

Arabic Language Education and Islamic Multicultural Character Formation in *Pesantren*: A Psycholinguistic Perspective

Nadia Arrifqi^{1*}, Muhammad Ikhlasul Amal², Nabila Izzatul Ufairah³, Ahmad Zaki Mubarok⁴, Syaiful Mustofa⁵, Hurin In Nurul Firdausi⁶

¹ Universitas Islam Negeri Maulana Malik Ibrahim Malang, Indonesia; nadiaarrifqi17@gmail.com

² Universitas Islam Negeri Maulana Malik Ibrahim Malang, Indonesia; aikhlasm86@gmail.com

³ Universitas Islam Negeri Maulana Malik Ibrahim Malang, Indonesia; nabilaizzatufa@gmail.com

⁴ Universitas Islam Negeri Maulana Malik Ibrahim Malang, Indonesia; zakiyogya0305@gmail.com

⁵ Universitas Islam Negeri Maulana Malik Ibrahim Malang, Indonesia; saifulmustofa@pba.uin-malang.ac.id

⁶ International Islamic University Malaysia, Malaysia; hurin.in@live.iium.edu.my

ABSTRACT

This study examines Arabic language education in Islamic boarding schools (pesantren) as a pedagogical mechanism for Islamic multicultural character education, analyzed through a psycholinguistic perspective. In pesantren, students (santri) from diverse cultural and regional backgrounds engage in structured and habitual Arabic learning practices that extend beyond formal instruction into daily social interaction. Framed within language and character education, this study aims to analyze how pedagogical Arabic language practices, embedded in the learning environment of pesantren, mediate psycholinguistic processes that support the internalization of multicultural character values. Employing a descriptive qualitative design with content analysis, the study draws on digital documentation of Arabic learning and interaction practices in pesantren, including TikTok and Instagram content, complemented by relevant educational and psycholinguistic literature. The findings demonstrate that pedagogically organized Arabic practices, such as routine greetings, polite linguistic forms, grammar instruction, cross-regional communication, and bi'ah 'Arabiyyah activities, function as educational tools that cultivate discipline, politeness, empathy, cooperation, and multicultural awareness. These results position pesantren as an integrated educational ecosystem where Arabic language instruction simultaneously serves linguistic development and character education. The study contributes to Arabic language education by highlighting the pedagogical role of learning environments and habitual language practices in fostering Islamic multicultural character, offering practical implications for character-based Arabic instruction in Islamic educational institutions.

Keywords: Arabic Language Education, Bi'ah 'Arabiyyah, Islamic Multicultural Character Formation, Pesantren Context, Psycholinguistic Processes

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INTRODUCTION

Pesantren (Islamic boarding schools), as the oldest Islamic educational institution in Indonesia, plays an important role in shaping a generation with character, discipline, and national orientation (Dhofier, 1970). In this environment, students from various regions and cultural backgrounds live together under the same value system. Intensive social interaction makes diversity an asset for fostering tolerance, solidarity, and collective responsibility (Islam, 2025; Mustofa, 2021). This naturally growing multiculturalism becomes one of the strengths of *pesantren* in shaping the students' character holistically.

One of the important instruments in this process is learning the Arabic language. Arabic not only serves as a tool to understand religious texts but also as a medium for internalizing social, moral, and spiritual values in the daily life of *santri*. Through the use of greetings, polite expressions, courteous communication patterns, and interaction practices oriented towards manners, Arabic becomes an integral part of character education in *pesantren* (Habibah et al., 2022). The presence of *bi'ah 'Arabiyyah* (Arabic-speaking environment) reinforces this habituation through consistent exposure to Arabic across both formal and informal activities.

In Islamic education, character formation is rooted in Qur'anic and Prophetic teachings. The Qur'an emphasizes that human diversity is a foundation for mutual recognition and respect, as stated in Surah Al-Hujurat (49:13):

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىٰكُمْ
إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٣﴾

"O humanity! Indeed, We created you from a male and a female, and made you into peoples and tribes so that you may 'get to' know one another. Surely the most noble of you in the sight of Allah is the most righteous among you. Allah is truly All-Knowing, All-Aware." (Al-Hujurat: 13)

This principle reflects the multicultural dynamics of *pesantren*, where students from various regions communicate using Arabic and build a shared identity based on Islamic values. Likewise, the Prophet emphasized the ethics of language and its role in shaping moral character, as illustrated in the following hadith:

مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكَلِّمْ خَيْرًا أَوْ لِيَصْمُتْ

"Whoever believes in Allah and the Last Day, let him speak good or remain silent." (Ṣaḥīḥ al-Bukhārī, Number. 6476; Muslim, Number. 47)

From a psycholinguistic perspective, this teaching reflects self-monitoring in speech behavior, where the repetition of polite expressions forms cognitive habits reinforcing empathy, social sensitivity, and cooperative interaction. In *pesantren*, daily Arabic expressions, such as greetings, gratitude, and requests for permission, function as mechanisms of linguistic discipline that support multicultural coexistence. In this context, Arabic is not only a linguistic tool for understanding Islamic texts but also a medium through which Islamic ethical values are internalized in daily communication, shaping students' social attitudes and multicultural character.

In psycholinguistic studies, language is understood as a symbolic system that influences thinking, social perception, and individual emotional responses. The Sapir-Whorf hypothesis asserts that language also shapes the way a person understands reality (Bohnenmeyer, 2020). The habit formation theory explains that the repetition of linguistic patterns in social interactions can form persistent cognitive and behavioral habits (Brown, 2014; Lightbown & Spada, 2020). Meanwhile, the perspective of linguistic habitus shows that institutionalized language practices produce a social character aligned with community values. In the context of *pesantren*, the habituation of speaking Arabic shapes a habitus of politeness, discipline, and respect among students (Bourdieu, 1991).

In addition, Arabic language learning in *pesantren* also takes place through interactions among students. The interaction between senior and junior students creates a scaffolding process that aligns with Vygotsky's concept of the Zone of Proximal Development (ZPD) (Poehner & Lantolf, 2010). Through activities such as living together, studying together, and practicing the language in daily activities, *pesantren* provide an authentic language acquisition environment while also serving as a means of internalizing multicultural values such as tolerance (*tasamuh*), cooperation (*ta'āwun*), and brotherhood (*ukhuwwah*) (Huda, 2025; Ramadhani et al., 2024).

However, although several studies have discussed *bi'ah 'Arabiyyah*, character education, or multiculturalism in *pesantren*, research that specifically examines how the practice of Arabic in the daily lives of *santri* shapes multicultural character from a psycholinguistic perspective is still very limited. Moreover, there are not many studies that use digital content (TikTok/Instagram) as empirical data sources to observe the language practices of *santri* in real social contexts.

Starting from this research gap, this study uses a descriptive qualitative approach through content analysis to examine the relationship between the habituation of the Arabic language, psycholinguistic processes, and the formation of multicultural character in students. This research is expected to provide theoretical contributions to the development of psycholinguistic studies in *pesantren* education as well as practical contributions for strengthening *bi'ah 'Arabiyyah* as a strategy for multicultural character education in Islamic educational institutions.

METHOD

This study uses a descriptive qualitative approach with content analysis. This approach was chosen to examine the social and linguistic meanings embedded in Arabic language practices and the internalization of multicultural character values in the everyday life of *santri*. Content analysis allows researchers to systematically interpret messages, symbols, and communicative practices while considering the social context in which they are produced and reproduced (Krippendorff, 2018). This approach is relevant for understanding how Arabic functions as both a linguistic tool and a mechanism for character formation within the *pesantren* environment.

The research data consist of two main sources. The first is academic literature, including books, journal articles, and research reports discussing

psycholinguistics, *pesantren* education, the strengthening of bi'ah 'Arabiyyah, and multicultural education. The second source is empirical data in the form of digital content from TikTok and Instagram, which capture the use of Arabic in daily interactions, classroom learning, and extracurricular activities, as well as communication behaviors reflecting multicultural values such as tolerance, cooperation, respect, and empathy (Hefner, 2022). Videos were selected purposively based on the following criteria: (1) produced by *santri* or official *pesantren* accounts, (2) showing natural use of Arabic in daily interactions, and (3) illustrating social dynamics relevant to multicultural character development. The selected videos cover the period from 2023 to 2025.

Data analysis followed the model of (Miles et al., 2014), which consists of three stages: data reduction, data display, and conclusion drawing. During the reduction stage, all literature and video content were collected, examined, and classified into emerging themes such as Arabic linguistic expressions, practices of bi'ah 'Arabiyyah, forms of multicultural interaction, and communication patterns reflecting character values. In the display stage, audiovisual data were transcribed into textual form for psycholinguistic interpretation, focusing on speech structure, lexical choices, intonation, and the social context of interaction. The third stage involved concluding by interpreting the relationship between Arabic language practices and the internalization of multicultural character values among *santri*.

The coding process was conducted through thematic content analysis grounded in the Miles and Huberman model. Coding was done manually by identifying repeated linguistic practices as the unit of analysis, such as greetings, scaffolding conversation, grammar analysis, and group chants. These practices were then categorized into three contextual domains: Arabic use in daily interaction, formal classroom learning, and non-formal activities such as kitab study and scouting. Each code represents a linguistic pattern that consistently appears across multiple data sources. The coding results were then organized into a visual summary table (Table 1) to illustrate the relationship between language practices, psycholinguistic processes, and multicultural character values.

To ensure validity and trustworthiness, source triangulation was applied by comparing the coded patterns from video analysis with theoretical concepts and findings from previous academic literature in psycholinguistics and multicultural education. This procedure strengthens the credibility of the findings and supports the interpretation of Arabic practices in *pesantren* as a mechanism of multicultural character formation.

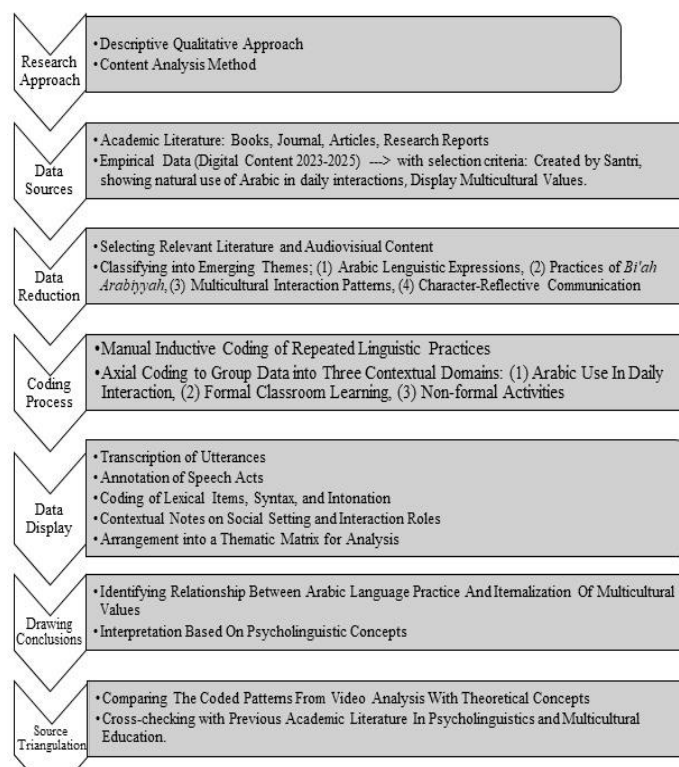


Figure 1. Research Workflow Based on Miles & Huberman (2014)

RESULTS AND DISCUSSION

RESULT

The content analysis identified a number of recurring patterns in the use of the Arabic language within the *pesantren* environment. These patterns appear across three interconnected contexts: (1) daily interactions among *santri*, (2) formal Arabic language learning in the classroom, and (3) non-formal activities that reinforce Arabic use in social settings. To provide a systematic overview of how Arabic practices contribute to multicultural character formation, Table 1 summarizes the key linguistic practices, their learning contexts, the underlying psycholinguistic processes, and the character values fostered through these activities.

Table 1. Thematic Coding of Arabic Language Practices and Multicultural Character Values

Code	Arabic Language Practice	Context of Activity	Psycholinguistic Process	Multicultural Character Values Formed
A. Daily Interaction (Lingua Franca)				
A1	Polite greeting (assalamualaikum)	Dormitory conversation	Self-monitoring habit and affect regulation	Respect (ihtiram), empathy

A2	Request permission (afwan, ana sa as al)	Peer-to-peer interaction	Turn-taking control and emotional inhibition	Courtesy (adab al-lughah), humility
A3	Expressions of gratitude (syukron ala musa'adah)	Daily exchanges	Social bonding, positive emotional feedback	Solidarity (ta'lif al-qulub), cooperation
A4	Arabic used as lingua franca	Cross-regional dialogue	Shared linguistic habitus, symbolic capital	Equality, brotherhood (ukhuwwah)
B. Formal Learning				
B1	Grammar analysis (nahwu-sharaf)	Classroom-based lesson	Cognitive organization and working memory	Discipline, accuracy
B2	Teacher correction and feedback	Blackboard practice	Immediate feedback and error detection	Academic responsibility
B3	Peer scaffolding in answering exercises	Classical learning style	Zone of Proximal Development (ZPD)	Collaborative learning, respect for the knowledge hierarchy
B4	Discussion of classical texts (Fathul Kutub)	Kitab Kuning study circle	Conceptual scaffolding, deep linguistic processing	Critical thinking, tolerance (<i>tasamuh</i>)
C. Non-Formal Learning				
C1	Arabic chants and cheers	Scouting activities (pramuka)	Emotional attachment and rhythmic repetition	Teamwork, collective identity
C2	Tri Satya/Dasa Darma in Arabic	Scout ceremony	Shared symbolic language and norm internalization	Cooperation, discipline
C3	International jamboree with Arabic interactions	Global youth gathering	Cross-cultural accommodation and social flexibility	Intercultural tolerance, global awareness
C4	Vocabulary postings (mufrodat cards)	Facilities (bathroom walls, corridor)	Implicit learning and natural input exposure	Independent learning, mutual assistance (<i>ta'awun</i>)

Table 1 provides an overview of the coded patterns identified across the audiovisual data. To illustrate how each category operates in real social interactions, the subsequent subsections present representative examples from the videos and analyze the psycholinguistic mechanisms underlying each practice. The thematic presentation follows the structure of the coding results while focusing on concrete evidence from the field.

Formation of Multicultural Character in *Santri* through Arabic Language Practice

Content analysis of several TikTok videos shows that the use of Arabic has become part of the daily interactions of *santri* in *pesantren*. In some videos, *santri* are seen using polite expressions such as “Ukhti, afwan, ana sa’as’al” and “Syukran ‘ala al-musa’adah” when speaking with their peers. This pattern indicates that Arabic is not only used for academic purposes but has become a communication norm formed through daily habits (Sopian et al., 2025).



Figure 2. Daily Arabic conversations among students
 Source: TikTok MBSSukabumi, “Muhadatsah: Daily Arabic Conversations,” 2025.

Figure 2 shows two students having a light conversation in Arabic. The opening utterance includes a polite greeting followed by a request for permission and an expression of gratitude. The interaction occurs spontaneously, indicating that this linguistic habit has been embedded in the daily life of the students without formal compulsion. These linguistic patterns are categorized in Table 1 as Code A (daily interaction), which includes polite greetings, expressions of gratitude, and permission requests. The repetition of Code A practices reflects a consistent linguistic habit embedded in informal communication.

Cognitive Discipline through Nahwu-Sharf

These findings correspond to Code B in Table 1, which captures structured linguistic activities in formal learning settings, such as analyzing grammatical structures, correcting errors, and guided scaffolding from teachers. Content analysis of the Nahwu-Sharf learning video shows that the students actively engage in activities such as writing, discussing, and answering the teacher's questions in a classical setting. The students appear to pay attention to changes in word forms, the placement of vowel marks, and the grammatical functions of sentences while doing exercises on the blackboard and in their notebooks.



Figure 3. Nahwu-Sharf study activities in the *pesantren* class
Source: TikTok Al Ahsan Media, "Belajar Ilmu Alat (Nahwu & Shorof)," 2023.

Figure 3 shows a classroom scene where several students are standing in front of the blackboard, writing examples of word form changes, while other students sit and observe, taking notes. The teacher gives direct corrections to mistakes in diacritics and word arrangement. The interaction appears to be collaborative, with students responding to each other's answers. The repeated grammatical analysis shown in Code B illustrates a process of cognitive discipline, where accuracy, attentional control, and academic responsibility evolve as linguistic-based character traits.

Arabic as a Lingua Franca in Multicultural *Santri* Interactions

As mapped in Table 1 under Code A2, spontaneous Arabic conversations among students from different regions function as a lingua franca that bridges linguistic diversity and promotes equal communication.

Several videos show students from different regions (for example, Makassar and Gowa) communicating in Arabic during light conversations, both in the dormitory corridors and in the *pesantren* courtyard. They use Arabic to greet each other, ask how they are doing, and share simple information.

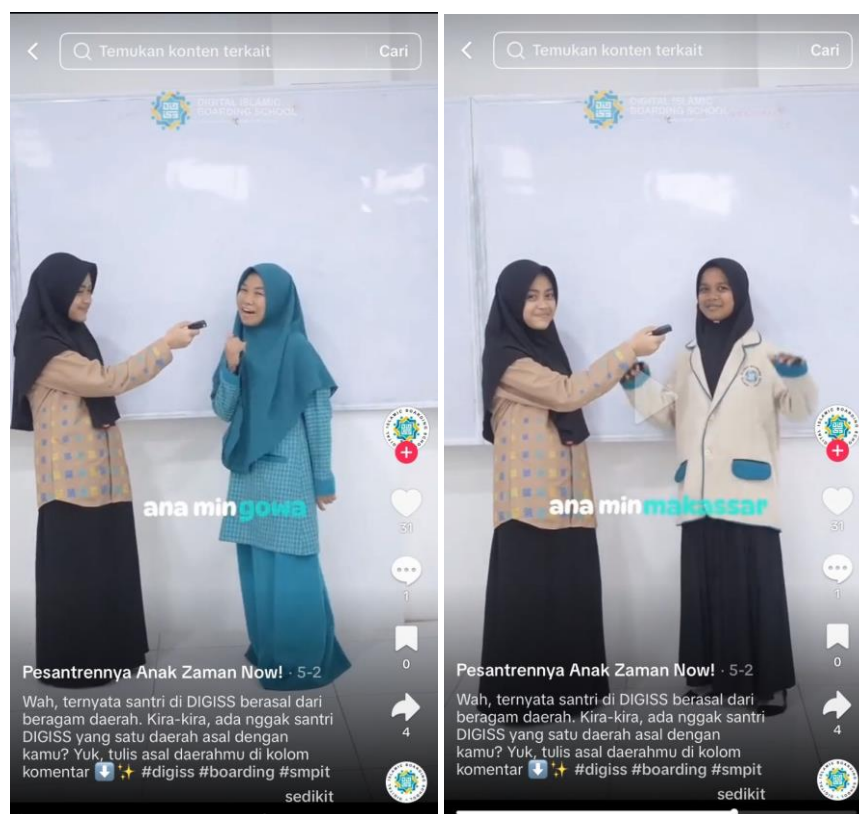


Figure 4. Arabic as a lingua franca among students across regions
Source: TikTok Digital Islamic Boarding School (DIGISS), “*Pesantrennya Anak Zaman Now!*”, 2025.

Figure 4 shows two students standing side by side while chatting in Arabic. The video caption mentions the different regions each student comes from, but the conversation used remains in Arabic. The atmosphere seems relaxed, without formal pressure, yet the interaction pattern shows that Arabic is the main choice for communication. The patterns labeled in Code A2 demonstrate that Arabic is not merely a learned language but becomes a shared identity marker among *santri*, reducing social distance and strengthening a multicultural character.

Bi’ah ‘Arabiyyah in Learning and Extracurricular Activities

The practices documented in Figure 5 and Figure 6 correspond to Code C in Table 1, where Arabic is embedded in non-formal activities such as Fathul Kutub sessions and scouting chants, creating a holistic Arabic-rich environment.

Visual data from the official Pondok Modern Gontor account shows Fathul Kutub activities where students discuss classical books using Arabic. Meanwhile, other documentation shows scouting activities at the boarding school that combine chants, Tri Satya, and Dasa Darma in Arabic, including jamboree activities involving participants from various countries.

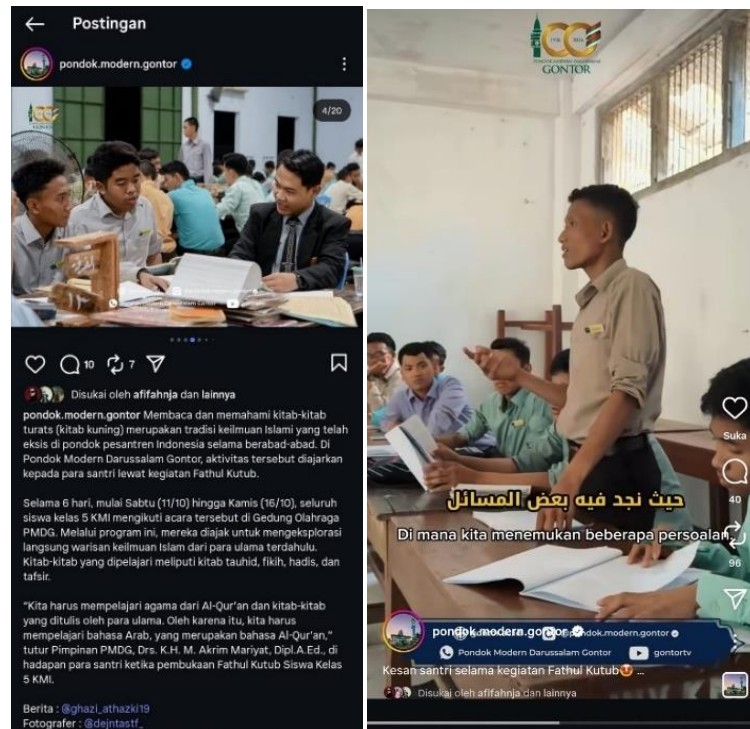


Figure 5. Fathul Kutub activities as a practice of Bi'ah 'Arabiyyah
Source: Instagram Pondok.Modern.Gontor, 2025

Figure 5 shows students sitting in a circle with their teacher, each holding a yellow book. One of the students appears to be sharing his impressions and understanding of the Arabic text in front of his friends. The interaction takes place in Arabic, both in the form of explanations, questions, and answers.



Figure 6. Scout activities in Arabic at the Islamic boarding school
Source: TikTok @Jefririvai, video "Tri Satya Bahasa Arab", and Instagram @wmsjamboree2025, 2025.

Figure 6 shows students reciting the Tri Satya and singing scout chants in Arabic. Also visible is a poster of the world jamboree held at the pesantren, attended by participants from various countries.

Supporting Facilities of Bi'ah 'Arabiyyah and Implicit Learning

Some of the videos analyzed show the posting of *mufrodat* (Arabic vocabulary) in strategic locations such as bathroom walls, dormitory corridors, and bulletin boards. In one of the videos, a student is seen pointing to the vocabulary posted on the bathroom wall and inviting his friend to read it while waiting in line.



Figure 7. Vocabulary attachment as reinforcement of Bi'ah 'Arabiyyah
Source: *TikTok Ahaly*, 2025.

Figure 7 displays a video clip showing several Arabic vocabulary cards posted on a wall, each containing a word, its meaning, and a simple example sentence. A student is seen pointing at the cards while reading them aloud, then reminding his friend to do the same. Based on Code C2, supporting facilities for bi'ah 'Arabiyyah demonstrate that character values such as mutual assistance and empathy can emerge from simple linguistic artifacts strategically placed in shared spaces.

DISCUSSION

The findings collectively show that Arabic language practices in *pesantren* operate as a psycholinguistic mechanism for shaping multicultural character. Across daily greetings, grammar exercises, cross-regional interactions, and extracurricular activities, Arabic was used not only as an academic tool but as a habitual linguistic practice embedded in the social life of *santri*. This continuous exposure to Arabic produces a formative process in which linguistic structures, politeness formulas, and interactional routines are internalized as ethical behaviors and social values.

From a psycholinguistic perspective, the use of polite Arabic expressions demonstrates the formation of a self-monitoring habit, which is the ability to regulate one's speech before speaking (Yoon et al., 2020). This aligns with habit formation theory, which explains that consistent repetition of linguistic patterns can shape cognitive, social, and emotional behaviors (Brown, 2014; Lightbown & Spada, 2020). Recent sociolinguistic research also confirms that language use in daily interactions influences social attitudes and individuals' perceptions of others

in multicultural contexts (Fisher et al., 2024; Nilan, 2009). This is consistent with findings showing that active foreign language learning improves socio-emotional competencies such as empathy and intercultural sensitivity (Zhang, 2025). In the *pesantren* context, the daily habitus of Arabic supports the cultivation of *adab al-lughah*, linguistic politeness, and moral sensitivity, which are central to Islamic education (Alwi et al., 2024; Badarussyamsi et al., 2021).

The internalization of polite speech patterns in daily Arabic interactions reflects Islamic ethics of language use as a tool for preventing social conflict and fostering respectful communication, as stated in the Qur'an Surah (Al-Isra': 13):

وَقُلْ لِّعِبَادِي يَقُولُوا الَّذِي هِيَ أَحْسَنُ إِنَّ الشَّيْطَانَ يَنْزِعُ بَيْنَهُمْ إِنَّ الشَّيْطَانَ كَانَ لِلْإِنْسَانِ عَدُوًّا مُّبِينًا ﴿٥٣﴾

Tell My 'believing' servants to say only what is best. Satan certainly seeks to sow discord among them. Satan is indeed a sworn enemy to humankind." (Qur'an, Al-Isra':53)

In the *pesantren* context, repeating expressions such as polite greetings, permissions, and gratitude forms psychological routines of self-monitoring and speech regulation. These routines eventually develop into *adab al-lughah*, a core component of Islamic character education that aligns with the principles of habit formation in psycholinguistics.

The *nahwu-sharf* learning activities observed in the data demonstrate systematic cognitive discipline, where students process complex linguistic structures and semantic meanings simultaneously (Greene & Yu, 2016; Taube-Schiff & Segalowitz, 2005). This reflects the development of attentional control and organization in the mind of the learner. The findings align with recent studies in *pesantren*, which show that structured linguistic practices foster meticulousness, academic responsibility, and disciplined learning habits (Ahmed Abdel-Al Ibrahim et al., 2023; Habibah et al., 2022; Ilyas, 2024). Research in Arabic learning also highlights that integrating values such as discipline, honesty, and cooperation into learning practices transforms classrooms into spaces for character development rather than mere rule mastery (Alwi et al., 2024; Nabila Nashfati & Salamuddin, 2025). Cooperative learning approaches, such as discussion and mutual assistance, also support vocabulary acquisition and motivate students in language learning (Hapizil Umam et al., 2025).

The use of Arabic as a *lingua franca* creates a shared linguistic habitus that transcends regional identity boundaries and builds a collective identity as *santri*. This reflects Bourdieu's notion of linguistic habitus, where social structures shape patterns of language use, which in turn shape patterns of thought and social relations (Rosid, 2023; Yoyo et al., 2023). Recent research on *pesantren* shows that diverse regional backgrounds function as social capital for fostering mutual respect and solidarity (Bustomi et al., 2021; Hastasari et al., 2022; Muflihatin & Hasanah, 2022). Moreover, using a common language reduces social distance and strengthens solidarity in educational settings (Mahmoud Al-Zoubi & Khalil Abunawas, 2024; Ticheloven et al., 2021). As a result, Arabic becomes a linguistic bridge through which values of tolerance (*tasamuh*), cooperation (*ta'awun*), and brotherhood (*ukhuwwah*) are internalized.

The ethical orientation of multilingual interaction in *pesantren* is also reflected in prophetic teachings that emphasize unity beyond ethnic markers. The Prophet Muhammad SAW said:

المُسلِمُ أَخُو المُسلِمِ

"A Muslim is the brother of another Muslim." (Sahih al-Bukhari, 2442)."

From a psycholinguistic perspective, this teaching relates to the formation of a shared linguistic habitus: consistent use of a common language (Arabic) constructs an inclusive group identity, reduces social distance, and facilitates empathetic communication.

The Fathul Kutub and scouting activities reflect scaffolding processes within Vygotsky's Zone of Proximal Development (ZPD). Students acquire linguistic and social skills through interaction with teachers and seniors, who serve as more capable peers (Ahmed Abdel-Al Ibrahim et al., 2023; Irshad et al., 2021; Sadia Irshad, 2021). These activities strengthen Arabic competence and embed multicultural values. Supporting facilities, such as posting mufrodat in public spaces, stimulate implicit learning and provide continuous language exposure outside formal classes (As-Sa'idah et al., 2025; Webb & Chang, 2012). This aligns with theories emphasizing the role of rich language environments in second-language acquisition (Fernandez, 2024), and the impact of the physical environment on creativity, language development, and character (Bhagya-Prabhashini, 2024; Rigopouli, 2025). Thus, Bi'ah 'Arabiyyah functions not only as a linguistic environment but also as a social and cultural mechanism for character building.

Theoretically, this study confirms that Arabic in *pesantren* has a dual pedagogical function: as a medium of thought that shapes the cognitive structure of students, and as a medium of character formation that instills moral values and multicultural attitudes. Academically, the results imply the need for a holistic approach to Arabic language learning, integrating linguistic, psycholinguistic, and character education aspects. Strengthening Bi'ah 'Arabiyyah through formal, non-formal, and informal activities can serve as a model for multicultural Islamic education in Indonesia.

CONCLUSION

This study has achieved its research objective by demonstrating that Arabic language practices in *pesantren* function not only as a medium of linguistic learning but also as a psycholinguistic mechanism for shaping students' multicultural character. Based on content analysis of digital documentation, the findings show that Arabic is consistently used across daily interactions, nahwu-sharf learning, cross-regional communication, extracurricular activities, and supporting media such as mufrodat postings. These practices create a language-rich environment that fosters cognitive discipline, communicative politeness, social empathy, and collaborative skills within a culturally diverse *pesantren* setting.

From a theoretical perspective, this study contributes to psycholinguistic and Arabic education research by confirming that habitual language use plays a

central role in character-oriented cognition and behavior. The findings extend the concepts of habit formation, self-monitoring, and linguistic habitus by situating them within the *pesantren* context, where Arabic operates as a lingua franca that unites students from diverse cultural backgrounds while internalizing Islamic values such as tolerance, cooperation, and brotherhood. Practically, this study highlights Bi'ah 'Arabiyyah as an effective educational ecosystem that integrates language learning with multicultural character education, offering a model for Islamic educational institutions to position Arabic not merely as academic competence but as an instrument for character formation.

Despite these contributions, this study has several limitations. The data were limited to purposively selected digital content from TikTok and Instagram, which may not fully represent the diversity of *pesantren* traditions and language practices across Indonesia. In addition, the analysis focused on observable linguistic behavior without directly examining students' internal perceptions, emotions, or motivations. Future research is therefore encouraged to adopt mixed or ethnographic approaches by combining content analysis with interviews, classroom observations, and longitudinal studies in multiple *pesantren* settings. Such approaches would allow for a more comprehensive examination of the cognitive, affective, and socio-cultural dimensions of Arabic learning and further strengthen the development of psycholinguistic studies in Islamic education.

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