

IMPLICATIONS OF THE KUFAB MADHHAB IN NAHWU FOR ENHANCING NAHWIYAH SKILLS AMONG BEGINNERS AT ISLAMIC BOARDING SCHOOLS

IMPLIKASI CORAK NAHWU MADHHAB KUFAB TERHADAP PENINGKATAN MAHARAH NAHWIYAH BAGI PEMULA DI PONDOK PESANTREN

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ABSTRACT

The Kufah Madhhab in Nahwu has indirectly been implemented in Indonesian Islamic boarding schools, albeit unnoticed by Nahwu learners. Its application in Nahwu learning can enrich scholarly knowledge in the field of the Arabic language. This research aims to explore the implications of the Kufah Madhhab in Nahwu on enhancing Nahwiyah skills at Bahrul Ulum Tambakberas Islamic Boarding School in Jombang. This study adopts a quasi-experimental design with a Pretest-Posttest Nonequivalent Control Group. The research sample consists of two classes, namely class VII-C and VII-D at MTsN 3 Jombang. Instruments used include pretests and posttests, while data analysis is conducted through hypothesis testing using SPSS 25 software. The research findings indicate that the average learning achievement (post-test) of students in the experimental class is 89.02, while in the control class, it is 81.46. From these average results, it can be concluded that Nahwu learning using the Kufah Madhhab approach has a better influence compared to learning without this approach. Thus, the learning model with the Kufah Madhhab becomes one of the ways to achieve good and high learning outcomes in Nahwu education.

Keywords: Nahwu, Madhhab Kufah, Nahwiyah Skills, Islamic Boarding School

ABSTRAK

Nahwu Madhhab Kufah di Indonesia secara tidak langsung sudah diterapkan di Pondok Pesantren namun tanpa disadari oleh para pembelajar Nahwu, dan juga Penerapannya dalam pembelajaran Nahwu dapat menambah khazanah keilmuan dalam bidang bahasa Arab. Penelitian ini bertujuan untuk mengetahui implikasi dari Nahwu Madhhab Kufah terhadap peningkatan Maharah Nahwiyah di Pondok Pesantren Bahrul Ulum Tambakberas Jombang. Jenis penelitian ini adalah penelitian eksperimen semu dengan desain Pretest-Posttest Nonequivalent Control Group. Sampel penelitian terdiri dari dua kelas, yaitu kelas VII-C dan VII-D di MTsN 3 Jombang. Instrumen yang digunakan mencakup pretest dan posttest, sementara analisis data dilakukan dengan uji hipotesis menggunakan perangkat lunak SPSS 25. Hasil penelitian menunjukkan bahwa rata-rata prestasi belajar (post-test) siswa di kelas eksperimen mencapai 89,02, sedangkan di kelas kontrol sebesar 81,46. Dari hasil rata-rata tersebut, dapat disimpulkan bahwa pembelajaran Nahwu dengan menggunakan Nahwu Madhhab Kufah memberikan pengaruh yang lebih baik dibandingkan dengan pembelajaran yang tidak menggunakan pendekatan tersebut. Dengan demikian, model pembelajaran dengan Nahwu Madhhab Kufah menjadi salah satu cara untuk mencapai hasil belajar yang baik dan tinggi dalam pembelajaran Nahwu.

Kata Kunci: Nahwu, Madhhab Kufah, Maharah Nahwiyah, Pondok Pesantren

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| FIRST RECEIVED: 14 February 2024 | REVISED: 18 May 2024 | ACCEPTED: 19 May 2024 | PUBLISHED: 16 June 2024 |
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INTRODUCTION

Among the distinctive features of Islamic education, especially based on boarding schools is the conduct of Nahwu lesson or qawaid al-lughah. Nahwu is intended to equip students with the tools to read Arabic-language books. Additionally, Nahwu aims to sharpen the students' thinking skills to analyze the meanings conveyed in texts of various forms and styles (Rini, 2019). From the outset, the science of Nahwu was intended to safeguard the integrity of the Arabic language from deterioration and chaos. Its emergence was a reaction to the linguistic phenomena of that time, where many errors occurred in the speech of the Muslim community, both Arabs and non-Arabs (Nuha, 2018). Hence, their leaders emerged to rectify the prevalent errors among the community. They formulated rules related to the Arabic language to serve as guidelines and references whenever language issues arose. This occurred in the second century of the Islamic calendar and thereafter. Ancient linguists took the initiative to identify language problems in existing texts, whether in the Quran or Arabic literature, be it prose or poetry. They then employed an inductive method, followed by discussion, analysis, analogizing, and seeking explanations until they concluded Nahwu principles (Aziza et al., 2021). Sometimes, there were differences in rules among them regarding certain issues, resulting from methodological differences or differences in sources, leading to different conclusions. Nevertheless, they unanimously aimed to motivate people to use Arabic correctly and steer them away from incorrect language usage, with Nahwu science being the means to achieve this goal.

Based on the researcher's observations in several Nahwu teaching settings, it was

found that the methods varied. Some teachers prefer the qiyas method, starting from general to specific and delivering to learners, or from principles to several examples. Among them, some choose the istiqliy method, the opposite of qiyas, starting from parts and ending with a general conclusion, delivered to learners from examples to principles. Some prefer the muaddalah method, which is a combination of the advantages of qiyas and istiqliy. This method starts with istiqliy before proceeding to qiyas. Additionally, there are several approaches based on teachers' experiences in teaching their students, adapting the Nahwu books they use.

Like other scholarly materials, the presentation of Nahwu studies begins with relatively easy discussions, on a small scale, and is presented using clear and easily understandable language (Hasanah & Faruq, 2021). Upon closer examination, it appears that there is an unwritten agreement among Islamic educational institutions regarding the Nahwu books studied by beginners. Generally, the Nahwu book for beginners is Al-Ajrumiyah by Al-Shonhaji, although some Islamic educational institutions use other Nahwu books, such as Al-Nahwu Al-Wadhih.

So far, it is known that the goal of Nahwu learning is to acquire the correct tools to study the Arabic language. Thus, through Nahwu, it is expected that individuals can express thoughts accurately, read texts correctly, and understand texts properly (Aliyah, 2018). Therefore, Nahwu seems to be one of the main subjects in boarding school.

In teaching Nahwu in several Pesantren, there are always some issues. Some Nahwu learners fail to benefit from what they learn, leading to boredom; some

Nahwu teachers simplistically teach Nahwu material without adding anything from the original book; and some Nahwu learners require teaching methods that make the Nahwu material more understandable, aimed at facilitating their learning achievement.

In addressing the issues surrounding Nahwu teaching and its application in Arabic, Nahwu scholars, both past and present, have endeavored to solve these problems. Among them are those who focus on presenting simplified Nahwu material through the simplification of discussions, while others focus on presenting Nahwu material through poetic expressions like the books of Al-Imrithi and Alfiyah Ibn Malik. Some focus on teaching methods, presenting Nahwu material through school textbooks like Al-Nahwu Al-Wadhih. However, because Nahwu principles are interconnected, it is impossible to separate one material from another, which adds to the difficulty of Nahwu (Aziz, 2021).

Nahwu plays a crucial role in Arabic because it directly relates to all words in the Arabic language. With Nahwu, it is easy to determine the function of each word in a sentence, whether it is the subject or object, or whether it is a predicate or qualifier, among others. Arabic indeed has its characteristics, such as the application of the irab system, which is not present in other languages (Amir & Rasmi, 2020).

What is done by a large number of Islamic boarding schools in the form of Nahwu studies, whether classical or modern, is a manifestation of responsibility towards Islamic sciences. Nahwu as a tool for mastering the Arabic language greatly aids in uncovering the contents of books written by both ancient and contemporary scholars.

Learning Nahwu at the early age of diniyah madrasah is a priority in education, as stated in the Dedham Imrity (al-Baijuri, n.d.):

والنحو أولى أولاً أن يعلما # إذ الكلام دونه لن يفهما

Intensive Nahwu learning also influences the formation of individuals with upright character and personality. Ibn Maskawaih, an education expert from the classical period, stated that Nahwu can help individuals speak correctly.

Nahwu, as a jurisprudential science, has given rise to several schools of thought throughout its long history, each with its methods and methodologies. Among the Nahwu schools of thought are the Basrah, Kufah, Baghdad, Andalus, and Egyptian schools. The diversity of schools of thought in Nahwu sometimes results in differences in the derived rules, enriching the treasury of Nahwu thought and the Arabic language. In the mid-19th century, a new school of thought in Nahwu emerged, known as Nahwu Hadith, and its scholars were called nuhat muhdatsin (Nuha, 2018). Their thoughts differ from previous Nahwu scholars in that they focus on the meaning rather than the grammatical factors.

Concerning Nahwu learning, it seems that existing Islamic educational institutions are not very concerned with the various Nahwu schools of thought. Instead, they present Nahwu as outlined in popular textbooks appropriate for each level. The selection of specific textbooks for certain levels and their stages follows the decisions made by previous educators. For example, at Pondok Pesantren Bahrul Ulum, Nahwu learning in some boarding schools uses books such as Alfiyah Ibn Malik, Kitab Al-Ajurrumiyah, and Kitab Nahwu Wadhih, among others. From this background, the researcher will title the research "Implications

of the Kufah Nahwu School in Enhancing Nahwiyah Skills for Beginners at Pondok Pesantren Bahrul Ulum." The main problem will discuss how Nahwu studies are conducted at the Islamic boarding school, with data taken from students at MTsN 3 Jombang as they represent the majority of boarding schools in Bahrul Ulum. Additionally, the impact on the students' Nahwiyah skills will be addressed.

METHOD

The methodology in this research encompasses several aspects as follows:

Research Approach

This study employs a quantitative approach, where data analysis is conducted using numbers and subsequently processed using statistical methods (Ansori, 2020). A quantitative approach is utilized for hypothesis testing and relies on the conclusion's probability of rejecting the null hypothesis. By employing a quantitative approach, the significance of the relationship or difference between variables can be determined. The type of research used is quasi-experimental.

Population, Sample, and Sampling Technique

The population in this research comprises the students of Bahrul Ulum Tambakberas Jombang boarding school who attend MTsN 3 Jombang, totaling 861 students. The sample consists of students from classes control and experiment, amounting to 82 students. The sampling technique utilized is random sampling, ensuring that each sampling unit has an equal chance of being selected as a sample.

Data Collection Techniques

Data collection techniques include observation and testing. Observation is

conducted to directly observe the Nahwu learning process at the Islamic boarding school. The literature review is performed to gather relevant data or theories related to the research. Testing is carried out to obtain scores from the students, which will be analyzed afterward.

Data Validity and Reliability Techniques

Data validity is assessed using the Pearson product-moment correlation formula to correlate each item score with the total score. The significance level is set at 0.05, where items with a significance level below 0.05 are considered valid. Reliability is measured using Internal Consistency through the Cronbach Alpha Technique, analyzing the results to predict the instrument's reliability (Fitri & Haryanti, 2020).

Data Analysis Techniques

Data analysis involves descriptive and inferential statistical analysis. Descriptive statistics are used to describe the collected data without aiming for research generalization. Inferential statistics are employed to analyze sample data and apply the results to a defined population, with random sampling from the population. Initially, prerequisite analysis tests are conducted to determine if the data obtained are suitable for analysis, such as the Shapiro-Wilk test for normality. Descriptive analysis is used to describe the quantitative data collected during the research process. Finally, hypothesis testing involves comparing the pretest and posttest mean scores using the t-test to determine the significance of the improvement in students' writing ability. All analyses are conducted using SPSS software.

RESULT AND DISCUSSION

Results

This study falls under quantitative research conducted with a quasi-experimental design. Quasi-experiment or quasi-experimental design is an extension of true experimental design. This design includes a control group but does not fully control external variables that may affect the experiment's implementation. The purpose of this research is to determine the influence of treatment in Nahwu learning using the Nahwu Madhhab Kufah pattern on the Nahwiyah proficiency of the students. In this study, data collection techniques utilized by the researcher include testing and documentation. Documentation technique is employed as evidence to strengthen data, such as photographs of learning activities and student test results. The data presentation for each research phase is as follows:

Validation Test for Test Items

The validity test for test items aims to examine the validity of the tested items. In this research, the validity test for test items conducted by the researcher uses the Pearson product-moment correlation method, where an instrument is considered valid if the r count $>$ r table. The validity test was performed on 10 students as respondents with the following results:

Table 1. Validation Test Results for Test Items

| Item Number | r table | r count | Significance Value | Status of Test Item |
|-------------|---------|---------|--------------------|---------------------|
| 1 | 0,632 | 0,953 | 0,000 | Valid |
| 2 | 0,632 | 0,889 | 0,001 | Valid |
| 3 | 0,632 | 0,722 | 0,18 | Valid |
| 4 | 0,632 | 0,953 | 0,000 | Valid |
| 5 | 0,632 | 0,722 | 0,18 | Valid |
| 6 | 0,632 | 0,669 | 0,34 | Valid |
| 7 | 0,632 | 0,722 | 0,18 | Valid |
| 8 | 0,632 | 0,953 | 0,000 | Valid |
| 9 | 0,632 | 0,635 | 0,049 | Valid |
| 10 | 0,632 | 0,722 | 0,18 | Valid |

Based on the validity test results, the r count for item number 1 is 0.953, item number 2 is 0.889, item number 3 is 0.722, and so on. These results indicate that items 1 to 10 are valid as the r count is greater than the r table (0.632).

Reliability Test for Test Items

This test is conducted to assess the reliability of the test instrument used. The researcher employs Cronbach's alpha method with the criterion that an instrument is considered reliable if the reliability coefficient is greater than 0.6. The calculation is assisted by SPSS.

Table 2 Reliability Test Results

| Reliability Statistics | |
|------------------------|------------|
| Cronbach's Alpha | N of Items |
| .956 | 10 |

Based on the reliability test results, the Cronbach's alpha coefficient is 0.956, which is greater than 0.6. Therefore, it can be concluded that the pretest and posttest research instruments are reliable.

Descriptive Analysis

In descriptive analysis, the data analyzed include the pretest and posttest results of students in the control and experimental classes in Nahwu learning at Bahrul Ulum Boarding School. Descriptive analysis is used to provide an overview of the influence of the Nahwu Madhhab Kufah pattern on Nahwiyah proficiency. The data description is as follows:

Description of Pretest Data for Control Class

To determine the initial proficiency level of Nahwiyah of the students at Bahrul Ulum Boarding School, a pretest was administered. The results of the pretest for the control class are as follows:

Table 3. Frequency Distribution of Pretest Scores for Control Class

| Score | Frequency |
|--------------|-----------|
| 60 | 12 |
| 70 | 3 |
| 80 | 7 |
| 90 | 16 |
| 100 | 3 |
| Total | 41 |

Thus, the frequency distribution of pretest results for the control class can be depicted in the following graph.



Based on the graph above, it can be concluded that the pretest results for Nahwiyah proficiency of students in the control class are as follows: 12 students scored 60, 3 students scored 70, 7 students scored 80, 16 students scored 90, and 3 students scored 100.

Table 4. Pretest Statistical Calculation

| Pretest Statistical Calculation | |
|---------------------------------|--------|
| N | 41 |
| Minimum Score | 60 |
| Maximum Score | 100 |
| Mean | 78.78 |
| Standard Deviation | 13.999 |

Description of Control Class Posttest Data

The results of the posttest for Nahwiyah proficiency of students in the control class at Bahrul Ulum Boarding School are as follows:

Table 5. Frequency Distribution of Control Class Posttest Scores Frequency

| Score | Frequency |
|--------------|-----------|
| 60 | 8 |
| 70 | 4 |
| 80 | 9 |
| 90 | 14 |
| 100 | 6 |
| Total | 41 |

Thus, the frequency distribution of posttest results for the control class can be depicted in the following graph.



Based on the graph above, it can be concluded that the posttest results for Nahwiyah proficiency of students in the control class are as follows: 8 students scored 60, 4 students scored 70, 9 students scored 80, 14 students scored 90, and 6 students scored 100.

Table 5. Posttest Statistical Calculation

| Statistical Calculation for Posttest | |
|--------------------------------------|--------|
| N | 41 |
| Minimum Score | 60 |
| Maximum Score | 100 |
| Mean | 81.46 |
| Standard Deviation | 13.521 |

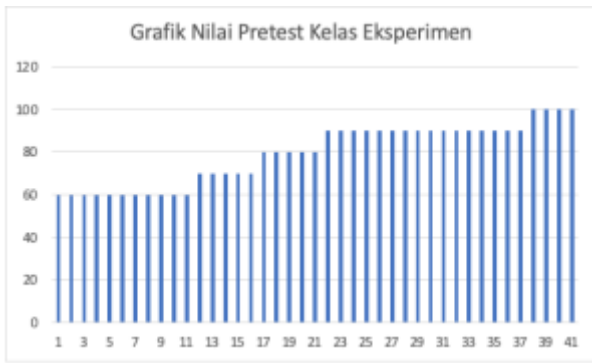
Description of Experimental Class Pretest Data

The description of the pretest results for the experimental class using the Nahwu Madhhab Kufah pattern in improving the Nahwiyah proficiency of students at Pondok Pesantren Bahrul Ulum is as follows:

Table 6. Frequency Distribution of Experimental Class Pretest Scores

| Score | Frequency |
|--------------|-----------|
| 60 | 11 |
| 70 | 5 |
| 80 | 5 |
| 90 | 16 |
| 100 | 4 |
| Total | 41 |

Thus, the frequency distribution of pretest results for the experimental class can be depicted in the following graph.



Based on the graph above, it can be concluded that the pretest results for Nahwiyah proficiency of students in the experimental class are as follows: 11 students scored 60, 5 students scored 70, 5 students scored 80, 16 students scored 90, and 4 students scored 100.

Table 7. Pretest Statistical Calculation

| Statistical Calculation for Pretest | |
|-------------------------------------|--------|
| N | 41 |
| Minimum Score | 60 |
| Maximum Score | 100 |
| Mean | 79.27 |
| Standard Deviation | 14.211 |

Description of Experimental Class Posttest Data

The results of the posttest for Nahwiyah proficiency of students in the experimental class at Bahrul Ulum Boarding School are as follows:

Table 8 Frequency Distribution of Experimental Class Posttest Scores

| Score | Frequency |
|---------------|-----------|
| 60 | 4 |
| 70 | 3 |
| 80 | 3 |
| 90 | 14 |
| 100 | 17 |
| Jumlah | 41 |

Thus, the frequency distribution of posttest results for the experimental class can be depicted in the following graph.



Based on the graph above, it can be concluded that the posttest results for Nahwiyah proficiency of students in the experimental class are as follows: 4 students scored 60, 3 students scored 70, 3 students scored 80, 14 students scored 90, and 17 students scored 100.

Table 9 Posttest Statistical Calculation

| Statistical Calculation for Posttest | |
|--------------------------------------|--------|
| N | 41 |
| Minimum Score | 60 |
| Maximum Score | 100 |
| Mean | 89.02 |
| Standard Deviation | 13.001 |

Normality Test

The normality test aims to determine whether the obtained data are normally distributed or not. Normal data is an essential requirement before conducting parametric analysis. The decision criteria are based on the significance level Sig (2-tailed) > 0.05 indicating normal distribution, and Sig (2-tailed) < 0.05 indicating non-normal distribution.

The output results of the Normality Test using SPSS are as follows.

| Class | | Tests of Normality | | | Shapiro-Wilk | | |
|-----------------------------|--------------------------------------|---|----|------|--------------|----|------|
| | | Kolmogorov-Smirnov ^a Statistic | df | Sig. | Statistic | df | Sig. |
| Students' Learning Outcomes | Pre-Test Experimental (Nahwu Kufah) | .263 | 41 | .200 | .839 | 41 | .250 |
| | Post-Test Experimental (Nahwu Kufah) | .286 | 41 | .200 | .776 | 41 | .291 |
| | Pre-Test Control (Conventional) | .252 | 41 | .200 | .827 | 41 | .591 |
| | Post-Test Kontrol (Conventional) | .224 | 41 | .118 | .874 | 41 | .396 |

a. Lilliefors Significance Correction

Based on the calculations above, it is found that the significance value (Sig.) for all data in both the Kolmogorov-Smirnov and Shapiro-Wilk tests > 0.05 . Therefore, it can be concluded that the research data are normally distributed. Since the data are normally distributed, this study can use parametric statistics for analysis.

Paired Sample T-Test

The paired sample t-test is conducted to determine whether there is a difference in the mean of two paired samples. As the data are normally distributed, the paired sample t-test results are as follows:

Paired Samples Test

| | | Mean | Paired Differences | | | | t | df | Significance One- Sided p | Two- Sided p |
|--------|--|--------|--------------------|-----------------|---|--------|--------|-------|------------------------------------|--------------------|
| | | | Std. Deviation | Std. Error Mean | 95% Confidence Interval of the Difference | | | | | |
| | | | | | Lower | Upper | | | | |
| Pair 1 | Pre-Test Experimental 1 - Post-Test Experimental 1 | -9.756 | 7.579 | 1.184 | -12.148 | -7.364 | -8.243 | <.001 | <.001 | |
| Pair 2 | Pre-Test Control - Post-Test Control | -2.683 | 4.486 | .701 | -4.099 | -1.267 | -3.830 | <.001 | <.001 | |

Based on the output, it is observed that the Sig. (2-tailed) values for both pairs are less than 0.05, indicating a significant difference in the mean of student learning outcomes between the pre-test and post-test for both experimental and control classes. Therefore, it can be concluded that there is an influence of the Nahwu Madhhab Kufah pattern on improving the Nahwiyah proficiency of students at Pondok Pesantren Bahrul Ulum Tambakberas Jombang.

Homogeneity Test

The homogeneity test is conducted to determine whether the variances of two or more groups are homogeneous. The results of the homogeneity test are as follows:

| Students' Learning Outcomes | | Levene Statistic | df1 | df2 | Sig. |
|-----------------------------|--|------------------|------|--------|------|
| | | Based on Mean | .730 | 1 | 80 |
| | Based on Median | 1.132 | 1 | 80 | .291 |
| | Based on the Median and with adjusted df | 1.132 | 1 | 77.260 | .291 |
| | Based on trimmed mean | 1.200 | 1 | 80 | .277 |

Based on the output, it is observed that the significance value (Sig.) based on the mean is 0.395, which is greater than 0.05. Therefore, it can be concluded that the variances of the post-test data for both the experimental and control classes are homogeneous.

Independent Sample T-Test

The independent sample t-test is conducted to determine whether there is a difference in the mean of two independent samples. As the data meet the assumptions of normality and homogeneity, the independent sample t-test results are as follows:

Independent Samples Test

| Students' Learning Outcomes | Equal variances assumed | F | Sig. | t | df | Significance | | Mean Difference | Std. Error Difference | 95% Confidence Interval of the Difference | |
|-----------------------------|-------------------------|---|------|---|----|--------------|-----------------------------|-----------------|-----------------------|---|-------|
| | | | | | | One-Sided p | Two-Sided p | | | Lower | Upper |
| | | | | | | | Equal variances not assumed | | | | |

Based on the output, the Sig. (2-tailed) value is 0.012, which is less than 0.05. Therefore, it can be concluded that there is a significant difference in the mean of student learning outcomes between the Nahwu with Nahwu Madhhab Kufah and Conventional Nahwu patterns.

Discussion

Nahwu Madhhab Kufah Learning at Pondok Pesantren Bahrul Ulum Tambakberas Jombang

Pondok pesantren, a traditional Islamic educational institution, has existed alongside the spread of Islam in Indonesia (Abidin et al., 2021). The curriculum is determined by the institution considering educational goals and the conditions of the students. Generally, the purpose of pesantren education is to equip students with various Islamic sciences and their practical application, aiming to nurture knowledgeable, practicing, and morally upright Muslims. Most subjects taught originate from Arabic-language books. The administrators of pesantren believe in the high scholarship of the authors of these books, making their works suitable for teaching materials.

Specifically, for nahwu (Arabic grammar) material, there seems to be an unwritten agreement among boarding school educational institutions that the book used for beginners is al-Ajurrumiyyah. The Kufah-style nahwu can indeed be found in this book, as evidenced by some terms and opinions, while others represent the majority opinion (Kamal, 2021). Whether it's Kufah, Bashrah, or other styles of nahwu, it's not an issue for teachers and their students. Both Bashrah and Kufah styles are the result of collective *ijtihad* (independent reasoning) within their respective madhhabs (schools of thought), based on valid evidence (Nurhayati & Rudi, 2023). Moreover, nahwu serves as a tool to preserve and apply the Arabic language correctly. Hence, the ideal and realistic approach is to use each style according to the student's level of understanding.

Therefore, the use of the Kitab al-Ajurrumiyyah as a nahwu teaching material

for beginners is considered appropriate for several reasons: 1) The simple format of al-Ajurrumiyyah is more engaging for study. 2) The material is presented in simple language with straightforward grammar, making it easy to understand. 3) The examples used focus on comprehension goals. 4) The presentation method employs analogy, making it easy to develop and apply. 5) The absence of diacritics in al-Ajurrumiyyah requires guidance from a teacher during the learning process. 6) In-depth study and structural analysis can be found in the commentaries. 7) Many commentaries and special insights help broaden understanding and insight into the text.

Based on these considerations, it seems that pesantren administrators and Islamic education institutions are determined to make al-Ajurrumiyyah the main textbook for teaching nahwu to beginners. The subject of nahwu for beginners is not based on age but on knowledge and experience, especially in nahwu studies. This policy aims to ensure equality of thought among participants and facilitate the learning process.

Observations in the field reveal that the methods used by Pondok Pesantren Bahrul Ulum generally follow the steps taken by previous teachers, namely: 1) The teacher presents new material using a precise translation method, while students pay attention by providing *harakat* (vowel marks) and meanings to their respective books. 2) The teacher explains the presented material using examples from the study material as the object of analysis. 3) The teacher allows students to ask questions about unclear concepts. 4) In each learning session, the teacher tends to be more active, while students are passive. 5) Instructions on the use of certain letters as symbols for word

functions in phrases and their pronunciation are periodically provided, such as: 1) Mubtada' is read as 'utawi; 2) Khobar is read as iku; 3) Fail is read as sopo or opo; 4) Maf'ul bih is read as ing; 5) Hal is read as haale; 6) Maf'ul liajliah is read as keron; 7) Maf'ul muthlaq is read as kelawan; 8) Badal is read as rupane; and so on.

In general, the nahwu learning process with al-Ajurrumiyah at Pondok Pesantren Bahrul Ulum Jombang undergoes slight development. Sometimes, additional oral exercises are provided, and the answers from some students are used as discussion materials. This pattern stimulates the enthusiasm of the students to participate but often faces time constraints. To overcome this, students focusing on al-Ajurrumiyah material can schedule their own time, usually after the evening prayer. During these self-arranged sessions, they discuss and deliberate to deepen their understanding of the material.

The Effectiveness of Teaching Nahwu According to the Kufah Madhhab to Enhance the Nahwiyah Skills of Students at Bahrul Ulum Islamic Boarding School Tambakberas Jombang

To assess the effectiveness of teaching nahwu according to the Kufah Madhhab using the matn al-Ajurrumiyah book (Cahyani & Hanani, 2022), in enhancing the nahwiyah skills of students at Pondok Pesantren Bahrul Ulum Tambakberas Jombang, a study was conducted to gather data from each subject.

After observing several locations at Pondok Pesantren Bahrul Ulum, it was found that the method of teaching nahwu at the pesantren utilizes the tarjamah daqiqah method. In this method, the teacher reads the material contained in the book by translating word for word using the Javanese language. In translating the studied material, not only

the meaning of each word written is revealed, but also the meanings of hidden (mustatir) and explicit (muqoddar) words. With such a translation pattern, all the components of each sentence will appear, along with their functions. For words functioning as a subject (mubtada'), they are accompanied by the words "utawi" and "iku" For predicates (khabar), they are accompanied by the word "iku," and for attributive nouns, they are accompanied by the word "kang." Furthermore, in verbal sentences, if the verb is in the past tense, the word "wus" is mentioned before the meaning of the verb, and for present tense verbs, the words "pinuju" or "lagi" serve as indicators of the time of the verb. Additionally, for the subject (fail) if it's rational, it's accompanied by the word "sopo," and if it's not rational, "opo" is used, while for the object (maf'ul), the word "ing" precedes it. Besides, there are also signs of word functions expressed in other words, such as clarification (tamyiz) with "apane," substitution (badal) with "rupane," conditional (hal) with "haale," gerund (mastar) with "kelawan," and so forth.

Upon closer inspection, the teaching method of tarjamah daqiqah with the Javanese language has several advantages, including 1) understanding the meaning of every word read aloud, 2) comprehending the function of each word that is read, 3) recognizing hidden and explicit meanings, 4) grasping the grammatical analysis and construction of a word when it is arranged within a sentence, and 5) familiarizing oneself with patterns and practices.

In practice, the method of teaching nahwu using the tarjamah daqiqah approach encompasses learning nahwu material, nahwu analysis, and its application. Through consistent participation in such learning

activities, the nahwiyah analytical systems will become deeply ingrained in the student's thought processes, which undoubtedly will positively impact their proficiency in classical Arabic.

However, the tarjamah daqiqah method employed in teaching nahwu also has its drawbacks, including 1) difficulty for beginner students in adapting to such a learning process, 2) the reading pace of the teacher, if too fast, may cause many students to lag in understanding, while reading slowly may consume a considerable amount of time, 3) student's concentration may be divided during the interpretation process, as they are simultaneously assigning meanings to words and providing the appropriate harakat (vowel marks) to the text being read, 4) examples provided in the studied chapters often stick closely to those written in the book, limiting further exploration, and 5) insufficient practice exercises to enhance students' understanding of the material presented.

Addressing these noted shortcomings of the tarjamah daqiqah method warrants finding solutions to improve the quality of teaching using this approach (Awaluddin, 2021).

To determine the effectiveness of teaching nahwu according to the Kufah Madhhab using the matn al-Ajurrumiyah book at Pondok Pesantren Bahrul Ulum in detail, the research results above provide comprehensive insights. Generally, from observations during the learning process, the effectiveness of such studies can be summarized as follows: 1) at the beginning of the learning process, novice students face difficulties in keeping up due to the unfamiliarity with the nahwu material, 2) after adaptation, students generally become accustomed to nahwu learning, although they may not yet perceive its utility, 3) active

participation and efforts to develop understanding both inside and outside the classroom lead to the mastery of rules corresponding to their level, and 4) for students at an intermediate level, their understanding of nahwu principles is halfway developed; they recognize the rules but may struggle to apply them fully.

In terms of nahwiyah skills achievement, several indicators include: 1) being able to read Arabic texts correctly, 2) expressing thoughts in correct Arabic syntax, 3) identifying the function of each word in a sentence, 4) comprehending the meaning of sentences accurately, 5) recognizing various grammatical elements and their effects on the sentence, 6) having sensitivity to Arabic expressions, and 7) being able to correct Arabic expressions that are not precise.

In conclusion, the effectiveness of teaching nahwu according to the Kufah Madhhab using the matn al-Ajurrumiyah book at Pondok Pesantren Bahrul Ulum shows significant improvement. This evaluation takes into account factors such as the students' predominantly beginner level, the use of the al-Ajurrumiyah book for beginners, the limited time allocation, and the teaching method involving tarjamah daqiqah.

CONCLUSION

Al-Ajurrumiyah, authored by as-Sanhaji, is a simplified Arabic grammar book with straightforward language and simple structure. This makes it suitable for teaching beginner students, a method also adopted by Pondok Pesantren Bahrul Ulum Tambakberas Jombang (PPBU Tambakberas Jombang). Al-Ajurrumiyah shows indications of following the Kufah school of Arabic grammar, evident in its terminology and established rules. The characteristics of Kufah grammar, which are

simple, easy, and flexible, are indeed appropriate and relevant for presentation as teaching material for beginner students. The presentation of al-Ajurrumiyyah as study material for beginner students at PPBU Tambakberas Jombang generally has positive implications for students academically, applicatively, and psychologically.

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