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Implementation Of Qur'an Based Nahwu–Sharaf Learning In Modern Islamic Boarding Schools

¹Putri Amber Ayu, ²Aminudin

^{1,2}Sekolah Tinggi Agama Islam Jarinabi, Jambi, Indonesia

*Corresponding E-mail: reyhanrayan4@gmail.com

Abstract

This study examines the implementation of Qur'an-based nahwu–sharaf learning in Islamic boarding school education in response to students' difficulties in understanding Arabic grammatical structures contextually. Existing instructional practices still predominantly emphasize rote memorization of grammatical rules, causing students to experience difficulties in applying grammatical knowledge to authentic Arabic texts. Previous studies have discussed nahwu and sharaf learning through analytical and authentic-text approaches; however, limited attention has been given to the integration of nahwu and sharaf within a Qur'an-based contextual learning framework in pesantren education. This study employed a qualitative case study design involving one Arabic language teacher, eight seventh-grade students, and three pesantren administrators at Pondok Pesantren Modern Darussalam Prabumulih. Data were collected through classroom observation, semi-structured interviews, and documentation, and analyzed using data reduction, data display, and conclusion drawing techniques. The findings indicate that the learning process was implemented through four interconnected stages: introduction of linguistic patterns through Qur'anic verses, structural analysis (i'rab and sharaf), guided practice, and application in reading activities. The use of Qur'anic verses supported students' engagement and facilitated contextual understanding of grammatical concepts through authentic textual interaction. This study concludes that Qur'an-based nahwu–sharaf learning functions as a contextual pedagogical process integrating authentic texts, staged analysis, and participatory classroom interaction within pesantren education.

Keywords: Nahwu–Sharaf; Qur'an-Based Learning; Arabic Language Learning

Introduction

Arabic language learning in Islamic educational institutions continues to face fundamental challenges, particularly in the mastery of grammatical aspects that serve as the primary foundation for understanding texts. Mastery of linguistic structure is not merely related to linguistic competence, but also directly affects accuracy in capturing meaning, especially in religious texts that possess high semantic and syntactic complexity (Afdhaliah et al., 2025; Farijanti et al., 2024) Therefore, Arabic language learning essentially requires an approach that is not only oriented toward the mastery of rules, but also toward the ability to

understand and apply linguistic structures in meaningful contexts. In Islamic educational settings, grammatical competence functions not only as an academic requirement but also as an important instrument for enabling students to access, interpret, and engage with Arabic texts critically and contextually (Hamid et al., 2024; Kamal, 2025).

However, instructional practices in many Islamic educational institutions are still predominantly characterized by mechanistic approaches that emphasize memorization of rules (Saputra et al., 2025; Sari & Mun'im, 2026). Such approaches are often not balanced with functional understanding, resulting in students experiencing difficulties in applying nahwu and sharaf rules in authentic texts. In many learning situations, students are capable of memorizing grammatical formulas theoretically, yet they struggle to identify sentence structures, determine word functions, or interpret meaning independently when interacting with Arabic texts (A. Ridho & Haq, 2024; Versteegh, 2020). Several previous studies also report that students frequently encounter difficulties in distinguishing syntactic and morphological patterns, particularly when grammatical concepts are presented abstractly and separately from authentic language contexts (Amalia et al., 2025; Ghoffar & Muid, 2024). Consequently, a significant gap emerges between theoretical mastery and practical implementation, which ultimately impacts students' ability to read, analyze, and interpret Arabic texts comprehensively. This condition indicates that grammar instruction has not fully facilitated the transformation of declarative knowledge into functional linguistic competence.

The discipline of nahwu focuses on examining syntactic structures through the determination of word functions and positions within sentences, while sharaf concerns itself with morphological transformations that lead to variations in meaning (M. R. Ridho & Bakar, 2025; Setyawan & Hamdani, 2025). These two disciplines are closely interconnected and mutually complementary in constructing comprehensive linguistic competence. Nahwu enables learners to understand grammatical relations and sentence patterns, whereas sharaf assists them in recognizing word formation and semantic transformation. A lack of integration between them in the learning process may result in fragmented and less applicable understanding, particularly when students are confronted with complex text analysis. As a result, students may understand grammatical rules separately without being able to apply them simultaneously in authentic reading activities.

To address these issues, a learning approach is required that is capable of integrating rule mastery with its application in real contexts. One relevant approach is Qur'an-based learning. As the primary authentic text within the Islamic tradition, the Qur'an possesses rich

linguistic structures that are not only representative from a linguistic perspective but also carry strong spiritual and affective dimensions for learners. The use of Qur'anic verses as learning resources enables the contextual internalization of grammatical rules while simultaneously encouraging cognitive and emotional engagement in the learning process (Dhiyaaulhaq et al., 2026; Raza, 2025). In addition, Qur'anic verses provide authentic examples of syntactic and morphological patterns that allow students to understand grammatical concepts within actual language use rather than through isolated examples detached from meaningful context. Through this process, students are encouraged to relate grammatical rules directly to the interpretation of language structures encountered in authentic texts.

This approach becomes increasingly significant within the context of pesantren education, which has distinctive characteristics in terms of both learning environment and academic culture. Pesantren institutions not only emphasize mastery of classical texts but also cultivate a tradition of continuous language-based practice (Salam et al., 2025; Suhartini et al., 2025). Arabic learning within pesantren is often integrated into students' daily academic and religious activities, enabling them to engage more intensively with authentic texts. In this regard, Pondok Pesantren Modern Darussalam Prabumulih, particularly in the Tolhah dormitory, demonstrates a distinctive model of nahwu and sharaf instruction that integrates the Qur'an as the primary source for linguistic examples. This institution was selected because it consistently implements Qur'an-based grammatical instruction through structured analytical activities involving direct examination of verses, guided identification of linguistic structures, and gradual application of grammatical analysis in classroom learning. Such practices direct students to conduct textual analysis systematically, ensuring that grammatical learning extends beyond theoretical memorization toward contextual understanding.

Several previous studies have examined nahwu and sharaf instruction through various approaches, both traditional and innovative. Findings indicate that approaches based on analytical exercises, discussion, and the use of authentic texts can support students' grammatical understanding and reading skills (Fudhaili, 2024; Ghoffar & Muid, 2024; Sidik et al., 2026). Additionally, some studies highlight the relationship between rule mastery and the ability to comprehend religious texts (Amalia et al., 2025; Setyawan & Hamdani, 2025). Nevertheless, these studies generally remain partial in several respects. Previous research tends to focus either on nahwu or sharaf separately, emphasizes learning outcomes without sufficiently exploring instructional processes, or discusses authentic-text learning without

specifically examining how Qur'anic verses facilitate the simultaneous integration of syntactic and morphological understanding in classroom practice. While previous studies primarily emphasize grammar mastery outcomes, limited attention has been given to how Qur'an-based instructional processes support the contextual integration of nahwu and sharaf through authentic interaction, guided analysis, and staged learning activities within pesantren education.

These limitations indicate the existence of a research gap that requires further examination, particularly concerning the integration of grammatical rules and authentic texts within the context of Islamic boarding school education. In addition, the practical dimensions of classroom instruction, such as instructional stages, interaction patterns, teacher guidance, and students' analytical engagement, have not been widely explored in depth. In fact, these aspects play a significant role in shaping how students construct grammatical understanding contextually and meaningfully. Therefore, investigating the implementation process becomes essential not only for understanding learning outcomes, but also for explaining how contextual grammatical competence is pedagogically developed in classroom practice.

Based on this, the present study offers novelty by positioning the Qur'an not merely as a supplementary learning medium, but as a contextual pedagogical foundation for systematically integrating nahwu and sharaf instruction through authentic language analysis activities. This study emphasizes the interconnected relationship between grammatical rules, textual analysis, and contextual learning experiences within the pesantren environment. Unlike previous studies that primarily focus on grammar mastery or instructional outcomes separately, this research examines how Qur'an-based grammatical learning is implemented through staged instructional processes, interactive classroom dynamics, and contextual analytical practices that facilitate students' linguistic understanding in an applied manner. Therefore, this study contributes not only to the development of Arabic language pedagogy, but also to the broader discourse on contextual and authentic-text-based grammar instruction in Islamic education.

Accordingly, this study aims to analyze the implementation of Qur'an-based nahwu and sharaf instruction in Grade VII at Pondok Pesantren Modern Darussalam Prabumulih, focusing on instructional stages, classroom interaction patterns, contextual learning strategies, and the factors influencing its implementation within the pesantren educational context.

Method

This study employed a qualitative approach with a case study design to examine in depth the implementation of Qur'an-based *nahwu-sharaf* instruction in its natural context in Grade VII at Pondok Pesantren Modern Darussalam Prabumulih. This design was selected because it allows the researcher to understand the learning phenomenon holistically, including processes, interactions, and the dynamics of the boarding school environment that shape instructional practices. The focus of the study was directed at how the Qur'an-based *nahwu-sharaf* method is planned, implemented, and evaluated in learning activities, thereby producing a contextual and in-depth description.

The research participants were determined purposively based on their direct involvement in the learning process. The informants consisted of one Arabic language teacher as the primary instructor, eight Grade VII students with varying levels of learning ability, and three boarding school administrators who play roles in curriculum management. The unit of analysis in this study was the process of Qur'an-based *nahwu-sharaf* instruction, which includes the stages of planning, implementation, and evaluation. The researcher acted as the primary instrument who directly collected and interpreted the data, while maintaining objectivity through reflection and verification procedures throughout the research process.

Data were collected through participant observation, semi-structured interviews, and documentation study. Observations were conducted across several learning sessions to directly record the stages of activities, the strategies employed, and students' responses to the instruction. Interviews were carried out with all informants to explore their experiences, perceptions, and evaluations of the implemented method. Meanwhile, documentation included instructional materials such as lesson plans, students' text analysis results, and other relevant supporting documents. To ensure data validity, source and technique triangulation were applied, along with a member-checking process to confirm the consistency between the obtained data and the field reality.

Data analysis was conducted interactively following the stages of data reduction, data display, and conclusion drawing (Ahmad & Muslimah, 2021). Data reduction was carried out through a thematic coding process to identify patterns related to method implementation, instructional strategies, and supporting and inhibiting factors. The categorized data were then presented in the form of structured analytical narratives to facilitate interpretation. Finally, conclusions were drawn gradually by comparing field findings with the study's conceptual framework, resulting in findings that are systematic, credible, and scientifically accountable.

Result and Discussion

The implementation of Qur'an-based nahwu–sharaf learning in Grade VII at Pondok Pesantren Modern Darussalam Prabumulih demonstrated a contextual and staged instructional pattern integrating grammatical understanding with direct engagement in authentic texts. Based on classroom observations, learning activities were not limited to memorizing grammatical formulas, but involved identifying linguistic structures within Qur'anic verses, discussing sentence patterns, and applying grammatical concepts in guided reading activities. Students appeared more responsive when learning materials were connected to verses they frequently encountered in their daily religious practices. Documentation from lesson plans and students' analytical exercises also indicated that grammatical instruction was consistently organized through gradual analytical activities centered on Qur'anic texts.

Student engagement emerged as one of the most prominent findings during the implementation process. Observational data showed that students demonstrated greater attentiveness and participation when grammatical materials were introduced through direct analysis of Qur'anic verses. During classroom discussions, students actively responded to teachers' questions, identified word positions within sentences, and attempted to explain simple linguistic patterns collaboratively. One teacher explained that “students find it easier to understand because they directly see examples from the verses they read every day.” Similarly, several students stated that learning through Qur'anic verses made grammatical lessons feel less difficult because the examples were already familiar to them. These conditions indicate that familiarity with the learning texts contributed positively to students' willingness to participate in classroom interaction.

The findings further revealed that Qur'an-based learning supported students' contextual understanding of nahwu and sharaf concepts. Students appeared more capable of relating grammatical rules to actual language use when explanations were directly connected to authentic verses. In several observed sessions, students were able to identify simple sentence structures and recognize changes in word forms after receiving guided explanations from the teacher. One student stated that “it becomes easier to understand the lesson because we can immediately see how the words are used in the verses.” This finding suggests that authentic texts functioned as cognitive support that helped students connect abstract grammatical concepts with concrete linguistic experiences encountered during learning activities.

The instructional process was implemented through several interconnected stages that gradually guided students from observation to application. Learning activities generally began with the introduction of Qur'anic verses relevant to the grammatical topic being discussed. The teacher then guided students to observe linguistic patterns within the verses before introducing formal grammatical explanations. Afterward, students participated in analytical activities involving identification of word functions, sentence structures, and morphological patterns. The learning process continued through guided practice and simple reading exercises intended to reinforce students' understanding. Classroom documentation indicated that these instructional stages were applied consistently across several learning sessions.

Another important finding concerns students' involvement in linguistic analysis activities related to *i'rab* and *sharaf* identification. During classroom sessions, students were observed attempting to determine grammatical positions of words and recognize basic morphological transformations under teacher guidance. Although students' analytical abilities remained at a foundational level, they began to demonstrate awareness of how grammatical structures influenced sentence meaning. The teacher explained that repeated analytical activities helped students become more familiar with identifying linguistic patterns independently. In this study, students' interpretative understanding remained limited to recognizing contextual meaning based on grammatical structures rather than engaging in advanced interpretative analysis associated with formal Qur'anic exegesis.

Classroom interaction during the learning process reflected a more participatory instructional atmosphere. The teacher primarily functioned as a facilitator who guided students through questioning, discussion, and contextual explanation rather than relying exclusively on one-way lectures. Students were encouraged to express opinions, answer analytical questions, and discuss grammatical findings collaboratively with peers. Observations showed that classroom discussions became more dynamic when students were invited to identify linguistic structures directly from verses. One student explained that "when the teacher asks us to analyze the verses together, the lesson feels more interesting and easier to follow." These classroom conditions suggest that interactive instructional strategies contributed to supporting a more student-centered learning environment within grammatical instruction.

The implementation of Qur'an-based *nahwu-sharaf* learning also appeared to contribute positively to students' linguistic understanding, particularly in reading and

meaning comprehension activities. Students gradually became more attentive to sentence structures while reading Arabic texts and showed greater awareness of how grammatical forms affected meaning. During guided reading sessions, several students demonstrated the ability to identify simple relationships between word forms and sentence interpretation. In addition, students appeared more capable of understanding vocabulary meaning contextually when grammatical explanations were connected directly to textual examples. These findings indicate that grammatical learning supported students' functional engagement with Arabic texts rather than limiting learning activities to isolated rule memorization.

Several supporting and inhibiting factors influenced the implementation of Qur'an-based nahwu–sharaf learning. Supporting factors included students' familiarity with Qur'anic recitation, the pesantren environment that encouraged continuous interaction with Arabic texts, and teachers' ability to adapt instructional explanations according to students' learning conditions. The boarding school environment appeared to strengthen students' exposure to authentic language use beyond formal classroom instruction. However, several inhibiting factors were also identified, particularly differences in students' prior grammatical understanding and variations in learning motivation. During analytical activities, some students required more intensive guidance when identifying sentence structures independently. In addition, limited instructional time occasionally constrained the depth of grammatical analysis conducted during classroom sessions.

Overall, the findings demonstrate that Qur'an-based nahwu–sharaf learning functioned not merely as grammar instruction oriented toward rule memorization, but as a contextual instructional process integrating authentic texts, staged analytical activities, and participatory classroom interaction. The learning process encouraged students to engage more actively with grammatical concepts through direct interaction with Qur'anic verses, guided analysis, and contextual reading activities. These findings indicate that the integration of authentic texts within grammatical instruction supported students' contextual engagement and contributed to more meaningful learning experiences within the pesantren educational environment.

The findings of this study indicate that the implementation of Qur'an-based nahwu–sharaf learning contributes to the development of a more contextual and participatory learning process within the pesantren educational environment. The use of Qur'anic verses as authentic learning resources enabled students to connect grammatical concepts directly with meaningful linguistic contexts encountered in their daily religious activities. This finding

reinforces the view that Arabic language learning requires approaches that not only emphasize rule mastery but also facilitate contextual understanding and practical language application (Afriantoni et al., 2025; Farijanti et al., 2024). In this study, students appeared more engaged when grammatical explanations were directly associated with familiar verses, indicating that meaningful contextualization supported students' cognitive and affective involvement in grammatical learning activities. Thus, grammatical learning no longer functioned merely as theoretical instruction, but gradually developed into a contextual process of understanding language structures through authentic textual interaction.

The increased student engagement observed during classroom interaction also reflects a shift from mechanistic instruction toward more constructive learning practices. Previous studies explain that Arabic learning in many Islamic educational institutions is still predominantly characterized by memorization-oriented approaches that often separate grammatical understanding from authentic language use (Saputra et al., 2025; Sari & Mun'im, 2026). Such approaches frequently result in students being able to memorize grammatical formulas without adequately understanding their practical application in reading activities.

However, the findings of this study demonstrate that students participated more actively when they were encouraged to analyze linguistic structures directly from Qur'anic texts. Students not only responded to teachers' questions more actively, but also attempted to identify sentence patterns collaboratively during classroom discussions. This condition suggests that engagement was influenced not solely by instructional delivery, but also by students' emotional and religious familiarity with the learning materials. In this regard, the present study extends previous findings by demonstrating that authentic texts can function simultaneously as linguistic material, affective learning stimuli, and interactive instructional foundations within pesantren-based Arabic instruction.

The findings related to students' contextual understanding of nahwu and sharaf further demonstrate the importance of integrating syntactic and morphological instruction within authentic textual analysis. Nahwu and sharaf are theoretically interconnected disciplines that collectively shape comprehensive linguistic competence (M. R. Ridho & Bakar, 2025; Setyawan & Hamdani, 2025). Nahwu supports students in recognizing grammatical relations and sentence structures, while sharaf assists them in understanding morphological transformations that influence meaning. In practice, students in this study appeared more capable of identifying sentence structures and recognizing changes in word forms when

grammatical explanations were directly connected to Qur'anic verses. Unlike approaches that teach grammatical concepts separately and abstractly, the learning process observed in this study encouraged students to understand linguistic structures within meaningful textual contexts. This finding indicates that contextual grammatical instruction supported students in transforming declarative grammatical knowledge into more functional linguistic understanding through direct engagement with authentic texts.

The staged instructional process identified in this study also reflects the application of contextual and constructivist learning principles. Learning activities were systematically organized through observation of Qur'anic verses, guided identification of linguistic structures, analytical exercises, and contextual reading activities. Students were gradually guided from recognizing linguistic patterns toward applying grammatical understanding within reading and analytical activities. This instructional pattern indicates that students constructed grammatical understanding progressively through direct interaction with authentic texts rather than merely receiving grammatical formulas passively. Such findings are consistent with studies emphasizing the importance of analytical exercises, discussion activities, and authentic texts in strengthening grammatical understanding and reading skills (Fudhaili, 2024; Ghoffar & Muid, 2024; Sidik et al., 2026). Nevertheless, the present study differs from previous research by highlighting how these instructional activities were integrated systematically within Qur'an-based learning stages rather than implemented as isolated grammatical exercises. This systematic integration contributed to making grammatical learning appear more meaningful and contextually connected to students' learning experiences.

Another important aspect concerns students' involvement in *i'rab* and *sharaf* analysis activities. Through repeated analytical practice, students gradually demonstrated awareness of how grammatical structures influence sentence meaning. This finding aligns with studies explaining that grammatical analysis activities can support students' analytical thinking within language learning contexts (Tahrim et al., 2021). In this study, students began to identify simple grammatical positions and basic morphological transformations under teacher guidance, indicating the emergence of foundational analytical awareness in reading activities.

However, the findings further indicate that students' interpretative understanding remained at a foundational level, primarily involving recognition of contextual meaning based on grammatical structures rather than advanced interpretative analysis associated with formal Qur'anic exegesis. This operational limitation is important because it positions

students' understanding within the scope of early linguistic interpretation appropriate to their educational level. Therefore, the contribution of Qur'an-based nahwu–sharaf learning in this study lies not in developing advanced interpretative competence, but in facilitating students' early contextual awareness of how grammatical structures shape textual meaning.

The participatory classroom interaction observed during the learning process also reflects the significance of teachers' pedagogical roles in facilitating grammatical understanding. Rather than functioning solely as information providers, teachers guided students through questioning, collaborative discussion, and contextual explanation. This finding supports previous studies emphasizing the importance of interactive learning strategies in strengthening student participation and classroom engagement (Irfan Maulana Adnan, 2025). During the learning process, students were encouraged to express opinions, answer analytical questions, and discuss grammatical findings collaboratively with peers. Classroom interaction became more dynamic when students were invited to identify linguistic structures directly from Qur'anic verses rather than merely listening to grammatical explanations passively. In this context, the role of the teacher extended beyond explaining grammatical rules to facilitating meaningful interaction between students, authentic texts, and contextual language analysis. Such interaction contributed to creating a more student-centered learning environment within Arabic grammatical instruction.

The contribution of Qur'an-based nahwu–sharaf learning to students' linguistic understanding also appeared in reading and meaning comprehension activities. Students gradually became more attentive to sentence structures while reading Arabic texts and demonstrated increasing awareness of how grammatical forms influence meaning. This finding is consistent with studies highlighting the importance of syntactic mastery in supporting reading comprehension (Fajri et al., 2026). Students appeared more capable of identifying simple relationships between grammatical structures and sentence interpretation during guided reading activities. In addition, their understanding of morphological transformations contributed to recognizing contextual vocabulary meaning more accurately, supporting previous research concerning the relationship between morphological understanding and meaning comprehension (Marhamah et al., 2025). However, unlike studies focusing primarily on grammatical mastery outcomes, the present study demonstrates that such understanding developed through staged interaction with authentic texts, guided analysis, and contextual reading activities integrated systematically within classroom learning practices.

Supporting and inhibiting factors identified in this study further demonstrate that the implementation of Qur'an-based *nahwu–sharaf* learning was influenced by both instructional and environmental conditions. Students' familiarity with Qur'anic recitation and the *pesantren* environment supported continuous interaction with Arabic texts beyond formal classroom learning. This finding reinforces the perspective that meaningful language learning is strongly influenced by contextual exposure and learning culture within *pesantren* education (Salam et al., 2025). In addition, teachers' ability to adapt instructional explanations according to students' learning conditions contributed positively to sustaining classroom participation during analytical activities. However, several inhibiting factors were also identified, particularly differences in students' prior grammatical understanding and variations in learning motivation. Some students required more intensive guidance when identifying sentence structures independently, while limited instructional time occasionally constrained the depth of grammatical analysis conducted during classroom sessions. Such findings are consistent with studies explaining that students' readiness and learning conditions influence the implementation of instructional methods (Novita & Tindangen, 2022). Overall, the present study contributes to the development of Arabic language pedagogy by demonstrating that Qur'an-based grammatical learning functions not merely as rule-oriented instruction, but as a contextual pedagogical process integrating authentic texts, staged analysis, participatory classroom interaction, and meaningful language engagement within *pesantren* education.

Conclusion

Qur'an-based *nahwu–sharaf* instruction in Grade VII at Pondok Pesantren Modern Darussalam Prabumulih is implemented through systematic and staged phases, namely the introduction of linguistic patterns through verses, structural analysis (*i'rab* and *sharaf*), reinforcement through practice (*tadrib*), and application in *qira'ah* and *tartib kalam*. This approach shifts learning from a memorization-oriented pattern toward more meaningful contextual understanding and contributes to the improvement of students' linguistic competence, particularly in reading (*maqro'*), translating (*tarjamah*), and deriving meaning (*istinbath*). From a scholarly perspective, these findings indicate that Qur'an text-based learning can strengthen the relationship between grammatical rules and their contextual use. Practically, this approach can serve as a reference for the development of Arabic language instruction in *pesantren* settings. Nevertheless, limitations in the scope of participants and the

research context provide opportunities for further studies to examine its applicability in broader contexts.

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