Application Of Reward And Punishment In Increasing *Maharatul Kalam* At Darussalam Islamic Boarding School In Garut

Wafa Tsamrotul Fuadah[1]*, Egi[2], Faiz Karim Fatkhullah[3]

[1,2,3] Arabic Language Education, Nusantara Islamic University,
Bandung, West Java 40286, Indonesia.
*Corresponding Author:
Email: fuadiwafa114@gmail.com

***Abstract**.*

The application of reward and punishment is one of the strategies that are suitable to be applied in language learning, because it has a great impact on improving the ability to speak foreign languages. This study aims to describe and describe the application of rewards and punishments at Darussalam Garut Islamic Boarding School. This research is presented with a qualitative approach with a descriptive method. Data collection was conducted through interviews, observations, and documentation studies. Data processing is done using interactive analysis or data reduction. The results of this study show that the application of reward and punishment can improve the ability of maharatul kalam santri. This success is supported by activities such as muhadhoroh, Arabic storytelling and muhadatsah which are carried out regularly.

***Keywords:** Reward, punishment, strategies, and maharatul-kalam.*

I. INTRODUCTION

In delivering information in an educational environment, the use of language is one of the interaction tools used to convey information. Language as a sound system that has meaning, sound symbols and is spoken from a human system that arbitrates as a means of communication (Yendra, 2018). Language is formed from the agreement of the user and is used arbitrarily. There are many languages used by humans in this world, it makes people interested in mastering and understanding various existing languages. The term for people who master more than one language is called bilingual (Febriyanti &; Nurbayan, 2021). In line with this, not many educational institutions make foreign language learning as a flagship program as well as branding to promote their educational institutions. And along with the times and increasing globalization competition, the need for mastery of foreign languages is very necessary. This will greatly help someone to be able to adapt to existing conditions, can also expand relationships so that they have a great opportunity to work in foreign or multinational companies.To master a foreign language, in learning there are 4 skills that need to be trained by students, namely listening or listening skills (*maharatul-istima'*), speaking skills (*maharatul-kalam*), reading skills (*Maharatul-Qiraah*), writing skills (*maharatul-kitabah*). Therefore, practice in every skill for mastering foreign languages is very necessary. This is because, according to Skinner, who pioneered the theory of behaviorism, he thought that language learning requires encouragement, response, repetition and reward. That is, if the learning process can be carried out properly, it happens because the response is repeated appropriately (Hermawan, 2014).

Arabic is included in foreign languages because it is not used as a language of daily communication or as an introduction in the learning process (Ministry of Religious Affairs of the Republic of Indonesia, 2008). However, there are also many educational institutions, especially Islamic boarding schools, that make Arabic as the language of daily communication and instruction in the learning process which is also called a second language. Therefore, for educational institutions that make Arabic as a second language, it is necessary to practice continuously, and create an environment that is accustomed to using Arabic to communicate. The ability to speak is very important to master to be able to train a confident person, eliminate shyness and tension towards what is conveyed.Efforts in conducting continuous exercises aim to create a habit of speaking Arabic. Applying *rewards* and *punishments* is one of the efforts in increasing *Maharatul-Kalam.* Because *rewards* and *punishments* can be used as stimuli in creating habits. B.F Skinner

as the person who pioneered the theory of behaviorism in language learning sparked a theory of operant habituation or *operant conditioning* This means that a process of reinforcing behavior that allows the behavior to occur repeatedly (Kiki Melita Andriani et al., 2022). Where in the development of this theory, Skinner distinguishes behavior into 2 types, namely respondent behavior is behavior generated by a recognized stimulus and operant behavior is behavior that arises not due to stimuli made but occurs naturally or spontaneously. So, in the development of the theory he focused on operant behavior.

Next Andriani states that there are conditioning procedures for operant behavior, namely:The procedure for conditioning *operant behavior* is 1) reinforcement (positive reward) in the form of: the response given is likely to be repeated. 2) Negative reinforcement: a response that makes away from the pain, i.e., the situation is unwanted and likely to reoccur. 3) termination or no strengthening; An uncorroborated response is unlikely to be repeated. 4) Punishment: Responses that cause pain or unintended consequences will be suppressed.From the statement above, 2 important points related to *reward* and *punishment can be taken.* Positive reinforcement or *reward* is reinforcement that can cause an increased response because the stimulus provided supports the reward. The form that can be given in positive reinforcement can be in the form of gifts, behavior or rewards. Meanwhile, negative reinforcement or punishment *is reinforcement that can cause an increased response followed by an adverse stimulus or a* punishment. There are forms of negative reinforcement that can be given such as delays in giving rewards, giving additional tasks and showing unhappy behavior.

The concept of *reward* and *punishment* is a tool to achieve the success of the aspired educational goals. According to the perspective of Islamic education Allah says in Surah Al-Qashash verse 84:

مَن جَآءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْهَا وَمَنْ جَآءَ بِالسَّيِّئَةِ فَلاَ يُجْزَى الَّذِينَ عَمِلُواْ السَّيِّئَاتِ إِلاَّ مَا كَانُوا يَعْمَلُوْنَ (القصص: 84)

Whoever comes with good will be rewarded for him better than his good, and whoever comes with evil will not be rewarded to those who have done evil but will be rewarded with what he has done before.

In this letter contains educational values that contain the existence of *reward* and *punishment.* This value can be applied to students so that it becomes moral education, as for a habit shown by students to be a form of character education, also a form of faith education value if students do it on the basis of self-confidence, it will be inherent in their soul and become a form of justice education value when students are given *reward* and *punishment* according to the portion (Firdaus, 2021).Some of the studies that have been conducted have similarities that are relevant to this research including research conducted by Mahmudah (2015) entitled "Granting Application *Reward* and *Punishment* in Learning *Maharatul kalam* and Its Impact on Santri Learning Motivation at Putri Mamba'us Sholihin Suci Manyar Gresik Islamic Boarding School". This study explains giving *reward* and *punishment* that can have a positive impact on learning continuity, especially in Arabic language learning, because it can provide encouragement so as not to be lazy in learning. Next research was conducted by Jonah & Moch. Hashim, Fanirin (2021) entitled "Application of the Method *Reward* and *Punishment* in Mastery of Arabic Vocabulary Class IV Madrasah Diniyah Takmiliyah Awaliyah Haurkolot, Indramayu". This study explains the increase in giving *reward* and *punishment* in vocabulary mastery. The implementation of *reward* and *punishment* also shows student satisfaction during the learning process. Gift *reward* make him motivated and enthusiastic in learning, while giving *punishment* Make them tested and learn first before starting learning.

And research conducted by Febriyanti &; Nurbayan (2021) with the title "Policy Relations *Bilingual Area* Towards *Punishment* and *Reward"*. This study explains that applying foreign language habits is important to do. In addition, a supportive environment can affect the improvement of students' ability to speak, especially for mastery of 2 languages or *bilingual*. Application *reward* and *punishment a*s a strategy applied, students will get punishment when they do not speak foreign languages and get rewards for students who carry it out, this has proven effective because students become more disciplined in language and motivated to continue using foreign languages. However, in this study researchers focused more on the activities of using 1 foreign language, namely Arabic by applying *reward* and *punishment* in upgrade *maharatul-kalam.* This research is important to determine the effectiveness of application *reward* and *punishment* in upgrade *maharatul-kalam.*The research conducted is the result of an analysis of a learning system at the Darussalam Islamic Boarding School in Garut about the application of *rewards* and

punishments so that it can be known how the implementation is also the impact caused by increasing *student students.* There are four important things to discuss in this study, namely, how to plan the application of rewards and punishments*?* What does the implementation look like? Are there obstacles encountered in its implementation and what efforts are made when the reward and punishment do not go well? What are the results obtained from the application of *rewards* and *punishments* that have been carried out?

II.   METHODS

The method used in this study is a descriptive method with a qualitative approach. This approach is also referred to as naturalistic research because the implementation of research is carried out on natural objects, namely objects that develop naturally without any intervention from researchers, even the presence of researchers does not affect the problems that exist in these objects (Sugiyono, 2013). The technique used in this study is observation as an initial observation of the object under study. Then go into the field by bringing observation guidelines, interviews and documentation studies as tools in collecting data. Then in analyzing the data carried out through several processes, including (1) Reduction of data obtained from the field is quite a lot, for that it needs to be recorded carefully and in detail. Reducing data means summarizing data, choosing the main things, and focusing on the important things so that it will provide a clearer picture and make it easier for researchers to collect further data (Sugiyono, 2013).

Then the researcher reviewed all records obtained either through interviews or documents available during data collection. (2) Data presentation is the second step after data is reduced, data presentation or data display in qualitative research. The presentation of data can be done in the form of tables, graphs, brief descriptions and so on in a systematic way so that the data can be understood easily. (3) draw conclusions from the overall process and research results.So, in this study there is an effort to describe, analyze and interpret the problems studied, namely about the application of *reward* and *punishment* in increasing *maharatul-kalam.* With the object of research 6 students, 2 people as the field of language, and 2 people as *musyrif* /ah in the field of language. This research was conducted at the Darussalam Islamic Boarding School, precisely on Jl. Bandung-Tasikmalaya KM 60, Sindangsari, Kersamanah, Kersamanah District, Garut Regency And the research site was located at the Darussalam Islamic Boarding School Garut for girls.

III.   RESULT AND DISCUSSION

A.   Planning for the Application of *R*eward and Punishment in Increasing Maharatul kalam to Santriwati at Darussalam Islamic Boarding School in Garut

In carrying out activities, a plan is needed so that the expected goals can be achieved. This is in accordance with the expression conveyed by Sayyidina Ali Ra:

الحق بلا نظام يغلبه الباطل بنظام

"Unstructured truth will be defeated by structured falsehood."

Through interviews that have been conducted, in the application of *rewards* and *punishments* carried out at the Darussalam Islamic boarding school, there are several things done by the boarding school including student caregivers together with *musyrif/ah* choosing from several students from the top class, namely 5 TMI or equivalent to class XI as *qismul-lughah* . After that, the selected students discussed the things that would be done in the application of *rewards* and *punishments,* to be discussed at a meeting held with the musyrif/ah language section. Then the plan that had been prepared was re-deliberated at the Working Deliberation of the Darussalam Islamic Boarding School Management Organization with all female students to be ratified as a form of agreement.

In the planning, awards will be given to female students who are disciplined in speaking Arabic. Meanwhile, punishment will be given according to the level of violation committed by the students. The level of punishment is divided into light, moderate and severe sentences.

B.   Implementation of Reward and Punishment in Increasing Maharatul kalam applied to Santriwati at Darussalam Islamic Boarding School Garut

After the implementation of the meeting conducted by *qismul-lughoh* (language section) with *Musyrif/AH* produce implementation guidelines and technical instructions governing this activity. In the

execution of the process *reward* and *Punishment, Qism Al-Lughah* responsible for organizing the continuity of implementation *reward* and *punishment* it's well. The application is not only directly given, but there are stimuli that are given in order to encourage students to speak Arabic through routine activities. In this case, *reward* and *punishment* implemented as an improvement effort *maharah kalam* It will certainly make a difference, as (Chester, 2003) states that According to Skinner, a human person's language behavior can be predicted and controlled by observing and manipulating a person's physical environment. Skinner also argued that language behavior is more influenced, or caused by, stimuli (*stimulus*) from the outside as well as the confirmation of that stimulus.In interviews conducted to *qismul-lughoh* and *Musyrif/AH* states some activities such as giving 1-3 *mufrodat* which is done at night before going to bed to all students who have been divided into groups according to levels and classes in each building/room. Gift *mufrodat* It also includes example sentences in its use and is required to be written in *pocketbook* every student. Giving vocabulary is very important and fundamental in language learning, especially in speaking skills, it is in accordance with what was stated by Jannah who stated that learning or expanding vocabulary is a basic requirement and demand to master a second language (Jannah, n.d.). Wilkins stated that by learning vocabulary a person will be able to improve language skills quickly (Mufidah &; Rohima, n.d.).

Furthermore, as an encouragement for students to speak Arabic and application *mufrodat* which has been given, then it is held *muhadatsah* (conversation or conversation) held in the morning twice a week. i.e., on Thursday mornings which are carried out per building with guidance *mudabbir* building, as well as Sunday morning with the guidance of each homeroom teacher. *Muhadatsah* This is done in pairs with the topic of conversation determined by *qismul-lughoh.* Method *muhadatsah* become a stimulus so that students can compose or know Arabic sentences used in conversation well. As for the purpose in *muhadatsah* specifically for beginner or intermediate levels, according to Effendy, it is so that students can communicate simply orally in Arabic (Nurjanah, 2022). Meanwhile, the nature of *muhadatsah* itself is a free dialogue that occurs spontaneously between two parties with a certain topic of conversation (Nalole, 2018) Then to increase confidence in speaking**,** The lodge held Arabic speech activities (*muhadhoroh)* which was held on Thursday afternoon. This is in accordance with research conducted by Daniswara et al which states the benefits of activities *muhadarah* Among them foster self-confidence, increase fluency in Arabic, make learners think more critically and improve writing skills (Daniswara et al., 2020). As well as activities *islahul-lughoh* or correction of poor language structure implemented by *qismul-lughoh* on Sunday morning after the activity *muhadatsah.* Other activities held by *Qismul-Lughah* and *Musyrif/ah* are the provision of Arabic courses held in the afternoon every Monday-Thursday.Some of the activities above are processes that are accounted for to train *maharatul-kalam*. So *qismul-lughoh* and *Musyrif/AH* Apply *reward* and *punishment* as a strategy to motivate students to want to speak Arabic.

Because students live in the cottage environment for 24 hours, another step taken by *Qismul-Lughah* is the conduct of supervision by *Qismul-Lughah* to every place that is usually used as students to crowd such as bathrooms, canteens, places to eat, mosques. If there are students who do not speak Arabic *qismul-lughoh* will reprimand him.However, if after the reprimand there is no change, the student will be given another action. Other ways it is done *qismul-lughoh* is to hold *jasus* or spies from students who are selected to supervise other students whenever any of them do not use Arabic, except for new class 1 students who are tolerated for the first 3 months she enters the cottage, in certain circumstances such as receiving guests from outside the cottage or talking to family. Results of *jasus* it will be called (*arbitration lughoh)* In the evening after prayer, Isha and the summoned gather in front of the language laboratory to be given a warning or punishment according to the extent of the violation. The giving of a reprimand is the beginning of giving *punishment*, which is one of the pedagogical conditions for punishment (Purwanto, 2000). Another action after the reprimand is the granting of *punishment* by deeds such as giving large amounts of tasks or giving *punishment* physical / physical although within the scope of education according to Ibn Khaldun giving *punishment* in this way should be avoided (Miftahuddin, 2020).Here are some types of punishments given to students according to the level of violations that students commit if they do not use Arabic, including:

Table 1. Types of Violations and *Punishments* Given

Category	Kind	Class	Punishment
Light	Speaking Indonesian	Shigor	Memorizing and writing *down unknown mufrodates* Writing *istighfar* 1000 times
		Polite	Mengi'rab sentences or verses of the Quran Become *Jasus* Surround the field using a signboard that reads; ""نحن المخالف اللغة العربية"
	Underestimating misdemeanors speaks Indonesian 5 times in 1 month	Shigor	Create an Arabic essay Wearing a yellow language veil Become *Jasus* Stand for 30 minutes carrying a sign that reads: "نحن المخالف اللغة العربية"
		Polite	Creating an *Arabic-language* Wall Magazine Wearing a yellow language veil Become Jasus
Keep	Use regional languages 1 time in 1 month	Shigor & Kibar	Wearing a yellow language veil Clean up the page Memorize lessons
Heavy	Using abusive language	Shigor & Kibar	Wear a striped language veil (yellow and red) Memorize lessons Memorizing the surahs of the Quran

Source: Research interview results

As for the application, the *reward* will be given to students who do not violate the rules and are consistent in speaking Arabic. *Reward* It is given every 6 months or at the end of the semester in the form of a certificate as an award for disciplined students. *Reward* What is given certainly has an important role as motivation so that students can repeat these actions and have a function to reinforce better behavior (Syaiful Bahri Djamarah, 2005).

C.   Obstacles and Solutions to the Application of Reward and Punishment in Increasing Maharatul Kalam to Santriwati at Darussalam Islamic Boarding School Garut

In running a program, of course, not everything can run well, there will be problems and difficulties faced. In this program there are several obstacles and problems found, including: (1) The provision of *punishment* is sometimes difficult to apply, this is because students who violate it often evade by not fulfilling the call of *musyrif/ah* because they do not want to be punished. (2) There is an error in determining the offender, because usually *jasus* is the person who was previously the offender, so sometimes they vent their frustration at the punishment they receive by accusing the person who did not commit the offense. (3) There are also some students who ignore the existing rules, (do not speak Arabic) so that their ability in *maharatul-kalam* is not felt well. (4) Santri who violate often do not carry out their punishments properly, so that there is no deterrent effect on those who violate.

The solution is as follows: (1) After 3 calls to the violating student and he does not fulfill the call, the *musyrif/ah* will call the concerned parents. (2) In the *jasus* paper provided by *qismul-lughoh*, the witness is written in anticipation of an error in determining the offender and if it occurs, the witness will be called for further questioning. (3) While the solution from points 3 and 4 above, those who ignore the rules and do not carry out the punishment properly, will be recorded and given to the homeroom teacher at the end of the semester to get a reduction in moral scores.

D.   Results of the Application of Reward and Punishment in Increasing Maharatul kalam to Santriwati at Darussalam Islamic Boarding School Garut

Overall, all programs run by Darussalam Islamic boarding schools have a good impact on students. Especially in *the application of reward and punishment there are very clear and significant* results, regardless of the obstacles and difficulties found, the application of reward *and* punishment *is one of the leading programs that continues to be carried out today, the real results seen from the application of this program are that all students have the ability of maharatul-kalam* which is good. In addition, students also have very proud achievements in the field of language, especially in speaking skills, they can achieve

satisfactory results in every event and competition they participate in, such as winning championships in Arabic speech, Arabic debates, Arabic scientific papers, Arabic storytelling.

IV. CONCLUSION

From the results of the research that has been done, the following conclusions can be drawn: (1) In the application of *rewards and* punishments *in the* Darussalam Islamic Boarding School, the planning is carried out very well so that there are not many obstacles and shortcomings in its implementation. (2) In its implementation, students are required to speak Arabic for 24 hours in the Islamic Boarding School environment, in this case rewards should *be* given more value not only in the form of certificates so that students are more motivated to give punishman can be emphasized and considered, so that students feel the deterrent effect. The tolerance to be able to talk Indonesian when parents visit or guests who come to the Islamic boarding school environment. (3) There needs to be an evaluation and renewal in the application of *this reward* and *punishment*. So that all obstacles and shortcomings found can be overcome properly, so that in the future all processes and results can run in accordance with the expectations aspired to. (4) Reward and *punishment* are a policy strategy that is very suitable to be applied in Islamic boarding schools, especially Darussalam Islamic Boarding School because this strategy is proven to be able to improve the ability of *student students* to also be able to boost student achievement in the field of language.

V. ACKNOWLEDGMENTS

REFERENCES

[1]   Chester, A. (2003). *Psycholinguistics: Theoretical studies*. Publisher PT Rineka Cipta.

[2]   Daniswara, D. A., Anwariati, F. L. F., &; Atsaniyah, N. (2020). *The implementation of "muhadharah" activities in several modern huts as an effort to train the "maharah kalam" of the students*.

[3]   Febriyanti, U., &; Nurbayan, Y. (2021). *Realization of Bilingual Area Policy on Punishment and Reward*.

[4]   Firdaus,F.(2021). *Educational Values from Qs. Al-Qasas Verse 84 on Reward and Punishment in Education. 7*(2).

[5]   Hermawan, A. (2014). *Arabic Learning Methodology*. Juvenile Rosdakarya.

[6]   Jannah, S. N. (n.d.). *Application of the cooperative model to improve memory in mastering mufrodat through picture and picture media. 2*.

[7]   Kiki Melita Andriani, Maemonah, &; Rz. Ricky Satria Wiranata. (2022). Application of B. F. Skinner's Behavioristic Learning Theory in Learning: *An Analytical Study of Sinta Indexed Journal Articles* 2014 - 2020. *SALIHA: Journal of Islamic Education & Religion*, *5*(1), 78–91. https://doi.org/10.54396/saliha.v5i1.263

[8]   [8] Mahmudah, Z. N. (2015). *Application of Reward and Punishment in Maharatul kalam Learning and Its Impact on Santri Learning Motivation at Putri Mamba'us Sholihin Suci Manyar Gresik Islamic Boarding School*. http://digilib.uin-suka.ac.id/16109/1/BAB%20I%2C%20IV%2C%20DAFTAR%20PUSTAKA.pdf

[9]   Miftahuddin. (2020). Characteristics of Ibn Khaldun's thoughts on reward and punishment in education. *Rayah Al-Islam*, *4*(02), 288–302. https://doi.org/10.37274/rais.v4i02.328

[10]   Mufidah, N., &; Rohima, I. I. (n.d.). *Teaching vocabulary for students of intensive Arabic classes*.

[11]   Nalole, D. (2018). *Improve Speaking Skills (Maharatul-kalam) Through Muhadtsah Method in Arabic Language Learning*.

[12]   Purwanto, M. N. (2000). *Educational sciences: Theoretical and practical* (2nd Ed.). Juvenile Rosdakarya.

[13]   Sugiyono, P., DR. (2013). *Qualitative Quantitative Research Methods and R&D*. Alfabeta, CV.

[14]   Syaiful Bahri Djamarah. (2005). *Teachers and protégés in educative interaction* (Ed. rev). Rineka Cipta.

[15]   Yendra. (2018). *Getting to Know Linguistics*. Deepublish.

[16]   Jonah & Moch. Hashim Fanirin. (2021). Application of Reward and Punishment Methods in Mastering Arabic Vocabulary Class IV Madrasah Diniyah Takmiliyah Awaliyah Haurkolot, Indramayu. *Indonesian Journal of Education*, *2*(1), 138–151. https://doi.org/10.36418/japendi.v2i1.75