

## Analysis of Problematics in Learning *Nahwu* from the Book of *Al-Jurumiyah*

Shifiyya Haulina<sup>1</sup> (✉) UIN K.H Abdurrahman Wahid Pekalongan, Indonesia<sup>1</sup>

[shilfiyyahaulina@mhs.uingusdur.ac.id](mailto:shilfiyyahaulina@mhs.uingusdur.ac.id)<sup>1</sup>

Muhammad Zayinil Akhas<sup>2</sup> UIN K.H Abdurrahman Wahid Pekalongan, Indonesia<sup>2</sup>

[Muhammad.zayinil.akhlas@uingusdur.ac.id](mailto:Muhammad.zayinil.akhlas@uingusdur.ac.id)<sup>2</sup>

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Corresponding Author: ✉ Shifiyya Haulina

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### ABSTRACT

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**Background:** This research is motivated by the gap between the importance of learning Arabic and the difficulties faced by students in learning *Nahwu* through the *Al-Jurumiyah* textbook.

**Purpose** To determine the application of *Nahwu* learning methods, identify the problems of *Nahwu* learning, and evaluate the efforts made by educators to overcome the problems of learning *Nahwu* using the *Al-Jurumiyah* textbook for Ibtida' Awwal B students at Pondok Pesantren Padepokan Padang Ati.

**Method:** This research uses a qualitative approach with a descriptive study design that focuses on the problems of *Nahwu* learning, especially in the *Al-Jurumiyah* textbook. Data was collected through observation and field notes. Data were analyzed using the Miles and Huberman analysis model, which includes data reduction, data presentation, and conclusion drawing. Furthermore, triangulation was carried out to ensure the validity of the data.

**Results and Discussion:** This research identified two constraints faced by students in learning *Nahwu* using the *Al-Jurumiyah* textbook, namely linguistic constraints (difficulty in writing and reading meaning) and non-linguistic constraints (background, interest, physical condition, and classroom atmosphere). To overcome these problems, educators use simple language, provide examples, deliver easily understandable material, utilize dictionaries, and apply learning methods through games.

**Conclusions and Implications:** This research concludes that educators have applied various *Nahwu* learning methods, such as the use of simple language, providing examples, and utilizing games, to overcome the linguistic (difficulty in writing and reading meaning) and non-linguistic (background, interest, physical condition, and classroom atmosphere) problems faced by students. This finding implies the importance of improving the pedagogical competence of educators in designing effective *Nahwu* learning according to the needs of students in Islamic boarding schools.

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### Keywords:

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*Learning Nahwu; Book of Al-Jurumiyah ; Problematics*

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### ABSTRAK

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**Latar Belakang:** Penelitian ini dilatarbelakangi oleh adanya kesenjangan antara pentingnya belajar bahasa Arab dan kesulitan yang dihadapi oleh santri dalam mempelajari *Nahwu* melalui kitab *Al-Jurumiyah*.

**Tujuan:** Untuk mengetahui penerapan metode pembelajaran *Nahwu*, mengidentifikasi problematika pembelajaran *Nahwu*, serta mengevaluasi upaya yang dilakukan pendidik untuk mengatasi problematika pembelajaran *Nahwu* menggunakan kitab *Al-Jurumiyah* pada santri Ibtida' Awwal B Pondok Pesantren Padepokan Padang Ati.

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**Metode:** Penelitian ini menggunakan pendekatan kualitatif dengan rancangan studi deskriptif berfokus pada problematika pembelajaran *Nahwu* khususnya dalam kitab *Al-Jurumiyah*. Data dikumpulkan melalui observasi dan catatan lapangan. Data dianalisis menggunakan model analisis Miles dan Huberman, berupa reduksi, penyajian data, dan kesimpulan. Selanjutnya, triangulasi dilakukan untuk menjamin keabsahan data.

**Hasil dan Pembahasan:** Penelitian ini mengidentifikasi dua kendala yang dihadapi santri dalam pembelajaran *Nahwu* menggunakan kitab *Al-Jurumiyah*, yaitu kendala linguistik (kesulitan menulis dan membaca makna) dan non-linguistik (latar belakang, minat, kondisi fisik dan suasana kelas). Untuk mengatasi permasalahan tersebut, pendidik menggunakan bahasa sederhana, memberi contoh, menyampaikan materi mudah dipahami, memanfaatkan kamus, dan menerapkan metode pembelajaran melalui permainan.

**Kesimpulan dan Implikasi:** Penelitian ini menyimpulkan bahwa pendidik telah menerapkan metode pembelajaran *Nahwu* yang bervariasi, seperti penggunaan bahasa sederhana, pemberian contoh, dan pemanfaatan permainan, untuk mengatasi problematika linguistik (kesulitan menulis dan membaca makna) serta non-linguistik (latar belakang, minat, kondisi fisik, dan suasana kelas) yang dihadapi santri. Temuan ini berimplikasi pada pentingnya peningkatan kompetensi pedagogik pendidik dalam mendesain pembelajaran *Nahwu* yang efektif sesuai kebutuhan santri di pondok pesantren.

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#### Kata Kunci

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*Pembelajaran Nahwu, Kitab Al-Jurumiyah, Problematika*

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## INTRODUCTION

Arabic language learning plays a crucial role in knowledge development, as language serves as a tool for communication and information dissemination. Arabic, being one of the most important languages in the field of education, is inseparable from the spread of Islamic history across various parts of the world. The richness of principles, structures, and vocabulary in Arabic makes it a language of significant value in various disciplines.

Arabic is one of the languages in the world that cannot be spared from spreading Islamic history in various parts of the world.[1] Arabic is a language rich in principles, structures, and vocabularies. Four aspects influence someone's skills in learning Arabic: listening, speaking, reading, and writing. To achieve those four skills, some particulars of knowledge are required to be learned. One of them is *Nahwu* science. *Nahwu* is a science that studies the basics that enable us to understand words in Arabic, both in terms of *i'rab* (signs of changes in word form) and *bina'* (structure or form).[2]

Specifically, the science of *nahwu* is vital for understanding the Arabic language. *Nahwu* studies the fundamentals that enable the comprehension of words in Arabic, both in terms of *i'rab* and *bina'*. [3] In pesantren, particularly at Padepokan Padang Ati, the book *al-Jurumiyah* is used as the primary reference for teaching *nahwu*. This book has been a systematic and easy-to-understand introductory text since the 8th century Hijri, yet many beginner students still face challenges in mastering this material.[4]

*Nahwu* is one of the sciences that is often found in Islamic boarding schools because it is a tool for reading yellow books (books that contain a variety of Islamic sciences). At the same time, Padepokan Padang Ati Islamic Boarding School is also using the book of *al-Jurumiyah* as a reference in learning *Nahwu*. The Book of *al-Jurumiyah* is an introduction book in the aspect of *Nahwu* since 8th century Hijriyah or 13th century AD.[5] This book was composed by Syekh Abu Abdillah Muhammad bin Muhammad bin Dawud Ash-Shanhaji, also known as Ibnu Al-Jurum. He was famous as a skilled guy in Arabic. The Book of *al-Jurumiyah* is popular in Salafiyah Islamic Boarding

School because it was systematically written, has easy principles, and uses simple terms so that beginner students can easily learn *Nahwu*.

Although the book of *al-Jurumiyah* is destined for beginner students, sometimes there are still a lot of beginner students who face difficulties in learning *Nahwu*. This phenomenon is caused by different student backgrounds. The problems faced by students include linguistic and non-linguistic problems.[6] The cause of the linguistic problem is because of students' utterances in Arabic, incorrect in using structure of sentences and lack in the mastering of vocabulary. These factors made beginner students understand *Nahwu* science. On the other hand, there are also non-linguistic problems that students face, such as inappropriate learning methods, professional educators, learning facilities, learning environments, interest, and learning motivation.

In practice, many beginner students encounter various challenges, including linguistic issues like difficulties in pronunciation, incorrect sentence structure usage, and insufficient vocabulary mastery, as well as non-linguistic problems such as unsuitable teaching methods, lack of motivation, and unsupportive learning environments. Evaluation results indicate that out of 22 students, only 5 achieved the target score, while the majority received low scores, signifying that learning *Nahwu* poses a unique challenge for students.

Previous studies, such as those conducted by Faiq Ilham Rossyadi, identified factors contributing to difficulties in learning *Nahwu* from the perspective of Al-Iman High School students. However, this research focuses on students at Padepokan Padang Ati, who come from different backgrounds and learning conditions. Additionally, Nailis Sa'adah's research on the use of Arabic *Pegon* also highlights issues in *Nahwu* learning but does not encompass the broader context related to the use of the book *al-Jurumiyah*.

Those several problems can also be seen in the students' examination scores; of the 22 students, only 5 got the target score, and most of the students got a low score. This situation shows that learning *Nahwu*, especially in the book of *al-Jurumiyah*, becomes a hard lesson for students.[6]

Based on the explanation, the researcher got a suggestion from one of the educators in that Islamic boarding school to observe the class of Ibtida' Awwal B, which is composed of students who always stay in the boarding school and students who attend only a formal class. The various students' conditions would create specific research results in problematic learning *Nahwu* from the book of *al-Jurumiyah*. The problem appeared from observation carried out on the students of Ibtida's Awwal B Padepokan Padang Ati Islamic Boarding School. Students not only learn about Boarding School subjects but also learn about general knowledge in school as formal knowledge.

Faiq lham Rossyadi proved this in his thesis entitled "Analyzing Difficulty Learning Factors Faced By Students Of Class XI And XII In Learning *Nahwu-Sharaf* At Al-Iman Islamic Senior High School Muntilan 2018/2019 Period." This study describes that the factors that cause students difficulty in learning *Nahwu-Sharaf* were reviewed as internal factors (learning habits) and external factors (school environment). The equality of this study with the researcher's study is in analyzing students' difficulty factors.[7] The gap shows that this study observed Al Iman senior high school students and the researcher observed students of Ibtida's Awwal B Padepokan Padang Ati Islamic Boarding School.

Another previous study related to this research was proved by Nailis Sa'adah entitled "The Problematics of Learning *Nahwu* for Beginner Level Using Arabic *Pegon*." The result of this research shows the problems of learning *Nahwu* using Arabic *pegon*. This research also has the same equality as the researcher's study discussing the problematics of learning *Nahwu*. On the other hand, the gap between this study and the researcher's study was the kind of approach, the object, and where the research was conducted.

This research offers a new approach by analyzing the issues in learning *Nahwu* from the book *al-Jurumiyah* in the Ibtida' Awwal B class, which consists of both pesantren students and formal

school students. This focus is expected to provide different and deeper insights into the challenges faced by students in *Nahwu* learning.

The significance of this research lies in its contribution to enhancing the understanding and teaching methods of *Nahwu*, which can assist educators in addressing the difficulties experienced by students. By understanding the problems faced by students, it is hoped that effective solutions can be found to improve the learning process.

Nevertheless, this research was conducted to find: (1) The learning methods implemented in learning *Nahwu* from the book of *al-Jurumiyah* for students Ibtida' Awwal B; (2) The problems of learning *Nahwu* from the book of *al-Jurumiyah* that students faced; and (3) How educators overcome the problems in learning *Nahwu* from the book of *al-Jurumiyah* faced by students.

## LITERATURE REVIEW

Learning is an activity that is built between study and teaching. Learning is also being accomplished in developing students' self-improvement. Study is an activity that is supposed to be done by students, while teaching is the teacher's responsibility. Thus, learning is a combination of study and teaching.[8] Based on psychological science, learning is a process that is carried out to reach behaviour improvement in its entirety as a result of interaction between individuals and their environment. Generally, learning is a term for every permanent behaviour change that happens as a result of something someone experiences.[9]–[12] Based on the explanation, it can be concluded that experience plays an important role in the learning process.

Learning has a close relationship with teaching because, in both activities, the educator has a role as a facilitator who leads students in the learning process to reach students' maturation. Therefore, where there is learning, there will be teaching. In learning activities, the educators not only share their knowledge with students but also uplift students' interest and motivation so that their learning process can be run dynamically. In conclusion, learning is an influential process in reaching specific goals.

*Nahwu* has lots of meanings; it can be interpreted as direction (*jibat*), way (*thariq*), and destination (*qashdu*). *Nahwu* is a linguistic principle because of the existence of language itself. These principles appeared because of the error that was made in using the Arabic language. In modern terms, *Nahwu* is called syntax, which discusses the basics of the sentence-formation process. In the grammar of Bahasa, syntax discusses the levels of words and sentences, such as subject, predicate, object, etc. In a terminological way, *Nahwu* is a science that discusses any principles that can be used to find the final condition of an Arabic word arranged in a sentence, both on the side of *i'rab* and *bina*.[13]–[17]

*Nahwu* is one of the chapters in the Arabic language that talks about principles related to word formation in Arabic sentences. This science is also called *Qawa'id* (Arabic grammatical science). *Nahwu* is more focused on the situation in the last line of Arabic words caused by changes in word and sentence position. In history, *Nahwu* science was first composed by Abu Al-Aswad Ad-Dualy. He arranged *Nahwu* science so that the structure of the Arabic language is maintained even though society has been mixed with foreigners from other countries.[18], [19]

Furthermore, *Nahwu* is also defined as a science in the main discussion, such as *isim* (noun), *fi'il* (verb), *huruf* (letter), *i'rab* (signs of changes in word form), and *mabni* (structure or form). Therefore, *Nahwu* is a learning process that aims to help students understand Arabic language principles and word levels. In learning *Nahwu*, students not only learn about the principles but also practice them based on their levels of reading and writing Arabic texts and are spared from errors in using the language.[20]–[23]

The book of *al-Jurumiyah* is one kind of book that discusses *Nahwu* science, which was composed by Syekh Abu Abdillah Muhammad bin Muhammad bin Dawud Ash-Shanhaji; he was

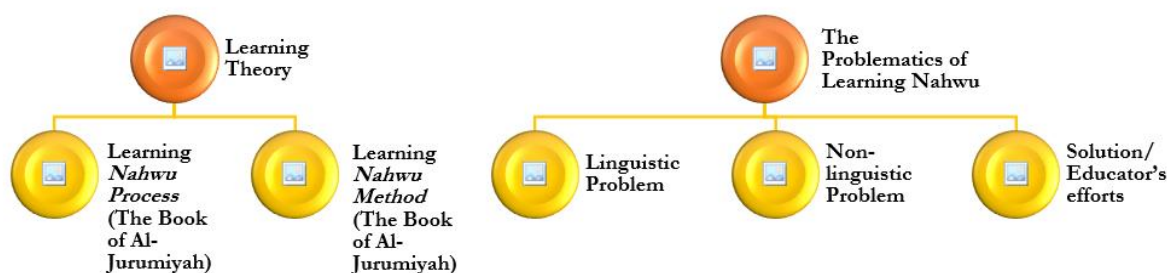
also famously called Ibnu al-Jurum. He composed the book of *al-Jurumiyah* in the 7th Hijriyah/13th AD. He wrote this book with the intention of Allah Ta'ala, so that although this book was addressed to beginner students, his work can be accepted by all groups. Besides being skilled in *Nahwu* science, he was also skilled at fiqh, math, tajwid, and the art of calligraphy, painting, and literature. [24]–[26]

This book contains the basic formula of the classical Arabic language written with rhythm so that students can memorize the content of the book easily. This book started with a chapter on *kalam* (sentence) and continued with a chapter on *makbfudatil asma'* (a sentence with a noun that is read with *kasrah*). The book *al-Jurumiyah* gave many benefits to Muslims who were interested in learning Arabic. Generally, this book is taught to students in Islamic boarding schools. In *Nahwu* science, this book becomes the starting point for learning *Nahwu* because the content is appropriate to be learned by beginner students and the lessons in the book are still brief and general. [27]–[29]

Ahmad Sehri said there are some reasons for learning *Nahwu*: 1.) facilitating students with appropriate Arabic grammar so that they can avoid any mistakes; 2.) training students in learning the Arabic language so that they can observe and be able to conduct critical Arabic language learning; 3.) familiarizing students to identify sentence, comparing, practising and concluding the data because *Nahwu* is a science which analyzing word, utterance and language style so that students can compare between correct and incorrect sentence; 4.) enhancing students' ability in reading, speaking and writing in Arabic both orally and written correctly; 5.) guiding students in arranging essay and article both orally and written.

In Arabic, the method is called as *tariqah* which means strategical steps prepared for conducting work. Methods are how educators express the materials related to the approach and its procedure. The learning method is how the educators deliver the materials to reach the best students' achievement. Generally, some methods can be used in learning *Nahwu* such as a) *Al-Qiyasiyyah* (analogy), which focuses on serving the principles, memorizing, and giving examples to students. b) *Al-Istiqr'iyah* (induction), started by exposing examples, practicing, and delivering general material. [27], [30]

Problem is a thing that is often faced by students when learning *Nahwu*. Problematics is an obstacle that happens to someone when reaching an achievement and there are difficulties in its implementation. According to experts, problematics can be interpreted as issues and problems which has several possibilities to handle so that the expected result can be reached. [30]–[32] In the learning context, problematics is a difficulty or obstacle that stands in the way of the learning process.



Picture 1. Conceptual Framework

## METHOD

This study implemented field research as a method that aims to intensively observe background, last status, and interaction in the social, individual, group, institution, and community environments. By implementing this method, researchers will be able to collect data and information related to problematics in learning *Nahwu* from the book of *al-Jurumiyah* faced by

students at Ibtida's Awwal B Padepokan Padang Ati Islamic Boarding School. A qualitative approach was selected by the researcher to be implemented in this study, where the data was collected in descriptions and pictures, not in numbers. The analysis in a qualitative approach was not pressed on the numerical data that was processed in statistical methods.

The study implemented a qualitative approach because the data obtained was the result of observation, interviews, and documentation related to the methods of learning *Nahwu*, the problematics in learning *Nahwu* from the book of *al-Jurumiyah* faced by students Ibtida' Awwal B Padepokan Padang Ati Islamic Boarding School, and how educators handle the situation based on the problems faced by students.

There are two data sources used by the researcher in this study, namely primary and secondary data. The primary data is the main data that was obtained directly by the researcher from the observed object. The source of primary data was the teachers and students of Ibtida's Awwal B Padepokan Padang Ati Islamic Boarding School. While secondary data is complementary data that supports the primary data. The secondary data for this study was sourced from books, documents, and journals related to this study. The techniques for data collection in this research are observation, interview, and documentation. While the technique for data analysis was carefully collected and arranged from the data that was obtained through the data collection technique, The technique for analyzing data implemented by the researcher was Miles and Huberman's style, which is divided into three steps: data reduction, presentation of data, and conclusion. [34]

## RESULT AND DISCUSSION

### 1. Learning Methods

The methods used in learning *Nahwu* in the book of *al-Jurumiyah* by students Ibtida' Awwal B Padepokan Padang Ati Islamic Boarding School are methods of *Al-Qiyasiyyah* (analogy). This method focuses on memorizing the principles and providing an example to clarify the principles of the book. The use of *al-Qiyasiyyah* methods in learning *Nahwu* from the book of *al-Jurumiyah* has been going on for a long time and is the main method in its learning. But, as with any learning method that implements *al-Qiyasiyyah*, the implementation is not always running smoothly.

The choice of the *al-Qiyasiyyah* method (analogy) was not without reason. Based on the result of the observation conducted by the researcher in class Ibtida' Awwal B Padepokan Padang Ati Islamic Boarding School, it can be concluded that this method was chosen because its use can help students understand the materials in the book of *al-Jurumiyah*. It can be seen from the explanation of the method that students are asked to understand the materials first before implementing them in an example.

Based on the result of the interview with the teacher who guided me in learning *Nahwu* from the book of *al-Jurumiyah* in class Ibtida' Awwal B, the method of *al-Qiyasiyyah* was implemented in the learning process of the book of *al-Jurumiyah*. Furthermore, before starting the main lesson, the teacher was also introduced to *sorogan* (reading a book to the teacher individually). The teacher who guided me in learning *Nahwu* said:

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*“Metode niku mangke kulo nerangke materine lajeng mangke tak paringi contoh, pembelajarane niku semi sorogan, maos makna sareng-sareng, lan tanya jawab mbak”*

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“The method would be used to deliver the learning material, and then I give them an example; the learning process is kind of interspersed with *sorogan* style, reading together, and discussion”

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Based on the result of the interview, we know that learning the book of *al-Jurumiyah* has to be a basic provision in learning *Nahwu*. The use of the book of *al-Jurumiyah* at the beginner level also enhanced students' abilities in reading, writing, and identifying Arabic sentences.

The book is used as a guide in learning *Nahwu* by students. *Ibtida' Awwal B. Padepokan Padang Ati* is the book of *al-Jurumiyah*, the opus of Syekh Abu Abdillah Muhammad bin Muhammad bin Dawud Ash-Shanhaji, also known as Ibnu Al-Jurum. This book was composed for beginner students who want to learn *Nahwu* science and aims to help students understand the next level of *Nahwu* science easily. The teacher who guided me in learning *Nahwu* said:

“Kulo ngajare namung ngagem kitab *al-Jurumiyah* mboten enten kitab lintune.”

“I only use the book of *al-Jurumiyah* as learning material, and there are no other books.”

Based on the result of observation conducted by researcher in class *Ibtida' Awwal B*, the materials that taught to students was in chapter **الْمَفْعُولُ مِنْ أَجْلِهِ**. The chapter contains and discuss about:

وَهُوَ الْإِسْمُ الْمَنْصُوبُ الَّذِي يُذَكَّرُ بَيَانًا لِسَبَبِ وَقُوعِ الْفِعْلِ نَحْوُ قَامَ زَيْدٌ إِجْلَالًا لِعَمْرٍو وَقَصَدْتُكَ ابْتِغَاءَ مَعْرِفِكَ

The example explained by teacher was:

(Zaid stood up to glorify Amr) قَامَ زَيْدٌ إِجْلَالًا لِعَمْرٍو

Giving the example would clarify the intention of **الْمَفْعُولُ مِنْ أَجْلِهِ**, besides giving the example from the book of *al-Jurumiyah*, the teacher was also given the example appropriate with daily life activity. For example, in the sentence, “The students stood up to glorify the teacher.” The example was appropriate for the situation that they experienced every day. When the teacher enters class, they will stand up as a sign of respect for the teacher. By giving an example, students can easily understand the learning materials.

The method used in learning *Nahwu* from the book of *al-Jurumiyah* was the method of *al-Qiyasiyyah* (analogy), which has several steps in its implementation. Based on the result of the observation, three steps must be taken: preparation, providing materials, and closing.

## 2. The Problematics in learning *Nahwu* from the book of *al-Jurumiyah*

### a. Linguistic Problems

Linguistic problems have a relation to the linguistic aspect itself, such as word understanding, reading skills, and writing Arabic text. There are several linguistic problems faced by students:

#### 1) The Difficulty in Writing Meanings

The writing of Arabic text is different from Latin writing, so students are experiencing difficulties in writing it, especially in writing *pegon* Arabic, which is still unfamiliar to beginner students. Arabic sentences, which are rarely uttered, also pose difficulties to students in writing their meaning. For example, the meaning of *utawi* is written with the letter "م." The use of formulas in translating Arabic textbooks can be an obstacle in the learning process. The book of *al-Jurumiyah* caused there to still be no beginning lesson for students *Ibtida's Awwal B* related to the formulas. Based on the situation, giving the beginning lesson to students is required.

## 2) The Difficulty in Reading the Meanings

Based on the observation conducted by the researcher, learning *Nahwu* from the book of *al-Jurumiyah* shows that some students still face difficulty in reading the meaning of the book of *al-Jurumiyah*. This phenomenon happened because the meanings of Arabic *pegon* are written sideways, and the writing tends to be small.

## 3) Untidy Written Text

Through the interview conducted by the researcher, there are still some students in Ibtida's Awwal B who have untidy writing. This phenomenon is understandable because it happened to beginner students. The variation of word placement in writing the meaning also made it difficult for students to write the meaning. However, students who rarely write Arabic text would have untidy writing instead to students who are familiar with writing Arabic text. So, increasing Arabic writing practice is required for beginner students.

## b. Non-linguistic problems

Besides linguistic problems, students in Ibtida's Awwal B also face non-linguistic problems that will be explained below:

### 1) Students Background

*Al-Jurumiyah* is one of the *Nahwu* books currently used in Islamic boarding schools, particularly at the beginner level. Students who have been introduced to *Nahwu* science would have an easier time understanding the learning materials delivered by the teacher, but students who have never studied *Nahwu* science might face difficulties during the learning process. Generally, the students who graduated from Islamic-based schools have been introduced to *Nahwu* science instead of the students who graduated from public schools.

### 2) Lack of Student Interest

Having a high interest would encourage students to find out about new things. Students who have a high interest would be more active during learning, while students who have a low interest in it would be passive learners. The interest of students Ibtida' Awwal B in learning *Nahwu* is less because they consider that learning *Nahwu* from the book of *al-Jurumiyah* is difficult and there are too many lessons to be learned.

### 3) Student Physical Condition

Students who have a healthy condition would be more likely to participate in the class than *students* who have an unhealthy condition. The class of Ibtida' Awwal consists of students who stay in boarding schools and students who only come for formal classes. Most students are sleepy during the learning process because, after participating in the formal class, they exactly continue to learn *Nahwu* in the class of Ibtida' Awwal B. This situation represents that students have no time for rest after school because of the limited time, and they feel tired.

### 4) Unconducive Class Atmosphere

Based on the observation, there is a difference between the class of Ibtida's Awwal B and *other* classes. The class is located in a public place, which makes students disturbed by people around the class. Uncomfortable class situations would obstruct the learning process.

This public setting is highly distracting for the students, making it difficult for them to focus and engage effectively in the learning process. The constant interruptions and



external stimuli prevent the students from immersing themselves in the lesson, ultimately obstructing their ability to learn and retain the information.

Additionally, the uncomfortable physical conditions of the classroom, such as inadequate seating, poor ventilation, or insufficient lighting, can further exacerbate the challenges faced by the students. This suboptimal learning environment negatively impacts the students' concentration, motivation, and overall academic performance, hindering their educational progress.

### 3. The Educator's Effort in Overcoming the Problem of Learning Nahwu from the Book of al-Jurumiyah

Although the book of *al-Jurumiyah* was composed for beginner students, there are still many students who face several problems. Related to the phenomenon, the educators overcame the situation by carrying out several efforts:

#### a. Using Simple Terms in Delivering Learning Materials

Based on the interview conducted by the researcher with students, some of them said that they do not like to learn the book of *al-Jurumiyah* because it is difficult and confusing. To overcome this problem, the educators decided to use a simple term when delivering the learning materials.

#### b. Giving an Example (analogy)

The next step taken by educators to overcome the problem is to give an example after delivering the learning materials. By giving the materials to students, they can easily understand them and avoid saturation.

#### c. Providing Easier Learning Materials

The Book of *al-Jurumiyah* is the basis for learning *Nahwu*. Based on the students' statements, *al-Jurumiyah* is one kind of book that is difficult to understand, so the educators tried to provide easier learning materials that consist of simple basic materials.

#### d. Using Dictionaries

Based on the problems faced by students while learning *Nahwu* from the book of *al-Jurumiyah*, there are still many students who have difficulties in writing meaning in Arabic. The use of dictionaries might help students write down the meanings and shorten the long meanings. This situation shows how crucial the use of dictionaries is in learning *Nahwu*, and it is important to give a particular lesson about the formulas used in arranging meanings.

٦	٥	٤	٣	٢	١
١٩	جواب	ما انكا - ماكا	ان سجاه حركته انكا	١	م
٢٠	سيابيه	سياب	كل انفس بيها ككتيب	٢	خ
٢١	تعديل	حكرنا	... لا نهم يويون	٣	ع
٢٢	غشايه	سبحان	اكتب العيون لوسما	٤	ف
٢٣	لسلك	كدرى - كوتبان	البيكار للزبان	٥	ن
٢٤	اختصاص	ماريق - ككدا	اعطاش الكبان لزيتر	٦	م
٢٥	مض	مدره نظرون	كلمه ككدا لبي عروا قاي	٧	ف
٢٦	تمس	افان - افيا	كلت ريكه قفسا	٨	م
٢٧	اعتبا	مفصوليه	شيدساج	٩	م
٢٨	جمع	فروا - بيرفا	رايحه ليلسايون	١٠	م
٢٩	نحو	اورا - تيداك	حاجه اخده	١١	ظ
٣٠	نحو	اجا - جاشان	ولا يكل لها اوف	١٢	ظ
٣١	خبر مطلق	انكو مويوب	فكراشع جمليه	١٣	ن
٣٢	خبر مطلق	سباراغ	... ما بين الشوا	١٤	ص
٣٣	مضمرشان	كلوكوان - الو	فانعم انك كوا لرا انك	١٥	يا
٣٤	لامر ابتداء	كحي - تننو	كلتلك لوزيه قاي	١٦	يد
٣٥	لمل تاكيد	سوقيا - سامتي	فكاهم يويون	١٧	حا
٣٦	شرطييه	ميفضان - ككبا	فكاهم يويون	١٨	ش
٣٧	مصدر	اوليسبي	كاهم يويون		

٦	٥	٤	٣	٢	١
١	م	نوعا	ميتله	انوي - افانين	١
٢	خ	خبر	اكر - اولاه	يكره حذرس	٢
٣	ف	فاعل عاقل	سفا - سفا	قاله فاحده	٣
٤	ف	فاعل غير	افا	كله الظنير	٤
٥	ن	نازل	سفا - سفا	كله لرا ان سويها	٥
٦	ن	نازل	افا	كله لرا ان سويها	٦
٧	م	مفعول به	اف - كدا	حزرت ريكه حكرنا	٧
٨	م	مفعول به	سوقان - بيرفا	ما انك حكرنا	٨
٩	م	مفعول ليه	كربا ارابي	فكاهم يويون	٩
١٠	م	مفعول مطلق	كلوان - دغان	كله لرا ان سويها	١٠
١١	ظ	ظرف زمان	افان - فدا	كله لرا ان سويها	١١
١٢	ظ	ظرف مكان	افان - دي	كله لرا ان سويها	١٢
١٣	ن	نعت	كايغ - كايغ	كله لرا ان سويها	١٣
١٤	ص	صمله	كايغ - كايغ	كله لرا ان سويها	١٤
١٥	يا	يسان	يسان - يسانا	كله لرا ان سويها	١٥
١٦	يد	يدل	روفا - روفا	كله لرا ان سويها	١٦
١٧	حا	حال	حال - داركلان	كله لرا ان سويها	١٧
١٨	ش	شرطييه	لامون - جيك	كله لرا ان سويها	١٨

Picture 2: Formulas of Writing Arabic Pegon

e. Using Games as Learning Methods

The main method used by educators in learning the book of *al-Jurumiyah* is *al-Qiyasiyyah* (analogy), but sometimes the educators also use games as a learning method so that students can avoid saturation. By using games as a learning method, the atmosphere of the class feels more fun.

## CONCLUSION AND IMPLICATIONS

From the research on the learning methods of *Nahwu* using the book *al-Jurumiyah* in the class Ibtida' Awwal B Padepokan Padang Ati, the following conclusions can be drawn: (1) Learning Method: The *al-Qiyasiyyah* (analogy) method is the primary choice in *Nahwu* learning. This method effectively helps students better understand the material by grasping principles before providing concrete examples. (2) Learning Challenges: Students face various linguistic challenges, such as difficulties in writing and reading Arabic texts, as well as issues with neatness in their writing. Additionally, non-linguistic problems, such as students' backgrounds, lack of interest, physical condition, and an uncondusive classroom atmosphere, also impact the learning process. (3) Educator Efforts: Educators strive to address these challenges by using simple terms, providing relevant examples, offering easier learning materials, utilizing dictionaries, and employing enjoyable learning methods like games. Overall, despite the various challenges, appropriate approaches from educators can enhance students' understanding of *Nahwu* and create a more effective learning environment.

The findings from the study on *Nahwu* learning using the book *al-Jurumiyah* have several important implications: (1) Curriculum Development: Educational institutions should consider integrating more engaging and accessible materials alongside *al-Jurumiyah* to cater to the diverse learning needs of students. (2) Teaching Strategies: Teachers are encouraged to adopt varied teaching methods, including the use of analogies and practical examples, to enhance student comprehension. (3) Student Support: Implementing support systems, such as tutoring or peer study groups, can help students who struggle with linguistic challenges. Providing additional resources, like dictionaries and simplified texts, can further aid their understanding. (4) Assessment Practices: Educators should regularly assess students' progress and adapt their teaching methods accordingly. This approach ensures that all students receive the necessary support to succeed in their *Nahwu* studies.

Teacher Training: Ongoing professional development for teachers in effective pedagogical strategies can improve their ability to deliver complex content. Training should focus on engaging students and addressing their learning challenges.

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