

Islamic Boarding School Linguistic Landscape In The Development Of Arabic Language Skills And Islamic Knowledge

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Abstract.

Linguistic landscape is one area of sociolinguistics that examines specifically the phenomenon of language use in public spaces, be it monolingual, bilingual or multilingual. Islamic boarding schools as geographically exclusive Islamic educational institutions have a linguistic landscape phenomenon that is characterized and based on Arabic. This is in line with the Islamic orientation built in pesantren education. This study aims to explore the use of Arabic in the public space of Islamic boarding schools and its contribution to the development of Arabic language skills and Islamic knowledge of students. This research is a qualitative research with descriptive analysis. In this study, data collection used the observing method and the documentation method. The listening method is used to collect data in the form of writing while the documentation method is used to collect data in the form of pictures taken by cell phone. All data is processed and given a code and then selected based on who produced the text. The results of this study are: (1) The linguistic landscape of Arabic in the pesantren environment is categorized into 3 categories: verses of the Qur'an, Matan Hadith Nabawi, and Maqolah of Ulama. (2) The linguistic landscape of Arabic is part of the pesantren learning process indirectly, especially in supporting classroom learning so that it is internalized in life. (3) The linguistic landscape of Arabic has significance in developing the Arabic language skills and Islamic knowledge of the students in the pesantren environment.

Keywords: Arabic and Islamic Knowledge, Islamic Boarding School, and Linguistic Landscape.

I. INTRODUCTION

For the past twenty years, studies have been conducted on how to properly Each place is usually unique in its linguistic landscape, as is the case with Islamic boarding schools which have socio-cultural functions as educational institutions in the community. Of course, pesantren has its own linguistic landscape that is unique and different from other areas as in emphasizing the social context, forms and functions of language in it.¹In the context of pesantren, the public space of pesantren is an instrument in an effort to support the intellectual processes that occur in it, starting from the educational goals of the pesantren, curriculum, methods and so on. This is what makes the pesantren display an Arabic linguistic landscape which is the basic medium in presenting the yellow book as the basic curriculum of pesantren education. As explained by Bayu, in the work, expressions of the image of society and era will be found which represent a particular context of time and society.² As a communication tool in social relations, language plays a very important role, so as a very homogeneous place, pesantren with the santri community in it contribute to the formation of a language community. The language referred to here is not only spoken language but also written language. The form of written language, for example in the form of signs in public spaces, both on the street, in the room, in the boarding school office and so on is known as the linguistic landscape. Language plays an important role in the texts in the public space. The linguistics landscape according to Landry and Bourhis is defined as a language phenomenon in public spaces that is used on street signs, billboards, street names, place names, commercial shop signs, public signs in government buildings that form a landscape of a territory, territory, or area. certain cities.

They provide limitations on the use of language in the form of the use of written language.³ The concept of the linguistic landscape can be comparatively drawn to be applied in viewing a particular area, including in educational institutions. Research on the use of language in educational institutions that specifically focuses on school institutions as territorial boundaries uses the term school scape.⁴ The research began to develop in 2005 when Brown brought up the link between schools and their landscapes. School is the main focus of student learning. Ideally a place of learning should support education and learning. The linguistic landscape in the school environment is an equally important part to be discussed in academic studies, planned in accordance with existing policies, and can be a student learning tool. Therefore, the school environment landscape can be studied academically to support the educational process. Equivalent to schools in functional aspects as educational institutions, Islamic boarding schools are public spaces that are territorially exclusive and socio-culturally inclusive, possessing a linguistic landscape characteristic that is functionally supportive of the educational process and civilizing Islamic values and Islamic boarding schools. Pesantren as an educational institution has a main character, namely as an educational institution that has distinctive characteristics. Because, pesantren has a scientific tradition that is different from the scientific tradition of other educational institutions, such as madrasas or schools.⁵ One of the main characteristics of pesantren as a differentiator from other educational institutions is the teaching of the yellow book, classical Islamic books written in Arabic, both written by Arab Muslim leaders and Indonesian Muslim thinkers.⁶

Arabic as a medium used in the yellow book to present the ijthadi ideas of the scholars about Islamic teachings is a study that must be studied by students starting from Arabic grammatical theories and in turn the ability to read the yellow book and take understanding from it.⁷ In this aspect, Pondok Pesantren emphasizes the importance of qawa'id and qira'ah aspects which are applied to the ability to read the yellow book rather than the ability to speak Arabic which is oriented to the verbal ability of students in Arabic communication. In the context of Islamic boarding school education, there are many language phenomena that appear in the public sphere and have social and structural functions in an effort to build a scientific environment that is conducive to the learning and education process in general. This means that learning is not only understood and carried out directly in the classroom with the process of educative interaction between teachers and students, but also indirectly displayed in the preparation of a language environment in the form of a linguistic landscape in the territory of the pesantren itself. Some studies on the linguistic landscape in general are dominated by the linguistic landscape of certain cities, regions, mosques, schools, shops. Studies on the linguistic landscape in educational institutions, especially Islamic boarding schools, are still not common. To mention some of the earlier studies in landscape linguistics are Landscape Linguistics in Bali; Multi Lingual Signs in Signboards in Public Spaces,⁸ Linguistic Landscape of the Education Center Area in Mataram City;⁹ Use of Language in Public Spaces of Jombang City as a City of Santri;¹⁰ Linguistic Situation in Linguistic Landscape of Masjid Tiban Malang;¹¹ Mapping Linguistic Landscapes at Airlangga University Surabaya;¹² Language Policy in Linguistic Landscapes in the Super Diversity Era; Foreign Languages in Public Spaces;¹³ Linguistic Landscape Studies; Examining the Existence of China Benteng in Tangerang¹⁴. In contrast to the studies in several previous studies, this study discusses the linguistic landscape of pesantren in relation to the development of Arabic and Islamic knowledge.

II. REVIEW OF LITERATURE

School Public Spaces Islamic

Islamic boarding schools are the front line in anticipating a change. Because Islamic boarding schools are considered a source of moral and moral education both in terms of individuals and groups. History records that pesantren are not only able to survive in the face of the challenges of the times, but also experience rapid development and transformation from time to time. The existence of pesantren has a strong relationship with history and culture that developed at its inception.¹⁵ According to Didin Hafidhuddin in the journal Muhammad Imad, Islamic boarding schools are one of the institutions among other *iqamatuddin* institutions that have two main functions, namely *tafaqquh fi-al-din* activities (teaching, understanding, and deepening of Islamic teachings), and the *idzhar* function (convey and preach teachings to the community).¹⁶ The history of Indonesian education records that pesantren is the oldest form of indigenous educational institutions in Indonesia. There are two opinions regarding the beginning of the establishment of pesantren in Indonesia, the first opinion states that pesantren is rooted in Islamic tradition itself and the second opinion says that the pesantren model education system is native to Indonesia.¹⁷

The most important background of pesantren to note is its role as a comprehensive cultural transformation in the life of a religious community. Pesantren acts as a response to religious calls, upholding religious teachings and values through religious education and nurturing and supporting groups who are willing to carry out religious orders and manage their relationship slowly.¹⁸ The yellow book (*kitab kuning*) as a pesantren scientific tradition is placed in a special position. Because, its existence is the main element and at the same time the distinguishing feature between pesantren and other Islamic educational institutions. In pesantren in Java and Madura, the distribution of knowledge, types of books and the yellow book teaching system have similarities, namely sorogan and bandongan. These similarities result in homogeneity of life views, culture and religious practices among the santri.¹⁹ Overall, the yellow books taught in pesantren can be grouped into eight areas of study, namely: *nahwu* dan *sharaf*, *fiqh*, *ushul fiqh*, *tasawuf* dan *akhlak*, *tafsir*, *hadits*, *tauhid*, *tarikh* and *balaghah*. The texts of these books are very short, some are in volumes. This yellow book grouping can be classified into three levels, namely: basic level books, middle level books and top level books.

Arabic Language

Arabic is the *lafadz* used by Arabs to convey their meaning.²⁰ While *lafadz* is understood primarily as a sound containing hijaiyah letters. At this point, writing is a secondary form in Arabic as a record of spoken language. Then, hijaiyah letters are *mabaani* letters, a basic and fundamental entity that functions in forming *lafadz*. In this case, Arabic is *lafadz* in the form of hijaiyah letters that function as a container for storing messages in communication between people in the Arab community. Arabic (اللغة العربية) *al-lughah al-'Arabīyah*, or the simply عربي (Arabi) is a Middle Semitic language, which belongs to the Semitic language family and is related to Hebrew and Neo Aramaic languages. Arabic has more speakers than any other language in the Semitic family. It is spoken by more than 280 million people as a first language, most of whom live in the Middle East and North Africa. This language is the official language of 25 countries, and is the language of worship in Islam because it is the language used by the Qur'an. Standard Arabic is derived from Classical Arabic, the only member of the Northern Arabic family that is still spoken today, as can be seen in pre-Islamic Arabic inscriptions dating from the 4th century. Classical Arabic has also been the literary and religious language of Islam since around the 6th century. The Arabic alphabet is written from right to left. Arabic has given many vocabularies to other languages of the Islamic world, just as Latin has played a role in most European languages. During the Middle Ages Arabic was also a major tool of culture,

especially in science, mathematics and philosophy, which led to many European languages also borrowing much of their vocabulary from Arabic.²¹

Arabic is a language of the southern Semitic language family spoken by the people who inhabit the Arabian peninsula, in the southwestern part of the Asian continent. After traveling for centuries, Arabic has now become the official language in various countries, such as Al-Jazair, Iraq, Lebanon, Libya, Morocco, Egypt, Saudi Arabia, Already, Syria, Tunisia, Jordan, and other countries on the peninsula Arabia.²² Arabic is one of the oldest languages in the world, but its state at the beginning of its growth and development is not known with certainty. The oldest Arabic text found only started after the 3rd century, while the oldest text in Arabic that we know today can be obtained only from the two centuries before Islam came, which is called Sastra Jahiliah (*Al-Adab Al-Jahili*). From the texts that have come down to us, Arabic can be divided into two parts, First, the extinct Arabic language (*Al-'Arabiyyah Badi'ah*), which is the language that has been used by Arab families living in the northern part of the Hejaz and which adjacent to the borders of Armenia. Because this mingling of Arabic with Armenian was so far from the original centers of Arabic, this Arabic language was gradually dominated by Armenian and became extinct before Islam came. What is found in these areas are mere carvings. Therefore, the extinct Arabic language is called Arabic engraving (*al-arabiyyah an-nuqusy*). Second, the surviving Arabic language (*al-'arabiyyah al-baqiyah*), which is the language that is still used by Arabs as a literary language, spoken language, and written language. This language grew in the lands of Hejaz and Nejd, then developed throughout the Arab countries.²³

III. METHODS

This research is a field research with a qualitative approach. This research is a qualitative research with descriptive analysis. In this study, data collection used the observing method and the documentation method. The listening method is used to collect data in the form of writing while the documentation method is used to collect data in the form of pictures taken by cell phone. All data is processed and given a code and then selected based on who produced the text. Then, the researcher used the triangulation technique as a technique to test the validity of the data. The categories of triangulation in this study are technique triangulation and source triangulation.

IV. RESULT AND DISCUSSION

Language is a basic and important need for humans, because language is a medium for conveying ideas, ideas, and human thoughts in the form of speech or writing with the intention of being understood by others. Along with the passage of time in human life, the variety of languages is increasing, including Arabic, English, Chinese, Spanish, Korean, Japanese, and others. Among the world's languages, Arabic is the oldest and longest spoken language in the world. Since the Qur'an was revealed and the religion of Islam has grown, Arabic speakers have increased until now spoken by more than 200,000 people. The linguistic landscape uses one of the languages as a means of self-expression in interactions with other people as social beings as the visibility and importance of language in the prevailing public presentation representations and with local, national or international languages, in other words, being a place at the intersection of sociolinguistics, sociology, social psychology, geography and world size media studies. In a society where there are many differences in various fields, whether it can be seen from ethnicity, race, religion, belief, political ideology, socio-cultural and economic and others by using English as a representation, meaning, and interpretation of the language displayed in the room public.

1. The Linguistic Landscape of Arabic in the Public Space of Islamic Boarding Schools

From the many public spaces, Arabic is found in the public space of Islamic boarding schools. However, it is inseparable from the socio-cultural functions inherent in pesantren as an Islamic educational institution. Therefore, the linguistic landscape in the pesantren environment which is based on Islamic

teachings is dominated by Arabic. In this context, the Arabic linguistic landscape in the pesantren environment is intended to build educative interactions indirectly, especially in supporting the competence of students in Aran language and Islamic knowledge. Here are some signboards written in Arabic in the pesantren environment which are categorized based on the orientation of pesantren education, cultural internalization, scientific motivation and encouragement of character building for students.

a. Pesantren Education Orientation



Fig 1. Motivation And The Principles on Learning the Knowledge

The monolingual linguistic landscape that is displayed in one of the Islamic boarding school dormitories is inscribed in Arabic in the form of "بالخدمة و نفعه برضى الشيخ ثبات العلم بالذاكرة و بركاته" Which means that knowledge is obtained by studying and repeating lessons, knowledge that is blessed is achieved with khidmah and useful knowledge is achieved with the blessing and blessing of the teacher. This landscape communicates implicitly about Islamic boarding school education which is oriented towards the attainment of knowledge that is blessed and beneficial. For students in Islamic boarding schools, blessings from teachers or clerics and knowledge gained in the educational process into useful knowledge is an absolute indicator of the success or failure of studying at Islamic boarding schools. So that from the linguistic landscape of Arabic, in principle the educational process in Islamic boarding schools is concerned with learning and repeating lessons for the sake of knowledge, and serving teachers and Islamic boarding schools for the sake of blessings and obeying and obeying teachers physically and mentally in order to achieve useful knowledge.

b. Internalization of Islamic Boarding School Culture



Fig 2. Sholawat Nariyah Calligraphy

The monolingual linguistic landscape displayed in every student study room is written in Arabic and is the reading of *Shalawat Nariyah*. This linguistic landscape communicates an educative interaction in building a learning culture that begins and ends with reading the text. This landscape is an instrument to build a culture of life that is based on prayer to Allah SWT with shalawat Nariyah, especially in the process of Islamic education and is loaded with elements of *tasawwuf* or spirituality.

c. Motivation in Education



Fig 3. The Determination on Learning

The monolingual linguistic landscape displayed in this class reads Arabic “ حد أطلبوا العلم من المهد إلى الل “ which means seek knowledge from the mother's cradle to the grave. This linguistic landscape aims to encourage passion for learning regardless of space and time. That is, all processes of life are education and that process must be realized as a process of developing all human potential in the intellectual, emotional and spiritual domains. This is also instilled so that all processes in pesantren are specifically a learning process and the status of santri is a status that is attached forever as the status of a teacher is attached forever. The final limit of the learning process is the grave where death is approaching to come to humans. This landscape is oriented to touch the deepest awareness of students to always learn and repeat lessons without stopping as long as the breath is still blowing.

d. Student Character



Fig 4.The Strengthening Character Education on Learning the Knowledge

This monolingual linguistic landscape is displayed in the students' classrooms and is written in Arabic, namely “ هلا ينبغي للجهل أن يسكت على علمه و لا للعالم أن يسكت على علمه “. This means that people who do not know should not be silent about their ignorance and people who are pious should not be silent on their knowledge. The point is that people who do not know must take an attitude to eliminate their ignorance by learning as a form of attitude to seek knowledge and people who are pious should not be silent and do not practice their knowledge. People who already have knowledge must spread their knowledge and put it into practice. This landscape reconstructs the character of the santri as students and carries out the learning process forever and puts into practice the knowledge he gains in order to build good character and benefit many people.

2. Arabic Linguistic Landscape in the Development of Arabic Language Skills and Islamic Knowledge

Islamic boarding school education is education that provides a learning space for students in all aspects of students' lives, starting from economic, political, social, cultural and education itself as a sub-section of socio-culture. All processes in pesantren are learning processes including the Arabic linguistic landscape in its public space. This is in line with and in line with Arabic as the scientific breath of Islamic boarding schools. The reason is, the yellow book is an important part that is inseparable from the integrity of the system of Islamic boarding schools as Islamic educational institutions. The Arabic linguistic landscape, which is a language phenomenon displayed in the form of signboards, billboards, or slogan boards in the public spaces of Islamic boarding schools has a social and structural function that does not come out of the process of Islamic education which is the spirit of the existence of the pesantren itself. The first of the social functions of the Arabic linguistic landscape in Islamic boarding schools is to develop Arabic language skills, especially in Arabic text reading skills. This is due to the linguistic landscape presented in the public space of Islamic boarding schools in the form of Arabic with various patterns and models ranging from verses of the Qur'an, matan Hadith and qaul of the ulama'. All three of these guarantee structural order in the composition of the Arabic language which will indirectly become the routine of the santri in interacting with the linguistic landscape in the pesantren public indirectly in their socialization in the pesantren.

Structurally functional, the existence of an Arabic linguistic landscape in the pesantren public environment is a form of indirect Islamic education, especially in the internalization of Islamic culture starting from reading the Qur'an, studying the Hadith and getting to know the scholars' and their thoughts. It is a momentum for Islamic development, when with a public presentation full of linguistic landscapes in the form of calligraphy decorations on the walls, billboards and Arabic stone carvings, students indirectly

memorize and live up to the messages contained in this linguistic landscape. Santri state that the linguistic landscape that is phenomenally displayed in the public space of the Islamic boarding school helps them build Islamic scientific constructions that are internalized in their daily lives. As a result, the existence of a linguistic landscape has significance in deepening material in classroom learning or learning the yellow book which is the main curriculum of Islamic boarding schools. Thus, the linguistic landscape that is spread in the pesantren environment is inseparable from the learning process of the yellow book itself. On the other hand, this linguistic landscape will also provoke the development of Islamic knowledge in the santri education process because many Arabic linguistic landscapes are the Qur'an, Hadith and qaul ulama' which have Islamic scientific value. Such as the qaul of the Ulama' which relates relationally between knowledge and learning and *mudzakah*, the relationship of knowledge that is blessed (*barakah*) with wisdom and the relationship of useful knowledge with the blessing and pleasure of the teacher.

V. CONCLUSION

Landscape linguistics is one of the studies of sociolinguistics that explores patterns, forms, variations, statuses, uses and functions of language in general, be it monolingual, bilingual or multilingual. One of the interesting landscapes to study is the use of language in Islamic boarding schools because geographically, Islamic boarding schools have a linguistic landscape phenomenon that is characterized and based on Arabic. This is in line with the Islamic orientation built in pesantren education. In this case, the linguistic landscape in Islamic boarding schools is grouped into 3 categories, namely (1) the linguistic landscape within the pesantren environment is always in the form of calligraphy inscribed with verses of the Qur'an, Matan Hadith Nabawi, and Maqolah of Ulama; (2) in Islamic boarding schools, the linguistic landscape in the form of Arabic is part of the pesantren learning process indirectly, especially in supporting classroom learning so that it is internalized in life; (3) The linguistic landscape of Arabic has significance in developing the Arabic language skills and Islamic knowledge of the students in the pesantren environment. This research is a research that is quite broad in scope. For this reason, it is necessary to carry out further research on linguistic landscapes, but not only in relation to forms, types, patterns, variations and their use but also in relation to the impact of using linguistic landscapes and shifts in function and use from year to year.

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