



REALIZING INCLUSIVE NAHWU LEARNING AMID STUDENT DIVERSITY

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Abstract

This study aims to identify the challenges in learning *Nahwu* at STAIN Mandailing Natal and to explore inclusive learning strategies that accommodate the diverse educational backgrounds of students. Such diversity, which includes students from Islamic boarding schools, madrasahs, and general schools, affects their level of understanding and motivation in studying *Nahwu*. The research employed a qualitative approach with data collected through semi-structured interviews, classroom observations, questionnaires, and document analysis. The findings reveal that students from general school backgrounds face greater difficulties in comprehending *Nahwu* material, whereas those from Islamic boarding schools demonstrate stronger prior knowledge. Inclusive learning strategies, such as the use of visual media and cross-background study groups, were found effective in enhancing students' comprehension. However, challenges remain in implementing supplementary guidance outside the classroom. This study concludes that *Nahwu* learning needs to be designed in a more inclusive, adaptive, and responsive manner to meet the diverse needs of students, ensuring that the learning process becomes more effective and equitable.

Keywords: Nahwu learning; Inclusive learning; Educational background

Abstrak

Penelitian ini bertujuan untuk mengidentifikasi tantangan dalam pembelajaran Nahwu di STAIN Mandailing Natal serta mengeksplorasi strategi pembelajaran inklusif yang dapat mengakomodasi keberagaman latar belakang pendidikan mahasiswa. Keberagaman tersebut, yang meliputi mahasiswa lulusan pesantren, madrasah, dan sekolah umum, berpengaruh terhadap tingkat pemahaman dan motivasi mereka dalam mempelajari Nahwu. Penelitian ini menggunakan pendekatan kualitatif dengan teknik pengumpulan data berupa wawancara semi-terstruktur, observasi kelas, angket, dan analisis dokumen. Hasil penelitian menunjukkan bahwa mahasiswa dengan latar belakang sekolah umum mengalami kesulitan yang lebih besar dalam memahami materi Nahwu, sedangkan mahasiswa lulusan pesantren memiliki pengetahuan awal yang lebih kuat. Strategi pembelajaran inklusif, seperti penggunaan media visual dan pembentukan kelompok belajar lintas latar belakang, terbukti efektif dalam meningkatkan pemahaman mahasiswa. Namun demikian, masih terdapat kendala dalam pelaksanaan bimbingan tambahan di luar jam perkuliahan. Penelitian ini menyimpulkan bahwa pembelajaran Nahwu perlu dirancang secara lebih inklusif, adaptif, dan responsif terhadap keberagaman kebutuhan mahasiswa agar proses pembelajaran menjadi lebih efektif dan berkeadilan.

Kata Kunci: Pembelajaran nahwu; Pembelajaran inklusif; Latar belakang pendidikan



INTRODUCTION

Nahwu (Arabic grammar) constitutes a foundational component in Arabic language pedagogy, particularly in Islamic higher education institutions where grammatical mastery is essential for understanding classical and religious texts. Within the field of Arabic pedagogy, Nahwu learning is traditionally positioned as a core linguistic competence; however, its instructional implementation often assumes a relatively homogeneous learner background. In reality, contemporary Islamic higher education classrooms are characterized by significant student diversity, including learners from pesantren, madrasahs, and general secondary schools. This diversity directly affects students' comprehension, learning pace, and motivation in studying Nahwu.

Previous studies have consistently identified structural and pedagogical challenges in Nahwu instruction. These challenges include disparities in students' educational backgrounds, low motivation, limited mastery of basic grammatical concepts, insufficient learning time, and textbooks that are not systematically aligned with students' entry-level competencies¹. Yunisa highlights that Nahwu learning is often constrained by materials that do not begin with foundational concepts, resulting in learning gaps among students with non-pesantren backgrounds². Similarly, Reksi et al. report that first-year university students from general education backgrounds experience adaptation difficulties, low self-confidence, anxiety, and limited engagement in Nahwu classes due to educational heterogeneity³. At the higher education level, weak mastery of Nahwu and Sharaf,

¹ Vitri Angelina et al., "Problematika Pemahaman Nahwu Mahasantri Yayasan Munashoroh Indonesia (YMI) Pusat," *Lugatuna: Jurnal Pendidikan & Ilmu Bahasa Arab* 2, no. 1 (2023): 28–42, <https://doi.org/https://doi.org/10.31764/ljpb.v2i1.12723>; Rijal. Muhammad khairul Asiah, Zamroni, "Problematika Pembelajaran Nahwu Dalam Meningkatkan Keterampilan Berbahasa Arab Di Lembaga Pendidikan Indonesia," *Borneo Journal of Language and Education* 2, no. 2 (2022): 170–85, <https://doi.org/10.32699/liar.v3i01.995>; May May Aung and Marianne Nikolov, "Tertiary Students' English Language Learning Motivation: A Systematic Review," *Acta Psychologica* 261, no. November (2025): 1–11, <https://doi.org/10.1016/j.actpsy.2025.105854>; Jimmy H M Van Rijt et al., "When Students Tackle Grammatical Problems: Exploring Linguistic Reasoning with Linguistic Metaconcepts in L1 Grammar Education &," *Linguistics and Education* 52 (2019): 78–88, <https://doi.org/10.1016/j.linged.2019.06.004>; Mustakim, Nur Musfirah Jaya, and Umiyati Jabri, "Challenges in Grammar Learning Among EFL Students: A Case Study of an Indonesian University," *SELTICS Scope of English Language Teaching, Literature and Linguistics* 8, no. 1 (2025): 16–27, <https://doi.org/https://doi.org/10.46918/seltics.v8i1.2598>; Tirza A Kumayas and Fergina Lengkoan, "The Challenges of Teaching Grammar at the University Level: Learning From the Experience of English Lecturer," *E-Clue Journal of English, Culture, Language, Literature, and Education* 11, no. 1 (2023): 98–105, <https://doi.org/https://doi.org/10.53682/eclue.v11i1.6058>.

² Melinda Yunisa, "Problematika Pembelajaran Bahasa Arab Dalam Aspek Ilmu Naheu Dan Sharaf Pada Kelas X Madrasah Aliyah Laboratium Jambi," *AD-DHUHA : Jurnal Pendidikan Bahasa Arab Dan Budaya Islam* 03, no. 2 (2022): 1–15, <https://online-journal.unja.ac.id/Ad-Dhuha/article/view/19985>.

³ Ali Wafa Reksi Dinda Lukmana, Nadlir Nadlir, "Problematika Heterogenitas Latar Belakang Pendidikan Dalam Pembelajaran Bahasa," *Jurnal Al-Fawa' Id : Jurnal Agama Dan Bahasa* 14, no. 1 (2024): 30–45, <https://doi.org/https://doi.org/10.54214/alfawaid.Vol14.Iss1.497> ABSTRACT; Ana Amália G. de Barros Torres Faria and Leandro S. Almeida, "Academic Adaptation of 1st Year Students :Promoting Success and Permanence at the University," *Revista Internacional de Educao Superior* 7 (2021): 1–16,

limited vocabulary, and unsupportive prior learning experiences further exacerbate these difficulties.

Additional factors such as limited concentration, unstable internet access, inadequate learning media, and constrained learning environments have also been reported as barriers to effective Nahwu learning in university contexts ⁴. These issues are frequently compounded by curricula that are insufficiently responsive to student diversity and by teaching methods that remain largely uniform and teacher-centered ⁵. Collectively, these findings indicate that the problem of Nahwu learning is not merely technical or methodological, but pedagogical in nature, requiring instructional approaches that explicitly accommodate learner diversity.

Within Arabic pedagogy, various instructional strategies have been proposed to address learning difficulties. Project-Based Learning has been shown to enhance grammatical understanding through contextual and practical engagement, while locally based teaching materials improve relevance and accessibility ⁶. The use of Interactive

<https://doi.org/10.20396/riesup.v7i0.8659797>; Osman "Ozdemir and Hümset Seçkin, "Exploring Foreign Language Anxiety in Higher Education: Multifaceted Insights into Causes , Impacts , and Coping Strategies," *Social Sciences & Humanities Open* 11, no. February (2025): 1–18, <https://doi.org/10.1016/j.ssaho.2025.101364>; Aleksandr A Orlov et al., "A Study of First-Year Students ' Adaptation Difficulties as the Basis to Promote Their Personal Development in University Education," *Psychology in Russia: State of the Art* 11, no. 1 (2018): 71–83, <https://doi.org/10.11621/pir.2018.0106>; Lianqi Dong, Meihua Liu, and Fan Yang, "The Relationship Between Foreign Language Classroom Anxiety , Enjoyment , and Expectancy-Value Motivation and Their Predictive Effects on Chinese High School Students ' Self-Rated Foreign Language Proficiency," *Front. Psychol.* 13, no. 860603 (2022): 1–13, <https://doi.org/10.3389/fpsyg.2022.860603>.

⁴ Rappe and A D Angraeni, "Kesulitan Belajar Online Ilmu Nahwu Pada Mahasiswa Pendidikan Bahasa Arab," *Shaut Al Arabiyyah* 12, no. 1 (2024): 47–56, <https://doi.org/10.24252/saa.v12i1.43257>; Catherine Nabiem et al., "Impact of Online Learning on Student ' s Performance and Engagement : A Systematic Review," *Discover Education* 3, no. 205 (2024): 1–15, <https://doi.org/10.1007/s44217-024-00253-0>; Bimas Reskiawan et al., "Distance Learning : Challenges and Opportunities in the Context of Language Learning in Higher Education," *International Journal of Language and Ubiquitous Learning* 1, no. 4 (2024): 333–46, <https://doi.org/https://doi.org/10.55849/ijlul.v1i4.687>.

⁵ Ade Arip Ardiansyah and Azhar Muhammad, "Implementation of Integrative Arabic Grammar (Nahwu & Sharaf) Curriculum in Islamic Boarding School," *Izdihar : Journal of Arabic Language Teaching, Linguistics, and Literature* 3, no. 3 (2020): 211–28, <https://doi.org/10.22219/jiz.v3i3.13264>; Laveria Hutchison and Leah McAlister-Shields, "Culturally Responsive Teaching : Its Application in Higher Education Environments," *Education Sciences* 10, no. 124 (2020): 1–12, <https://doi.org/doi:10.3390/educsci10050124>; John C Chick, Laura Morello, and Jeffrey Vance, "Universal Design for Learning as an Equity Framework : Addressing Educational Barriers and Enablers for Diverse Non-Traditional Learners," *Education Sciences* 15, no. 9 (2025): 1265, <https://doi.org/https://doi.org/10.3390>.

⁶ Suci Febriani, Yasmadi Yasmadi, and Sri Indah Lestari, "The Implementation Of Nahwu Learning Based On Project Based Learning At Uin Imam Bonjol Padang," *Al-Mutsla Jurnal Ilmu-Ilmu Keislaman Dan Kemasyarakatan* 5, no. 2 (2023): 345–59, <https://doi.org/10.46870/jstain.v5i2.442>; Ledy Nurlily, "Teaching Grammar Through Project-Based Learning: Empowering Students ' English Proficiency," *Journal of English Education Forum (JEEF)* 4, no. 1 (2024): 23–27, <https://doi.org/10.29303/jeeef.v4i1.590>; Husni Mubarak, Sofyan Anif, and Harun Joko Prayitno, "Developing Local Content-Based Teaching Materials for Improving Students ' Holistic Reading," *International Journal of Evaluation and Research in Education (IJERE)* 14, no. 3 (2025): 1995–2006, <https://doi.org/10.11591/ijere.v14i3.32665>; Putu Ayu Paramita Dharmayanti and Dewa Ayu Ari Wiryadi Joni, "Project-Based Learning In English As Foreign Language Teaching," in *Proceeding 5th International*



Whiteboards (IWB) has facilitated visual and interactive comprehension of grammatical concepts⁷. Differentiated instruction and multicultural learning models have also demonstrated effectiveness in heterogeneous classrooms, particularly in accommodating non-Muslim students and fostering classroom harmony⁸. In parallel, studies in broader foreign language education contexts emphasize the effectiveness of active learning, peer tutoring, cooperative learning, and teacher training in inclusive classroom settings⁹.

In pesantren contexts, integrative approaches to Nahwu and Sharaf learning have improved student acceptance, although challenges such as learner boredom and teacher imbalance persist¹⁰. For non-Muslim learners, instructors have adopted adaptive strategies including transliteration, repetition, and tailored motivational techniques to overcome both linguistic and non-linguistic barriers¹¹. Supplementary classes, study groups, language-rich environments, and the Aptitude Treatment Interaction (ATI) method have further contributed to improving students' motivation and learning outcomes¹². Despite these diverse approaches, existing studies largely focus on instructional techniques, learning media, or material development, with limited attention to inclusivity as a central pedagogical framework in Nahwu learning.

Confrence On Sustainable Development (ICSD) 2021 (Bali: Rajabhat University, 2021), 30–36, <https://e-journal.unmas.ac.id/index.php/icsd/article/view/5198>.

⁷ Segaf Baharun and Sultan Abdus Syakur, "Interactive Whiteboard as a Medium for Nahwu Learning: Bridging Technology and Arabic Grammar Education," *International Journal Of Arabic Language Teaching* 7, no. 1 (2025): 1–20, <https://doi.org/10.32332/ijalt.v7i01.9977>.

⁸ Sugih Ardianto, Ammar Ahmed, and Uus Ruswandi, "Differentiated Learning to Solve Arabic Learning Problems Faced by Non-Muslim Learners," *International Journal Of Arabic Language Teaching* 6, no. 2 (2024): 249–63, <https://doi.org/10.32332/ijalt.v6i02.9775>.

⁹ Jumatul Hidayah and Ruly Morganna, "Fulfilling the Needs of Diverse Students: Teaching Strategies for Efl Inclusive Classrooms," *Suar Betang* 14, no. 2 (2019): 183–95, <https://doi.org/10.26499/surbet.v14i2.135>; Chung S U N Joo and Choi L E E Jin, "Expanding Horizons : Fostering Creativity and Curiosity through Spherical Video-Based Virtual Reality in Project-Based Language Learning," *Tesol Quarterly* 58, no. 4 (2024): 1786–1800, <https://doi.org/10.1002/tesq.3333>; Ali A Alzubi, Mohd Nazim, and Jalal Ahamad, "Examining the Effect of a Collaborative Learning Intervention on EFL Students' English Learning and Social Interaction," *JPR Journal of Pedagogical Research* 8, no. 2 (2024): 26–46, <https://doi.org/https://doi.org/10.33902/JPR.202425541> Research; Xu Yingxin, "The Digital Classroom: Systematic Review of Use of English as a Foreign Language (EFL) in Teaching in Collaborative Online Settings," *International Journal of Learning, Teaching and Educational Research* 23, no. 10 (2024): 1–26, <https://doi.org/https://doi.org/10.26803/ijlter.23.10.1>.

¹⁰ Hidayah and Morganna, "Fulfilling the Needs of Diverse Students: Teaching Strategies for Efl Inclusive Classrooms."

¹¹ Jumadi and Isninda Nur Masithoh, "Strategi Dosen Mengatasi Kesulitan Belajar Mahasiswa Non-Muslim Dalam Pembelajaran Bahasa Arab Di Universitas Pendidikan Muhammadiyah Sorong," *Jurnal Paidia* 2, no. 1 (2023): 156–69, <https://doi.org/https://doi.org/10.36232/jurnalpaidia.v2i1.1462>.

¹² Hikmah Maulani et al., "Implementation of Aptitude Treatment Interaction (ATI) in Nahwu Learning: Identification of Student Ability Characteristics," *Arabiyat : Jurnal Pendidikan Bahasa Arab Dan Kebahasaaraban* 9, no. 1 (2022): 30–43, <https://doi.org/10.15408/a.v9i1.23012>; Swapna Williamson, Laila Paulsen, and Becejac, "The Impact of Peer Learning within a Group of International Post-Graduate Students – A Pilot Study," *Athens Journal of Education* 5, no. 1 (2014): 7–28, <https://doi.org/https://doi.org/10.30958/aje.5-1-1>; Jinal Shashin Parmar et al., "Peer Support for Improving Student Engagement and Learning Outcomes in Postgraduate Public Health and Health Sciences: A Qualitative Study," *Education Sciences* 15, no. 5 (2025): 1–22, <https://doi.org/https://doi.org/10.33903390>.

This review of the literature reveals a clear research gap. Although numerous studies discuss methods and strategies for teaching Nahwu, few explicitly conceptualize Nahwu instruction within an inclusive pedagogy framework that systematically addresses students' diverse educational backgrounds. In the context of Arabic pedagogy, inclusive Nahwu learning remains underexplored, particularly at the level of Islamic higher education institutions that serve students with highly heterogeneous prior learning experiences.

At STAIN Mandailing Natal, this gap becomes particularly evident. Students entering the institution demonstrate wide variations in Nahwu competence: some struggle with basic grammatical concepts, while others perceive Nahwu as overly theoretical and disconnected from practical language use. Although the Mandailing Natal Regency Government has issued regulations supporting a Religion-Based Curriculum that integrates religious education with local characteristics, Nahwu instruction at STAIN Mandailing Natal remains constrained by learning strategies that are not sufficiently inclusive or adaptive to student diversity¹³. This institutional context provides a critical case for examining inclusive Nahwu learning within Arabic pedagogy.

Accordingly, this study positions itself within the field of Arabic pedagogy by focusing on inclusive Nahwu learning as a pedagogical response to student diversity. The study seeks to move beyond descriptive accounts of learning difficulties by systematically examining how inclusivity can be operationalized in Nahwu instruction.

To address this research gap, the present study is guided by several interrelated research questions focusing on Nahwu learning at STAIN Mandailing Natal. First, the study examines the educational background characteristics of students participating in Nahwu instruction. Second, it investigates the challenges that arise in Nahwu learning as a consequence of students' diverse educational backgrounds. Third, the study explores how inclusive Nahwu learning strategies are implemented to accommodate this diversity. Finally, it assesses the effectiveness of these inclusive strategies in enhancing students' understanding and motivation in Nahwu learning.

This study employs a qualitative case study approach involving observation, interviews, questionnaires, and document analysis to explore challenges, instructional strategies, and their effectiveness. The variables examined include Nahwu learning strategies, students' educational backgrounds, and students' levels of comprehension and motivation. The working hypothesis is that inclusive Nahwu learning strategies can enhance understanding and motivation among students with diverse educational backgrounds.

¹³ Dinas Pendidikan, "Perbup Nomor 12 Tahun 2022" (Mandailing Natal: Pemda Kabupaten Mandailing Natal, 2022).



In this study, STAIN Mandailing Natal refers to an Islamic higher education institution in Mandailing Natal Regency that integrates religious values with scientific education¹⁴. The term inclusive denotes a pedagogical approach that recognizes and accommodates students' diverse educational backgrounds to ensure equitable participation and meaningful engagement in Nahwu learning.

RESEARCH METHODOLOGY

This study adopts a qualitative case study approach to investigate inclusive Nahwu learning at STAIN Mandailing Natal in response to student diversity. The study was conducted during the 2023–2024 and 2024–2025 academic years in the Arabic Language Education program.

The participants consisted of 30 undergraduate students enrolled in Nahwu courses, selected through purposive sampling to represent diverse educational backgrounds: pesantren (11 students), madrasah aliyah (10 students), and general secondary schools (9 students). From these participants, 10 students were chosen as key informants for in-depth interviews.

Data were collected through questionnaires, semi-structured interviews, classroom observations, and document analysis, all of which were aligned with the research objectives. Questionnaires were administered to identify students' educational backgrounds and to assess their levels of difficulty in learning Nahwu. Semi-structured interviews were conducted with ten students to explore in greater depth the learning challenges they experienced and their perceptions of inclusive Nahwu learning strategies. Classroom observations were carried out across four instructional sessions to examine how inclusive strategies were implemented in practice and how students from different educational backgrounds interacted during the learning process. In addition, document analysis of course syllabi and teaching materials was undertaken to evaluate the extent to which instructional planning formally reflected inclusive learning principles.

Qualitative data from interviews, observations, and documents were analyzed using thematic analysis, involving coding, categorization, and theme development related to learning challenges and inclusive strategies. Questionnaire data were analyzed descriptively and used to support the qualitative findings.

The credibility of the study was ensured through data triangulation across interviews, observations, questionnaires, and documents, as well as member checking by validating interview summaries with participants.

¹⁴ Menteri Agama Republik Indonesia, "Peraturan Menteri Agama Republik Indonesia Nomor 27 Tahun 2019 Tentang Statuta Sekolah Tinggi Agama Islam Negeri Mandailing Natal," Pub. L. No. 27, 1 (2019).

The analysis focused on identifying patterns of learning difficulties associated with students' educational backgrounds, examining the inclusive learning strategies applied in Nahwu instruction, and evaluating the perceived effectiveness of these strategies in enhancing students' understanding and motivation.

The findings are context-specific to STAIN Mandailing Natal and may not be generalizable to other institutions. However, the study provides in-depth insights into inclusive Nahwu learning practices within a heterogeneous student population.

RESULTS

This study aims to identify the challenges in *Nahwu* learning at STAIN Mandailing Natal and to explore inclusive learning strategies relevant to the diversity of students' educational backgrounds. Based on interviews, classroom observations, and document analysis, it was found that most students experienced difficulties in understanding *Nahwu* material, particularly those from general educational backgrounds. This difficulty is attributed to their limited prior experience in systematically studying Arabic grammar before entering higher education.

Table 1. Students' Level of Difficulty in Nahwu Learning Based on Educational Background

Educational Background	Number of Respondents	High Difficulty (%)	Moderate Difficulty (%)	No Difficulty (%)
Pesantren	11	11%	28%	61%
Madrasah Aliyah	10	29%	41%	30%
General Schools	9	67%	27%	6%

The data in the table show that students from general schools experience significantly higher levels of difficulty compared to those from pesantren. Conversely, students with a pesantren background demonstrate stronger initial mastery of *Nahwu* material. This indicates that a uniform teaching approach is unable to accommodate the diverse learning needs of all students.

Interview findings reveal that students from pesantren generally have an advantage in understanding *Nahwu* material. They feel more prepared because they had already acquired the basics of *Nahwu* during their pesantren education. In contrast, students from general schools reported significant difficulties, particularly in the early stages of their studies, as they had never formally studied Arabic grammar structures.

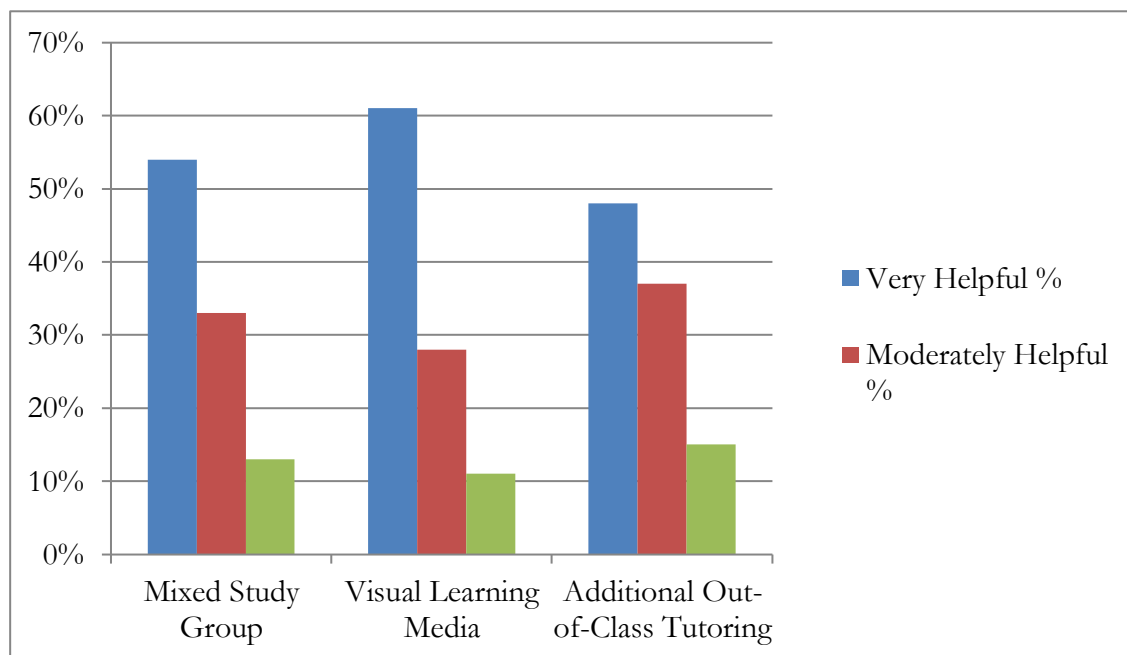
Nevertheless, there are indications that the use of visual learning media, such as animations or diagrams, can assist non-pesantren students in understanding fundamental *Nahwu* concepts. However, some of them still displayed limitations in their willingness to ask questions or actively participate in discussions outside the classroom, thus requiring additional support through more responsive learning strategies.



Classroom observations further revealed that differences in educational background influenced student interaction during the learning process. In the first interaction model, when the lecturer used a lecture-based method, pesantren-background students appeared active, while those from general schools tended to take notes and remain passive. In the second model, the use of visual media (such as *i'rab* diagrams and markers) increased the attention of non-pesantren students, with even two high school graduates raising questions. In the third model, when cross-background study groups were formed, students from pesantren were observed guiding their peers. Finally, the fourth model demonstrated increased confidence among non-pesantren students when presenting their group discussion results.

The inclusive learning strategies applied in this context include three main approaches. First, establishing study groups with members from diverse educational backgrounds, aimed at complementing and strengthening mutual understanding among students. Second, adapting learning media through the use of visual aids such as videos, images, and diagrams to facilitate the comprehension of grammatical concepts in *Nahwu*, especially for students without a strong foundation. Third, providing additional guidance outside regular class hours as a mentoring space for students who require further explanation or who feel less confident to ask questions in class.

Figure 1. Students' Perceptions of the Usefulness of Inclusive Strategies in *Nahwu* Learning



The data in **Figure 1. Student Perceptions of Inclusive Strategies** shows that visual learning media were rated as the most helpful by students (61% reported them as very helpful), followed by mixed learning groups (54%) and additional guidance outside of class (48%). This indicates that visual-based approaches have a significant impact in bridging gaps in understanding Nahwu, particularly for students from general education backgrounds. Visual support facilitates the internalization of the abstract grammatical structures of Arabic.

Although the majority of strategies were considered beneficial, some challenges in their implementation remain, particularly regarding additional guidance outside of class. About 15% of respondents reported that this strategy was not helpful, citing time constraints and reluctance to actively ask questions outside class. This highlights the need for a more personalized and flexible mentoring approach.

Furthermore, interview results revealed that students from general schools stated that visual media and mixed learning groups were very helpful in understanding Nahwu structures that previously felt unfamiliar. Meanwhile, students from pesantren found that additional guidance was more effective in deepening their existing understanding.

The documents analyzed in this study consisted of the Nahwu course syllabus and teaching materials used in lectures at STAIN Mandailing Natal. In the syllabus, the learning objectives focused on mastering Arabic grammatical content such as i'rab, tarkib, and other Nahwu rules. The listed teaching strategies included lectures, discussions, and assignments, without detailed explanations of media-based or inclusive approaches.

The primary teaching materials used were Arabic texts from classical sources. These materials did not reflect a systematic integration of visual media, such as diagrams or illustrations, nor the consistent use of other visual aids as part of the learning content. Likewise, no guidelines or formal formats for collaborative learning, such as mixed group work, were found in the official documents.

Nevertheless, these findings indicate that the visual-based learning strategies identified through observation and questionnaires were not explicitly reflected in the planning documents. This suggests that some inclusive approaches may have been applied flexibly by lecturers outside the framework stated in the syllabus or teaching materials.

DISCUSSION

The findings of this study affirm that the diversity of students' educational backgrounds significantly affects their level of difficulty in learning *Nahwu* at the university level. Students from general schools tend to experience greater challenges compared to those from pesantren backgrounds, as reflected in the questionnaire and interview data. This aligns with the findings of Reksi Dinda Lukmana and Nadlir, who



argued that non-pesantren students face challenges such as weak foundations in *Nahwu* and *Sharf*, limited vocabulary, and a lack of confidence in the learning process ¹⁵.

Classroom observations in this study also showed that traditional lecture strategies were more supportive of pesantren-background students, while general school students benefited more from the use of visual media and collaborative strategies. This is consistent with the research of Baharun and Syakur, which demonstrated that the use of interactive whiteboards and visual media helped clarify abstract grammatical concepts in Arabic learning ¹⁶. Adjusting teaching strategies thus becomes crucial in responding to the heterogeneous needs of students, as emphasized by Ardianto, Ahmed, and Ruswandi in their differentiated learning model, and by Hosnan, Maskuri, and Hanief in their multicultural learning model ¹⁷.

The syllabus and teaching materials examined in this study did not explicitly indicate the application of inclusive strategies such as visual media or collaborative learning. The mismatch between the planning documents and classroom practices indicates that inclusive strategies are still implemented individually and are not systematically documented. This reflects the findings of Ardiansyah and Muhammad, who noted that many *Nahwu* curricula have not been properly designed to accommodate diverse student backgrounds, and that the teaching methods employed often prove ineffective for certain groups of students ¹⁸.

The inclusive learning strategies successfully implemented in this context—such as cross-background study groups, the use of visual media, and additional guidance outside class—are consistent with cooperative learning and peer tutoring approaches, which have been proven effective in inclusive classroom settings ¹⁹. Furthermore, project-based learning (PBL), which emphasizes practical engagement, has also been shown to enhance students' understanding of abstract concepts, as reported in the research of Febriani, Yasmadi, and Lestari ²⁰.

¹⁵ Reksi Dinda Lukmana, Nadlir Nadlir, "Problematika Heterogenitas Latar Belakang Pendidikan Dalam Pembelajaran Bahasa."

¹⁶ Baharun and Syakur, "Interactive Whiteboard as a Medium for Nahwu Learning : Bridging Technology and Arabic Grammar Education."

¹⁷ Ardianto, Ahmed, and Ruswandi, "Differentiated Learning to Solve Arabic Learning Problems Faced by Non-Muslim Learners"; Hosnan, Maskuri, and Muhammad. Hanief, "Empowering Diversity: A Multicultural Approach to Inclusive Islamic Education," *International Journal of Social Science and Human Research* 07, no. 03 (2024): 2015–22, <https://doi.org/10.47191/ijsshr/v7-i03-65>.

¹⁸ Ardiansyah and Muhammad, "Implementation of Integrative Arabic Grammar (Nahwu & Sharaf) Curriculum in Islamic Boarding School."

¹⁹ Hidayah and Morganna, "Fulfilling the Needs of Diverse Students: Teaching Strategies for Efl Inclusive Classrooms."

²⁰ Febriani, Yasmadi, and Indah Lestari, "The Implementation Of Nahwu Learning Based On Project Based Learning At Uin Imam Bonjol Padang."

Nevertheless, the findings that some students remain reluctant to ask questions and face time constraints in attending additional guidance sessions indicate the need for more personal and flexible strategies. The Aptitude Treatment Interaction (ATI) approach, which adapts teaching strategies to the individual characteristics of students, has demonstrated positive results in improving the motivation and learning outcomes of non-Arabic students and could serve as a relevant alternative model in this context ²¹.

The supporting and inhibiting factors in *Nahwu* learning identified in this study are also echoed in other literature. Issues such as low teacher professionalism, limited time allocation, incomplete coverage of teaching texts, as well as insufficient facilities and references, represent common challenges that also emerge in the context of STAIN Mandailing Natal ²². This reinforces the view that *Nahwu* learning requires a pedagogical approach that is more contextual, flexible, and adaptive to the diverse backgrounds of students ²³.

Taking into account both the literature and field findings, it can be concluded that efforts to achieve inclusive *Nahwu* learning must include curriculum revision, the development of more visual and contextual teaching materials, the enhancement of lecturers' capacity in differentiated pedagogy, and the creation of learning spaces that encourage courage and active participation from students of all backgrounds.

This study implies the need for improvement in the planning and implementation of *Nahwu* instruction to make it more inclusive of students' diverse backgrounds. The syllabus and teaching materials need to be aligned with strategies that promote the use of visual media and collaborative learning. Lecturers are encouraged to adopt more flexible and responsive methods, such as cross-background study groups and personalized additional guidance. In addition, institutions may provide support services such as

²¹ Maulani et al., "Implementation of Aptitude Treatment Interaction (ATI) in Nahwu Learning: Identification of Student Ability Characteristics"; Williamson, Paulsen, and Becejac, "The Impact of Peer Learning within a Group of International Post-Graduate Students – A Pilot Study"; Parmar et al., "Peer Support for Improving Student Engagement and Learning Outcomes in Postgraduate Public Health and Health Sciences : A Qualitative Study."

²² Angelina et al., "Problematika Pemahaman Nahwu Mahasantri Yayasan Munashoroh Indonesia (YMI) Pusat"; Asiah, Zamroni, "Problematika Pembelajaran Nahwu Dalam Meningkatkan Keterampilan Berbahasa Arab Di Lembaga Pendidikan Indonesia"; Aung and Nikolov, "Tertiary Students ' English Language Learning Motivation : A Systematic Review"; Rijt et al., "When Students Tackle Grammatical Problems : Exploring Linguistic Reasoning with Linguistic Metaconcepts in L1 Grammar Education &"; Mustakim, Jaya, and Jabri, "Challenges in Grammar Learning Among EFL Students : A Case Study of an Indonesian University"; Kumayas and Lengkoan, "The Challenges of Teaching Grammar at the University Level : Learning From the Experience of English Lecturer."

²³ Rappe and Angraeni, "Kesulitan Belajar Online Ilmu Nahwu Pada Mahasiswa Pendidikan Bahasa Arab"; Nabiem et al., "Impact of Online Learning on Student ' s Performance and Engagement : A Systematic Review"; Reskiawan et al., "Distance Learning : Challenges and Opportunities in the Context of Language Learning in Higher Education"; Chick, Morello, and Vance, "Universal Design for Learning as an Equity Framework : Addressing Educational Barriers and Enablers for Diverse Non-Traditional Learners."



language clinics to assist non-pesantren students experiencing difficulties, thereby ensuring that *Nahwu* learning becomes more equitable and effective for all students.

CONCLUSION

In conclusion, this study underscores the importance of designing *Nahwu* instruction that is inclusive and responsive to the diverse educational backgrounds of students. The findings reveal that a uniform teaching approach is ineffective in addressing the needs of all learners, particularly those from general schools who face greater challenges in comprehending the material. The use of visual media and collaborative learning has proven effective in bridging this gap, although such strategies have not yet been systematically integrated into official instructional documents. Therefore, this research makes a significant contribution by encouraging the renewal of *Nahwu* teaching strategies to be more adaptive and aligned with the actual needs of students, while also fostering a more equitable and meaningful Arabic language education in Islamic higher education institutions.

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