Comparison between al-Kafrawi's Commentary on al-Ajurrumiyyah and al-Fawakih al-Janiyyah and Their Impact on the Teaching of Arabic Grammar

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Abstract
Arabic grammar (nahwu) remains central to Islamic scholarship, yet the challenge of integrating its classical commentaries into modern pedagogical frameworks persists. This study offers a comparative analysis of Sharḥ al-Kafrawī ‗alā al-Ajurrūmiyyah and al-Fawākih al-Jāniyyah ‗alā Mutammimah al-Ajurrūmiyyah, two seminal works that have shaped grammatical instruction for centuries. Although grounded in the same linguistic tradition, the two texts differ significantly in structure, explanatory style, and pedagogical orientation. This research examines how these differences can inform contemporary nahwu education by revealing the distinct cognitive roles each commentary plays. Using a qualitative, library-based comparative method, the study shows that Sharḥ al-Kafrawī provides foundational clarity suitable for early-stage learning, while al-Fawākih al-Jāniyyah promotes analytical depth and reflective reasoning. The findings further demonstrate that integrating both commentaries creates a balanced dual-phase instructional model that aligns naturally with modern educational frameworks such as Higher-Order Thinking Skills (HOTS). The added value of this study lies in reframing classical texts as structured cognitive systems rather than merely historical references, highlighting their continued relevance for curriculum innovation—especially when enhanced through digital platforms such as the NIBS Center. Ultimately, this research asserts that classical nahwu commentaries remain pedagogically strategic tools capable of bridging traditional linguistic precision with the cognitive demands of 21st-century learning.
Keywords: Nahwu; al-Kafrawi; al-Fawakih al-Janiyyah; Grammar Pedagogy; Arabic Education.

Introduction

Arabic grammar (*nahwu*) has been recognized for centuries as one of the most essential disciplines in Arabic linguistics, Islamic studies, and literary expression. It is the foundation upon which understanding of the Qur'an, Hadith, and classical scholarly works depends. Without proper syntactic comprehension, the intended meanings of divine revelation and classical Arabic discourse can easily be distorted. Therefore, *nahwu* is not merely a technical linguistic science, but a tool for intellectual precision, theological clarity, and aesthetic eloquence.(Jinnī, 1952)

Throughout Islamic history, Arabic grammar has undergone several stages of development, from the codification efforts of *Sibawayh* to the systematic manuals written in later centuries (Sibawayh, 797). Among the most enduring and pedagogically influential of these is *Matn al-Ajurrumiyyah*.(Al-Fākihī, 1324) The text gained prominence due to its conciseness, structural clarity, and suitability for beginners. It became a cornerstone in Arabic instruction across the Islamic world—from Morocco and Egypt to the Malay Archipelago—forming part of the core curriculum in traditional Islamic seminaries (*madrasah* and *pesantren*).(Azra, 2004)

As the centuries passed, numerous scholars composed commentaries (*shurūḥ*) on *al-Ajurrumiyyah*, each reflecting a unique intellectual style and educational purpose. Among them, two major commentaries stand out: Sharḥ al-Kafrawī alā al-Ajurrūmiyyah (Al-Kafrawī & Muḥammad, 1788), and al-Fawākih al-Jāniyyah alā Mutammimah al-Ajurrūmiyyah (Al-Fākihī, 1324). These works not only preserved the syntactic legacy of early grammarians but also extended its pedagogical value through structured explanation, linguistic reasoning, and critical comparison of scholarly opinions.(Hishām, 1985)

Classical Grammar and Educational Context

Historically, *al-Ajurrumiyyah* and its commentaries functioned as instruments of intellectual formation (*ta″dīb*). They trained students to think systematically, to reason from linguistic evidence, and to appreciate the logical architecture of Arabic syntax. As Al-Suyuti noted in *al-Iqtirāḥ fī „Ilm al-Naḥw*, the study of grammar sharpens rational faculties (*taḥdhīb al-„aql*), making it a discipline of both language and logic.(Al-Dīn, 1979)

In Indonesia, the *pesantren* tradition adopted these classical texts as standard tools for Arabic learning. Teachers (*asātidhah*) would explain the text line-by-line, often supplementing it with local commentaries in *Jawi* or Indonesian translation.(Azra, 2004). Over time, however, the focus on memorization and textual fidelity sometimes overshadowed analytical engagement. Consequently, many modern educators now seek ways to reconnect traditional *nahwu* learning with critical and creative thinking approaches—thus making classical texts relevant to the demands of 21st-century education.(Suharto, 2019)

Profile of the Commentators

1.   Al-Kafrawi (Muḥammad ibn Aḥmad al-Kafrawī, d. 1202 H) A prominent Egyptian scholar of the Ottoman period, al-Kafrawi specialized in Arabic grammar, rhetoric, and Islamic jurisprudence. His commentary on *al-Ajurrumiyyah* became one of the most widely circulated versions in traditional schools due to its clarity and didactic organization. Al-Kafrawi's pedagogical method emphasizes brevity, logical progression, and accessibility—qualities that make it suitable for introductory grammar learning. He frequently simplifies abstract linguistic discussions, aiming to help students master fundamental rules before engaging with advanced theoretical issues.(Al-Ashmūnī & Muḥammad, 1983).

2.   Al-Fākihī ('Abd Allāh ibn Aḥmad al-Fākihī, d. 1412 H)

A Meccan scholar known for his commentary *al-Fawākih al-Jāniyyah „alā Mutammimah al-Ajurrūmiyyah*. His approach reflects the intellectual depth of later Arabic grammarians, integrating perspectives from Sibawayh, Ibn Hisham, and Al-Ashmouni. Unlike al-Kafrawi, al-Fākihī focuses on comprehensive elaboration, intertextual comparisons, and philosophical reflection.

His style often includes illustrative poetic examples (*shawāhid*) and interpretive discussions, making the text an advanced reference for linguistic analysis and critical reasoning.(Hishām & Al-Dīn, 1990) Both commentaries thus represent distinct educational philosophies: *Sharḥ al-Kafrawī* seeks clarity and mastery of essentials, whereas *al-Fawākih al-Jāniyyah* seeks depth, reasoning, and intellectual discourse.(Al-Suyūṭī, 2001)

Contemporary Challenges in Arabic Grammar Teaching

Modern Arabic education faces several challenges in integrating classical linguistic materials into dynamic, learner-centered pedagogy. Many students perceive *nahwu* as abstract, rule-heavy, and detached from real communication. This difficulty is compounded by digital distractions and limited teacher training in classical methods.(Wahyuni, 2018)

However, scholars (Rahman, 2020) and (Suharto, 2019) argue that classical texts— when approached critically—can foster higher-order thinking skills (HOTS).(Rahman, 2020c) Analyzing classical commentaries, comparing grammatical judgments, and applying rules to authentic texts can engage students cognitively beyond rote memorization. This process aligns with Bloom's Taxonomy, particularly in the *analyzing, evaluating,* and *creating* domains.(Bloom, 1956)

Furthermore, integrating digital platforms such as NIBS Center (a learning innovation platform used in Islamic schools) can modernize the teaching of *nahwu*. Digital annotation, interactive syntax visualization, and AI-assisted parsing tools can make classical texts more interactive and accessible to the digital-native generation.(Pratama, 2021) Hence, the intersection between *al-Kafrawi* and *al-Fākihī*'s methodologies and digital learning tools offers new pedagogical insights.(Suharto, 2019)

Despite the longstanding popularity of *Sharh al-Kafrawi* and *al-Fawākih al-Janiyyah*, comparative studies on their pedagogical implications remain scarce. Previous works have mostly examined them separately, focusing on linguistic content rather than instructional method.(Hasan, 2017)

Arabic Grammar as an Intellectual Science (*'Ilm al-Naḥw*)

The science of Arabic grammar, known as „*Ilm al-Naḥw*, originated in Basra and Kufa during the second century of the Hijri calendar. It emerged as a response to the need for preserving the linguistic purity of the Qur'an and protecting non-Arab converts from grammatical errors (*laḥn*) (Versteegh, 1997). Classical grammarians such as Sibawayh, al-Khalil ibn Ahmad, and al-Farra' laid the theoretical foundations for syntactic analysis by codifying grammatical categories and morphological rules.(Aḥmad, 1988)

In their framework, language was not viewed as a mere communicative tool, but as a reflection of divine order and logical reasoning. Grammar thus became a philosophical inquiry—an attempt to uncover how linguistic forms mirror cognitive and ontological structures.(Holes, 2004) The statement of Ibn Jinni in *al-Khaṣā''iṣ* captures this

epistemological dimension: Language is the mirror of thought; through it, the human intellect expresses the unseen(Jinnī, 1983)ˑ This conceptual depth continued to influence later grammarians, including those who authored pedagogical commentaries on *al-Ajurrumiyyah*. The grammar manuals became instruments for mental discipline (*riyāḍat al-„aql*), logical reasoning, and linguistic purity(Al-Ashmūnī & Muḥammad, 1983).

The Ajurrumiyyah as a Pedagogical Text

Matn al-Ajurrumiyyah occupies a special place in Arabic educational heritage. Its author, Ibn Ajurrum, was not only a grammarian but also an experienced teacher who designed his text to be memorized easily and explained gradually. The text's structure—starting from categories of speech (*al-kalimah*), to syntax (*al-„irāb*), and finally to specific grammatical issues—reflects a hierarchical pedagogy suitable for beginners.(Al-Dīn, 1979) What makes *al-Ajurrumiyyah* exceptional is its ability to balance linguistic accuracy with didactic simplicity. As Ibn Malik's *Alfiyyah* is meant for advanced learners, *al-Ajurrumiyyah* functions as the cognitive foundation of Arabic linguistic competence. It employs a principle of *tadarruj* (gradual learning), guiding the learner from memorization to comprehension and application.(Al-Ashmūnī, 1983). In this light, both *Sharh al-Kafrawi* and *al-Fawākih al-Janiyyah* serve as expansions of the Ajurrumiyyah tradition, continuing its educational mission but with distinct intellectual temperaments—one concise and systematic, the other comprehensive and reflective.

Bloom's Taxonomy and Cognitive Development

Modern educational theory—especially Bloom's Taxonomy—offers a useful framework for understanding the cognitive functions embedded in classical Arabic grammar pedagogy. According to Bloom (1956), learning progresses through six hierarchical levels:

1. Remembering
2. Understanding
3. Applying
4. Analyzing
5. Evaluating
6. Creating

When applied to *nahwu* learning, these levels can be mapped as follows:

A. Remembering: Memorizing rules, terms, and paradigms (*taḥfīẓ al-qawā,,id*).

B. Understanding**:** Explaining grammatical concepts in one's own words.

C. Applying: Parsing sentences (*i,,rāb al-jumal*) according to rules.

D. Analyzing: Distinguishing syntactic roles and dependencies.

E. Evaluating: Comparing grammatical opinions among scholars.

F. Creating: Constructing new sentences that apply learned rules creatively.(Anderson & Krathwohl, 2001)

This taxonomy aligns remarkably with classical *madrasah* pedagogy, which begins with rote learning but aims ultimately at linguistic creativity (*inshā″*) and interpretive insight (*istinbāṭ*). Thus, the works of al-Kafrawi and al-Fakihi can be viewed as historical embodiments of cognitive learning theory before modern psychology articulated it.(Suharto, 2020).

Constructivism and the Role of the Learner

The Constructivist Theory (Piaget, Vygotsky) posits that knowledge is not transmitted but actively constructed by the learner through interaction with prior knowledge and social context. In traditional Arabic learning, this process occurred through dialogical instruction (*mudhākara*)—a student would present a passage, interpret it, and receive correction from the teacher.(Vygotsky, 1978)

Both *Sharh al-Kafrawi* and *al-Fawākih al-Janiyyah* implicitly support constructivism. *Al-Kafrawi* scaffolds learning by providing manageable chunks of information—definitions, examples, and direct rules. *Al-Fawakih*, on the other hand, engages learners in metalinguistic reflection, encouraging them to analyze contradictions, compare opinions, and justify syntactic choices.(Suharto, 2021)

Such interaction fosters what modern pedagogy calls metacognitive awareness—the ability to think about one's own thinking. In grammar learning, this means not only knowing the rule but understanding *why* the rule operates as it does.(Flavell, 1979).

Heutagogy and Self-Directed Learning

In the 21st century, education has shifted from teacher-centered (*pedagogy*) and learner- centered (*andragogy*) approaches toward heutagogy—self-determined learning.

This model encourages learners to take responsibility for defining their own learning paths, selecting resources, and evaluating progress.(Hase & Kenyon, 2007). Classical Arabic commentaries actually anticipate heutagogical principles. Advanced students of grammar would choose which commentary to study based on their intellectual readiness. Those seeking clarity would study *al-Kafrawi*, while those seeking depth would choose *al-Fawakih*. Teachers served as facilitators, not mere transmitters of knowledge.(Makdisi, 1981).

In modern contexts, digital resources (e.g., online manuscripts, syntax simulators, and platforms like NIBS Center) allow students to engage independently with texts. By reading, annotating, and reflecting on *Sharh al-Kafrawi* and *al-Fawakih al-Janiyyah*, learners can navigate the continuum between classical precision and modern creativity.(Pratama, 2022).

Integrative Model: Tradition Meets Innovation

The theoretical foundation of this research lies in the integration of classical linguistic heritage with modern educational frameworks. Rather than viewing them as opposites, this study treats them as complementary:

Classical Framework	Modern Framework	Integration Outcome
Memorization and explanation (*taḥfīẓ wa sharḥ*)	Cognitive hierarchy (Bloom)	Balanced mastery and analysis
Teacher-centered (*ta,,līm*)	Learner-centered (*ta,,allum*)	Active engagement and discovery
Imitation of linguistic models	Creative production (*taṭbīq wa inshā˝*)	Communicative competence
Textual commentary	Digital annotation	Interactive critical learning

This integrative model underpins the analytical framework of the present study. It demonstrates that classical Arabic grammar, when interpreted through modern cognitive and constructivist theories, remains pedagogically relevant and intellectually rich.(Albirini, 2016).

Method

This study adopts a mixed-methods approach, combining both quantitative and qualitative methods to comprehensively analyze the influence of linguistic intelligence on Arabic language learning achievement. Quantitatively, it involves the use of standardized tools, such as Gardner's Multiple Intelligences Inventory, to measure students' linguistic intelligence. Arabic language proficiency tests are employed to assess students' performance in reading, writing, speaking, and comprehension. The qualitative component involves semi-structured interviews with students and teachers to gather in- depth perspectives, along with classroom observations to understand the integration of linguistic intelligence into teaching practices. This study adopts a qualitative research design using the library research method (*dirāsah maktabiyyah*) combined with comparative textual analysis. The qualitative approach is suitable for investigating the structure, content, and pedagogical philosophy of classical Arabic texts, as it prioritizes interpretation and understanding over numerical measurement.(Zed, 2008).

The research does not rely on survey data or statistical tests; instead, it analyzes written materials, commentaries, and linguistic evidence to derive conceptual insights. This method aligns with what Creswell defines as *qualitative inquiry*—a systematic process of exploring meaning through contextual interpretation. (Creswell, 2013).

In classical Islamic scholarship, such an approach parallels the *manhaj taḥlīlī* (analytical method) and *manhaj taqwīmī* (evaluative method), both emphasizing depth, coherence, and comparison. Therefore, this study applies modern qualitative methodology while maintaining classical scholarly rigor.(Al-Ghazālī & Al-Mustaṣfā, 1997)

Research Data

The data of this research consist of both primary and secondary sources.

A.   Primary Sources

1.   Sharh al-Kafrawi 'ala al-Ajurrumiyyah – an explanatory commentary written by al-Kafrawi, widely used in the Arab world and Southeast Asia as a fundamental text for Arabic grammar instruction.

2.   al-Fawakih al-Janiyyah 'ala Mutammimah al-Ajurrumiyyah – a comprehensive commentary by _Abdullah al-Fākihī that elaborates on advanced grammatical concepts and supplements the core of *al-Ajurrumiyyah*. Both manuscripts were obtained in PDF form from authentic sources and verified for textual integrity. Each was carefully examined line by line, focusing on structure, commentary style, examples, and pedagogical indicators.(Bowen, 2009)

B.   Secondary Sources

      To enrich the interpretation, this research utilizes secondary materials including:

1.   Classical references on Arabic linguistics (*al-Khaṣā''iṣ* by Ibn Jinni, *al-Iqtirāḥ* by Al-Suyuti, *Sharh al-Alfiyyah* by Ibn Hisham).(Jinnī, 1983)

2.   Contemporary educational theories (Bloom's Taxonomy, Constructivist Learning Theory, and Heutagogy).(Vygotsky, 1978)

3.   Modern studies on Arabic pedagogy and the integration of critical thinking skills (Rahman, 2020) The integration of both classical and modern sources ensures a comprehensive and balanced analysis.

Data collection was conducted through three systematic stages:

1.   Text Identification**:** Both commentaries were read thoroughly to identify key themes, grammatical discussions, and examples. Sections with high pedagogical relevance—definitions, classifications, examples, and explanations—were highlighted.(Bowen, 2009)

2.   Thematic Categorization**:** The selected passages were then grouped into categories reflecting educational functions:

A.   Structural clarity (organization of topics).

B.   Explanatory method (brevity vs elaboration).

C.   Depth of linguistic reasoning.

D.   Pedagogical orientation (teacher- or learner-centered).

E.   Level of cognitive engagement (from recall to critical analysis).(Creswell, 2013)

Result and Discussion

 Overview of the Two

      Commentaries The two selected commentaries—*Sharh al-Kafrawi „ala al-Ajurrumiyyah* and *al-Fawakih al-Janiyyah „ala Mutammimah al-Ajurrumiyyah*—represent two intellectual milestones in Arabic grammatical pedagogy. Both texts stem from the same linguistic root, namely *al-Ajurrumiyyah*, but diverge in methodology, tone, and educational philosophy.(Hasan, 2017)

      Al-Kafrawi's commentary emerged in the Ottoman-Egyptian scholarly milieu, where teaching focused on memorization, oral explanation, and simplicity. It sought to summarize essential grammatical rules in clear, logically ordered prose.(Al-Kafrawī & Muḥammad, 1788)

Al-Fakihi's commentary, in contrast, belongs to the later Hijazi tradition, influenced by Makkah's scholarly circles, where comparative grammar (*muqāranah al-qawā„id*) and literary citation flourished. His writing style reflects intellectual dialogue, referencing various grammarians and expanding discussions with examples from the Qur'an, poetry, and proverbs.(Al-Fākihī, 1992)

Hence, the two commentaries represent complementary pedagogical orientations:

A.   *Al-Kafrawi*: the didactic-structuralist model, aimed at beginners.

B.   *Al-Fawakih al-Janiyyah*: the analytical-reflective model, aimed at advanced students.

Structural Comparison

The structure of each text reveals its educational objectives. *Sharh al-Kafrawi* mirrors the linear organization of *al-Ajurrumiyyah*: from *al-Kalimat* (parts of speech) to *al-I„rāb* (inflection) and finally to *al-Jumal* (sentences). Its chapters are short and uniform, making it suitable for incremental learning.

Meanwhile, *al-Fawakih al-Janiyyah* follows *Mutammimah al-Ajurrumiyyah*—a supplementary text—and hence discusses deeper topics such as *al-„Awāmil* (governing agents), *al-Ma„nā al-Naḥwī* (syntactic meaning), and disputes between Basran and Kufan schools. Its structure encourages debate and reflection.

Aspect	Sharh al-Kafrawi	al-Fawakih al-Janiyyah	Pedagogical Implication
Structural Design	Linear, concise chapters	Thematic, extended discussions	Kafrawi: step-by-step scaffolding; Fawakih: interdisciplinary integration
Learning Flow	From definitions to examples	From theory to interpretation	Sequential vs reflective learning
Learning Target	Beginners and intermediate students	Advanced and analytical learners	Sequential curriculum design based on learner readiness

This table shows that *Sharh al-Kafrawi* emphasizes progression and clarity, while *al-Fawakih* stimulates analytical independence.

Linguistic Style and Philosophical Tone

The stylistic difference between both commentaries reflects two approaches to knowledge: the pedagogical and the dialectical. *"A word is a single utterance; it is either a noun, a verb, or a particle that conveys meaning."* Here, the commentary limits itself to defining and classifying without debating alternative opinions. The teacher can easily use this text for structured explanation and memorization (*taḥfīẓ wa tafhīm*). In contrast, *al-Fawakih al-Janiyyah* presents multi-layered reasoning *"According to grammarians, a word is what denotes a meaning in itself, whether it combines with others or not—thus excluding the particle, for it has no meaning in itself."* This commentary not only defines but also explains *why* the definition excludes certain categories. The reasoning process trains students in deductive logic and analytical thinking—central components of modern HOTS learning.(Brookhart, 2010)

Pedagogical Depth: From Memorization to Reasoning

The difference between the two commentaries parallels the transition from Lower-Order Thinking Skills (LOTS) to Higher-Order Thinking Skills (HOTS). as described in Bloom's cognitive taxonomy. In *Sharḥ al-Kafrawī*, learners primarily engage with fundamental levels such as remembering and understanding, whereas *al-Fawākih al-Jāniyyah* challenges students to analyze, evaluate, and even create linguistic structures. This pedagogical divergence illustrates how classical texts implicitly support a tiered cognitive progression in grammar instruction.(Anderson & Krathwoh, 2001)

Cognitive Level (Bloom)	Sharh al-Kafrawi	al-Fawakih al-Janiyyah	Pedagogical Function
Remembering	Simple definitions	Quoted examples and scholars	Memorization
Understanding	Clear rules and minimal commentary	Contextual interpretation	Conceptual comprehension
Applying	Example-based exercises	Real text application	Practice-based mastery
Analyzing	Limited	Deep comparative analysis	Critical understanding

		Frequent comparison of scholars	Reasoned judgment
Evaluating	Rare	Frequent comparison of scholars	Reasoned judgment
Creating	None	Encourages new examples	Creative production of syntax

This mapping reveals that *al-Kafrawi* aligns with foundational cognitive stages, while *al- Fawakih* promotes advanced reasoning—suggesting a potential sequential model in curriculum design, beginning with structural clarity and progressing toward analytical maturity.(Rahman, 2020)

Thematic Analysis of Key Sections

Definition of the Sentence (*al-Jumla*) In *Sharh al-Kafrawi "A sentence is composed of two or more words that yield meaning."* The commentary highlights structural sufficiency (*turakkib wa ifādah*), focusing on the minimal requirement for meaningfulness. This definition reflects the traditional pedagogical concern with form and basic semantic completeness, suitable for early-level grammar instruction. In *al-Fawakih "A sentence is a composition that achieves intended meaning according to linguistic convention, whether nominal, verbal, or imperative."* This reveals a philosophical concern with *intentionality* (*qaṣd al-mutakallim*), expanding the syntactic concept to include semantics and pragmatics—a sign of intellectual sophistication. approach that integrates meaning, context, and communicative purpose.

The Concept of *'Āmil* (Governing Agent)

In *al-Kafrawi "The governing agent is that which determines the case ending of a word nominative, accusative, genitive, or jussive."* This definition is mechanical and rule-based, presenting the āmil as a grammatical cause that produces observable morphological outcomes. It aligns with foundational learning stages where students focus on memorizing rules and recognizing patterns. In *al- Fawakih "The governing agent, according to grammarians, is that which affects a word either overtly or implicitly, causing its inflectional change according to meaning."* Here, al-Fākihī introduces a conceptual distinction between explicit action (*lafẓan*) and implicit action (*taqdīran*), emphasizing how meaning drives morphological change. This requires abstract linguistic reasoning, connecting classical Arabic grammar with deeper semantic logic.(Versteegh, 1997). Thus, while al-Kafrawi offers procedural clarity, al-Fawākih invites learners into philosophical reflection—an essential progression from LOTS to HOTS within Arabic syntactic pedagogy.

Educational Synthesis: Toward a Dual-Phase Grammar Curriculum

Based on the findings, a **dual-phase pedagogical model** can be proposed:

Phase	Reference Text	Cognitive Focus	Instructional Strategy
Phase 1 – Foundational Learning	*Sharh al-Kafrawi*	Remembering & Understanding	Memorization, repetition, direct instruction
Phase 2 – Analytical Learning	*al-Fawakih al-Janiyyah*	Analyzing & Evaluating	Discussion, debate, independent interpretation

This synthesized model allows teachers to progress from foundational accuracy to higher- order reasoning, integrating the precision of classical grammar with the reflective practices emphasized in modern pedagogy. Such a two-tiered structure aligns with staged learning proposed by educational theorists, where learners first acquire structural competence before engaging in analytical and evaluative tasks.(Bruner, 1960) Through this dual-phase approach, traditional nahwu becomes not only a body of knowledge but also a cognitive training tool, enabling students to move from rule memorization toward interpretive judgment—a transformation essential for contemporary Arabic linguistic education.

Integrating Digital Pedagogy: The NIBS Center Approach

Modern digital platforms such as NIBS Center, widely implemented in Indonesian Islamic schools, have the potential to revitalize classical grammar instruction by bridging traditional textual study with contemporary digital learning. Through the digitization of *Sharḥ al-Kafrawī* and *al-Fawākih al-Jāniyyah*, educators can utilize technology to:

A.   Annotate key passages collaboratively, enabling shared exploration of grammatical concepts.

B.   Apply AI-assisted syntax analysis to support accurate and efficient *i,,rāb* exercises.

C.   Design interactive assessments that align with HOTS-based evaluation models.

D.   Facilitate peer discussion forums mirroring traditional *mudhākara* practices in an online environment. The result is a hybrid learning ecosystem—deeply rooted in classical authenticity yet significantly enhanced by digital affordances. This approach embodies what Syed Muhammad Naquib al-Attas describes as ta'dīb al-_ilm, the disciplined cultivation of intellect through both content and method, integrating ethical, cognitive, and pedagogical dimensions.(Al-Attas, 1999)

Relevance to Contemporary Arabic Pedagogy

The comparison between these two commentaries reveals broader insights into Arabic education:

1. Pedagogical Philosophy:

A. *Sharh al-Kafrawi* aligns with behaviorist learning theory—structured, teacher-led, and repetitive.(Skinner, 1953)

B. *al-Fawakih al-Janiyyah* aligns with constructivist learning—interpretive, dialogical, and analytical.(Vygotsky, 1978)

2. Cognitive Trajectory:

Both commentaries together map the full cognitive journey from rote learning to creative synthesis, reflecting Bloom's hierarchical model of cognition.

3. Cultural Continuity:

Their continued use in pesantren and madrasah shows that classical education is not obsolete; it simply requires reinterpretation within modern pedagogical contexts.(Azra, 2015)

4. Integration Potential:

The findings affirm that combining classical textual analysis with HOTS-oriented pedagogy and digital resources creates a balanced, sustainable model for teaching Arabic grammar in the modern era.

Conclusions

This study set out to conduct a comparative and pedagogical analysis between *Sharh al-Kafrawi „ala al-Ajurrumiyyah* and *al-Fawakih al-Janiyyah „ala Mutammimah al-Ajurrumiyyah*, two of the most enduring commentaries in Arabic grammatical scholarship. By employing a qualitative library-based comparative method, it examined

the structural, stylistic, and pedagogical dimensions of both works, seeking to determine how their distinctive characteristics can inform modern approaches to teaching *nahwu*. The analysis demonstrates that *Sharh al-Kafrawi* and *al-Fawakih al-Janiyyah* are not merely grammatical treatises but comprehensive pedagogical systems. Their differences in style and structure reflect distinct educational purposes: *Sharh al-Kafrawi* provides a systematic and concise exposition, ideal for structured instruction and memorization at the foundational stage. *al-Fawakih al-Janiyyah* offers comprehensive and reflective elaboration, cultivating analytical reasoning, comparative thought, and linguistic creativity.

Together, these works create a continuum between taqlīdī (traditional, rule-based

learning) and tajdīdī (innovative, reflective learning). This duality is not a contradiction but a synergy that mirrors the holistic spirit of Islamic pedagogy—where learning integrates „ilm (knowledge), *fahm* (understanding), and *ḥikmah* (wisdom).

The research confirms three major findings:

1.   Classical Arabic grammar commentaries embody layered cognitive processes that align with modern frameworks such as Bloom's Taxonomy and constructivism.

2.   Integrating both commentaries into the curriculum enables educators to design a dual-phase grammar pedagogy—beginning with clarity and progressing toward analysis.

3.   Classical texts remain pedagogically relevant when combined with modern tools like digital learning platforms (e.g., NIBS Center), thereby harmonizing traditional knowledge with 21st-century learning modalities. In summary, *Sharh al-Kafrawi* builds the linguistic foundation; *al-Fawakih al-Janiyyah* nurtures intellectual reflection.

Their combination bridges the gap between linguistic accuracy and cognitive development, ensuring that Arabic.

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