



Arabic Linguistic Landscape as a Pedagogical Space in Bilingual Pesantren

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Abstract

Linguistic Landscape (LL) studies examine the visibility of language in public spaces through signs, symbols, and written displays that shape social interaction and meaning-making. Although LL research has expanded considerably in educational contexts, limited scholarly attention has been directed toward the pedagogical functions of Arabic Linguistic Landscapes within *pesantren* as bilingual Islamic learning environments. This article delves into investigation on how Arabic linguistic signs operate not only as institutional markers but also as pedagogical resources in Pesantren Modern Al-Amanah Junwangi, Indonesia. Adopting a descriptive qualitative design, data were collected through observation and documentation of Arabic linguistic displays across the *pesantren* environment, including slogans, informational boards, directional signs, and other visual texts. The data were analyzed to identify the forms, distribution, and educational functions of Arabic signs within students' everyday linguistic practices. The findings reveal that the Arabic Linguistic Landscape performs multiple interconnected roles: representing institutional identity, reinforcing language policy, and facilitating informal language acquisition beyond classroom settings. Continuous exposure to Arabic signage contributes to vocabulary development, habituates students to authentic linguistic expressions, and strengthens the implementation of language activities in daily interaction. More importantly, the study demonstrates that the integration of Arabic signs into the *pesantren* environment constructs an immersive and socially embedded language-learning ecology that bridges formal instruction and authentic communicative practice. By situating Arabic Linguistic Landscape as a pedagogical mediator within bilingual Islamic education, this study extends current LL scholarship beyond symbolic representation toward its role in sustaining environment-based language learning.

Keywords: *Linguistic Landscape; Arabic Language; Bilingual Education; Language Environment; Pesantren.*

الملخص

تتناول دراسات المشهد اللغوي (*Linguistic Landscape*) حضور اللغة في الفضاءات العامة من خلال اللافتات والرموز والنصوص البصرية التي تسهم في تشكيل التفاعل الاجتماعي وإنتاج المعنى. وعلى الرغم من التوسع الملحوظ في دراسات المشهد اللغوي داخل السياقات التعليمية، فإن الوظائف التربوية للمشهد اللغوي العربي في المعاهد الإسلامية بوصفها بيئات تعليمية ثنائية اللغة لا تزال تحظى باهتمام بحثي محدود. لذلك، تهدف هذه الدراسة إلى الكشف عن كيفية اشتغال العلامات اللغوية العربية ليس فقط بوصفها مؤشرات على الهوية المؤسسية والسياسة اللغوية، بل بوصفها موارد تربوية داعمة لاكتساب اللغة العربية في معهد الأمانة الحديث جونوانجي بإندونيسيا. اعتمدت الدراسة المنهج الوصفي الكيفي، حيث جُمعت البيانات من خلال الملاحظة والتوثيق لمختلف العلامات اللغوية العربية المنتشرة في بيئة المعهد، مثل الشعارات، واللوحات التعريفية، واللافتات الإرشادية، والنصوص البصرية الأخرى. ثم خللت البيانات للكشف عن أشكال الحضور اللغوي ووظائفه التعليمية ضمن الممارسات اللغوية اليومية للطلاب. وأظهرت النتائج أن المشهد اللغوي العربي يؤدي أدوارًا مترابطة متعددة؛ فهو يمثل هوية المؤسسة وسياساتها اللغوية، كما يسهم في تعزيز اكتساب اللغة العربية خارج حدود التعليم الصفي الرسمي. ويساعد التعرض المستمر للعلامات العربية على تنمية الحصيللة اللغوية لدى الطلاب، وتعويدهم على التعبيرات العربية الأصيلة، وتعزيز تنفيذ الأنشطة اللغوية في التفاعل اليومي. والأهم من ذلك أن دمج العلامات اللغوية العربية في البيئة المعهدية يسهم في بناء منظومة تعلم لغوي غامرة ومندمجة اجتماعيًا، تربط بين التعليم الرسمي والممارسة التواصلية الواقعية. وتؤكد هذه الدراسة أن المشهد اللغوي العربي لا يقتصر على الوظيفة الرمزية فحسب، بل يمثل وسيطًا تربويًا فاعلاً في دعم تعلم اللغة العربية القائم على البيئة داخل المؤسسات التعليمية الإسلامية الثنائية اللغة.

الكلمات الرئيسية: المشهد اللغوي؛ المشهد اللغوي العربي؛ البيئة اللغوية؛ الثنائية اللغوية؛ تعليم اللغة العربية.

INTRODUCTION

Linguistic Landscape (LL) refers to the visible presence of language in public spaces through signs, inscriptions, symbols, slogans, notice boards, and other written displays embedded within social environments³⁵. In contemporary sociolinguistic scholarship, LL is no longer viewed merely as a visual representation of language, but rather as a social and semiotic practice reflecting power relations, identity construction, language ideology, and institutional language

³⁵ Syamsurijal Syamsurijal and Ery Iswary, 'Language Use in Public Space (Linguistic Landscape Study in Shopping Centers in Makassar City)', International Journal of Social Science, 3.2 (2023), 113–22.

policy ³⁶. From this perspective, linguistic signs function not only as informational media but also as symbolic resources that shape social experience and linguistic awareness among community members.

Within educational settings, particularly multilingual environments, LL extends beyond decorative and administrative purposes ³⁷. Linguistic signs distributed across educational spaces may serve as authentic linguistic input, increase learners' exposure to the target language, and facilitate contextualized language learning integrated into students' everyday experiences. The continuous visibility of language across classrooms, dormitories, corridors, offices, and worship spaces enables learners to engage repeatedly with linguistic forms beyond formal instructional settings ³⁸. Consequently, LL can be understood as an integral component of the language-learning environment that supports more natural, immersive, and sustained second-language acquisition.

The pedagogical significance of LL becomes particularly salient in the context of pesantren, where language learning is embedded within a twenty-four-hour social and educational environment ³⁹. Unlike conventional educational institutions, pesantren integrate formal instruction, social interaction, religious practice, and communal life into a unified linguistic ecosystem.

³⁶ Bernard Spolsky and Elana Shohamy, 'Language Practice, Language Ideology, and Language Policy', *Language Policy and Pedagogy: Essays in Honour of A. Ronald Walton*, 2000, 1–41.

³⁷ Khadim Hussain, 'Peacebuilding through a Model of Peace Education in Primary & Secondary Public Schools', 2025.

³⁸ Muhammad Alfa Choirul Murtadho and Mirwan Akhmad Taufiq, 'LINGUISTIC LANDSCAPE OF PESANTREN MODERN AL-AMANAH JUNWANGI: ITS ROLE IN ARABIC ACQUISITION', *JALIE: Journal of Applied Linguistics and Islamic Education*, 9.2 (2025), 189–212.

³⁹ Maman Abdurahman, Rahman Rahman, and Ely Sa'diah, 'Teaching Arabic in the Dormitory of Ma'had Jami'i of State Islamic University in Bandung: Toward a Total Immersion', *EDUCARE*, 10.2 (2018).

In this environment, Arabic learning is not limited to classroom activities; rather, it is reinforced through institutional regulations, communicative practices, language habituation programs, and the pervasive presence of linguistic signs throughout the pesantren space ⁴⁰. The pesantren environment therefore represents a socially embedded ecology of language learning in which linguistic exposure occurs continuously and contextually.

Many modern pesantren in Indonesia actively construct bilingual environments through the institutional use of Arabic and English in both academic and everyday communication. Such bilingualism is reinforced not only through formal language policies, but also through language activities, disciplinary systems, and visual language displays distributed throughout the environment. One important manifestation of this phenomenon is the Arabic Linguistic Landscape, which includes room labels, slogans, institutional notices, directional signs, motivational expressions, and other Arabic visual texts. These signs do not merely symbolize institutional language preferences; they also mediate students' linguistic practices by encouraging reading, recognition, interpretation, and everyday use of Arabic within authentic social contexts ⁴¹.

Previous studies have examined LL in pesantren and educational contexts from various perspectives. Yusuf et al. (2022), demonstrated that linguistic signs in pesantren function both informatively and symbolically in constructing Islamic educational identity. Maf'udah et al. (2025) highlighted the contribution of LL to students' Arabic communication practices within bilingual environments. Meanwhile, Muslimah et al. (2024) explored LL as a

⁴⁰ Muhammad Alfa Choirul Murtadho and others, 'Breaking Language Barriers: Amplifying Arabic Proficiency in Bilingual Environment through Immersive Learning', *Insyirah: Jurnal Ilmu Bahasa Arab Dan Studi Islam*, 8.1 (2025), 153–71.

⁴¹ Murtadho and Taufiq.

pedagogical approach to teaching Arabic writing skills, indicating its relevance beyond sociolinguistic inquiry and toward language pedagogy. Although these studies provide important insights, existing scholarship remains largely dominated by descriptive sociolinguistic orientations emphasizing language mapping, symbolic representation, and institutional identity. At the same time, studies on Arabic learning in pesantren tend to focus on language policy, communicative habituation, and language environment without specifically examining how Arabic visual signs function pedagogically within students' learning experiences.

This gap indicates the need to reconceptualize Arabic Linguistic Landscape not merely as a symbolic or representational phenomenon, but as a pedagogical resource embedded within the ecology of bilingual language learning in pesantren. Accordingly, this study positions Arabic linguistic signs as part of a lived learning environment that continuously mediates language exposure, vocabulary reinforcement, communicative habituation, and contextual language acquisition. The novelty of this study lies in its attempt to extend LL scholarship beyond symbolic representation by examining its pedagogical role in sustaining immersive Arabic language learning within Islamic bilingual education.

This research was conducted at Pesantren Modern Al-Amanah Junwangi, Indonesia, selected due to its active bilingual environment and its extensive use of Arabic linguistic displays across educational and social spaces. Specifically, this study aims to: (1) identify the forms of Arabic Linguistic Landscape within the pesantren environment, and (2) analyze their pedagogical functions in supporting Arabic language learning in a bilingual setting. By doing so, this study contributes to the growing body of LL research within Islamic educational contexts and expands current understandings of how linguistic visual spaces can facilitate contextual, communicative, and

socially embedded language learning.

METHOD

This study employed a qualitative descriptive design to investigate the forms and pedagogical functions of the Arabic Linguistic Landscape in a bilingual pesantren environment. The research was conducted at Pesantren Modern Al-Amanah Junwangi, Indonesia, which actively implements Arabic and English in academic and daily communication.

Participants consisted of santri (students), Arabic teachers, and language coordinators who were selected purposively based on their involvement in the bilingual language environment and familiarity with Arabic linguistic signs within the pesantren. Data were collected through observation, semi-structured interviews, and visual documentation. Observation was conducted to identify and map Arabic linguistic signs distributed across classrooms, dormitories, corridors, offices, mosques, and other public spaces. Interviews explored participants' perceptions regarding the functions and educational roles of Arabic signs in daily language practices. Visual documentation was used to capture various forms of LL, including slogans, information boards, directional signs, institutional notices, and motivational texts.

The instruments included an observation checklist, an interview guide, and visual documentation protocols. The researcher acted as the primary instrument in collecting and interpreting the data. Data were analyzed thematically through three stages: data reduction, categorization, and interpretation. The analysis focused on identifying the forms of Arabic Linguistic Landscape and examining their pedagogical functions as sources of linguistic input, media for language habituation, and supports for contextual language learning within the bilingual pesantren environment. To ensure the

trustworthiness of the findings, this study employed triangulation of data sources and methods, as well as member checking with selected participants.

RESULT AND DISCUSSION

Typology of Arabic Linguistic Landscape in the Pesantren

The linguistic landscape at Pesantren Modern Al-Amanah Junwangi reflects a systematic and institutionalized pattern of language use rather than a random distribution of signs. The presence of Indonesian, Arabic, and English across the pesantren environment represents not only linguistic diversity, but also the implementation of institutional language policy within everyday social space. In line with Linguistic Landscape theory (Landry & Bourhis; Spolsky & Shohamy,⁴² linguistic signs function not merely as visual markers, but also as representations of identity, pedagogical orientation, and language ideology.

1. Typology Based on Linguistic Patterns

Typologically, the linguistic landscape in the pesantren can be categorized into three patterns: monolingual, bilingual, and multilingual signs. These patterns reflect different linguistic and pedagogical functions within the bilingual learning environment.

At the monolingual level, signs using a single language; Indonesian, Arabic, or English, are primarily found in room labels, object names, and institutional spaces. Although these signs appear to function simply as markers of identification, the use of Arabic and English in monolingual forms also serves as a strategy of contextual language exposure⁴³. Through repeated

⁴² 1997)

⁴³ Achmad Makki Lazuardi, 'Contemporary Arabic Vocabulary Acquisition in Pesantren: Challenges and Pedagogical Innovations', *Al-Muhawaroh: Jurnal Pendidikan Bahasa Arab*, 1.2 (2025), 96–110.

encounters with linguistic signs in everyday spaces, students become familiar with vocabulary and expressions in authentic contexts.

From the perspective of language acquisition, this practice represents contextualized linguistic input, where meaning is constructed through direct association between words and their physical referents rather than through translation ⁴⁴. Consequently, monolingual Arabic signs function not only as informational displays, but also as implicit pedagogical media that support vocabulary acquisition and contextual language understanding.



Image :1 The English Linguistic Landscape at Pesantren Modern Al-Amanah Junwangi



⁴⁴ Peter Auer, 'Context and Contextualization', *Key Notions for Pragmatics*, 1 (2009), 86–101.

Image :2 The Arabic Linguistic Landscape at Pesantren Modern Al-Amanah Junwangi

In contrast ,bilingual linguistic landscapes demonstrate more complex pedagogical functions .Combinations such as Indonesian–Arabic and Arabic–English are used not only to clarify meaning ,but also to facilitate cross-linguistic interaction .In this context ,Indonesian often functions as linguistic scaffolding that helps students access and understand the target language more effectively.

This pattern reflects the concept of translanguaging ,in which multiple languages function as cognitive resources rather than as forms of interference .Through bilingual signs ,students are exposed not only to vocabulary equivalence ,but also to differences in linguistic structure ,diction ,and pragmatic usage across languages .As a result ,bilingual landscapes operate as mediating spaces that bridge basic comprehension and broader communicative competence.

Meanwhile ,multilingual landscapes integrating Indonesian,Arabic,and English represent the most comprehensive form of language management within the *pesantren* environment. Although less frequent, these signs carry strong ideological significance. The three languages are positioned systematically according to their institutional functions: Indonesian as the administrative and communicative language, Arabic as the religious and scholarly language, and English as the language of global communication and international orientation.



Image :3 The Arabic-English Linguistic Landscape at Pesantren Modern Al-Amanah Junwangi

From the perspective of language ideology, this configuration demonstrates that the *pesantren* not only promotes multilingual learning, but also constructs a hierarchy of language functions within its educational system. Multilingual linguistic landscapes therefore become visual representations of an institutional orientation that integrates religious, national, and global values within a single linguistic framework.

Overall, the findings indicate that linguistic landscapes in the *pesantren* environment cannot be understood merely as decorative or informational displays. Rather, they function as forms of spatial pedagogy that: (1) provide contextual linguistic input, (2) facilitate translanguaging practices, and (3) reproduce institutional language ideology. In this sense, the linguistic landscape serves as a medium that connects language policy, learning practices, and identity construction within the bilingual *pesantren* environment. These findings extend existing Linguistic Landscape scholarship by showing that, in *pesantren*-based education, linguistic signs do not simply reflect social reality, but actively shape students' linguistic experiences and ideological orientations.

2. Typology of the Linguistic Landscape Based on Production Entities

Beyond linguistic patterns, the Arabic Linguistic Landscape at Pesantren Modern Al-Amanah Junwangi can also be categorized according to its production entities, namely the actors responsible for producing and controlling linguistic signs. In Linguistic Landscape studies, this dimension is important because linguistic signs reflect relations of authority, institutional control, and everyday social practice rather than functioning as neutral displays ⁴⁵. Based on this perspective, the linguistic landscape in the pesantren can be divided into two categories: top-down (official) and bottom-up (non-official).

The official linguistic landscape consists of signs produced by institutional authorities, such as pesantren administrators, language coordinators, and formal educational units. These signs generally follow standardized patterns in terms of language choice, visual format, and spatial placement. Such consistency indicates that official signs function not only as informational media, but also as instruments of institutional language policy.



Image :4 The Official Linguistic Landscape at Pesantren Modern Al-Amanah Junwangi

⁴⁵ Ayesha Jamil and Ghazala Kausar, 'Code Preference in Linguistic Landscape: A Forensic Approach to the Top-down Signboards', *Pakistan Journal of Social Research*, 3.4 (2021), 446–55.

The dominance of Arabic in official signs ,particularly in room labels ,regulations ,slogans ,and institutional notices, demonstrates that Arabic is positioned not merely as a subject of instruction ,but also as a symbol of religious authority ,scholarly tradition ,and institutional identity .In this context ,language functions as a regulatory mechanism shaping students 'linguistic behavior while reinforcing discipline and collective identity within the pesantren environment.

From a sociolinguistic perspective ,the top-down linguistic landscape reflects a process of *enregisterment*, through which a particular language becomes institutionally associated with specific norms, values, and forms of authority. Accordingly, official Arabic signs represent how language is strategically regulated to sustain the pesantren's ideological and educational orientation.



**Image :5 The Non-Official Linguistic Landscape at Pesantren
Modern Al-Amanah Junwangi**

In contrast ,the non-official linguistic landscape emerges from students 'initiatives and everyday language practices .These signs are generally more flexible ,contextual ,and adaptive than institutional signage .They include handwritten vocabulary notes (*mufradāt*), motivational expressions, informal reminders, and simple learning media displayed across dormitories, classrooms, and communal spaces.

Unlike official signs that reflect institutional authority, bottom-up signs represent students' linguistic agency and active participation in the language-learning environment. In this sense, language is not merely imposed through institutional regulation, but also negotiated, reproduced, and practiced through students' daily experiences.

Importantly, non-official linguistic signs often relate more directly to students' actual learning processes because they emerge from immediate communicative and pedagogical needs. Their contextual and participatory nature fosters stronger engagement and a greater sense of linguistic ownership among students. Therefore, the bottom-up linguistic landscape can be understood as a form of practice-based pedagogy that supports language habituation and accelerates the internalization of Arabic in everyday life.

3. Typology of the Linguistic Landscape Based on Materiality of Signs

In addition to linguistic patterns and production entities, the linguistic landscape at Pesantren Modern Al-Amanah Junwangi can also be examined through the materiality of signs. In Linguistic Landscape studies, materiality is not merely a technical medium for displaying language, but also a semiotic resource that shapes visibility, authority, durability, and users' engagement with linguistic signs. The material form of a sign therefore influences how language is perceived, remembered, and internalized within social space.

In the context of the pesantren, the linguistic landscape can be categorized into three levels of materiality: permanent, semi-permanent, and non-permanent signs ⁴⁶. This classification reflects not only physical durability, but also different pedagogical and

⁴⁶ David Malinowski, 'Authorship in the Linguistic Landscape: A Multimodal-Performative View', in *Linguistic Landscape* (Routledge, 2008), pp. 147–65.

institutional functions within the bilingual learning environment.

Permanent signs represent the most stable form of linguistic display. These signs are generally produced using durable materials and are commonly used for building names, room labels, institutional identities, and official regulations. The use of Arabic in permanent signage indicates that the language functions not only as an informational medium, but also as a symbol of institutional legitimacy and religious authority embedded continuously within the pesantren space.

From a sociolinguistic perspective, permanent signs contribute to the naturalization of language authority through their stable and repeated visibility. Their continuous presence reinforces the perception of Arabic as an integral and legitimate component of the institutional environment.



**Image 6: The Permanent Linguistic Landscape at Pesantren
Modern Al-Amanah Junwangi**

Semi-permanent signs occupy an intermediate position between stability and flexibility. Usually presented in the form of printed notices, program boards, or periodically updated announcements, these signs are used to communicate temporary activities, educational programs, and institutional information.

Functionally, semi-permanent signs mediate between formal institutional policy and dynamic daily practices. They allow adaptation to changing communicative needs while remaining aligned with the pesantren's broader linguistic framework.



Image 7: The Semi-Permanent Linguistic Landscape at Pesantren Modern Al-Amanah Junwangi

In contrast, non-permanent signs represent the most flexible and dynamic form of linguistic landscape. These signs are commonly produced using simple materials such as paper, handwritten notes, or temporary visual media. Examples include *mufradāt* boards, motivational notes, reminders, and short instructional expressions displayed in classrooms and dormitories.

Pedagogically, non-permanent signs possess strong functional intensity because they are closely connected to students' immediate learning practices. Their flexible nature enables continuous updating and repeated exposure to linguistic forms, which supports vocabulary acquisition and language habituation. In this sense, non-permanent signs function as micro-level pedagogical interventions directly shaping students' everyday linguistic experiences.



Image 8: The Non-Permanent Linguistic Landscape at Pesantren Modern Al-Amanah Junwangi

Overall, the material differentiation of linguistic signs reveals a layered distribution of functions within the pesantren environment. Permanent signs operate at the level of institutional structure and legitimacy, semi-permanent signs facilitate mediation and adaptation, while non-permanent signs support everyday learning practices and language internalization. These findings demonstrate that materiality is not merely a supporting aspect of the linguistic landscape, but an integral component of how language policy, pedagogical practice, and linguistic experience are interconnected within the bilingual pesantren environment.

Social and Ideological Functions of the Arabic Linguistic Landscape

The Arabic Linguistic Landscape at Pesantren Modern Al-Amanah Junwangi functions not only as a medium of information, but also as a mechanism for constructing social meaning, institutional identity, and language ideology. In Linguistic Landscape studies, linguistic signs generally serve informational and symbolic functions. However, within the pesantren environment, these functions are closely interconnected and operate simultaneously within everyday

educational practices.

At the informational level, linguistic signs facilitate daily activities through room labels, directions, institutional notices, and operational information. Nevertheless, the findings indicate that the symbolic function is more dominant. Arabic is used not merely to communicate information, but also to represent religious authority, scholarly tradition, and the ideological orientation of the pesantren.

This symbolic function is particularly visible in slogans, mahfūzāt, Qur'anic verses, hadith quotations, and moral messages displayed throughout the pesantren environment. These texts function not only as written expressions, but also as instruments for transmitting values and shaping students' collective awareness. Their repeated presence across public spaces creates continuous linguistic exposure that reinforces normative and ideological meanings.

The findings further show that the distribution of languages within the linguistic landscape reflects a structured hierarchy of functions. Indonesian primarily serves communicative and administrative purposes, English represents global orientation, while Arabic occupies the most strategic symbolic position as the language of religion, scholarship, and institutional legitimacy. This configuration demonstrates that language choice within the pesantren is ideologically organized according to institutional values and educational objectives.

Based on the analysis, the functions of the linguistic landscape can be classified into three main categories. First, slogans and mahfūzāt perform motivational and ideological functions by transmitting religious, moral, and educational values. This category constitutes the largest proportion of linguistic signs (52.17%), indicating the pesantren's strong emphasis on value internalization. Second, place and building names function referentially by identifying spaces while simultaneously symbolizing institutional identity through

language choice. Third, educational and instructional signs, such as vocabulary boards and activity schedules, function pedagogically by providing contextual linguistic input that supports language learning.

The quantitative distribution of the linguistic landscape is presented in the following tables:

Complete Group	Language Group	L a n g u a g e Group Used	Percentage	
115	Monolingual	Indonesian	18	15,6%
		Arabic	11	9,6%
		English	26	22,6%
	Bilingual	Indonesian- Arabic	16	13,9%
		Indonesian- English	28	24,4%
		A r a b i c - English	7	6,8%
	Multilingual	Indoneisan- Arabic - English	9	7,8%

Table 1: Classification of the Linguistic Landscape at Pesantren Modern Al-Amanah Junwnagi

<i>C o m p l e t e Group</i>	<i>Type</i>	<i>Group</i>	<i>Percentage</i>
115	<i>Place Names</i>	25	21,7%
	<i>Building Names</i>	20	17,3%
	<i>Signboards for Slogan and Invitations</i>	60	52,17%
	<i>Educational and Instructional Tools</i>	15	13,4%

Table 2: Classification of the Linguistic Landscape at Pesantren Modern Al-Amanah Junwnagi

The use of Arabic in naming spaces and buildings demonstrates that language also functions through the semiotic

construction of space ⁴⁷. Through linguistic representation, spaces within the pesantren become ideologically marked and associated with particular religious, educational, and cultural values. The continuous visibility of Arabic across the pesantren environment contributes to the formation of a linguistic habitus, namely a set of linguistic dispositions shaped through repeated interaction between individuals and their social environment. In this process, Arabic is not merely learned as a linguistic system, but gradually internalized as part of students' identity, worldview, and cognitive orientation.



Image :9 The Linguistic Landscape as Place Names at Pesantren Modern Al-Amanah Junwnagi



Image :10 The Linguistic Landscape as Building Names at Pesantren Modern Al-Amanah Junwnagi

⁴⁷ Dvora Yanow, 'How Built Spaces Mean: A Semiotics of Space', in Interpretation and Method (Routledge, 2015), pp. 368–86.



Image :10 The Linguistic Landscape as Slogans and Invitations at Pesantren Modern Al-Amanah Junwnagi

Overall ,these findings indicate that the linguistic landscape in the pesantren operates as an ideologically distributed system embedded within everyday space .Arabic signs function not only as learning media ,but also as symbolic instruments that reproduce religious and scholarly values, reinforce collective identity ,and shape students ‘linguistic consciousness through continuous exposure .Accordingly ,the linguistic landscape does not simply reflect institutional reality ;rather ,it actively constructs and reproduces it through repetitive and institutionalized linguistic practices.

The Arabic Linguistic Landscape as a Source of Linguistic Input and a Medium of Language Habituation

The Arabic Linguistic Landscape at Pesantren Modern Al-Amanah Junwangi functions not merely as a visual display of language, but as a spatially distributed source of linguistic input and a medium of language habituation. Through its continuous presence across classrooms, dormitories, corridors, offices, and public spaces, Arabic becomes integrated into students’ everyday experiences beyond formal classroom instruction.

The widespread presence of Arabic signs creates continuous linguistic exposure within the pesantren environment. Room labels, information boards, slogans, and religious quotations provide contextualized input at different linguistic levels. Room labels

introduce vocabulary through direct association with physical objects and spaces, while slogans and quotations expose students to broader linguistic structures and expressions. As a result, the linguistic landscape supports not only vocabulary acquisition, but also students' familiarity with phrases, sentence patterns, and discourse forms.

From the perspective of second language acquisition, this environment provides contextualized and distributed linguistic input consistent with the concept of comprehensible input. However, unlike classroom learning, the input generated through the linguistic landscape is largely incidental and embedded in daily interaction rather than delivered through explicit instruction. In this sense, the pesantren environment produces ambient linguistic input, where language is encountered naturally through repeated exposure in everyday space.

Beyond functioning as a source of input, the Arabic Linguistic Landscape also operates as a mechanism of language habituation. The repeated visibility of Arabic signs across different locations creates continuous patterns of interaction that gradually familiarize students with Arabic expressions and linguistic forms. Consequently, language learning occurs not only through intentional study, but also through sustained exposure and habitual engagement with the environment.

This process generates distributed repetition, in which linguistic exposure occurs repeatedly across multiple contexts rather than in a single instructional setting. Such repetition strengthens memory, reinforces vocabulary retention, and supports the gradual internalization of language. Therefore, the Arabic Linguistic Landscape functions as an environmental pedagogical system that connects exposure, repetition, and language acquisition within the bilingual pesantren context.



Image :11 The Linguistic Landscape as an Educational and Instructional at Pesantren Modern Al-Amanah Junwnagi

This habituation process is strengthened by the dynamic nature of the linguistic landscape ,particularly through periodically updated media such as *mufradāt* boards and instructional notices. The continuous renewal of these signs not only expands students' vocabulary, but also creates varied and repeated exposure to linguistic forms. In this sense, the linguistic landscape functions as an adaptive input system that responds to students' learning needs within the pesantren environment.

Beyond vocabulary acquisition, the linguistic landscape also contributes to students' sensitivity toward linguistic structures. The repeated presence of phrases, expressions, and sentence patterns across different signs enables students to recognize language structures implicitly through everyday exposure. This process reflects a usage-based learning model, in which linguistic competence develops through repeated encounters with meaningful language forms in authentic contexts. Consequently, the linguistic landscape serves as a medium of implicit learning where grammatical awareness emerges naturally through interaction with environmental linguistic input.

These findings indicate that Arabic language learning in the pesantren operates within an integrated linguistic ecology. Language is not only formally taught in classrooms, but also continuously experienced and practiced in daily life. In this context, the linguistic landscape functions as an ecological interface connecting the physical environment with learners' cognitive and linguistic development. Through this mechanism, the gap between formal instruction and authentic language practice becomes increasingly blurred, creating a contextual, continuous, and experience-based learning process.

The findings also extend previous Linguistic Landscape studies, which have largely emphasized informational, symbolic, and identity-related functions. While earlier research acknowledged the pedagogical potential of linguistic landscapes, this study demonstrates that their role in language learning is more systemic and operational. The Arabic Linguistic Landscape does not merely provide passive exposure; rather, it actively supports environment-based language acquisition through continuous input, distributed repetition, and implicit learning processes.

Accordingly, this study proposes a conceptual shift in understanding Linguistic Landscape within pesantren education. The linguistic landscape should not be viewed merely as a representation of language or institutional identity, but as an integrated pedagogical and language acquisition system embedded within the learning environment. In this framework, the Arabic Linguistic Landscape becomes a central component of the pesantren's bilingual learning ecology, shaping students' linguistic competence through sustained interaction between language, space, and everyday experience.

Reconstructing the Arabic Linguistic Landscape as a Pedagogical Space

The findings of this study demonstrate that the Arabic Linguistic Landscape at Pesantren Modern Al-Amanah Junwangi cannot be understood merely as a visual representation of language or as an instrument of institutional policy. Rather, it functions as a pedagogical space in which Arabic is continuously presented, accessed, and experienced within students' everyday lives. In this context, the linguistic landscape shifts from a representational function toward an operational role in language learning.

This pedagogical function operates at three interconnected levels. First, at the cognitive-linguistic level, the linguistic landscape functions as a distributed input system. Arabic signs displayed across classrooms, dormitories, corridors, and public spaces provide continuous exposure to vocabulary, phrases, and linguistic structures in varied contexts. Through repeated interaction with these signs, students gradually develop linguistic familiarity beyond formal classroom instruction.

Second, at the practical level, the linguistic landscape functions as a mechanism of language habituation. The repeated presence of Arabic in everyday spaces encourages students to engage with the language continuously, making Arabic part of their daily routines rather than merely an academic subject. In this sense, language learning shifts from instruction-based learning toward experience-based learning, where linguistic competence develops through habitual interaction with the environment.

Third, at the symbolic-ideological level, Arabic signs carry broader educational and religious meanings. The use of Arabic in slogans, *mahfūzāt*, and spatial naming reflects the pesantren's scholarly and religious orientation. Consequently, the linguistic landscape shapes not only students' linguistic competence, but also

their cognitive and affective orientation toward Arabic as a language associated with religious knowledge and institutional identity.

The integration of these dimensions demonstrates that the pesantren environment constitutes a structured linguistic ecology rather than a neutral social space. Linguistic signs function collectively to create a contextual, continuous, and environment-based learning experience in which language acquisition occurs through sustained interaction between learners and their surroundings.

Compared with previous Linguistic Landscape studies that primarily emphasize descriptive and symbolic functions, this study proposes a broader conceptual perspective. The linguistic landscape should not be viewed merely as an object of representation, but as an operational pedagogical mechanism intentionally designed to support language acquisition. In this framework, the environment acts as an active component of the learning process rather than a passive background of instruction.

The implications of this reconstruction are significant for language education. Linguistic landscapes should be designed not only for informational or aesthetic purposes, but also as pedagogical systems that regulate linguistic input, support language habituation, and extend learning experiences beyond classroom settings. Accordingly, the Arabic Linguistic Landscape becomes an integral component of bilingual pesantren education, where Arabic is not only formally taught, but also spatially institutionalized, socially practiced, and continuously internalized within students' lived experiences.

CONCLUSION

This study concludes that the Arabic Linguistic Landscape at Pesantren Modern Al-Amanah Junwangi functions not merely as a visual representation of language or an expression of institutional

policy, but as a structured linguistic system embedded within the pesantren environment. The linguistic landscape exhibits systematic patterns in terms of language use, production entities, and materiality, all of which contribute to the construction of a functional bilingual learning environment.

At the social and ideological level, the dominance of Arabic across various linguistic signs reinforces its role as a symbol of religious authority, scholarly tradition, and institutional identity. At the same time, these signs function as media for transmitting values and shaping students' collective linguistic awareness. More importantly, the findings reveal that the Arabic Linguistic Landscape performs significant pedagogical functions. Through continuous and contextual exposure, linguistic signs provide distributed linguistic input and support language habituation within students' everyday experiences. This process enables language acquisition to occur more naturally, continuously, and beyond the boundaries of formal classroom instruction.

Based on these findings, this study reconceptualizes the linguistic landscape as a pedagogical space embedded within the ecology of language learning. In this framework, the linguistic landscape does not merely represent language, but actively mediates processes of exposure, habituation, and language internalization through sustained interaction between learners and their environment. This perspective extends existing Linguistic Landscape scholarship from predominantly descriptive and symbolic orientations toward a pedagogical-ecological approach that positions the environment as an active agent in language learning.

The study also carries practical implications for language education, particularly within bilingual pesantren settings. The design and management of linguistic landscapes should be approached strategically and pedagogically, where language choice,

materiality, and spatial placement are intentionally organized to support linguistic input, strengthen language habituation, and expand learning experiences beyond formal instructional spaces. In this way, Arabic is not only taught as an academic subject, but also spatially institutionalized, socially practiced, and continuously internalized within students' lived experiences.

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