaran Bahasa Arab Aktif dan Menarik," *Perdana Publishing*, 2015, 1–157.

[23] Nur'ainun Ritonga, Samsiah Nur, and Samsul Haq, "Pelatihan Untuk Meningkatkan Maharah Kalam Melalui Model Pembelajaran Snowball Throwing" 6, no. 3 (2023): 392–98.

well as an effort to uphold the national language and oriented towards positive implications both in classroom learning and habituation using Arabic in the Islamic Boarding School environment. The main purpose of the implementation of this court is to control and evaluate the level of discipline of students in using language[24]. In addition, this court also aims to motivate students to further improve their language skills and avoid violations that can result in recording in the *lughah* court. Violations are divided into two types, namely there are minor violations and serious violations. Included in minor offenses such as speaking in Indonesian, damaging the language, not participating in speaking practice activities, not participating in vocabulary activities, and so on[25].

Nasution in[26] states that the Arabic language environment refers to various factors that can affect the enthusiasm and desire of each student to master Arabic well. according to Chaer (2009: 258) in[27] "the language environment in question is everything that the learner hears and sees about the new language he is learning. *Mahkamah lughah* is a method as well as a program to discipline santri to always speak the official language[28]. In this case, the language that is formalized as a means of daily communication for santri is Arabic. In addition, *makamah lughah* is also a way of evaluating and punishing santriyati when they commit language violations. So the holding of the *mahkamah lughah* is as a forum for punishment or sanctions if there are santriyati who make mistakes in Arabic, the goal is that the violator no longer forgets and is ashamed and feels afraid of being wrong in speaking Arabic. Meanwhile, *Jasus* has a very important role in conducting undercover or reconnaissance and recording anyone who does not communicate using Arabic. Their presence makes them feel that they are always being watched if they do not use Arabic or English in their daily lives in *Bi'ah lughawiyyah* (language environment). The controller of this activity is the mahkamah *al-lughah* who collaborates with *Jasus* (spies), the academic community who are in the Arabic-speaking environment[29]. So the correlation between theory and research results states that santriyati in an Islamic boarding school institution come from various different regions, which of course will have an impact on the use in the Islamic boarding school.

The factors that support the running of the Mahkamah Lughah at Pondok Pesantren Modern Nurul Hakim Tembung according to Al Ustadz *Julhazzi*, namely:

[24] Asmara and Ali Mustofa, "Strategi Guru Bahasa Arab Dalam Meningkatkan Maharotul Kalam di MTs. Husnul Khotimah Kuningan."

[25] Nuzul Wahyudi, "دور محكمة اللغة لترقية قدرة الطلبة على مهارة الكلام دراسة الحالة ب" MTsS Nurul Falah Meulaboh" (2023).

[26] Sahkholid Nasution and Zulheddi Zulheddi, "The Establishment of the Arabic Learning Environment in Islamic Higher Education Institution in North Sumatera," *Arabiyat : Jurnal Pendidikan Bahasa Arab dan Kebahasaaraban* 7, no. 1 (2020): 1–12, https://doi.org/10.15408/a.v7i1.13374.

[27] Nasution, *Pembentukan Lingkungan Bahasa Arab di Perguruan Tinggi Keagamaan Islam*.

[28] Ma'ruf Rizqi Fauzani, Agnes Apryliana, and Sigit Andi Prasetya Dimata, "Kedisiplinan Berbahasa Indonesia Santri Pondok Pesantren Nurul Iman" 1, no. 4 (2024): 18–23.

[29] Rizqi, "Peran Jasus Dalam Menciptakan Bi'ah Lughawiyyah di Pondok Pesantren Modern Fadllillah Tambak Sumur-Waru-Sidoarjo."

"Supporting factors, the first is clearly from the santri, what we feel is that the enthusiasm is extraordinary in learning and also in the use of Arabic is very very good"

Ustadzah Ayu also added: "Teachers, when they find santriyati who do not apply good and correct Arabic, especially speaking regionally with their respective regions, yes, they must be dealt with on the spot but with educational actions. Maybe, the action here is in the form of a reprimand or maybe a warning or maybe it could be, asked to write a sentence using good Arabic. Well, that's in order to what? To be a self-evaluation for students or santriyati at Pondok Pesantren Modern Nurul Hakim Tembung."

Meanwhile, the exemplary factor of the management also affects the enforcement of language discipline, as conveyed by sister Nazwa as santriyati: "The exemplary factor of the management for santriyati is very influential for language, especially Arabic at the Nurul Hakim Tembung Modern Islamic Boarding School, because of what? Because of the running factor of the court, the first is the example of the management or the role model of the management who can advance the language. So the administrator must also model to his younger siblings about good official language."

Another thing was also conveyed by *Ustadzah* Riska, as a teacher at Pondok Pesantren Modern Nurul Hakim Tembung. She revealed: "Regarding the involvement of teachers in the court, in disciplining language, it starts with the spirit of the teacher himself, there is a spirit in disciplining the language of santriyati. There is indeed a spirit first, there is a sense of calling first from a teacher. If without the spirit, the calling will not happen, called the *lughah* court, the court here is actually enforcing discipline, emphasizing discipline in the context of adjustments related to the language, namely Arabic. Then there needs to be a spirit of teacher discipline. Because in the world of education it is also related to the teacher himself, no matter how good the language court or maybe how to discipline the language of students, the language of santriyati, if it does not start from the teacher it is difficult to implement, the teacher says, you have to use Arabic, but in practice you don't."

Language is a reality that grows and develops in accordance with the growth and development of humans as language users[30]. In a program, it certainly has advantages and disadvantages, even though the program can successfully achieve its expected goals[31]. The form of seriousness from various parties will be a supporting factor for the successful application of official language in Pondok Pesantren Modern Nurul Hakim Tembung. Marked by the exemplary management and direct action by teachers when they find santriyati not using official language to fellow teachers also remind each other when other teachers accidentally use local languages. This makes teachers not only give examples, but become role models for their students. This will directly present the spirit of the teacher as a true teacher. In accordance with the adage that the method is more important

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[30] Rahmaini, "Strategi Pembelajaran Maharah Kalam Bagi Non Arab," 2015, 227–33.

[31] Sri Mulya Rahmawati, Kamaluddin Abunawas, and Muhammad Yusuf, "Peran Bi'Ah Lughawiyyah Dalam Menunjang Pembelajaran Bahasa Arab di Pondok Pesantren Darul Huffadh Tuju-Tuju Kab.Bone," *Inspiratif Pendidikan* 11, no. 1 (2022): 123–40, https://doi.org/10.24252/ip.v11i1.29670.

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at Nurul Hakim Modern Boarding School In Tembung

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than the material and the teacher is more important than the method, but the spirit or soul of the teacher is more important than the teacher himself.

Apart from the supporting factors, there are also other factors that hinder the use of the official language at Pondok Pesantren Modern Nurul Hakim Tembung, according to santriyati, according to her confession: "sometimes I lack confidence in using Arabic. Maybe because I am from junior high school alumni, so I don't fit using good Arabic. But with the holding of mahkamah *Al-lughah*, I became more confident to use Arabic, but all of that goes here, thank God, I started to be able to use Arabic well because of the encouragement and motivation from the management."

From the explanation above, it can be concluded that the inhibiting factors are, first, santriyati are still not confident in speaking. Second, sometimes santriyati are also still carried away by their regional language in communicating. Third, the circle of friends who come from one area makes santriyati comfortable using local language when communicating with her circle of friends. The element of inadvertence is also a factor inhibiting the use of official language in the pesantren environment.

Regarding the procedure for the role of the *lughah* court according to what was conveyed by the source, namely Ustadzah Ayu as the administrator of the language section, she said: "The first is the violator. We don't know if the violator is yes or no. That's why there is such a thing as a suit. Then the person who is looking for or the suit notes on the spy papper or suit paper on which there is an identity, the name of the offending santri then the evidence of what was said, time and place. So that it does not become slander or so that it does not become deliberate they are punished. That's why it's done like that. Then later it will be given to the management, later the management will get sanctions according to the fault of the violator." "The collection time is the deadline, for example, the night he got a *takziran*, entered the language case, then after that he was immediately given the suit paper. Well, the maximum limit is *ba'da* Asar. Because, the announcement is ba'da Isha' and also the immediate execution is ba'da Isha' too."

From the above, it can be concluded that: Firstly, it is the suit that records violators. Second, the *Jasus* records language violators who are referred to as spy papper or jasus paper. In the suit paper, the identity of the violator will be written from the name to the place where the language violation was committed. The function of the complete identity on the suit paper is to avoid the element of deliberate *jasus* writing just anyone because of annoyance or resentment against other santriyati so that it is misused. So the existence of a complete identity on the suit paper is a form of honesty and purity that what is recorded is a person who really violates the language. Third, after the violator is recorded, the note is submitted to the administrator, with a maximum time limit after the afternoon prayer. After the board gets the suit paper. Fourth, the paper will be recapitulated. Fifth, violators will be announced after the *isya'* prayer. Sixth, the violators will be immediately executed in the *lughah* court room. Seventh, santriyati who are proven to have violated the use of official language will be punished, with the punishment determined by the language board. The inhibiting factors are that the santri are not too

confident in using Indonesian and the santri's circle of friends and the procedure for implementing the language court method is fairly systematic because first, the santri become eyes then look for language violators and then record them on a spy papper, then the paper is submitted to the management and announced after the implementation of the isya' prayer then the trial and punishment process[32].

As explained by Zainullah and Ali Riho in[33] in Pesantren *Mambaul Ulum*, it shows that each pesantren has its own way of learning Arabic, such as deepening the material by conducting courses and also public tests. To instill language discipline, language activists routinely hold mahkamah *al-lughah* every afternoon[34]. However, the implementation of language sanctions and giving awards has not been able to have a significant effect on students[35]. In order for the continuity of the language to be controlled systematically, it is necessary to hold a language eye whose job is to spy on the santriyati around, to record who violates the language. this has been agreed upon by *mudabbir* and santriyati, they are ready to accept the agreed sanctions if they violate the language.

So when correlated between theory and findings, it can be concluded that punishment or punishment given to language violators is a solution so that language violators become deterrent and do not repeat their mistakes again.

## CONCLUSIONS AND SUGGESTIONS

Based on the research results, it can be concluded that *Mahkamah Al-lughah* has an important role in improving the Arabic speaking competence of santriyati at Pondok Pesantren Modern Nurul Hakim Tembung. Through the implementation of a language discipline system that involves the mechanism of jasus (language spies) and the implementation of educational sanctions, santriyati are encouraged to use Arabic in daily life in the pesantren environment. The main supporting factors for the success of this program are the enthusiasm of santriyati, the exemplary behavior of the administrators, and the active involvement of teachers who have the "spirit" or spirit of discipline in language development. However, there are also obstacles, such as the lack of confidence of santriyati, the influence of local languages, and a friendship environment that is less supportive of Arabic language practice.

In order for the implementation of Mahkamah *Al-lughah* to be more optimal, it is recommended that the pesantren continue to strengthen the mental development and

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[32] Agnes Apryliana, Sigit Andi, and Prasetya Dinata, "Kedisiplinan Berbahasa Indonesia Santri Pondok Pesantren Nurul Iman" 1, no. 4 (2024): 18–23.

[33] Fathma Zahara Sholeha and Safiruddin Al Baqi, "Pembelajaran Kosakata Bahasa Arab Melalui Kegiatan Ilqoul Mufradat," *Mahira* 3, no. 2 (2023): 115–28, https://doi.org/10.55380/mahira.v3i2.540.

[34] Said Alwi and Aina Salsabila, "Pengaruh Reward dan Punishment Terhadap Motivasi Siswa Dalam Muhadatsah Yaumiyyah di Pondok Pesantren Modern Tgk. Chiek Oemar Diyan Aceh Besar," لسانـنا *(LISANUNA): Jurnal Ilmu Bahasa Arab dan Pembelajarannya* 9, no. 1 (2020): 60, https://doi.org/10.22373/ls.v9i1.6733.

[35] Silvia Anggraini, Joko Siswanto, and Sukamto, "Analisis Dampak Pemberian Reward And Punishment Bagi Siswa SD Negeri Kaliwiru Semarang," *Jurnal Mimbar PGSD Undiksha* 7, no. 3 (2019): 221–29, file:///C:/Users/acer/Downloads/adminjurnal,+8.+Silvia+Anggraini+221-229.pdf.

motivation of santriyati in Arabic, including providing awards or rewards for santriyati who show progress. In addition, increased training for teachers and administrators to consistently become role models in the use of Arabic is needed. Conducive and collaborative environmental support also needs to be maintained so that efforts to enforce language discipline are not only formal, but also grow naturally in the pesantren culture.

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