The Effectiveness of the Media of Pegon Kitab Tajwid Nazam Batu Ngompal on the Tajweed Understanding of Grade VIII Students of MTs Negeri 1 South Bolaang Mongondow

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Article Info

ABSTRACT

This study aims to determine the effect of the use of the Tajwid Nazam Batu Ngompal Book media in Pegon script on the tajweed learning outcomes of grade VIII students of MTs Negeri 1 Bolsel. The background of this research is the low ability to read the Qur'an according to the rules of tajweed and the lack of use of learning media that is close to the local culture of students. The study uses a quantitative approach with a quasi-experimental design of the nonequivalent control group design type which involves two classes, namely the experimental class and the control class. The experimental class received tajweed learning treatment using the media of the Book of Tajweed Nazam Batu Ngompal in the Pegon script, while the control class received conventional tajweed learning without the media. The data collection instrument is in the form of a multi-choice tajweed learning outcome test given during the pretest and posttest. Data were analyzed descriptively and inferentially. The results of the descriptive analysis showed that the average posttest score of the experimental class reached 73.47, higher than the control class which was only 64.23. The average gain score of the experimental class was 13.03, while the control class was only 3.63. Inferentially, the results of the independent samples t-test showed a significance value of $p < 0.05$ so that the null hypothesis (H_0) was rejected and the alternative hypothesis (Ha) was accepted. Thus, it can be concluded that the use of the media of the Book of Tajweed Nazam Batu Ngompal in Pegon script has a significant effect on improving students' understanding of tajweed. These results indicate that the integration of nazam and Pegon script rooted in local wisdom is effectively used as a medium for learning tajweed at the MTs level.

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Introduction

The Qur'an occupies a central position in the lives of Muslims, not only as a source of spirituality, but also as an ethical and moral guideline. The obligation to read the Quran is required to master the science of Tajweed, which is a discipline that arranges the way of reading tartil according to the rules of makhraj and the nature of letters. The mastery of tajweed functions to prevent errors that have the potential to shift the meaning of the verses, thus maintaining the purity of the message of revelation. [1]–[3]

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In Indonesia, the urgency of tajweed learning is increasingly emerging in formal education units, especially Madrasah Tsanawiyah (MTs). The curriculum places the competence of reading the Qur'an with the rules of tajweed as a core learning achievement in the subject of the Qur'an, Hadith or Islamic Religious Education. [2], [4] Correspondingly, empirical evidence that appropriate teaching strategies including the selection of media and instructional scenarios correlates with improved reading accuracy of students,[5], [6] and contribute to the ability to understand the meaning and context of the verse.[7]

Various approaches have been tried, ranging from Project-Based Learning (PjBL) until Talaqqi/musyāfahah to teach makhraj, the nature of letters, and the law of tajweed.[8], [9] These approaches emphasize structured practice so that students do not stop at the level of declarative knowledge, but rather achieve procedural flexibility in reading. The follow-up impact is not only the accuracy of articulation, but also the formation of religious character and student exemplary in the social environment.[10]–[13]

In the midst of these various strategies, the contextualization aspect of learning media, especially those rooted in local treasures, namely classical Arabic manuscripts, is still relatively underexplored systematically. One of the relevant potentials is the use of Pegon Arabic scripts as a medium for learning tajweed. Pegon manuscripts have cultural and historical value that is close to the literacy experience of some of the archipelago's Muslim communities, so it has the opportunity to increase students' engagement and sense of belonging to the material. From the perspective of learning theory (e.g. *Cognitive Theory of Multimedia Learning* and *Dual Coding*), media that combines texts, nazam/poetry structures, and local cultural contexts of the community to increase attention, working memory, and retention of tajweed rules through rhythmic repetition and familiar information arrangement.

From the point of view of learning theory, the cognitive theory of multimedia learning and dual coding framework provide a strong rationale for the use of Pegon in nazam format. The combination of text (verbal channels), nazam/poem structure with rhythm and rhyme (prosodic/acoustic cues), and cultural attachment (contextual schema) enriches the representation of information in more than one processing channel. As a result, attention is more directed, the extrinsic cognitive load tends to decrease, and the germane cognitive load for the formation of the tajweed scheme actually increases. Rhythmic repetition in nazam works as a mnemonic device that supports the preservation of information in working memory and transfer to long-term memory, while the arrangement of familiar information through Pegon characters and local speech vocabulary makes semantic coding easier. The synergy of these elements explains why the rules of tajweed (makhraj, nature of letters, laws of reading) are easier to reconstruct and apply to authentic readings after interventions based on the Book of Tajweed Nazam Batu Ngompal.[14]

The next discussion can be explained from the perspective of cognitive learning theory, especially *Cognitive Theory of Multimedia Learning* (CTML) and *Dual Coding Theory* (DCT), which provides a strong rationale for the use of the Pegon script in nazam format. CTML asserts that effective learning occurs when information is presented through more than one processing channel (verbal and nonverbal), with a design that controls cognitive load. In this context, Pegon texts and local language speech serve as verbal channels, while rhythm, pressure, tempo, and sound patterns in nazam act as prosodic/acoustic cues that reinforce information processing. When these two channels are coherently arranged and complementary, the extrinsic cognitive load tends to decrease because irrelevant elements are minimized, while the germane load for the formation of the tajweed scheme actually increases.[15], [16]

DCT complements this framework by explaining that verbal and nonverbal representations work in two relatively independent systems but interact with each other to strengthen memory. In Pegon-based tajweed learning, verbal representations are present in the form of Pegon texts and local spoken vocabulary, while nonverbal representations emerge through rhythmic patterns, nazam intonation, and even visualization of the Pegon letter form itself. This use of double coding allows tajweed information such as makhraj, letter nature, and reading law—to be stored in two representation paths at once. As a result, the chances of success *Recall* and *transfer* to the situation of authentic reading increased because students can re-access information both through the linguistic path and the prosodic/visual path.[17]

Practically, the rhythmic repetition in nazam works as a powerful mnemonic device. Rhythmic stanza structure helps *chunking* information, breaking down complex tajweed rules into smaller, manageable units of working memory. Each repetition of a stanza not only strengthens the trace of phonetic memory, but also deepens the interconnectedness between sound forms, rules, and examples of their application. A consistent rhythm supports the preservation of information in working memory and facilitates the transfer to long-term memory. This explains why students in the experimental class are more likely to remember and reinterpret the rules they have learned, as well as more consistent in applying them than students in the control class.[18]

On the other hand, the arrangement of familiar information through the Pegon script and local vocabulary plays an important role in semantic coding. For students who have had exposure to Pegon traditions and local languages in a family or study environment, this combination forms a rich contextual scheme. When visual symbols (Pegon letters) are directly associated with the sounds, meanings, and reading rules they are familiar with in everyday religious practice, the process of semantic coding becomes easier. New information about tajweed no longer appears as something foreign, but is integrated into an existing knowledge structure. In terms of CTML and DCT, this means that the germane load is encouraged to work more optimally because students invest their cognitive resources in enriching and organizing the tajweed scheme, rather than simply to "adapt" to new and unfamiliar forms of text.[19]

The synergy between the Pegon verbal text, the rhythm of the nazam, and the local cultural context is what ultimately explains why the rules of tajweed (makhraj, nature of letters, laws of reading) are easier to reconstruct and apply to authentic reading after an intervention based on the Book of Tajweed Nazam Batu Ngompal. Quantitative data showing a significant increase in tajweed comprehension scores in the experimental class can be understood as an empirical manifestation of a multimodal design that is in line with CTML and DCT. With this design, tajweed learning not only transfers information, but also forms a stable and easily accessible cognitive scheme when students are faced with the text of the Qur'an in real situations.[20]

The book of Tajweed Nazam Batu Ngompal is one of the representations of the media. The nazam form makes it easier to chunking the rules, clarifies reading patterns, and provides natural mnemonics for students. However, until now there are still limited quantitative studies that test *how much* influence the use of the Pegon Arabic text, especially the Book of Tajwid Nazam Batu Ngompal on the understanding of tajweed in the real context of MTs classes.[21]

In the context of contextualizing learning media, *The Book of Tajweed Nazam Batu Ngompal* is one of the representations of local media that has high pedagogical potential but has not been studied quantitatively. The form of nazam in this book facilitates the process *chunking* rules, clarify the reading pattern, and provide natural mnemonic devices that support the internalization of the rules of tajweed. Historically, this book was formulated by Tuan Guru KH. Muhammad Zainuddin Abdul Madjid, a charismatic scholar from Lombok who has made a great contribution to the transmission of Qur'anic knowledge in the archipelago.[22] The article by Rahmatullah & Hamzah confirms that *Nazam Batu Ngompal* It has five basic uniqueness: distinctive naming, the use of three languages (Arabic, Indonesian, Sasak), writing in Arabic-Pegon script, composition based on the science of 'arud, and the inclusion of moral messages about the urgency of tajweed and teaching to experts.[23] These uniqueness place the book not only as text material, but as a product of Islamic literacy in the archipelago which is rich in linguistic, literary, and pedagogical values.[24]

The existence of the Pegon Arabic script as a medium of delivery has its own didactic significance. Referring to the study *Arab-Jawi* explained in the article, Pegon is a form of cultural adaptation that connects local literacy traditions with Islamic scientific traditions without leaving the religious identity of the people of the archipelago. In the context of tajweed learning, this adaptation provides an advantage because students interact with material that is linguistically and culturally familiar. Thus, the perceptual barriers that often arise when dealing with standard Arabic texts can be minimized, while students' confidence in reading religious texts can be increased.[25], [26]

The linguistic aspect of this book, which combines Arabic, Indonesian, and Sasak, is not only a linguistic innovation, but also an effective pedagogical strategy. Rahmatullah & Hamzah mentioned that the Indonesian language used in this book is arranged according to the rules of Arabic literature (*arudh*), making it unique as well as easy to sing and memorize. This chanting pattern reinforces the findings of cognitive studies that rhythm and repetition in poetic texts support long-term memory work and retention. Therefore, nazam is not just an aesthetic form, but functions as a cognitive structure that helps students organize tajweed information systematically.

In addition, this book was born from a strong social context. The story of its compilation, which began with Maulana Sheikh's concern to see the low quality of Qur'an reading by the community in Embung Papak, shows that the book was designed as a pedagogical response to the real needs of the community. Therefore, its use in MTs classrooms is not only academically relevant, but also strengthens the relationship between the tradition of community recitation and formal education of madrasas. This situation makes students feel that what they are learning has a continuity with the practice of reading the Qur'an that they encounter at home or in the surrounding environment.

However, the article also notes that *Nazam Batu Ngompal* has a weakness in the form of the need for more in-depth narration, because its concise form of verse sometimes requires additional explanations to be easily understood by novice readers. This shortcoming actually opens up space for quantitative research such as the

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one conducted in this study, to empirically test how effective the book is when used with appropriate pedagogical assistance. The absence of previous quantitative studies shows that madrasah decisions in using media such as Pegon are often based on tradition alone, not scientific evidence. Therefore, the findings of this study play an important role in filling these gaps and providing a data foundation for more systematic and measurable educational decision-making.

Thus, the integration of *the Book of Tajweed Nazam Batu Ngompal* into learning is not only supported by the rhythmic structure of the text, familiar scripts, and cultural relevance, but also by its historical track record and uniqueness as the heritage of the archipelago's scholars. The statistical findings of this study show that these aspects have a real impact on improving students' tajweed understanding in MTs, making this book worthy of consideration as an effective, relevant, and locally culture-based tajweed learning medium.

This book itself is the work of a charismatic scholar from Lombok, TGKH. Muhammad Zainuddin Abdul Madjid, which specifically contains instructions or procedures for reading the Qur'an (Tajweed Science). Its main advantage, which is widely recognized, is the presentation of material in the form of poetry (nazam) written in the local language (Sasak). The format of this verse is considered to make the book very interesting and easy to learn and understand by the students and worshippers who use it. The relevance and pedagogical value of this book is also confirmed through its preservation efforts in the modern era, such as the digitization of its conventional manuscripts into a format *flipbook* interactive with an audio facility for reciting verses, to expand its accessibility.[27]

When viewed from the perspective of the study of Pegon Arabic orthography in the archipelago, the character of the Book of Tajwid Nazam Batu Ngompal is in line with the phenomenon of the use of the Pegon script in various regions as a medium for the transmission of Islamic knowledge based on local languages. Research on the Pegon Gorontalo Arabic Orthography (OAPG), for example, shows that the Pegon script is the result of assimilation and modification of hijaiyah letters with local sounds to make it easier for non-Arabs to access Islamic teachings and religious texts in their own language. Pegon Gorontalo, like Pegon Sasak, is used to write religious texts, dhikr, verses, and prayers, but now it is increasingly rarely studied, difficult to read, and especially only mastered by the older generation so that it is vulnerable to extinction if not immediately documented and retained.[28][29]

Departing from this need, this research is focused on grade VIII students of MTs Negeri 1 South Bolaang Mongondow (Bolsel). This context was specifically chosen because the initial findings at the location indicated a significant gap between students' theoretical knowledge of tajweed and their practical application ability in reading. The selection of this location is also in line with the dual mandate of the madrasah, namely (1) ensuring the accuracy of reading the Qur'an and (2) strengthening religious literacy rooted in local culture. In this case, the culture in question is the tradition of using Pegon manuscripts which is historically and culturally close to Islamic learning practices in the Bolsel area. Theoretically, this research combines the foundations of classical tajweed with the principles of modern instructional design. These principles include clarity of purpose, cognitive load suitability, and the provision of structured formative feedback.

Learning patterns that tend to be monotonous and theory-oriented make learning engagement low. The collaborative practice of student teachers is not optimal, thus slowing down the mastery of the fundamental concept of tajweed. Pedagogically, this situation is in line with empirical evidence that students' learning motivation and teachers' teaching skills are the main determinants of the quality of learning outcomes.[30] Therefore, a more systematic review of tajweed teaching techniques and methods at MTs Negeri 1 Bolsel is needed. The focus of the intervention is directed at strategies that increase engagement, provide structured feedback, and increase targeted practices, so that the achievement of students' tajweed competencies increases and the goals of learning the Qur'an at the intermediate level are achieved.

One of the root problems of low tajweed understanding in grade VIII students of MTs Negeri 1 Bolsel lies in the lack of contextual approaches and learning media. The dominant practice is still generic and has not taken advantage of the diversity of local cultures, so that students feel far from the material and less emotionally and cognitively bound. In fact, innovative media that is relevant to students' experiences plays an important role in bridging abstract concepts such as makhraj, the nature of letters, and the variety of reading laws. In line with previous findings, the selection of the right media has been proven to increase motivation, engagement, and ultimately understanding of tajweed.[31], [32]

In that framework, the use of manuscripts based on local wisdom in particular Arab Pegon is a potential alternative but is often missed. The proximity of Pegon Arabs to the literacy tradition of the Indonesian people presents *cultural resonance* which can strengthen attention and the meaning of learning. The integration of Pegon

Arabic texts into tajweed learning allows students to interact with familiar texts, making the application of tajweed rules easier to practice in real readings that they know and appreciate. Despite its strong pedagogical arguments, the effectiveness of this approach in the context of MTs still requires rigorous quantitative testing to assess its impact on Qur'anic reading comprehension and skills.[33]

Thus, innovations in instructional strategies and media design need to be systematically pursued to be in harmony with students' learning needs and the complexity of tajweed rules. An adaptive approach that combines cultural relevance, gradual practice, and structured feedback is expected to increase motivation, deepen understanding, and foster students' procedural flexibility in reading the Qur'an according to the rules of tajweed. The findings of the analysis of the learning needs of Pegon Gorontalo Arabic Orthography show that without a contextual and directed curriculum design, students tend to experience relatively uniform difficulties in the aspects of fluency, pronunciation, writing, and comprehension, so a more interactive learning model based on local wisdom is needed.

The Book of Tajweed Nazam Batu Ngompal by Tuan Guru KH. Muhammad Zainuddin Abdul Madjid represents the synthesis of oral and written traditions in nazam format that facilitates the understanding and memorization of the rules of tajweed. An important advantage of this book is the consistency of the use of the Pegon Arabic script which has a historical-cultural closeness to Islamic learning practices in the Bolsel area and its surroundings. This proximity makes it easier for students to adapt to the material, especially for those who are familiar with local traditions.

Pedagogically, the nazam form provides rhythm and rhyme that function as *a mnemonic device*, thus strengthening retention compared to prose exposure that tends to be unstructured. This format has the potential to increase learning motivation and encourage the habit of reading the Qur'an according to the rules. In addition, the content of moral messages includes recommendations to learn from experts, strengthening the value of continuous learning and the formation of students' religious character.

Another uniqueness is the dominance of the Indonesian language in the presentation, which makes the content of the book more accessible to MTs students. Nazam Batu Ngompal not only a technical aid for learning tajweed, but also a bridge that connects Islamic traditions with local culture, thereby increasing the relevance and meaning of learning. Further research on the application of this book in the classroom is needed to assess its quantitative effectiveness on the comprehension and reading skills of the Qur'an providing an empirical basis for the adoption of learning media based on local wisdom in MTs. In the perspective of preserving Islamic literacy in the archipelago, this step is in line with the agenda of protecting other Pegon Arabic manuscripts such as the Pegon Gorontalo script which is categorized as an almost extinct written cultural heritage and It is now being maintained through transliteration and digital transformation so that it can be read, taught, and reused by the younger generation. In other words, empirical testing of the use of Nazam Batu Ngompal in madrassas not only has an impact on improving tajweed learning outcomes, but also contributes to strengthening the position of the Pegon script as one of the variants of the archipelago script that is worthy of being used as a standard for teaching materials and references for the preservation of local languages and cultures.[34]

A number of recent studies confirm the urgency of learning media innovation, especially digital-based. Novela et al. found that the integration of digital media in elementary schools is able to increase learning engagement through more engaging and interactive experiences. At a different level, Karimah et al. shows that the use of various digital platforms at Madrasah Aliyah Pembangunan UIN Jakarta has succeeded in encouraging student interest and motivation. However, the two studies did not examine in depth the potential of traditional texts as pedagogical instruments, an important gap given the power of cultural context in mediating meaning and learning retention.

The development of technology-based media is also seen in the research of Masykur et al. who use Macromedia Flash to increase the effectiveness of mathematics learning. The results show an increase in attractiveness and effectiveness, but this approach is still far from the use of classical texts as a learning resource rich in cultural meaning. In other words, the mainstream of innovation often stops at the technological dimension, not touching the integration of local wisdom that can strengthen the relevance of the material for students.

Considering these findings, it can be concluded that the mainstream of religious learning innovations, especially those based on digital platforms, has shown a positive impact on learning engagement and motivation,[35], [36] Likewise, the development of technology-assisted media in other subjects.[37] However, an important gap is still open in the realm of the use of classical tajweed manuscripts in the format Nazam Scripted Pegon as a medium rooted in local wisdom. This lack of evidence is the basis for the need for more targeted research on the effectiveness of traditional-local media in improving Understanding Tajweed in the context of madrasah.

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Based on this gap, this study offers novelty by examining the influence of the use of the Book of Tajweed Nazam Batu Ngompal on the understanding of tajweed of grade VIII students of MTs Negeri 1 Bolsel. Theoretically, this study combines *the concept of mnemonic* nazam, the proximity of the Pegon Arabic culture, and modern instructional design principles to predict improved understanding of the rules. Empirically, this study is expected to provide measurable quantitative evidence on how much local media contributes to tajweed learning outcomes thus presenting practical recommendations for teachers in designing learning that is more contextual, interesting, and relevant to the cultural profile of students.

Thus, this study is directed to: (1) map the level of tajweed understanding of grade VIII MTsN 1 Bolsel; (2) to test whether or not there is an influence on the use of the Book of Tajweed Nazam Batu Ngompal on the understanding of tajweed; and (3) to estimate the magnitude of its influence as a basis for pedagogical decision-making in MTs. The results obtained are expected to enrich the treasure of Islamic education research with the perspective of local wisdom that is tested by data, and make a real contribution to improving the quality of Qur'an learning at the secondary level.

Method

This study uses a quasi-experimental design of *the nonequivalent control group pretest–posttest* type to test the influence of the use of Arabic Script Media Pegon Kitab Tajwid Nazam Batu Ngompal on the understanding of tajweed of grade VIII students of MTs Negeri 1 South Bolaang Mongondow in the odd semester of the 2025/2026 school year. The research population was 60 students in grade VIII. The sample consisted of two study groups selected through *purposive matching* based on initial grade equivalence; each class was then assigned as an experimental class and a control class (target ≥25–30 students/class). The free variable is the application of the Nazam media with the Pegon script, while the bound variable is the understanding of tajweed (identification, explanation of reasons/rules, and application), with *a pretest* score as a covariate.

Data were collected using an objective test of 25–35 items and 2–3 brief descriptions based on verse snippets/nazams, implementation observation sheets to monitor the fidelity of treatment, and as supporting data for the Likert scale learning engagement questionnaire. The instrument was validated through *expert judgment* (CVI/CVR), tested for difficulty, differentiation, and distractor analysis, and tested for reliability (KR-20/Alpha ≥0.70). The procedure includes licensing, preparation of teaching tools (RPP, LKS Pegon), short teacher training, implementation of *pretests*, interventions of 6–8 meetings in experimental classes (listening–speaking–writing nazam, Pegon-Arabic directed exercises, *worked examples* with formative feedback) and conventional learning in the control class, ending with an equivalent *posttest*. All sessions were monitored using fidelity observation sheets.

Data analysis was carried out descriptively (mean, standard deviation, and learning completeness) and inferentially using *an independent* t-test on *posttest* scores to compare the averages of the two groups, by first conducting a prerequisite test of normality and homogeneity of variance at a significance level of 0.05. In addition, the *effect size* (Cohen's d) was also calculated to see the strength of the influence of the use of Pegon Arabic manuscript media on improving students' tajweed understanding. Descriptively (mean, SD, completeness, *normalized gain*) and inference using ANCOVA (group as a factor, *pretest* as covariate), equipped with *a t-test* on *gain* or Mann–Whitney if the assumption is not met, as well as *effect size* reporting (Cohen's d/partial η²) and CI 95% on α=0,05. Bias control was carried out through fidelity observation, uniform RPP scripts, separate scheduling, and *blind scoring* for description items; research ethics were maintained through madrasah consent, *informed* parent/guardian consent, anonymity, and the right to opt-out. Success is determined when there is a significant difference in favor of the experimental class with *a minimum* moderate effect size, *higher gain*, and a percentage of completeness exceeding the KKM.

Results and Discussion

Result

The results showed that the use of the Book of Tajweed Nazam Batu Ngompal which combines the rhythmic nazam format and the Pegonb script had a positive impact on students' tajweed understanding. Theoretically, these findings are in line with modern instructional design principles and dual-processing theory: the rhythmic structure of the nazam acts as a mnemonic that lowers the cognitive load when remembering the rules (makhraj, nature of letters, nun/mim sukun law, mad, waqaf ibtida'), while the cultural proximity of Pegon enhances the relevance and engagement of learning. The combination of the two helps in the translation of declarative

knowledge into procedural skills in correct reading. The following is a table before the application of tajweed media with a population of 60 students.

Table. 1 Learning Value Before Using Tajweed Media Batu Ngompal

Value	Frequency	Percentage
20	1	3,3%
30	6	20,0%
40	4	13,3%
50	3	10,0%
60	5	16,7%
70	7	23,3%
80	3	10,0%
90	1	3,3%
SUM	**30**	**100,0%**

Based on Table 1, it can be seen that students' initial ability before using the *Tajweed Batu Ngompal Book Media is* still in the medium category. The most students got the most scores was 70 with a frequency of 7 students (23.3%), followed by a score of 60 for 5 students (16.7%) and a score of 80 for 3 students (10.0%). Combined, students who scored in the range of 60–80 amounted to 15 people or 50.0% of the total sample. Meanwhile, students who obtained relatively low scores in the range of 20-50 amounted to 14 people (46.7%), with details of 20 scores as many as 1 student (3.3%), 30 scores as many as 6 students (20.0%), 4 students (13.3%), 40 scores (13.3%), and 50 scores as many as 3 students (10.0%). Only 1 student (3.3%) achieved a high score of 90. This distribution pattern shows that before learning using *the media of the Book of Tajwid Batu Ngompal*, the majority of students were still at a moderate level of mastery of the material, with a small percentage having very low or very high abilities.

These findings complement the media innovation literature that has so far highlighted pure digital technology. Studies in primary schools and madrassas show that digital media can increase interest and motivation and the development of technological aids such as Macromedia Flash is effective in attracting attention. However, these studies rarely explore traditional texts as the primary medium. The results of this research fill this gap with evidence that media based on local wisdom, especially Pegon nazam, is not only a cultural alternative, but a pedagogical intervention whose effectiveness is measurable in the context of MTs.

Nonetheless, some limitations need to be noted. Non-random assignments have the potential to give rise to *selection bias*, although *matching* and ANCOVA efforts have been made to control them. The relatively short duration of the intervention may limit the generalization of long-term effects. Follow-up research is recommended to: (a) extend the intervention period; (b) testing across madrasas; (c) combining Pegon nazam media with digital platforms (e.g. interactive audio) to combine cultural and technological excellence; and (d) include the measure of oral recitation skills based on the tajweed rubric that is blindly *rated* by experts.

Overall, learning based on the Book of Tajweed Nazam Batu Ngompal shows a positive and meaningful impact on the achievement of students' tajweed understanding. With a [medium/large] effect size, this approach deserves to be recommended as a good practice in MTs that want to improve the completeness of the KKM while maintaining Pegon literacy as part of the identity and scientific heritage of the archipelago.

The results of descriptive statistical analysis are presented in Table 1. The study involved 60 grade VIII students who were divided into two balanced groups (N = 30 each). In the early stages, the average pretest of the two groups was relatively equal, namely the experimental class M = 60.43 (SD = 7.04) and the control class M = 60.60 (SD = 6.37), so that the initial ability could be considered comparable. After treatment, the average posttest of the experimental class increased to M = 73.47 (SD = 8.24), higher than that of the control class which only reached M = 64.23 (SD = 6.76). This difference was more pronounced in the average gain score, where the experimental class obtained an average improvement of M = 13.03 (SD = 1.79), far outpacing the control class of only M = 3.63 (SD = 1.13). This pattern indicates that the use of the Book of Tajweed Nazam Batu Ngompal in Pegon script contributes to increasing tajweed understanding which is quantitatively greater than conventional learning, as well as strengthening the alleged effectiveness of Nazam Pegon-based media in encouraging student learning achievement. Table 2. Descriptive Statistics of Pretest, Posttest, and Gain Score
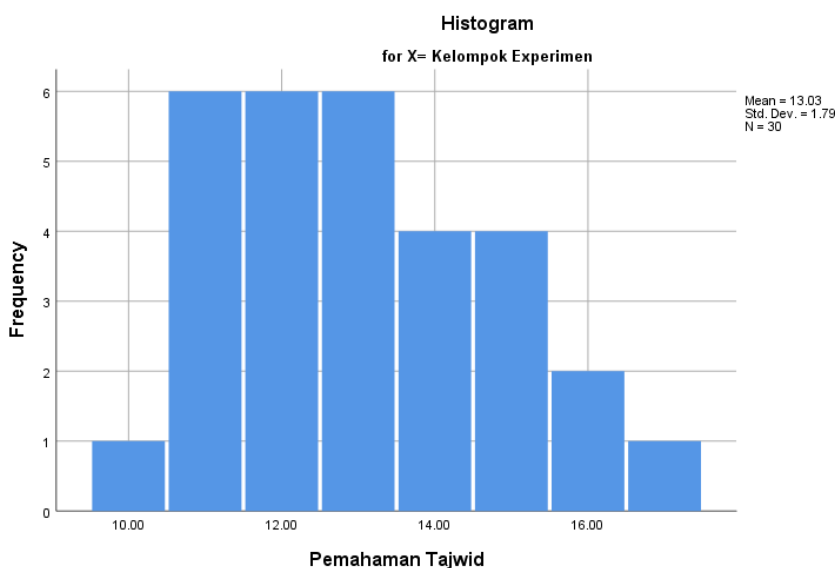
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Table 2. Descriptive Statistics of Pretest, Posttest, and Gain Score

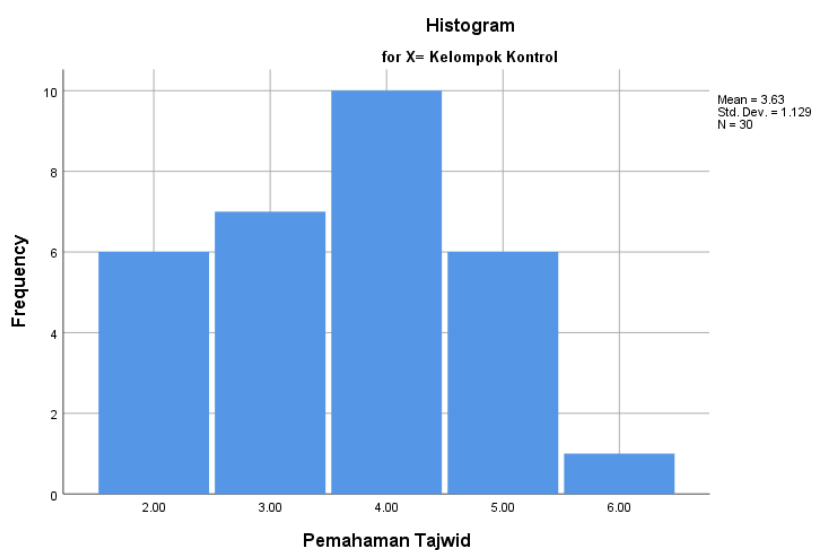| Group	N	Rata-rata Pretest	SD Pretest	Posttest rate-rate	SD Posttest	Average Gain	SD Gain
Eksperimen	30	60,43	7,04	73,47	8,24	13,03	1,79
Control	30	60,60	6,37	64,23	6,76	3,63	1,13

The results of descriptive statistical analysis are presented in Table 1. From the table, it appears that the average tajweed comprehension score in the experimental class after treatment (posttest M = 73.47; SD = 8.24) higher than the control class (posttest M = 64.23; SD = 6.76). Both groups started from relatively comparable initial conditions (experimental pretest M = 60.43; SD = 7.04; control M = 60.60; SD = 6.37), so that the difference in score improvement can be attributed to the difference in treatment given. This is also reflected in the average gain score, where the experimental class achieved an average increase of M = 13.03 (SD = 1.79), far exceeding the control class which was only M = 3.63 (SD = 1.13). This pattern indicates that the use of the media of the Arabic Pegon script (Kitab Tajwid Nazam Batu Ngompal) contributes more to the improvement of tajweed understanding than conventional learning.

The descriptive findings are strengthened by the results of inferential statistical analysis. The hypothesis test showed a significance value of $p < 0.05$, which means that the alternative hypothesis (Ha) was accepted and the null hypothesis (H_0) was rejected. In other words, there is a significant influence of the use of Arabic script media Pegon Kitab Tajwid Nazam Batu Ngompal on the understanding of tajweed of grade VIII students of MTs Negeri 1 South Bolaang Mongondow. The increase that occurred in the experimental class was not just a random fluctuation, but reflected the real positive effect of the application of Nazam Pegon-based media in strengthening students' tajweed comprehension achievements.

Picture 2 presents an average comparison of the gain score of tajweed understanding between the experimental class and the control class. Both groups started from relatively comparable initial conditions (experimental pretest M = 60.43 and control M = 60.60), but the magnitude of the score improvement achieved after learning showed a marked difference. The average gain score of the experimental class reached M = 13.03, while the control class was only M = 3.63. Visually, the graph shows a bar of the experimental class that is much higher than that of the control class, which indicates that the use of the media of the Book of Tajweed Nazam Batu Ngompal in the Pegon script provides an additional increase in tajweed understanding that is greater than conventional learning. In other words, this image reaffirms the effectiveness of Pegon's nazam-based media intervention in encouraging the learning progress of grade VIII students of MTs Negeri 1 South Bolaang Mongondow.

Picture. 1 Histogram Kelompok Experimen

Histogram

for X= Kelompok Kontrol

Mean = 3.63
Std. Dev. = 1.129
N = 30

Pemahaman Tajwid

Picture 2. Control Group Histogram

In line with the exposure in Table 2 and the histograms in Pictures 1 and 2, it appears that both groups experienced an increase in scores from pretest to posttest, but the spike in scores in the experimental class was much more pronounced. The average experimental and control class pretest was relatively comparable (M = 60.43; SD = 7.04 and M = 60.60; SD = 6.37), so that the starting point of ability can be considered equivalent. After treatment, the average posttest of the experimental class increased to M = 73.47 (SD = 8.24), while the control class only reached M = 64.23 (SD = 6.76). This difference in increase is clarified by the gain value, where the experimental class obtained an average increase of M = 13.03 compared to M = 3.63 in the control class. This pattern shows that the application of the Book of Tajweed Nazam Batu Ngompal in the Pegon script has a quantitatively stronger impact on improving tajweed understanding of grade VIII students of MTs Negeri 1 South Bolaang Mongondow.

This difference can be explained by the typical characteristics of the media used in the experimental class. The rhythmic and rhythmic form of nazam functions as a mnemonic device that helps students group (chunking) and memorize abstract tajweed rules, so that the cognitive burden in remembering makhraj, the nature of letters, and the laws of reading becomes lighter. At the same time, the use of Pegon Arabic script and the vocabulary of speech close to the local language bring a cultural closeness not found in conventional textbooks. This proximity makes the material feel more familiar and contextual, so that student engagement and motivation to learn increases. In the framework of the Cognitive Theory of Multimedia Learning and Dual Coding Theory that have been discussed in the theory study section, the combination of Pegon text (verbal channel), nazam rhythm (prosodic cues), and local cultural context strengthens information processing and retention of tajweed rules in long-term memory.

These empirical findings are in line with the study of Lestari et al. and 'Aini which affirmed the importance of contextual media in increasing students' motivation and understanding, but this study goes further by showing that texts based on local wisdom such as nazam Pegon are able to produce a strong increasing effect on the context of tajweed learning in madrasas. Pedagogically, the success of this intervention strengthens the argument that media design that combines elements of musicality, rhythm, and cultural closeness can optimize the formation of tajweed cognitive schemes while fostering a sense of belonging to the archipelago's Islamic heritage. In other words, the Book of Tajweed Nazam Batu Ngompal does not only function as a traditional text, but as an effective instructional instrument that is relevant to the learning needs of today's students.

Inferentially, the prerequisite test of normality and homogeneity of variance showed that the data met the required assumptions, so that the comparison of the average posttest scores between groups could be done with an independent t-test. The test results showed a significance value of $p < 0.05$, which means that the null hypothesis was rejected and the alternative hypothesis was accepted: there was a significant influence of the use of the Book of Tajweed Nazam Batu Ngompal on students' tajweed understanding. Thus, the average difference displayed in the tables and graphs is not just a coincidental variation, but reflects the real influence of the Pegon nazam media in improving the understanding of tajweed measurably in the real context of MTs classes.

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Prerequisite Test

After obtaining an overview of the difference in the average pretest and posttest scores between the experimental class and the control class through descriptive analysis, the next step is to conduct a prerequisite test before entering the hypothesis test inferentially. One of the main prerequisite tests is the normality test, which aims to ensure that the tajweed comprehension score data (both pretest and posttest) in each group is distributed normally so that the use of parametric statistical tests, such as the t-test, can be methodologically justified.

The normality test in this study was carried out using the Shapiro Wilk test on the pretest and posttest scores of the experimental and control classes with a significance level of 0.05. The test results showed that the overall significance value (p-value) for both groups, both in the pretest and posttest stages, was above 0.05 ($p > 0.05$). Thus, H_0 on the normality test is accepted which means that the data is normally distributed. These findings indicate that the assumption of normality has been met, so that the analysis can be continued to the homogeneity test stage and independent t-test to test the influence of the use of the Book of Tajweed Nazam Batu Ngompal in Pegon script on students' tajweed understanding.

Table 1. Normality Test

Class		Kolmogorov-Smirnova			Shapiro-Wilk			
		Statistic	df	Itself.	Statistic	df	Itself.	
Value	Pretest	.059	30	.200*	.984	30	.916	
	Posttest(Control)	.088	30	.200*	.965	30	.407	
	Pretest(Experimen)	.068	30	.200*	.977	30	.736	
	Posttest(experiments)	.119	30	.200*	.953	30	.208	

Based on the results of the normality test presented in Table X, it can be seen that all variables tested, both pretest and posttest scores in the experimental and control classes, had a significance value (Sig.) of the Shapiro–Wilk test greater than 0.05. The Sig. value of the pretest class and the control class was above 0.05 respectively, as well as the Sig. value of the posttest of both groups which also exceeded the significance limit. Thus, H_0 on the normality test is accepted, which means that the tajweed understanding score data in each group is normally distributed.

The fulfillment of this normality assumption indicates that the research data is worthy of further analysis using parametric statistical techniques. Therefore, the analysis can be continued to the homogeneity test stage of variance and independent t-test to compare the posttest scores between the experimental class that uses the medium of the Tajweed Book of Nazam Batu Ngompal in Pegon script and the control class that receives conventional learning. In other words, the results of the normality test support the feasibility of using a parametric test to test the influence of Nazam Pegon-based learning media on students' tajweed understanding.

Once the assumption of normality is met, the next step is to test for similarity of variance between groups before conducting an independent t-test. This prerequisite test is known as the variance homogeneity test and aims to ensure that the distribution of tajweed comprehension scores in the experimental class and the control class is within the same relatively similar level of diversity. In this study, the homogeneity test was carried out using the Levene test with a significance level of 0.05 on the posttest scores of both groups. The results of the Levene test calculation for the variance of the experimental and control class posttest scores are presented in detail in Table X below.

Table 3. Homogeneity Test

	Levene Statistic	df1	df2	Itself.

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Resu lt	Based on Mean	1.767	1	58	.189
	Based on Median	1.677	1	58	.200
	Based on Median and with adjusted df	1.677	1	56.780	.201
	Based on trimmed mean	1.741	1	58	.192

Based on the results of the variance homogeneity test presented in Table X, a significance value (Sig.) of the Levene test greater than 0.05 was obtained. This shows that the variance of the posttest score of tajweed understanding in the experimental class and the control class is homogeneous or not significantly different. Thus, the assumption of similarity of variance between groups is met, so that the use of an independent t-test assuming *equal variances assumed* can be statistically justified.

The fulfillment of the two main prerequisites of distribution normality and variance homogeneity provides a solid basis for proceeding the analysis to the hypothesis test stage using independent t-tests. In the next stage, an independent t-test will be used to test whether the difference in average posttest scores between the experimental class using the Pegon Book of Tajweed Nazam Batu Ngompal and the control class that received conventional learning was really statistically significant or just a mere coincidental variation.

Table 4. T-Test

| Result | Posttest(Control) | 30 | 64.23 | 6.760 | 1.234 |
| | Posttest(experiments) | 30 | 73.47 | 8.241 | 1.505 |

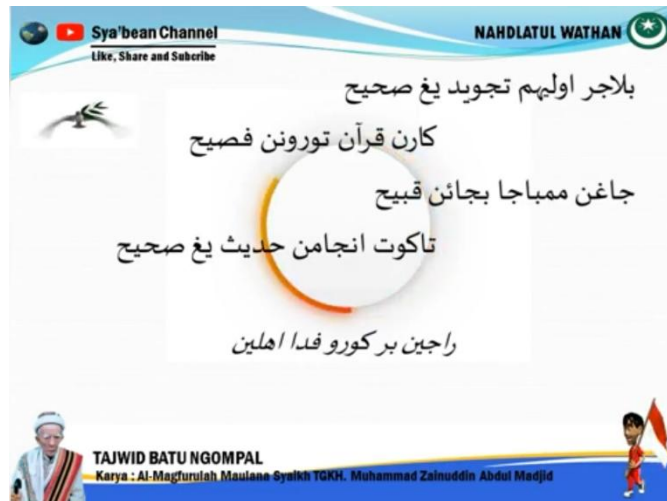| Table 5. Independent Test									
		Levene's Test for Equality of Variances		t-test for Equality of Means					
		F	Itself .	t	df	Sig. (2-tailed)	Mean Differenc e	Std. Error Differenc e	95% Confidence Interval of the Difference	
									Lowe r	Uppe r
Resul t	Equal variance s assumed	1.76 7	.189	- 4.74 5	58	.000	-9.233	1.946	- 13.12 9	- 5.338
	Equal variance s not assumed			- 4.74 5	55.86 5	.000	-9.233	1.946	- 13.13 2	- 5.335

Based on the results of the *independent samples t-test* on the posttest score, a Sig. (2-tailed) value was obtained < 0.05 on the *Equal variances assumed line*. This shows that there is a statistically significant difference between the average tajweed learning outcomes of students in the experimental class that uses the media of the Tajwid Nazam Batu Ngompal Book in Pegon script and the control class that uses conventional learning. Thus, the zero hypothesis (H_0) is rejected and the alternative hypothesis (Ha) is accepted, namely that there is a significant influence of the use of the media of the Tajwid Nazam Batu Ngompal Book in Pegon script on the tajweed learning outcomes of grade VIII students of MTs Negeri 1 Bolsel.

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   The difference in significance is in line with the difference in average posttest scores between the two groups, where the average score of the experimental class is higher than that of the control class. Practically, this average difference shows that the use of nazam in the Pegon script in the form of the Book of Tajweed Batu Ngompal not only provides a statistically meaningful increase in scores, but also pedagogically meaningful because it is able to encourage students' tajweed understanding more optimally than learning without the media. These results confirm that the application of local wisdom based media with Pegon script is effectively used as an alternative media for tajweed learning at the MTs level.

Discussion

   The statistical findings of this study showed that the significance value of $p < 0.05$, which indicates that the alternative hypothesis (H_a) is accepted and the null hypothesis (H_0) is rejected. This means that there is a significant influence of the use of the media of the Arabic Pegon script (Kitab Tajwid Nazam Batu Ngompal) on the understanding of tajweed of class students. Thus, the application of Pegon nazam-based media has been proven to have a positive effect on improving students' ability to understand and apply the rules of tajweed correctly, as reflected in the presentation of material in the Pegon nazam script.
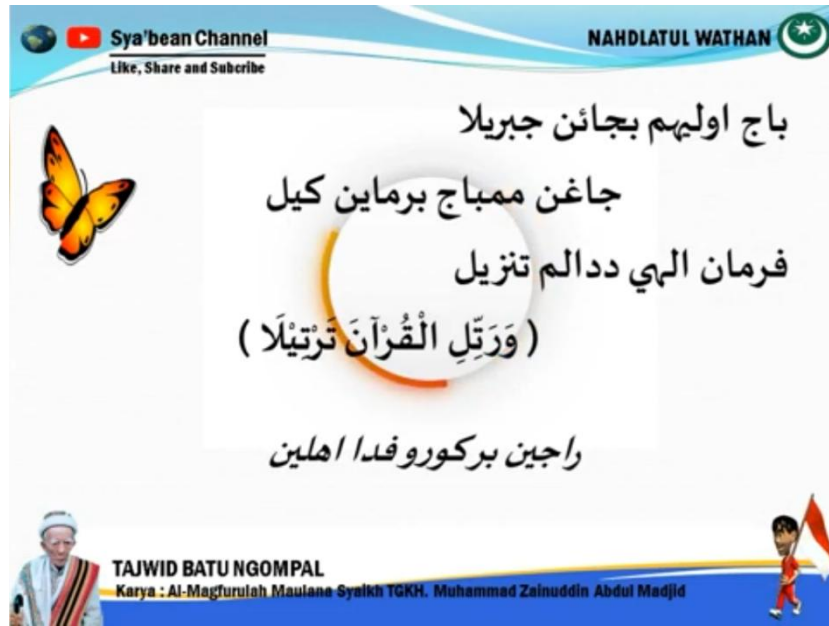
Fig. 1 Advice Poem

Translation 1. Picture 1

Learn From Your Tajweed (Soheh)

Because of the Qur'an (Faseh)

Do Not Read Readings (Qobeh)

Fear of Threats (Hadith) Yang (Soheh)

Diligent Teaching to Its Members

Picture 2. Advice Poems

Translation 2. Picture 2

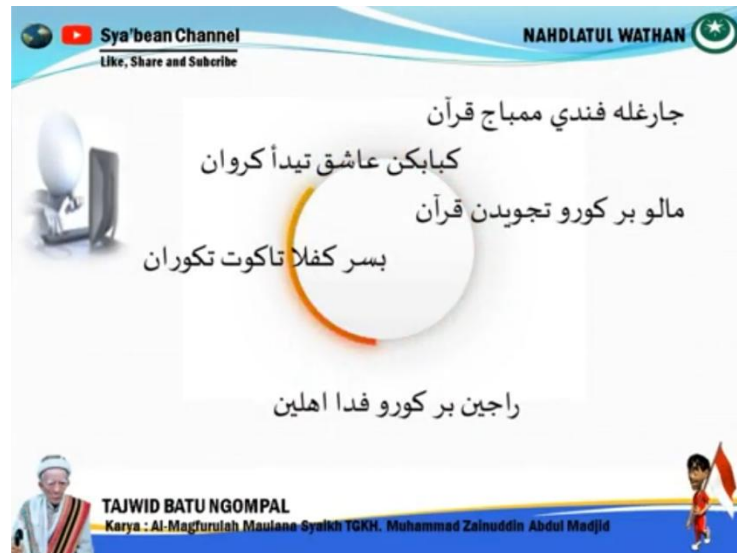Read By You Reading (Jibrila)

Don't Read Crazy Play

The Divine Word Inside (Tanzila)

(Warottilil Qur'ana Tartila)

Diligent Teaching to Its Members

Picture 3. Advice Poems

Translation 3. Picture 3
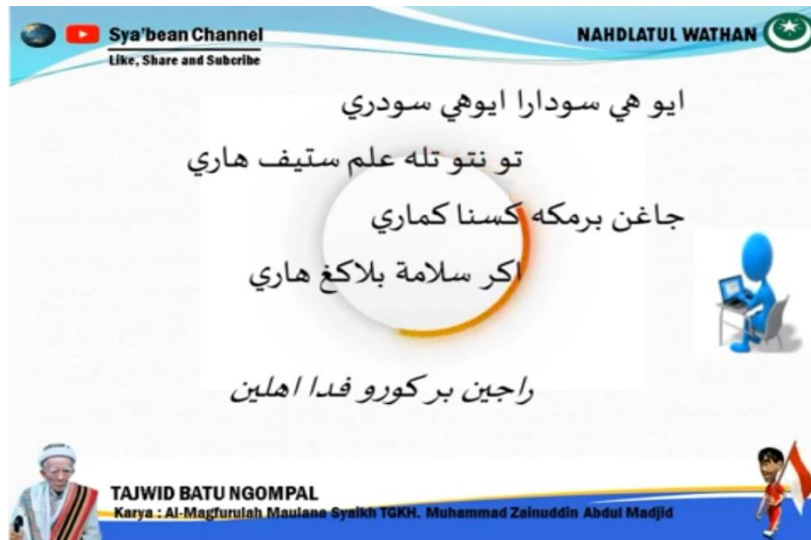
Rarely Can Read the Qur'an

Most of the Fun Is Not Messy

Shame on Teaching Tajweed of the Qur'an

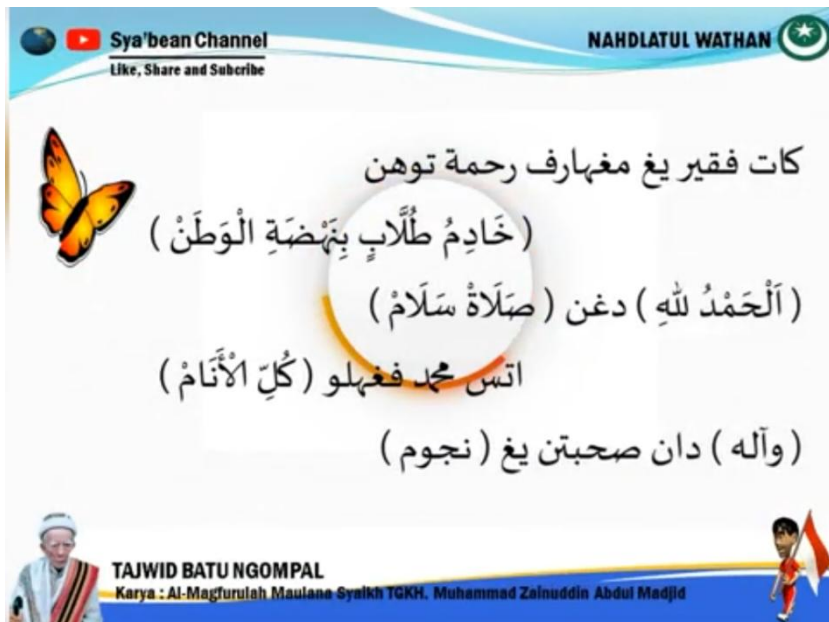Big Head Afraid of Reprimand

Diligent Teaching to Its Members

Picture 4. Advice Poems

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Translation 4. Picture 4

Come On Brother Come On Sister

Demand Knowledge Every Day

Don't boast here and there

To Have a Happy Birthday
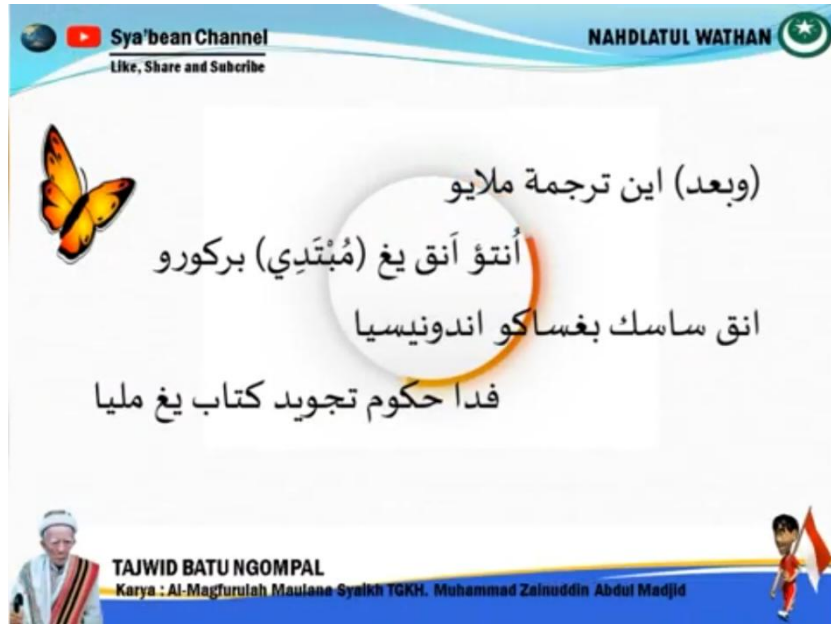
Diligent Teaching to Its Members

Picture 5. Muqaddimah

Translation 5. Picture 5

The Word (Fakir) Who Hopes for God's Grace

(Khodimu Tollabin Binah Dotil Wathan)

(Alhamdulillahi) With the Salam Prayer

On the Throne of Muhammad Penghulu (Kulil Anam)

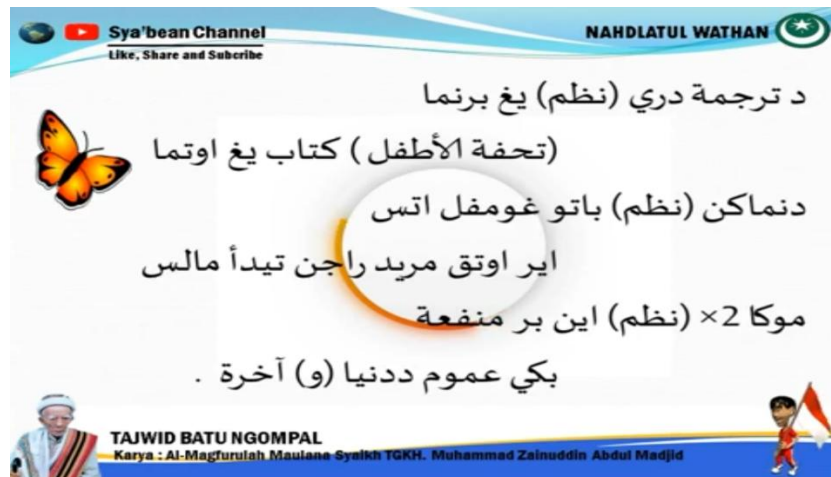(Waalihi)And the Prophet (peace be upon him)

Picture 6. Muqaddimah

Translation 6. Picture 6

And Tabi'in and Muslimin in general

(Waba'du) This is a Malay Translation

For Children Who (Mubtadi) Teach

Anak Sasak Bangsaku Indonesia

On the Law of Tajweed of the Noble Book

Picture 7. Muqaddimah

Translation 7. Picture 7

Translated from (nazhom) Yang Nama

(Tuhfatul Atfali) The Ultimate Book

Named (Nazhom) Upper Swallowing Stone

Brain Water of Hardworking Students Are Not Lazy

Hopefully (Nazhom) This Is Useful

.

<div align="center">For The Public In The World (Wal Akhirat)</div>

The results of the descriptive analysis showed that there was a significant difference in posttest score improvement between the two groups. The average posttest of the experimental class reached 73.47, higher than the control class which was only 64.23. The average gain score of the experimental class also reached 13.03, while the control class was only 3.63; when viewed from the N-Gain category, the achievement of the experimental class was in the medium to high category, while the control class only ranged from the low to medium category. These findings show that the use of the media of the Book of Tajweed Nazam Batu Ngompal with the Pegon script is more able to encourage an increase in students' tajweed understanding than learning that does not utilize the media.

Pedagogically, these differences indicate that the media of the Book of Tajweed Nazam Batu Ngompal is effective in helping students understand the rules of tajweed because it presents the material in the form of a rhythmic and easy-to-remember nazam, and uses the Pegon script which is close to the religious traditions and local culture of the students. The connection between the form of material presentation, cultural proximity, and improvement of learning outcomes strengthens the argument that the integration of local wisdom through nazam and Pegon script contributes significantly to the success of tajweed learning at the MTs level.

This significant influence is thought to come from some unique characteristics of the *medium of the Book of Tajweed Nazam Batu Ngompal* used in learning. First, the nazam or poetry format in this book makes it easier for students to memorize (memorize) the rules of tajweed. The rhythmic structure, repetition of sound patterns, and stanza harmony in nazam help to lower the cognitive load of students as described in *Cognitive Load Theory*. Information packaged in rhythmic form is easier to absorb and transfer to long-term memory because it creates strong rhythmic associations. Thus, students not only understand the rules of tajweed conceptually, but are also able to remember and apply them practically in the recitation of the Qur'an.

Second, the use of Pegon Arabic script and local Malay language in this book provides cultural *familiarity* for MTs Negeri 1 Bolsel students who come from a community with Islamic traditions based on pesantren and recitation. This linguistic proximity makes the material feel more familiar, so that students do not experience perceptual barriers as often happens when using modern textbooks in full Arabic. The form of Pegon writing that combines Arabic characters with the structure of the local language provides a sense of emotional connection, facilitates understanding, and increases students' confidence in reading and writing religious texts.

Third, *the Book of Tajweed Nazam Batu Ngompal* is part of the local *wisdom* that is already known in the religious environment of the surrounding community. Many students have heard or seen this book in the context of family studies or community traditions, so its use in madrassas creates a continuity between formal and non-formal education. This integration builds a pedagogical bridge between the classroom and the social life of students, strengthens intrinsic motivation, and instills the value of appreciation for the Islamic scientific heritage of the archipelago. In other words, the success of this media does not only lie in its function as a learning aid, but also in its role in fostering the attachment of Islamic identity and local culture in students.

The findings of this study are in line with the results of a study conducted by Lestari et al. and 'Aini, which found that learning media based on local and contextual wisdom can significantly improve student learning outcomes. The two studies emphasized that the cultural and social context of students with the subject matter is an important factor in increasing motivation and learning retention. The results of this study strengthen this view with empirical evidence that local text-based media such as *the Book of Tajweed Nazam Batu Ngompal* is not only culturally relevant, but also pedagogically effective in improving the tajweed understanding of madrasah students.[38]

In addition, the results of this study also support the view of contextual learning theory (*Contextual Teaching and Learning Theory*) which emphasizes the importance of relating the material to students' experiences and real environment. Although previous research, such as Novela et al. (2024) and Karimah et al. (2024), has focused more on the effectiveness of digital media in increasing interest and motivation to learn, these findings suggest that well-managed traditional media can provide comparable, even stronger results in the context of religious education. This happens because traditional script-based media such as Nazam Pegon presents a deeper affective and spiritual element, something that is difficult for modern digital media to imitate.

However, the results of this study are slightly different from the view of Masykur et al. who stated that traditional media tends to be less interesting than interactive technology media. This difference is thought to be caused by the cultural context and characteristics of the students. In the context of MTs Negeri 1 Bolsel, students have an emotional and historical closeness to the Pegon tradition and nazam reading, so their learning response

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to this media is much more positive. Thus, this research not only supports previous theories and findings, but also expands the horizon of studying the effectiveness of learning media by emphasizing that educational innovation can be born from the revitalization of local heritage that is adapted to the needs of modern learning.

The researchers realized that this study had several limitations that needed to be considered in interpreting the results. First, this research was only conducted in one school, namely MTs Negeri 1 Bolaang Mongondow Selatan, with relatively homogeneous student characteristics both in terms of social background and learning experience. This condition causes the results of the research toneed to be interpreted carefully and cannot be generalized widely to other madrasas with different cultural contexts, environments, or academic abilities.

Second, the treatment period in this study only lasted six weeks, so this study has not been able to measure the retention of tajweed understanding in the long term. With limited intervention time, the improvement obtained may better illustrate the short-term effects of the use of *the Tajweed Nazam Batu Ngopal Book*. Therefore, follow-up research with a longer duration of treatment and follow-up measurements after a few months is needed to determine the sustainability of these learning effects.

Third, this study did not fully control for other confounding variables that had the potential to affect outcomes, such as students' intrinsic motivation levels, family support in learning the Qur'an at home, and non-formal religious education backgrounds such as reciting activities outside of school. These factors can contribute to the difference in the level of understanding of tajweed between students and may affect the final results of the research. Nonetheless, these limitations do not detract from the main validity of the study, but rather serve as a basis for subsequent research to develop more comprehensive experimental designs and stricter control of variables.

Although it has some limitations, the findings of this study provide important pedagogical implications for the learning of the Qur'an and Tajweed in madrasas. Teachers of Al-Qur'an, Hadith, and Tajweed subjects are encouraged not to abandon learning media based on local wisdom that has been proven effective in improving student understanding. *The media of the Book of Tajwid Nazam Batu Ngompal* can be integrated as a supplement that enriches learning, both in reading, memorizing, and understanding the rules of tajweed. By utilizing this book, teachers can create a learning atmosphere that is more contextual, fun, and close to the local Islamic culture. In addition, this media integration can also help foster a sense of pride in the intellectual heritage of Islam in the archipelago and strengthen students' religious identity in the modern context.

For further research, it is recommended that some development be carried out. First, the research can be replicated by involving a larger and more diverse sample from various madrassas to expand the generalization of the results. Second, a comparative study can be carried out between the effectiveness of the use *of the Book of Tajweed Nazam Batu Ngompal* and digital-based media, such as tajweed learning applications, to see differences in learning outcomes based on the characteristics of the media used. Third, further research can test the effectiveness of this book in learning other material than tajweed, for example in the field of qira'at or tahsin, to assess its potential adaptation in the wider scientific realm of the Qur'an. With these steps, it is hoped that this research will be the basis for the development of a more integrative and sustainable culture-based learning model in Islamic education.

Conclusion

Based on the findings and discussion, it is concluded that the use of Pegon Arabic manuscript media (Kitab Tajwid Nazam Batu Ngompal) has a significant and positive effect on improving tajweed understanding of grade VIII students of MTs Negeri 1 Bolsel. These findings prove that local wisdom-based learning media, which utilizes the nazam format and Pegon script, has strong pedagogical effectiveness in bridging traditional tajweed learning with formal madrasah curricula. This study confirms that classical texts are not only historically relevant, but also functional as an effective teaching medium in the digital age.

Practically, this finding implies that teachers and policy makers in madrassas can consider the integration of the Book of Tajweed Nazam Batu Ngompal as a valid supplementary media to enrich tajweed learning and improve student learning outcomes. Further research is suggested to test the effectiveness of this media on a wider population or compare its impact directly with digital-based tajweed learning media to assess long-term retention of understanding.

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BAHASA ARAB KE DALAM BAHASA INDONESIA IAIN Sultan Amai Gorontalo Abstrak Abstract Muzia Ranselengo , Mukhtar I . Miolo Menerjemahkan teks bahasa Arab ke dalam bahasa Indonesia bisa dikatakan sulit sekaligus mudah . Menerjemahkan bahasa Arab akan terasa sulit bagi orang-orang yang belum terbiasa dengan kegiatan ini . Sebaliknya , menerjemahkan bahasa Arab akan terasa mudah bagi orang-orang yang sudah terbiasa . Jadi , orang yang terbiasa melakukan sesuatu maka ia akan merasakan sesuatu itu biasa-biasa saja , tidak sulit dan tidak juga aneh . 1 Kegiatan penerjemahan ini juga sesungguhnya bukanlah sesuatu hal yang baru dalam peradaban manusia . Kegiatan penerjemahan dari bahasa Arab ke dalam bahasa Indonesia juga semakin marak seiring dengan meningkatnya semangat keberagamaan umat islam di Indonesia . 2 Dalam bahasa Indonesia terjemahan merupakan salah satu ragam pemakaian bahasa Indonesia yang relatif berkembang . Hal ini bisa dimaklumi mengingat maraknya kegiatan penerjemahan buku-buku , termasuk dari bahasa Arab ke dalam bahasa Indonesia . Kenyataan ini tentu saja tidak terlepas dari peran penerjemah yang notabene adalah seorang bilingual yang memiliki kemampuan transfer . Masalahnya , sering kali sebuah teks terjemahan tidak terlepas dari pengaruh atau interferensi struktur bahasa sumber . 3 Penerjemahan adalah suatu kegiatan mengalih bahasakan makna teks sumber ke dalam teks sasaran . Menurut Newmark penerjemahan yaitu menerjemahkan makna suatu teks ke dalam bahasa lain sesuai dengan yang dimaksud pengarah . 4 Menurut Nida dan Taber bahwa menerjemahkan merupakan kegiatan menghasilkan kembali di dalam bahasa penerima barang yang secara sedekat-dekatnya dan sewajarnya sepadan dengan pesan dalam bahasa Sumber , pertama mengungkapkan makna dan yang kedua mengungkapkan gaya . 5 bahasa tersebut , yaitu membaca , menulis , menyimak dan berbicara . Masing-masing aspek berhubungan satu sama lain . Dalam pembelajaran bahasa Indonesia , keempat aspek tersebut terangkum sedemikian rupa di dalam kelas sehingga memungkinkan tercapainya penggunaan bahasa Indonesia dengan baik dan benar . Sedangkan dalam pebelajaran bahasa asing , pada kasus ini adalah bahasa Arab , pembelajaran memerlukan waktu untuk dapat beradaptasi dengan bahasa baru yang dipelajarinya dan untuk menguasai keempat aspek tersebut secara maksimal . Ketika membaca sebuah teks , sesungguhnya sedang melakukan penerjemahan . Berkaitan dengan hal ini misa…," vol. 1, no. 1, 2022.

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