

The Effect of Colored Headscarf Punishment on Improving the Speaking Skills (Maharah Kalām) of Female Students at Pondok Pesantren Ihyā Ulumuddīn Nur Sufi'iyah Amuntai

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Abstract

The language program is a primary focus for enhancing the mahārah kalām (speaking skills) of female students (santriwati). Within this program, a color-coded headscarf system serves as an indicator of language violations. Each violation corresponds to a distinct type of headscarf punishment with varying colors. Although some types of headscarves have been discontinued, the punishment system remains active—particularly the “language security headscarf,” which has never ceased to be used. This indicates that linguistic discipline is a top priority for improving mahārah kalām at Pondok Pesantren Ihyā Ulumuddīn Nur Sufi'iyah. This study is a field research using a quantitative approach with a survey method. It aims to determine the effect of the colored headscarf punishment system on the improvement of mahārah kalām among santriwati. The population includes all high school-level female students, with a sample size of 38. Data collection techniques included observation, questionnaires, tests, and documentation. The data were analyzed using SPSS with tests for validity, reliability, normality, linearity, heteroscedasticity, and simple regression. The findings show that the colored headscarf punishment system influences the improvement of mahārah kalām, as evidenced by an r value of 0.406 and an R square value of 0.165. This suggests that 16.5% of the improvement is due to the punishment system, while 83.5% is influenced by other factors. The significance value of 0.011 (<0.05) confirms a statistically significant effect of the system on speaking skills at Ihyā Ulumuddīn Nur Sufi'iyah Amuntai.

Keywords: Colored Headscarf Punishment, Mahārah Kalām, Female Students

A. INTRODUCTION

Language plays a vital role in students' intellectual, social, and emotional development, and it supports success across all fields of study. Language helps students understand themselves, their culture, and the culture of others, as well as express thoughts, participate in society, and communicate effectively¹.

In Islamic boarding schools (pesantren), Arabic is considered a compulsory language due to the Arabic sources used in religious learning. Modern boarding schools (boarding schools) apply Arabic in daily life, using it as a medium of communication².

One of the ways Arabic is implemented is through conversational lessons (muhādathah), supported by designated Arabic-speaking days³. Muhādathah is a key method for teaching Arabic and should be introduced early in the learning process to enhance speaking skills (*mahārah kalām*)⁴.

Mahārah kalām refers to the ability to articulate thoughts, ideas, opinions, desires, or feelings in spoken words⁵. Several pesantren emphasize this skill by requiring students to speak Arabic on specific days and in designated environments. Those who fail to comply are subjected to punishments⁶.

Punishment serves as a form of reinforcement in education⁷, typically in the form of disliked tasks given to students who commit violations. Damayanti et al. highlight that rewards and punishments are effective tools in education⁸.

Pondok Pesantren Ihyā Ulumuddīn Nur Sufi'iyah in Amuntai is a modern pesantren that enforces a structured language policy for its students. According to interviews with language supervisors Ustadzah Ermawati, S.Pd.I and Ustadzah Nita Faiza, the institution uses a monthly cycle: one month of Arabic, followed by one month of English.

In this program, a color-coded headscarf system indicates language violations. Each type of violation corresponds to a specific punishment scarf: for language violations, red-blue or orange-blue scarves are used. Although four types of scarves were previously used for various violations, only the language security scarf remains

¹ Zahratun Fajriah, "Peningkatan Penguasaan Kosakata Bahasa Arab (Mufradat) Melalui Penggunaan Media Kartu Kata Bergambar," *Jurnal Publikasi Usia Dini* Vol. 9 No. 1 (2015): h. 108.

² Amirudin Amirudin dkk, "Arabic Learning Management at Islamic Boarding Schools in Lampung," *Tadris: Jurnal Keguruan Dan Ilmu Tarbiyah* Vol. 5 No. 1 (2020): h. 97-109

³ Abu Maskur and Puji Anto, "Metode Pembelajaran Bahasa Arab Di Pondok Pesantren Modern (Studi Kasus Di Pondok Pesantren Roudlotul Qurro Cirebon)," *Jurnal Pendidikan Dan Pengajaran* Vol. 1, No. 1 (2018): h. 63.

⁴ Tayas Yusuf and Saiful Anwar, *Metodologi Pembelajaran Dan Bahasa Arab* (Jakarta: PT. Grafindo Persada, 2008), h. 188-189

⁵ Acep Hermawan, *Metodologi Pembelajaran Bahasa Arab* (Bandung: PT Remaja Rosdakarya Offset, 2009), h. 135.

⁶ Abu Maskur and Puji Anto, "Metode Pembelajaran Bahasa Asing Arab di Pondok Pesantren Modern (Studi Kasus Di Pondok Pesantren Roudlotul Qurro Cirebon)," *El-Banar: Jurnal Pendidikan Dan Pengajaran* 1, no. 1 (2018): 63-68.

⁷ Pili Purnama Sari, "Penerapan Metode Quantum Teaching Berorientasi Hadiah dan Hukuman dalam Meningkatkan Prestasi Belajar Siswa pada Mata Pelajaran Bahasa Indonesia Kelas V SD Negeri 80 Bengkulu Selatan" (diploma, IAIN BENGKULU, 2019), <http://repository.iainbengkulu.ac.id/4183/>.

⁸ Irma Darmayanti, Rafiah Arcanita, and Siswanto Siswanto, "Implementasi Metode Hadiah dan Hukuman dalam Meningkatkan Motivasi Belajar Siswa," *Andragogi: Jurnal Pendidikan Islam dan Manajemen Pendidikan Islam* 2, no. 3 (September 29, 2020): 20-38, <https://doi.org/10.36671/andragogi.v2i3.110>.

in effect since 2022. This highlights the pesantren's commitment to maintaining linguistic discipline as a means of improving *mahārah kalām*⁹.

Frida Rahmania Listiani's thesis titled "The Application of Rewards and Punishments in Motivating Students to Learn Islamic Education (PAI)¹⁰ at MTS Baitis Salmah, South Tangerang" focuses on the teacher's role in applying these techniques to boost motivation. Her qualitative classroom action research revealed that rewards and punishments made students more active, enthusiastic, and compliant with school rules. The current study shares similarities in its use of punishment but differs by focusing solely on punishment, not rewards, and targeting the improvement of speaking skills rather than motivation. It also adopts a quantitative approach, unlike Listiani's qualitative method.

B. LITERATURE REVIEW

a. Nurlinda (2021) – "The Effect of the Reward and Punishment Method on Arabic Speaking Skills"

Nurlinda conducted a quantitative study entitled "Pengaruh Penggunaan Metode Reward and Punishment terhadap Keterampilan Berbicara Bahasa Arab Siswa di MTs Nurul Irham Lembang Lohe". The research aimed to examine the effect of both reward and punishment strategies on students' Arabic speaking skills. The data were collected using Likert-scale questionnaires and documentation.

The findings revealed that the reward method had a significant impact, with a t-value of 4.320 > 1.675 (t-table), and a significance value of 0.000 < 0.05. This implies that the reward strategy significantly enhanced speaking skills. On the other hand, the punishment method, while showing a t-value of 1.726 > 1.675, had a significance value of 0.090 > 0.05, indicating that although it had some effect, the impact was not statistically significant.

Furthermore, the combined influence of both methods (reward and punishment) was reflected in an R Square value of 0.308 (30.8%), suggesting that other external factors contributed to the remaining 69.2% of speaking skill improvement.

The similarity with the present study lies in the use of a quantitative method, whereas the difference lies in the variable of focus—this study explores both reward and punishment, while the current research concentrates solely on the punishment aspect, specifically the differentiated colored headscarf punishment.

2. Fitri Faza Vadillah (2022) – "The Effect of Punishment Implementation on Mahārah Kalām"

Vadillah's research, entitled "Pengaruh Penerapan Hukuman terhadap Mahārah Kalām (Studi Survei pada Siswi Kelas Lima di Pondok Pesantren Modern Misbahul Ulum Paloh Lhokseumawe)", investigated the effect of disciplinary punishment on Arabic speaking discipline among fifth-year female students at a modern Islamic

⁹ Language Program Administrators of Ihya Ulumuddin Nur Sufi'iyah Islamic Boarding School. (2023). *Interview results*. Interview conducted by the author, Amuntai.

¹⁰ Frida Rahmania Listiani, "Penerapan Reward and Punishment Dalam Memotivasi Belajar Siswa Pada Pembelajaran PAI Di MTS Baitis Salmah Tangerang Selatan Banten" (Skripsi, Jakarta, Universitas Muhammadiyah, 2022), h. 3.

boarding school. Using a quantitative survey method, the research involved a population of 122 students, with 55 taken as the sample.

The findings showed that $t\text{-value} = 5.700 > 1.676$ and a significance level below 0.05, indicating a statistically significant effect. The R Square value was 0.380 (38.0%), suggesting that punishment contributed substantially to students' speaking discipline.

This study aligns with the current research in its quantitative design and focus on the impact of punishment on speaking skills. However, it differs in the form of punishment applied—Vadillah's study observed general forms of punishment, while the current research emphasizes a specific visual and symbolic punishment mechanism: the colored headscarf system, which is unique to the linguistic culture of Pondok Pesantren Ihyā Ulumuddīn Nur Sufi'iyah.

C. METHOD

This study employs field research with a quantitative approach utilizing statistical analysis and a large-scale survey. Quantitative research is characterized by the use of numerical data throughout data collection, interpretation, and the presentation of findings.

As Sugiyono (2011) explains, quantitative research involves numerical data that are analyzed statistically. This type of research aims to identify the relationship between two variables: colored headscarf punishment as the independent variable (X) and **mahārah kalām** as the dependent variable (Y).

The population of this research consists of female high school students (**santriwati**) at Pondok Pesantren Ihyā Ulumuddīn Nur Sufi'iyah in the 2024/2025 academic year, totaling 38 students. Since the total number of students is fewer than 100, the entire population was used as the research sample.

D. RESULTS AND DISCUSSION

In the dormitory of the Ihya Ulumuddin Nur Sufi'iyah Islamic Boarding School, the language program is one of the primary focuses in enhancing the language proficiency of female students (*santriwati*). Two language program supervisors, Ustadzah Nita Faiza and Ustadzah Nurhaliza, are responsible for overseeing and developing this program.

As part of the language program, a system of colorful headscarves is employed as an indicator of language violations. Four types of scarves have been used in the past:

- a. Green-purple scarves for the language program implemented from 2020–2022, which has since been discontinued.
- b. Green-black scarves for religious violations, used during 2020–2022 and now discontinued.
- c. Green-pink scarves for teaching-related violations, used during 2020–2022 and also discontinued.
- d. Orange-blue or red-blue scarves for language security violations, still in use from 2023 to the present.

Although several scarf types are no longer used, the punishment system remains active, particularly for the language security scarf, which has never been discontinued. This indicates that language security remains a top priority within the boarding school's language program.

Various forms of language violations and the associated punishments implemented in the dormitory are as follows:

Table 1.1 Violations and Punishments

Light Violations

No	Violation	Punishment
1	Not using the language in designated areas	10 vocabularies + 20 istighfar

Medium Violations

No	Violation	Punishment
1	1x entering Mahkamah	10 vocabularies + 10 complete sentences + Rp.2000 fine + 1 'Jasusah' paper
2	2x entering Mahkamah	20 vocabularies + 10 complete sentences + Rp.2000 fine + 2 'Jasusah' papers
3	3x entering Mahkamah	30 vocabularies + 10 complete sentences + Rp.2000 fine + 3 'Jasusah' papers

Severe Violations

No	Violation	Punishment
1	4–8x entering Mahkamah	50 vocabularies + 10 complete sentences + Rp.2000 fine + 'Jasusah' papers (per entry) + 3 days wearing punishment scarf + ID card

2	>9x entering Mahkamah	50 vocabularies + 10 complete sentences + Rp.2000 fine + 'Jasusah' papers (per entry) + 5 days wearing punishment scarf + ID card
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The purpose of instrument testing is to assess the validity of a tool used to collect data from respondents, ensuring the authenticity and reliability of the data obtained. An instrument is considered appropriate and capable if it effectively measures the intended variable. The validity test aims to determine whether the instrument used is appropriate, with the expectation that the data obtained from the distributed instrument yields accurate results. The validity of an instrument can be determined by comparing the *r-count* (correlation coefficient) with the *r-table*, and by examining the *sig. (2-tailed)* value. An instrument is deemed valid if the *r-count* exceeds the *r-table* value, and if the *sig. (2-tailed)* is less than 0.05. The results of the instrument validity test are presented as follows

Instrument Validity Test Results

Table 1.2. Validity Test Results of the Different Headscarf Punishment

Variable	Item	R-count	R-table	Sig. (2-tailed)	Conclusion
Punishment Different Headscarf	Question	0.524	0.3882	0.001	Valid
Punishment Different Headscarf	Question	0.420	0.3882	0.009	Valid
Punishment Different Headscarf	Question	0.593	0.3882	0.000	Valid
Punishment Different Headscarf	Question	0.586	0.3882	0.000	Valid
Punishment Different Headscarf	Question	0.671	0.3882	0.000	Valid

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Punishment Different Headscarf	Question	0.680	0.3882	0.000	Valid
Punishment Different Headscarf	Question	0.496	0.3882	0.002	Valid
Punishment Different Headscarf	Question	0.505	0.3882	0.001	Valid
Punishment Different Headscarf	Question	0.598	0.3882	0.000	Valid
Punishment Different Headscarf	Question	0.608	0.3882	0.000	Valid
Punishment Different Headscarf	Question	0.698	0.3882	0.000	Valid
Punishment Different Headscarf	Question	0.654	0.3882	0.000	Valid
Punishment Different Headscarf	Question	0.568	0.3882	0.000	Valid
Punishment Different Headscarf	Question	0.558	0.3882	0.000	Valid
Punishment Different Headscarf	Question	0.563	0.3882	0.000	Valid
Punishment Different Headscarf	Question	0.668	0.3882	0.000	Valid

Punishment Different Headscarf	Question	0.485	0.3882	0.002	Valid
Punishment Different Headscarf	Question	0.473	0.3882	0.003	Valid

Table 1.2 shows that the items used and tested as research instruments for the punishment variable (X variable) consist of 18 statement items. After conducting the validity test, the results indicate that all items have *r-count* values greater than the *r-table* value of 0.3882, and the *sig. (2-tailed)* values are less than 0.05. This confirms that all 18 items are valid and appropriate to be used as research instruments.

Table 1.3. Validity Test Results of Mahārah Kalām

Variable	Item	R-count	R-table	Sig. (2-tailed)	Conclusion
Mahārah Kalām	Question 1	0.771	0.3882	0.000	Valid
Mahārah Kalām	Question 2	0.648	0.3882	0.000	Valid
Mahārah Kalām	Question 3	0.775	0.3882	0.000	Valid

Table 1.3 shows that the items used and tested as research instruments for the *mahārah kalām* variable (Y) consist of three sub-items. After the validity test was conducted, the results showed that all items had *r-count* values greater than the *r-table* value of 0.3882 and *Sig. (2-tailed)* values smaller than 0.05. This indicates that all sub-items are declared valid and appropriate for use.

Tabel 1.4

Differentiated Headscarf Punishment

<i>Descriptive Statistics</i>						
	N	Range	Minimum	Maximum	Sum	Mean
<i>Punishment</i>	38	39	32	71	2009	52.87
Valid N (<i>listwise</i>)	38					

Source: Processed SPSS 22 Output (2024)

Based on the results in the table above, the mean score is 52.87. According to the classification scale, this score falls under the *moderate* category, which ranges from

41 to 60. This indicates that students' perceptions of the differentiated headscarf punishment are at a moderate level—not too lenient but also not perceived as strict or highly effective.

Therefore, it can be concluded that this punishment has not fully produced a maximal impact on students' awareness or behavioral change. Some students can be categorized as understanding the intent behind the punishment, while others may not.

One possible explanation for the limited impact of the differentiated headscarf punishment is a lack of consistent understanding or acceptance of the symbol. The students may not fully associate the different headscarves with the violations they have committed, which limits the punishment's effectiveness in building awareness of the importance of discipline. Moreover, differing perceptions among students regarding the meaning of the headscarf colors may also influence the overall effectiveness of the punishment. Nevertheless, it is important to note that the score remains in the moderate category, meaning the punishment still has an effect—though not yet a maximum one.

A. Students' Speaking Skill (Mahārah Kalām)

Descriptive Statistics of Mahārah Kalām

Tabel 1.5. Mahārah Kalām

<i>Descriptive Statistics</i>						
	<i>N</i>	<i>Range</i>	<i>Minimum</i>	<i>Maximum</i>	<i>Sum</i>	<i>Mean</i>
<i>Mahārah Kalām</i>	38	31	55	86	2584	68.00
Valid N (listwise)	38					

Source: Processed SPSS Output 22 (2024)

The descriptive statistical data in the table above shows that the average mahārah kalām score of the students is 68.00, with a minimum score of 55 and a maximum score of 86, totaling 2,584 points. According to the assessment classification, this score falls under the 'Good' category, which ranges from 61 to 80.

This average indicates that the students have shown a decent level of proficiency in:

1. Topic Mastery: Students can respond to oral questions with relevant answers, although some lack depth.
2. Word Fluency: Many students are able to speak without long pauses or interruptions.
3. Accuracy in word transformation: Most demonstrate an understanding of morphology and word changes, although minor errors are still found.

These results indicate that the pesantren environment, which encourages active language use, plays a major role in improving mahārah kalām, regardless of the effectiveness of the punishment itself.

B. The Influence of the Colored Hijab Punishment and Mahārah Kalām

Table 1.6
The Influence of the Colored Hijab Punishment and Mahārah Kalām
Model Summary

Model Summary				
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
I	0.406 ^a	0.165	-0,142	6.97327

A j j a. Predictors: (Constant), punishment beda kerudung

Source: Processed SPSS 22 Output (2023)

Coefficients

Coefficients^a						
Model		Unstandardized Coefficients		Standardized Coefficients	T	Sig.
		B	Std. Error	Beta		
I	(Constant)	83.914	6.077		9.752	0.000
	punishment beda kerudung	-0.301	0.133	-0.406	-2.665	0.011

a. Dependent Variable: mahārah kalām santriwati

Source: Processed SPSS 22 Output (2023)

Based on the results of the simple linear regression analysis presented in the two tables above, the coefficient of determination (R Square) is 0.165 or 16.5%. This indicates that the colored hijab punishment contributes 16.5% to the improvement of the students' Mahārah Kalām, while the remaining 83.5% is influenced by other factors such as motivation, environment, language habituation, interest, and teacher's role.

Although the percentage is not large, the significance value of 0.011 (< 0.05) shows that this relationship is statistically significant. This means the colored hijab punishment does have a significant effect on improving students' Mahārah Kalām.

Interestingly, the regression coefficient of -0.301 indicates a negative relationship. In other words, the more frequently students receive punishment, the lower their Mahārah Kalām scores tend to be. This may suggest that students who frequently violate language discipline (and thus receive punishment) already have lower initial Mahārah Kalām abilities.

In conclusion, the colored hijab punishment functions more as a reminder or corrective measure for violations, rather than a direct method to enhance speaking skills.

CONCLUSION

Based on the data presentation and hypothesis testing regarding the use of differentiated headscarf punishment to enhance the mahārah kalām (speaking skills) of female students at Ihya Ulumuddin Nur Sufi'iyah Islamic Boarding School Amuntai, it can be concluded that there is a significant relationship between the application of this punishment system and the improvement of students' speaking proficiency. This is supported by the results of the regression hypothesis test, which show that the punishment with differentiated headscarves accounts for 16.5% of the improvement in mahārah kalām, while the remaining 83.5% is influenced by other factors. These contributing factors include student motivation, the learning environment, language habituation, interest, and the role of teachers.

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