



COMPARISON OF *NAHWU* LEARNING WITH THE JURUMIYAH BOOK AT DURROTU ASWAJA ISLAMIC BOARDING SCHOOL AND ATSAQOFAH ISLAMIC BOARDING SCHOOL SEMARANG

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Abstract

The objective of this study is to assess the comparative learning of *nahwu* (arabic grammar) utilizing kitab jurumiyah at the Islamic Boarding School of Durrotu Aswaja and Islamic Boarding School of Atsaqofah in Semarang. The research is inspired by the relevance of *nahwu* as a discipline in interpreting Arabic literature, notably the classical 'kitab kuning,' and the features of instructional methodologies in each pesantren. The research is qualitative with the comparative case study method. The data were obtained by means of observation, interview, documentation and test. The data were analyzed by utilizing Miles and Huberman model which consists of data gathering, data reduction, data presentation, and conclusion drawing. The results showed that the teaching of *nahwu* in two pesantren was comparable in the usage of Kitab Jurumiyah as the main reference, but different in terms of planning, implementation and evaluation. The Durrotu Aswaja Islamic Boarding School offers a system of planning and evaluation that is systematic, while the Atsaqofah Islamic Boarding School promotes flexibility and a learning atmosphere that is communicative. Both colleges apply the traditional pesantren learning methods and have the teacher-centered approach using the bandongan and sorogan methods. This research proves the relevance of learning *nahwu* using Kitab Jurumiyah for the development of students' Arabic language abilities, nevertheless, it implies the necessity of developing techniques and evaluation systems for more effective and adaptive instruction according to the needs of education.

Keywords: *Nahwu*; Kitab jurumiyah; *Nahwu* instruction

Abstrak

Penelitian ini bertujuan untuk menganalisis perbandingan pembelajaran *nahwu* menggunakan Kitab Jurumiyah di Pondok Pesantren Durrotu Aswaja dan Pondok Pesantren Atsaqofah Semarang. Penelitian ini dilatarbelakangi oleh pentingnya ilmu *nahwu* sebagai dalam memahami teks-teks berbahasa Arab, khususnya kitab kuning, serta adanya perbedaan karakteristik pembelajaran di setiap pondok pesantren. Penelitian menggunakan pendekatan kualitatif dengan metode studi kasus komparatif. Data diperoleh melalui observasi, wawancara, dokumentasi, dan tes, kemudian dianalisis menggunakan model Miles dan Huberman melalui tahap pengumpulan data, reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa pembelajaran ilmu *nahwu* di kedua pesantren memiliki persamaan dalam penggunaan Kitab Jurumiyah sebagai kitab dasar, namun berbeda pada aspek perencanaan, pelaksanaan, dan evaluasi pembelajaran. Pondok Pesantren Durrotu Aswaja memiliki sistem perencanaan dan evaluasi yang lebih terstruktur, sedangkan Pondok Pesantren Atsaqofah lebih menekankan fleksibilitas dan suasana pembelajaran yang komunikatif. Pelaksanaan pembelajaran di kedua pesantren tetap mempertahankan tradisi pembelajaran pesantren dengan pendekatan teacher-centered serta penggunaan metode bandongan dan sorogan. Penelitian ini menunjukkan bahwa pembelajaran ilmu *nahwu* menggunakan Kitab Jurumiyah masih relevan dalam membangun kemampuan bahasa Arab santri, namun memerlukan pengembangan metode dan sistem evaluasi agar pembelajaran menjadi lebih efektif dan adaptif terhadap kebutuhan pendidikan modern.

Kata Kunci: Ilmu *nahwu*; Kitab Jurumiyah; Pembelajaran ilmu *nahwu*



INTRODUCTION

Arabic holds a highly significant position in the Islamic scholarly tradition, as it serves as the primary language of the main sources of Islamic teachings—namely the Qur'an, Hadith, and various classical texts (turath) that are the principal references in Islamic studies.¹

As it pertains to Islamic education, especially in Islamic boarding schools (pondok pesantren), Arabic is not only a language of communication,² but also the main key to understanding classical literature (kitab kuning).³ Therefore, it is a basic necessity for students (santri) to master Arabic in a comprehensive way to be able to understand religious texts correctly, deeply, and responsibly.⁴

The study of Arabic is composed of a number of interrelated disciplines such as *nahwu* (syntax), *sharaf* (morphology), *balaghah* (rhetoric) and other linguistic sciences.⁵ Of these branches, *nahwu* is in a very strategic position because it is the basis for understanding the structure of the sentence and determining the function of words in the arrangement of Arabic sentences.⁶ Students (santri) who master *nahwu* well are able to read unvowelled Arabic texts, understand the meaning of sentences correctly and can prevent misconceptions that could lead to misinterpretation of religious texts.⁷

In general, the teaching of *nahwu* in Islamic boarding schools uses classical texts that have been passed down from generation to generation.⁸ The texts are not just sources of material, but also serve to transmit the pesantren's scholarly tradition. Arguably one of the most popular and widely used foundational texts is the *Al-Ajurrumiyah* of Ibn Ajurrum.⁹ This book is famous for its concise, systematic and compact presentation. It is very suitable to be used as an introductory book for beginners who want to study *nahwu*.

¹ Namiyah Fitriani and Badruz Zaman, "Implementasi Kitab An-Nashor dalam Pembelajaran Nahwu dan Shorof," *Al Irfan: Jurnal Ilmu Pendidikan dan Penelitian* 1, no. 2 (2025): 130–38, <https://doi.org/10.64877/alirfan.v1i2.34>.

² Tri Wahyudi, "Pengembangan Aplikasi Berbasis Web dan Android Sebagai Penunjang Kerja di Indonesia: Systematic Literature Review," *Indonesian Journal Computer Science* 1, no. 2 (2022): 96–102, <https://doi.org/10.31294/ijcs.v1i2.1428>.

³ R. Dewi, "Implementasi Metode Amsilati dalam Membaca Kitab Kuning Ta'limul Muta'allim di Pondok Pesantren," *Eduagama: Jurnal Kependidikan dan Sosial Keagamaan* 10, no. 2 (2024): 109–22.

⁴ Azisi and Nurfaiza, "Analisis Kontrastif Struktur Bahasa Madura dan Bahasa Arab," *Lisan An Nathiq: Jurnal Bahasa dan Pendidikan Bahasa Arab* 3, no. 2 (2022): 116–27, <https://doi.org/10.53515/lan.v3i2.4629>.

⁵ A. Rahman and M. Yusuf, "Arabic Language Learning Challenges and Solutions in Higher Education," *Journal of Education and Learning (EduLearn)* 15, no. 2 (2021): 267–76, <https://doi.org/https://doi.org/10.11591/edulearn.v15i2.16234>.

⁶ Surya Adi Nugraha and Ida Fitri Anggarini, "Penerapan Metode 'At-Tathbiqoh' (Aplikatif) Shorof dan Nahwu pada Santri Usia Dini di Pondok Pesantren PPQK Al-Hasani," *Cokroaminoto Journal of Primary Education* 6, no. 2 (2023): 105–18, <https://doi.org/10.30605/cjpe.622023.2328>.

⁷ Fitri Fitri et al., "Metode Pembelajaran Nahwu Sharaf di Pondok Pesantren Hidayatullah Putri Kendari," *Dirasah: Jurnal Pendidikan Islam* 3, no. 1 (2022): 17, <https://doi.org/10.31332/jpi.v3i1.3194>.

⁸ Tarigan Nuraini Nindra Utami dan Zulkarnein Zulkarnein, "Strategi Guru Bahasa Arab dalam Mengatasi Kesulitan Belajar Materi Nahwu dan Shorof Pada Siswa Kelas IX di MTs Al Washliyah Pancur Batu," *Tsaqila | Jurnal Pendidikan dan Teknologi*, ahead of print, December 29, 2023, <https://doi.org/10.30596/tjpt.v3i2.390>.

⁹ Mochamad Mu'izzuddin, "Implementasi Metode Qiyasyiah Terhadap Kemampuan Santri dalam Memahami Kitab Al-Jurumiyah," *An Nabighoh: Jurnal Pendidikan dan Pembelajaran Bahasa Arab* 21, no. 01 (2019): 93, <https://doi.org/10.32332/an-nabighoh.v21i01.1608>.

Although Al-Ajurrumiyah offers advantages in terms of structure and the comprehensiveness of basic *nahwu* material, its instructional practice is not without challenges. These challenges include the complexity of the text's language, the methods used to deliver the material, the teacher's competence in explaining abstract grammatical rules, and the diverse backgrounds and abilities of the students. Frequently, instruction emphasizes memorization of the text without sufficient contextual understanding or adequate application of the rules. This situation has the potential to affect the effectiveness of *nahwu* instruction in pesantren.

There are differences in the ways and methods of teaching *nahwu* in pesantren, even if the same textbook is used. Every pesantren has its own characteristics, traditions and educational systems. Such differences can be seen in, among others, instructional planning, teaching methods such as *bandongan* and *sorogan*, implementation of learning activities, and evaluation systems applied.¹⁰ This phenomenon indicates that the implementation of *nahwu* instruction varies and is influenced by the academic and managerial culture of each institution.¹¹

The position of Arabic in Islamic education cannot be conceptually separated from the theory of language as a tool of access to knowledge.¹² From the standpoint of Islamic epistemology, Arabic is not just a means of communication but the primary instrument for the transmission and construction of Islamic knowledge.¹³ The Qur'an, the primary source of Islamic teachings, was revealed in the Arabic language. Therefore, comprehending the linguistic structure is a methodological prerequisite for legal deduction (*istinbāt*) and textual interpretation. Therefore, mastering the Arabic grammar particularly *naḥw* (Arabic syntax) has direct implications for the validity and accuracy of understanding the Qur'anic text.¹⁴

In the study of Arabic linguistics, *nahwu* is understood as a system of rules that governs the syntactic relationships between words within a sentence (*tarkib*).¹⁵ According to structural theory in linguistics, meaning is determined not only by vocabulary but also by grammatical position and function within sentence structure.¹⁶ Errors in determining *i'rab* can significantly alter meaning. This underscores that *nahwu* functions as a tool for structural analysis, safeguarding the accuracy of textual interpretation.

¹⁰ Sarah Warshawer Freedman and Colette Daiute, "Instructional Methods and Learning Activities in Teaching Writing," in *Advances in Research on Teaching*, vol. 8 (Emerald (MCB UP), 2001), [https://doi.org/10.1016/S1479-3687\(01\)80024-9](https://doi.org/10.1016/S1479-3687(01)80024-9).

¹¹ Hadhrah Hadhrah, "Analisis Kesalahan Tata Bahasa (Nahwu) pada Mahasiswa Pendidikan Bahasa Arab Tingkat Awal," *Jurnal Review Pendidikan dan Pengajaran* 8, no. 3 (2025): 6944–51, <https://doi.org/10.31004/jrpp.v8i3.47799>.

¹² Muhammad Zahid 'Afifarrasyihab Rahimadinullah and Kholisin Kholisin, "Arabic Language Education in Islamic Higher Education," *Aphorisme: Journal of Arabic Language, Literature, and Education* 6, no. 2 (2025): 520–35, <https://doi.org/10.37680/aphorisme.v6i2.8745>.

¹³ Alfi Nur Laili, Alif Achadah, "Implementasi Nadzom Kunci Nahwu (NKN) dalam Pembelajaran Nahwu untuk Meningkatkan Pemahaman Santri di Madrasah Diniyah Putri Babussalam Pagelaran Malang," *JIPi (Jurnal Ilmiah Pendidikan Islam)* 4, no. 2 (2025): 70–83, <https://doi.org/10.58788/jipi.v4i2.8161>.

¹⁴ Moh. Ulum and Khalishatun Nuriyah, "Implementasi Kitab Nubdzatul Bayan dalam Pembelajaran Nahwu dan Shorrof Bagi Pemula," *Jurnal Educatio FKIP UNMA* 9, no. 2 (2023): 1126–32, <https://doi.org/10.31949/educatio.v9i2.5215>.

¹⁵ Mochammad Zakaria et al., "Implementasi Metode Drill dan Hafalan pada Program Kilatan 40 Hari dalam Meningkatkan Pemahaman Santri Terhadap Nahwu dan Sharaf Pondok Pesantren Al-Hasani Logawe Tuban," *DIAJAR: Jurnal Pendidikan dan Pembelajaran* 4, no. 4 (2025): 734–42, <https://doi.org/10.54259/diajar.v4i4.5327>.

¹⁶ Indriana Rahmawati and Tirta Dimas Wahyu Negara, "Pelatihan Arab Pegon Bagi Santri Baru Guna Meningkatkan Kualitas Pembelajaran Kitab Kuning di Pondok Pesantren Darul Huda Putri," *MA'ALIM: Jurnal Pendidikan Islam* 2, no. 02 (2021), <https://doi.org/10.21154/maalim.v2i2.3177>.



From a pedagogical perspective, the teaching of *nahwu* in pesantren can be analyzed through constructivist theory, which emphasizes that conceptual understanding is not sufficiently achieved through memorization alone, but rather through a process of internalization and meaning construction by the learners.¹⁷ The tradition of memorizing the matan in the study of classical texts (*turath*) plays an important role in building a conceptual foundation. However, its effectiveness largely depends on processes of elaboration, the use of practical examples, and exercises in text analysis. Without these processes, instruction risks becoming merely verbalistic.¹⁸

Additionally, from an instructional management perspective, the educational process is a system composed of three interconnected components: planning, implementation, and assessment. These components are interconnected and together determine the quality of learning outcomes. Careful planning involves determining objectives, selecting approaches and preparing materials; implementation refers to the methods used to deliver content and to promote classroom interaction; and assessment is used to measure the extent to which competencies have been achieved and to provide feedback for improving instruction.¹⁹

Meanwhile, in the setting of pesantren, teaching practices are also influenced by traditional Islamic pedagogy which emphasizes the transmission of scholarly lineage (*sanad*), respect and proper conduct (*adab*) to teachers, and unique methods such as *bandongan* and *sorogan*.²⁰ This model places the teacher as the main agent of the transfer of knowledge while students (*santri*) have an active role by reading, making notes and repetition. Some challenges and opportunities in improving the quality of *nahwu* instruction are posed by the integration of conventional approaches and modern principles of instructional management.²¹

With the strengthening of this theoretical framework, the research on the implementation of Al-Ajurrumiyah instruction has been analytical and conceptual, not merely descriptive.²² It not only theorizes instructional practices but also assesses their fit with principles of instructional

¹⁷ Azzah Nor Laila and Fathur Rohman, "Pesantren Amtsilati Sebagai Role Model Pendidikan Berbasis Anti Radikalisme di Jepara," *Al-Fikri: Jurnal Studi dan Penelitian Pendidikan Islam* 1, no. 2 (2018): 22, <https://doi.org/10.30659/jspi.v1i2.3205>.

¹⁸ Achmad Rofiq and Nanang Budiarto, "Penerapan Metode Amtsilati dalam Meningkatkan Kemampuan Baca Kitab Kuning Kelas Unggulan Mts Al-Qodiri Kecamatan Gumukmas Tahun 2025," *TAJDID: Jurnal Pemikiran Keislaman dan Kemanusiaan* 9, no. 1 (2025): 405–19, <https://doi.org/10.52266/tadjid.v9i1.4419>.

¹⁹ Muzammil Muzammil dan Lindi Prastika, "Model-Model Pembelajaran Pondok Pesantren dalam Meningkatkan Kemampuan Membaca Kitab Kuning Santri," *Edukais : Jurnal Pemikiran Keislaman* 3, no. 1 (2019): 13–22, <https://doi.org/10.36835/edukais.2019.3.1.13-22>.

²⁰ Muflihah Muflihah, "Studi Komparatif dan Kontrastif Nilai Fonologi antara Bahasa Indonesia dan Bahasa Arab Bagi Mahasiswa Program Studi Pendidikan Bahasa Arab UIN Sunan Ampel Surabaya," *Alfazuna: Jurnal Pembelajaran Bahasa Arab dan Kebahasaaraban* 2, no. 1 (2017): 91–114, <https://doi.org/10.15642/alfazuna.v2i1.249>.

²¹ Abdulwdoood Bahhari and Louisa Willoughby, "When Heritage Meets Religion: Parents' Perspectives on Arabic Language Education in Australian Islamic Schools," *Australian Journal of Linguistics* 46, no. 1 (2026): 117–37, <https://doi.org/10.1080/07268602.2025.2596103>.

²² Muhammad Arif Nasruddin, Nafisatus Saidah, "Implementasi Metode Hafalan Nadzoman Kitab 'Imrithi dalam Memahami Nahwu Santri Kelas 2 Tsanawiyah Madrasah Diniyah Putri Pondok Pesantren Babussalam Pagelaran Malang," *JIPi (Jurnal Ilmiah Pendidikan Islam)* 5, no. 1 (2026): 96–111, <https://doi.org/10.58788/jipi.v5i1.9521>.

management and issues of related pedagogical theories that lead to more systematic and argumentative findings.²³

Pondok Pesantren *Durrotu Aswaja* and Pondok Pesantren *Ats Tsaqofah* Semarang are two Islamic educational institutions that both use *Al-Ajurrumiyah* as the foundational text for teaching *nahwu*.²⁴ Both institutions play an important role in the development of Islamic education in Semarang and its surrounding areas, yet they possess different backgrounds, educational visions, and instructional traditions. These differences have the potential to produce variations in the planning, implementation, and evaluation of *nahwu* instruction.²⁵

A number of previous studies have examined the teaching of *nahwu* in pesantren from various perspective.²⁶ They investigated the development of contextual-based *nahwu* materials using the matan *Al-Ajurrumiyah* in five pesantren in Central Kalimantan. The study found that context-based material development can enhance the effectiveness of understanding *nahwu* rules, as it is tailored to the students' learning situations.²⁷ Another study examined the development of Arabic grammar materials using *Al-Ajurrumiyah* at Pesantren Bayt Tamyiz Indramayu through a qualitative approach, focusing on methods, implementation, evaluation, and challenges in *nahwu* instruction. Meanwhile, [another researcher] investigated the effectiveness of the sorogan method in teaching *Al-Ajurrumiyah* and found that this method effectively improves understanding of *nahwu* rules when supported by intensive teacher explanations.²⁸

Although these studies make important contributions to the field of *nahwu* instruction, most of them focus on material development or the effectiveness of specific methods.²⁹ Studies that comparatively analyze the planning, implementation, and evaluation of *Al-Ajurrumiyah* instruction in two pesantren with different characteristics remain relatively limited.³⁰ Therefore, this study is urgent in addressing this gap.

²³ Sholihan Sholihan, "Strategi Pembelajaran Kitab Kuning Melalui Bantuan Materi *Al-Miftah Lil Ulum* di Pondok Pesantren Sidogiri Pasuruan," *CENDEKIA: Jurnal Studi Keislaman* 4, no. 2 (2018), <https://doi.org/10.37348/cendekia.v4i2.66>.

²⁴ Weiyu Ma, "Language Ideologies and Heritage Language Maintenance among Egyptian Nubian Families: A Comparative Study of Urban and Rural Families," *Journal of Multilingual and Multicultural Development* 46, no. 10 (2025): 3680–94, <https://doi.org/10.1080/01434632.2024.2358172>.

²⁵ Fito Andri Admoko and Itsnaini Muslimati Alwi, "Metode Qawaid Wa Tarjamah dalam Pembelajaran Qiroah Menggunakan Kitab Durus *Al Lughah* di Madrasah Aliyah Ar-Royyan Pacita," *AL-MUADDIB: Jurnal Kajian Ilmu Kependidikan* 8, no. 1 (2026): 314–28, <https://doi.org/10.46773/a96dyx97>.

²⁶ H. Hamidah et al., "Developing Arabic Grammar Materials Based on Contextual Learning at Islamic Boarding School in Indonesia," *Al-Ta'rib: Jurnal Ilmiah Program Studi Pendidikan Bahasa Arab* 12, no. 1 (2024): 133–46, <https://doi.org/https://doi.org/10.23971/altarib.v12i1.8292>.

²⁷ Aca Syathybie and Sofyan Sauri, "Pengembangan Materi Pembelajaran Gramatika Bahasa Arab (*Nahwu*) di Pesantren Bayt Tamyiz Indramayu," *Ta'dibuna: Jurnal Pendidikan Islam* 6, no. 2 (2018): 151–68, <https://doi.org/10.32832/tadibuna.v6i2.1061>.

²⁸ Niken Febrian et al., "Efektivitas Metode Pembelajaran Sorogan Kitab *Jurumiyah* di Pondok Pesantren Putri *Al Ma'rufiyah* Tempuran," *DWIJA CENDEKIA: Jurnal Riset Pedagogik* 8, no. 1 (2024): 83, <https://doi.org/10.20961/jdc.v8i1.84564>.

²⁹ Ahmad Mizan Rosyadi Abdul Jalil Mannan and Muhammad Shokhibul Hidayah, "Pendampingan Pembelajaran Kaidah *Nahwu* dengan Kitab *Al-Ajurrumiyah* di Pondok Pesantren Darus Sibyan Jombang Jember," *An-Nuqthah* 3, no. 1 (2022): 46–51, <https://doi.org/10.62097/an-nuqthah.v3i1.1026>.

³⁰ Noza Aflisia and Aan Hasanah, "Character Education Model in Arabic Learning at Madrasah Aliyah *Al Mahāra*," *Jurnal Pendidikan Bahasa Arab* 6, no. 2 (2020): 241–56, <https://doi.org/10.14421/almahara.2020.062.05>.



Theoretically, this research is based on the theory of instructional management that includes the aspects of planning, implementation and evaluation as an integrated instructional system. In addition, the traditional pedagogical view of pesantren is a conceptual basis for understanding instructional practices based on classical texts (kitab turath). In this context, the study aims to analyze the implementation of *nahwu* instruction using Al-Ajurrumiyah at Pondok Pesantren Durrotu Aswaja and Pondok Pesantren Ats Tsaqofah Semarang, specifically in the planning, implementation, and evaluation aspects. Therefore, it is expected that this research can contribute academically to the development of *nahwu* instruction studies in pesantren and also can be used as a reference for strengthening instructional strategies of linguistic tools (ilmu alat) in Islamic schools.

RESEARCH METHOD

This study adopts a qualitative approach using a comparative case study design. This approach was chosen in an effort to gain a deep and contextual understanding of the implementation of the Jurumiyah text in Arabic language instruction at two institutions with differing characteristics, namely Pondok Pesantren Durrotu Aswaja and Pondok Pesantren Ats Tsaqofah Semarang. The research uses primary and secondary data. Primary data was obtained by means of participant observation, in-depth semi-structured interviews, and *nahwu* proficiency tests. Observation was conducted to identify the dynamics of instruction, teacher–student interaction, and the application of the Jurumiyah text in the classroom. Interviews were employed to explore instructional planning, implementation and evaluation from the perspectives of teachers and students' learning experiences. To obtain supporting data for comparison, tests were administered to measure students' mastery of *nahwu* rules and i'rab skills. The analysis was performed interactively and continuously until findings that are valid, systematic and scientifically accountable were obtained.

RESULTS AND DISCUSSION

In this section will be discussed the research result of implementing of *nahwu* instruction using Al-Ajurrumiyah at Pondok Pesantren Durrotu Aswaja and Pondok Pesantren Ats Tsaqofah Semarang. The discussion revolves around three key facets of instructional management: planning, implementation, and evaluation. These aspects are studied systematically to examine the development of the instructional process and the extent to which the practices are consistent with pedagogical principles and with the theory of instructional management.

The results are presented descriptively and analytically, connecting the field data with the theoretical framework introduced above. Each finding is discussed in relation to the institutional context of each pesantren because differences in characteristics, traditions, and academic culture can affect the patterns of instructional implementation. This method aims to provide answers to the research questions in a comprehensive and comparative manner by depending on the teaching of *nahwu* through classical texts (kitab turath).

Then, the research findings are displayed sequentially beginning from instructional planning, classroom teaching and learning activities, and ending with the evaluation systems applied in both pesantren. Every aspect is analyzed to determine the strengths, challenges and implications to the effectiveness of *nahwu* instruction..

Instructional Planning for *Nahwu* at Pondok Pesantren *Durrotu Aswaja* and Pondok Pesantren *Atsaqofah*, Semarang

Instructional planning is a strategic part of guaranteeing the effectiveness of the learning process and achievement of educational goals.

The preparation of lesson plans at Durrotu Aswaja Boarding School is well organized, although not yet in accordance with the standards of formal education administration. The curriculum is not written down but is content-based following the order of the Jurumiyah text. There are Annual (Prota) and Semester (Promes) Programs to arrange material distribution but there are no formal lesson plans (RPP). However, the process of learning is still well regulated based on the pedagogical experience of the teachers and the traditions of talaqqi and syarah. There is enough teaching material, the main text, and additional explanatory books. Assessments are oral and written. The minimum standard is 75. The qualitative criteria are reading and comprehension ability. There is no formal academic calendar but learning sessions are held at regular intervals. Follow-up actions (e.g. repetition and guidance) are given to students who have not yet mastered the material. Thus the planning at Durrotu Aswaja can be seen as substantive and relatively structured, although it is not fully documented.

By contrast, Pondok Pesantren Atsaqofah demonstrates a simpler and more flexible planning model. Syllabi, Prota, Promes, and lesson plans are unavailable in written form. The instructional flow is entirely based on the organization of the Jurumiyah text, and the division of material is adapted according to the students' understanding and the discretion of the teacher. Instructional media are basic but effective—primarily the main text, blackboard, and chalk. Evaluations are carried out through question-and-answer sessions, text reading, and comprehension checks, but these are not standardized in writing. Mastery standards are not expressed numerically, but are assessed qualitatively. Similarly, the academic calendar and follow-up plans are not formally documented, yet repetition and reinforcement are consistently practiced.

This pattern is consistent with findings of Rohmadi (2017) that instructional planning in pesantren is often focused on classical texts and teacher expertise rather than formal administrative documents.³¹ However, the presence of Prota and Promes at Durrotu Aswaja shows the tendency of increased administrative structuring as noted by Fauziyah (2020) argues that some pesantren are beginning to integrate the aspects of modern educational management into their traditional framework.³² Conversely, the informal and flexible approach at Atsaqofah is consistent with Hasan's (2016) findings that many pesantren still plan instruction in an adaptive and oral manner without written guides.³³

These results also challenge the opinion of Madjid (2012), who predicted that modernization would erode pesantren traditions. In fact, this study demonstrates that administrative improvements can coexist with a continued reliance on kitab turath and traditional authority.³⁴ Thus, the situation at both pesantren illustrates the dynamic adaptation of pesantren: while core traditions are preserved, selective modernization is possible to improve educational effectiveness.

³¹ Syamsul Huda Rohmadi, "Pendidikan Islam Inklusif Pesantren (Kajian Historis - Sosiologis di Indonesia)," *FIKROTUNA* 5, no. 1 (2017), <https://doi.org/10.32806/jf.v5i1.2949>.

³² Laili Itsnaini Fauziyah, "Manajemen Pendidikan Agama Berbasis Keluarga pada Program Tahfiz Al-Qur'an dengan Metode Al-Qosimi dalam Meningkatkan Minat dan Partisipasi Masyarakat dalam Menghafal Al-Qur'an di Rumah Tahfiz Ar-Royyan Klaten," *Andragogi : Jurnal Ilmiah Pendidikan Agama Islam* 2, no. 1 (2020): 57, <https://doi.org/10.33474/ja.v2i1.6694>.

³³ Muhammad Hasan, "Inovasi dan Modernisasi Pendidikan Pondok Pesantren," *Karsa: Journal of Social and Islamic Culture* 23, no. 2 (2015): 296–306, <https://doi.org/10.19105/karsa.v23i2.728>.

³⁴ Ismail Suardi Wekke, "Madjid Nurcholish: Bilik-Bilik Pesantren," Preprint, December 13, 2023, <https://doi.org/10.21428/1a91ffb3.14df43a9>.



Table 1. Comparison of Instructional Planning Components at Pondok Pesantren *Durrotu Aswaja* and *Atsaqofah*

Planning Component	Durrotu Aswaja	Atsaqofah
Syllabus	Not available (follows the structure of Jurumiyah)	Not available (follows the structure of Jurumiyah)
Annual Program (Prota)	Available	Not available
Semester Program (Promes)	Available	Not available
Lesson Plan (RPP)	Not available	Not available
Media	Available	Available
Teaching Materials	Available	Available
Evaluation Instruments	Available (oral & written)	Available (written not yet standardized)
Minimum Mastery Criteria (KKM)	Available (75 + qualitative standard)	Not written (qualitative)
Calendar & Schedule	Not formal, routine	Not formal, routine
Follow-Up Plan (RTL)	Available (reinforcement & remedial)	Not written, but practice exists

Comparatively, both pesantren prioritize a learning system based on classical texts and the scholarly authority of the teacher as the core of instructional planning.³⁵ The primary difference lies in the level of documentation and administrative systematization, with Durrotu Aswaja demonstrating a relatively more structured approach than Atsaqofah. Nevertheless, both institutions fulfill the essential elements of instructional planning substantively—namely, the existence of objectives, structured materials, instructional strategies, evaluation, and follow-up—though these are implemented in formats that are contextual and rooted in pesantren tradition.³⁶

The research findings indicate that *nahwu* instructional planning at both Pondok Pesantren Durrotu Aswaja and Pondok Pesantren Atsaqofah exhibits the distinctive characteristics of pesantren, namely reliance on classical texts (kitab turath) and not fully adopting formal instructional administrative tools as seen in general educational institutions.³⁷

In terms of syllabi, neither pesantren possesses a separate written syllabus document, as the instructional structure follows the systematic organization of Al-Jurumiyah. The text itself contains a systematically arranged sequence of material, covering topics such as kalam, i'rab, and the classification of isim, fi'il, and harf. Thus, the text functions as the operational curriculum

³⁵ Nyimas Mu'azzomi et al., "A Qualitative Analysis of Pesantren Educational Management: School Culture and Leadership of a Professional Learning Community," *Ta'dib: Jurnal Pendidikan Islam* 22, no. 2 (2017): 12–20, <https://doi.org/10.19109/td.v22i2.1634>.

³⁶ Agustian Ramadana Putera et al., "Exploring the New Identity of Islamic Boarding School Based on Critical Challenges, Changes and Instructional Management in Post Covid-19 Pandemic," *Jurnal Tarbiyatuna* 12, no. 2 (2021): 151–63, <https://doi.org/10.31603/tarbiyatuna.v12i2.5164>.

³⁷ Heni Suhertini and Mulyawan S. Nugraha, "Adab-Based Pesantren Educational Management, Kiai Leadership, and Organizational Culture: A Study at Pondok Pesantren Ulul Albab Asyadi Madura," *Dinasti International Journal of Management Science* 7, no. 2 (2025): 448–55, <https://doi.org/10.38035/dijms.v7i2.6133>.

framework, illustrating a text-based curriculum model that is a hallmark of traditional pesantren education.³⁸

There are however differences in the completeness of other planning tools. Lesson plans (RPP) are not available, but in Durrotu Aswaja there are annual (Prota) and semester (Promes) programs. Prota and Promes exemplify organized efforts to arrange material distributions and achievement objectives within specific time limits. At Atsaqofah, however, there are no formal Prota and Promes. Planning is more pragmatic, done at the speed of the writing, with no time targets recorded in the administration.³⁹

Both pesantren do not have a lesson plan (RPP) in writing. It implies that instructional planning is largely internal and based on the experience of the teacher. From a modern instructional management perspective, lack of lesson plans may restrict the ability to record strategies, methods and indicators of achievement in detail. However, in the pesantren context, formal documents are often replaced by the teacher's scholarly authority and experience.

Both pesantren have the necessary instructional media and teaching materials needed to support the learning process. To facilitate the explanation of the grammatical rules, it is accompanied by writing tools, blackboards and additional references besides the main text. The existence of these teaching materials indicates that even if the formal administration is limited, the substantive aspects of instruction are still taken into account.

The evaluation instruments and the mastery standards are quite different. Durrotu Aswaja has a more structured instrument for both oral and written evaluation. The Minimum Mastery Criteria (KKM) are set quantitatively at 75 and qualitative standards. This indicates a combination of conventional methods and modern evaluation systems. Meanwhile, at Atsaqofah, there are evaluation instruments but not in standard form and the mastery criteria are not expressed in numbers but depend on the qualitative evaluation of students' competencies by the teacher.

Regarding the academic calendar and instructional schedule, neither pesantren has a detailed formal document, but instruction is conducted regularly and on a scheduled basis. This means that, although not documented administratively, time planning practices remain consistent².

As for follow-up plans (Rencana Tindak Lanjut/RTL), Durrotu Aswaja has implemented them in the form of reinforcement and remedial activities for students who have not met the standard. At Atsaqofah, reinforcement and corrective practices are also present, but they have not yet been formally documented as part of the instructional planning system⁴⁰

Overall, instructional planning in both pesantren is dominated by the traditional approach, with classical texts serving as the main curriculum. Durrotu Aswaja is relatively more systematic in administrative aspects compared to Atsaqofah, particularly in the preparation of annual and semester programs, mastery standards, and follow-up plans. These findings indicate that the integration of pesantren tradition with modern instructional management principles can enhance

³⁸ Linda Ayu Khuroidah et al., "Material Analysis of Al-Hiwar and Al-Qira'ah on Arabic Text-Books for Senior High School Grade 10 MGMP East Java Based on Curriculum of Ministry of Education, Culture, Research, and Technology: Analisis Materi Al-Hiwar dan Al-Qira'ah pada Buku Teks Bahasa Arab SMA Kelas 10 MGMP Jawa Timur Berdasarkan Kurikulum KEMENDIKBUD," *Al Mahāra: Jurnal Pendidikan Bahasa Arab* 8, no. 2 (2022): 192–213, <https://doi.org/10.14421/almahara.2022.082-01>.

³⁹ Iroda Nizomova, "Benefits and Drawbacks of Distance Learning in Teaching Language," *Современные Тенденции Инновационного Развития Науки и Образования в Глобальном Мире* 1, no. 3 (2023): 372–75, <https://doi.org/10.47689/STARS.university-pp372-375>.

⁴⁰ Phillip L. Ackerman, *New Approaches to Assessment and Evaluation of Perceptual Speed Abilities*: (Defense Technical Information Center, 2001), <https://doi.org/10.21236/ADA419862>.



the effectiveness and accountability of the educational process, without diminishing the distinctive character of kitab turath-based instruction

Implementation of *Nahwu* Instruction at Pondok Pesantren *Durrotu Aswaja* and Pondok Pesantren *Atsaqofah*, Semarang

The implementation of *nahwu* instruction using Al-Jurumiyyah in Pondok Pesantren Durrotu Aswaja and Pondok Pesantren Atsaqofah is systematic, structured, emphasizing the reinforcement of the basic rules of *nahwu* through textual and analytical methods. Both pesantren utilize the matan of Ibn Ajurum as the main source of teaching, where the learning begins with reading the text, providing general explanation, and explaining the grammatical rules. This process shows that the mastery of the matan is fundamental in the *nahwu* instruction in the pesantren context.⁴¹

In both institutions, teachers play a major role in the delivery of material (teacher-centered), but students actively participate by listening, taking notes and analyzing examples. The teacher begins with general and explicit *nahwu* rules and then proceeds to detailed discussions. Reading the matan with correct pronunciation along with the general meaning explanation emphasizes the correct qirā'ah and conceptual understanding. This stage is the epitome of the kitab kuning tradition, where the text is presented as the main scholarly authority.⁴²

In the explanation phase, teachers always elaborate on the definition of basic *nahwu* terms, namely isim, fi'il, harf, i'rāb, and binā', as well as their elements and classifications. The elaboration is gradually (tadarruj) delivered and emphasizes the important points. This method allows learners to comprehend abstract notions systematically, in accordance with structured pedagogical principles in a conventional setting.

In the application stage (tatbīq al-amsilah), both pesantren give examples of sentences relevant to the grammatical rules being discussed, taken from the Qur'an, hadith, and simple sentences that are adjusted to the level of students. The teacher demonstrates the analysis and application of these rules on the examples directly. Hence, the students not only commit to memory the theory but also understand the use of the theory in Arabic sentences. The pattern shows an integration of skills for understanding text and applying them in practice.

Table 2. Comparison of *Nahwu* Instruction Implementation at Pondok Pesantren *Durrotu Aswaja* and *Atsaqofah*

Implementation Component	<i>Durrotu Aswaja</i>	<i>Atsaqofah</i>
Delivery of General Rules	Delivered systematically and explicitly in accordance with Al-Jurumiyyah matan	Delivered systematically and explicitly in accordance with Al-Jurumiyyah matan
Reading of the Matan	Teacher reads the matan with correct pronunciation and explains its general meaning	Teacher reads the matan with correct pronunciation and explains its general meaning
Explanation of Definitions	Explained in detail,	Explained in detail,

⁴¹ Nyimas Mu'azzomi et al., "A Qualitative Analysis of Pesantren Educational Management: School Culture and Leadership of a Professional Learning Community," *Ta'dib: Jurnal Pendidikan Islam* 22, no. 2 (2017): 12–20, <https://doi.org/10.19109/td.v22i2.1634>.

⁴² Putera et al., "Exploring the New Identity of Islamic Boarding School Based on Critical Challenges, Changes and Instructional Management in Post Covid-19 Pandemic."

and Elements	gradually, and analytically	gradually, and analytically
Provision of Examples (Tatbiq)	Examples from the Qur'an, hadith, and simple sentences	Examples from the Qur'an, hadith, and simple sentences
Learning Pattern	Teacher-centered with student involvement through note-taking and attentive listening	Teacher-centered with student involvement through note-taking and attentive listening
Approach Characteristics	Textual-analytical and structured	Textual-analytical and structured
Student Engagement	Actively listens, takes notes, and analyzes	Actively listens, takes notes, and analyzes
Consistency of Material Delivery	Consistent and academically maintained	Consistent and academically maintained

The pattern of implementation of *nahwu* instruction in both pesantren is similar, namely textual, analytical and teacher-centered. Both the institutions emphasize on correct reading, understanding of definitions and application of grammatical rules with the help of examples. The primary differences are in management and in supporting instructional systems, not in classroom implementation.

In both pesantren the teaching process follows the sequence of Al-Jurumiyyah matan. Teachers explain the rules systematically, explain the text, explain grammatical concepts and give examples from the Qur'an, hadith and simple sentences. This approach is consistent with the traditional pesantren pedagogy that stresses textual learning, the passing down of knowledge and the continuation of the scholarly lineage (sanad).

Explanation comes mainly from the teachers, but students are involved in listening, taking notes, and analyzing examples. This teacher-centered model echoes bandongan tradition, but still promotes students' intellectual engagement. In general, the teaching of *nahwu* in the two pesantrens shows a stable and structured tradition of text-based learning. Nevertheless, developing more participatory and dialogical methods can improve students' understanding further without leaving the characteristics of the pesantren education.

Evaluation of *Nahwu* Instruction at Pondok Pesantren *Durrotu Aswaja* and Pondok Pesantren *Atsaqofah*, Semarang

Based on the observations, the evaluation of learning *nahwu* in Pondok Pesantren Durrotu Aswaja and Pondok Pesantren Atsaqofah has its uniqueness in terms of systematics and continuity of implementation.

In Durrotu Aswaja, evaluation is done more systematically and integrated with the learning process. Assessments are done regularly orally and written giving teachers the opportunity to give immediate feedback to students during the lessons. Oral evaluations are conducted as question and answer sessions following the presentation of grammatical rules, testing the students' understanding and training their confidence. The written evaluation consists of exercises and the application of rules in sample sentences, measuring not only memorization but the students' ability to apply the rules. The learning objectives are not always explicitly stated at the beginning of instruction, but evaluation indicators are usually met and the process is continuously carried out.

In contrast, the evaluation of *nahwu* instruction at Atsaqofah is still less structured. The assessment is mainly oral, spontaneous and does not yet concern all students equally. The emphasis is often on memorizing grammatical rules and not on the conceptual understanding and



contextual application of grammatical rules in the sentence. Again, the written evaluations are limited in number and variety and thus have not been able to capture the depth and systematic mastery of the students. Furthermore, the direction of the evaluation process is influenced by the fact that the learning objectives are not always clearly communicated in the beginning. The evaluation is done to track the students understanding but the planning, continuity and integration of evaluation with instructional process still needs to be improved.

Table 3. Comparison of *Nahwu* Instruction Evaluation at Pondok Pesantren *Durrotu Aswaja* and *Atsaqofah*

Evaluation Aspect	Pondok Pesantren <i>Durrotu Aswaja</i>	Pondok Pesantren <i>Atsaqofah</i>
Evaluation System	Systematic and structured	Not fully structured
Communication of Learning Objectives	Not always explicitly communicated at the start, but evaluation indicators are met	Not clearly communicated at the start of instruction
Forms of Evaluation	Regular oral and written evaluations	Predominantly oral; written evaluations still limited
Oral Evaluation	Structured Q&A sessions, assessing understanding and building confidence	Spontaneous, not yet involving all students equally
Written Evaluation	Exercises and application of rules in sentences (applied)	Simple questions, limited variety and frequency
Assessment Focus	Understanding and application of <i>nahwu</i> rules	Tends toward memorization of rules
Evaluation Continuity	Continuous and integrated with instruction	Conducted gradually, but not yet optimally integrated
Feedback	Provided directly and systematically	Exists, but not prompt or structured

Research findings on the evaluation of *nahwu* instruction at Pondok Pesantren *Durrotu Aswaja* and Pondok Pesantren *Atsaqofah* show quite significant differences in the system, implementation, and assessment orientation.

Regarding the evaluation system, *Durrotu Aswaja* has a fairly systematic and structured implementation. The evaluation is considered as an integral part of the teaching process and ensures the continuity between objectives, content and assessment forms. While learning objectives are not always explicitly stated at the beginning of each session, the types of questions and evaluative activities provided reflect achievement indicators, indicating an implicitly but purposefully planned approach. The system of assessment at *Atsaqofah*, by contrast, is not yet fully developed. The learning objectives are not clearly conveyed at the beginning, and the evaluation direction is likely to follow the flow of instruction spontaneously.⁴³

As for evaluation forms, *Durrotu Aswaja* always uses a combination of oral and written evaluation. The oral evaluation is done in the form of structured question and answer sessions which measure the understanding of rules and boost confidence of students. The written assessment is carried out through practical exercises such as analysis and application of

⁴³ Nyimas Mu'azzomi et al., "A Qualitative Analysis of Pesantren Educational Management: School Culture and Leadership of a Professional Learning Community," *Ta'dib: Jurnal Pendidikan Islam* 22, no. 2 (2017): 12–20, <https://doi.org/10.19109/td.v22i2.1634>.

grammatical rules in the construction of sentences. This model emphasizes memorization, conceptual understanding, and the ability to analyze structures.⁴⁴

Evaluation at Atsaqofah is predominantly oral and less structured. Questions are normally asked directly, not with planned written exercises, and not yet with equal involvement of all students. Written evaluation, while present, is relatively limited in variety and frequency, and tends to emphasize the recall of memorized rules rather than their application within a sentence.⁴⁵

Meanwhile Durrotu Aswaja more focuses on the understanding and application of *nahwu* rules. So that it is in line with the principles of authentic assessment which measures thinking skills and application of concepts. In contrast, the assessment in Atsaqofah is still aimed at memorizing the rules. This method enhances the conceptual bases, but it is less preferred for the development of comprehensive skills of syntactic analysis without the balance of practical exercise.

At Durrotu Aswaja the evaluation is more related to the instructional process, with daily, ongoing evaluation and systematic feedback to correct errors immediately. However, Atsaqofah's evaluation is progressive but not yet a well-designed system. Feedback is provided but not always timely or systematic, hence the reflection is less fruitful.

These differences theoretically indicate different levels of instructional evaluation management in the two pesantren. Systematic, continuous and application-oriented evaluation is more likely to support the attainment of *nahwu* competency in a more comprehensive manner than evaluation dominated by memorization and spontaneity. But, both models reflect the pedagogic character of pesantren, where the interaction between teachers and students is still the main part.

So it can be concluded that the evaluation of *nahwu* instruction at Pondok Pesantren Durrotu Aswaja is more systematic and oriented to applied understanding, while at Pondok Pesantren Atsaqofah the evaluation is still simple and not structured yet. This distinction indicates the significance of integrated evaluation planning for making the instructional process more effective and sustainable.

CONCLUSION

The results of the research show that both of the pesantren are able to maintain the tradition of *nahwu* learning. Each of the pesantren has a different approach that is in accordance with the institutional culture and characteristics of each. Pondok Pesantren Durrotu Aswaja has a better quality in the aspects of planning and evaluation of learning that are more systematic, so the learning process can be more focused and continuous. Conversely, Pondok Pesantren Atsaqofah is characterized by a learning environment that is more communicative, flexible and adaptive to contemporary developments that improves the comfort of learning for students.

However, this study also found some deficiencies such as the lack of fully developed instructional devices in both pesantren and the limited implementation of evaluation, especially in Pondok Pesantren Atsaqofah. Therefore, the development of *nahwu* instruction in pesantren should be directed toward the formulation of more structured instructional devices, the

⁴⁴ Abdul Karim, "Integration of Religious Awareness in Environmental Education," *QIJIS (Qudus International Journal of Islamic Studies)* 10, no. 2 (2022): 415, <https://doi.org/10.21043/qijis.v10i2.14404>.

⁴⁵ N. Notzer and M. Aronson, "Differential Evaluation of Students' Performance in Histology: All Questions Are Equal but Some Are More Equal than Others," *Medical Education* 13, no. 2 (1979): 79–81, <https://doi.org/10.1111/j.1365-2923.1979.tb00925.x>.



strengthening of continuous evaluation systems, and the development of teaching methods that preserve pesantren traditions while adapting to the needs of modern education.

With such developments, *nahwu* instruction is expected to become more effective and to optimally enhance students' proficiency in Arabic.

Declaration of Generative AI

The author states that Artificial Intelligence (AI) was used in this study solely to assist with language editing, grammar checking, and improving the structure of the manuscript. The entire research process from problem formulation, data collection, and data analysis to the interpretation of research results and the drawing of conclusions was conducted entirely by the author. The author bears full responsibility for the content of this article.

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