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Strategic Implementation of Iʿrāb Based on Standardized Patterns in Arabic Grammar Instruction

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Abstrak: Pembelajaran nahwu, khususnya penerapan Iʿrāb, masih menghadapi persoalan mendasar akibat dominasi pendekatan hafalan kaidah yang kurang memberi ruang pada pemahaman struktural dan aplikatif. Akibatnya, banyak mahasiswa kesulitan menganalisis struktur kalimat Arab secara mandiri meskipun telah mempelajari aturan gramatikalnya. Penelitian ini bertujuan untuk mengkaji secara mendalam strategi penerapan Iʿrāb berbasis pola baku (standardized patterns) yang digunakan dalam pembelajaran nahwu di Ma'had Al-Jami'ah IAIN Kerinci. Penelitian ini menggunakan pendekatan kualitatif dengan desain studi lapangan interpretatif. Data dikumpulkan melalui observasi partisipatif, dokumentasi pembelajaran, dan triangulasi sumber, kemudian dianalisis menggunakan analisis tematik reflektif untuk mengidentifikasi pola strategi, tahapan penerapan, dan implikasi pedagogisnya. Hasil penelitian menunjukkan bahwa penerapan Iʿrāb berbasis pola baku dilakukan melalui tahapan sistematis, meliputi identifikasi posisi kata, penentuan jenis Iʿrāb, penetapan tanda Iʿrāb, dan penjelasan sebab gramatikalnya. Strategi ini membantu mahasiswa membangun pemahaman sintaksis yang lebih terstruktur, meningkatkan kepercayaan diri dalam analisis kalimat Arab, serta menggeser pembelajaran nahwu dari orientasi hafalan menuju pemahaman konseptual. Temuan ini menawarkan alternatif strategi pembelajaran nahwu yang lebih kontekstual dan aplikatif.

Kata Kunci: Strategi Pembelajaran; Iʿrāb; Bahasa Arab; Pola Baku; Nahwu

***Abstract**: The teaching of nahwu, particularly the application of Iʿrāb, remains problematic due to the predominance of rule memorization that provides limited support for structural and applicative understanding. As a result, many learners struggle to independently analyze Arabic sentence structures despite having learned grammatical rules. This study aims to critically examine the implementation of a standardized pattern-based Iʿrāb strategy in nahwu instruction at Ma'had Al-Jami'ah IAIN Kerinci. This study employs a qualitative approach with an interpretative field study design. Data were collected through participatory observation, instructional documentation, and source triangulation, and analyzed using reflective thematic analysis to identify strategic patterns, instructional stages, and pedagogical implications. The findings indicate that the standardized pattern-based Iʿrāb strategy is implemented through a systematic sequence: identifying syntactic positions, determining types of Iʿrāb, identifying grammatical markers, and explaining underlying grammatical reasons. This approach facilitates a more structured understanding of Arabic syntax, enhances learners' confidence, and shifts nahwu instruction from rote memorization toward conceptual comprehension. The study provides a contextual and applicative alternative for Arabic grammar instruction.*

***Keywords:** Learning Strategy; Iʿrāb; Arabic Language; Standard Pattern; Nahwu*

INTRODUCTION

The study of Arabic grammar (*nahwu*) holds a central position in mastering the Arabic language, particularly in understanding classical and religious texts. One of its fundamental components is *Iʿrāb*, which determines the syntactic function of words through changes in their final vowels. Accurate mastery of *Iʿrāb* is essential not only for

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linguistic precision but also for safeguarding meaning, especially in interpreting the Qur'an and other Islamic texts, where grammatical nuances carry theological and legal implications[1]. Errors in syntactic analysis may lead to misinterpretation of religious teachings[2]. Therefore, strengthening instructional strategies for teaching *Iʿrāb* has become an urgent necessity, particularly within Islamic higher education institutions. The development of standardized pattern-based methods offers a strategic alternative to address this challenge, as it can simplify the understanding of syntactic structures and provide a stronger linguistic foundation for the interpretation of Islamic texts[3]. Therefore, strengthening pedagogical strategies in teaching *Iʿrāb* is not merely a linguistic concern but also an academic and religious necessity.

The urgency of implementing appropriate teaching methods is not merely pedagogical but directly related to achieving learning objectives[4]. A structured and contextual model enables students to develop grammatical analysis skills progressively by integrating theory with practice and fostering independent learning[5]. Through a systematic and pattern-based approach, learners can move beyond recognizing forms of *Iʿrāb* toward understanding the underlying syntactic logic, ensuring that their competence is conceptually grounded rather than mechanically applied.

In Arabic language education, mastery of the four core skills—listening, reading, speaking, and writing—remains the primary objective[6]. However, empirical findings reveal a persistent gap between general language proficiency and the ability to apply *Iʿrāb*, particularly in Qur'anic text comprehension. Many students who are fluent in speaking and reading Arabic still lack confidence in conducting syntactic analysis[7], Even at basic sentence levels, learners often struggle to apply *Iʿrāb* accurately, and the difficulty

[1] Yul & Andrianl, "Indonesian Muslims and Arabic Language : Leaves and Light in the Realm of Religi-Linguistic" *Journal of Arabic Linguistics and Education* 10, no. 1 (2024): 21–24.

[2] Mahir Arriyadli Ma'ruf and Lailatul Mathoriyah, "Analisis Kesalahan Sintaksis Dalam Membaca Teks Arab Pada Siswa Serta Alternatif Peningkatan Kualitas Pembelajaran Bahasa Arab Di Sekolah," *Al-Lahjah : Jurnal Pendidikan, Bahasa Arab, Dan Kajian Linguistik Arab* 7, no. 2 (2024): 794–803, https://doi.org/10.32764/lahjah.v7i2.4902.

[3] Zetarihana fadla Fachrina et al., "PEMIKIRAN GRAMATIKAL AL-SIBAWAIH: TELAAH HISTORIS, METODOLOGIS, DAN IMPLIKASINYA TERHADAP LINGUISTIK ARAB KONTEMPORER," *Sathar: Jurnal Pendidikan Bahasa Dan Sastra Arab* 3, no. 1 (2025): 1–13, https://doi.org/10.59548/js.v3i1.356.

[4] Achmad Musyahid, "Urgensi Penerapan Metode Dan Strategi Pembelajaran Efektif Dalam Perkuliahan," *Lentera Pendidikan : Jurnal Ilmu Tarbiyah Dan Keguruan* 12, no. 2 (2009): 234–44, https://doi.org/10.24252/lp.2009v12n2a8.

[5] Saul Samosir Pakpahan, "Implementasi Model Pembelajaran Kontekstual Dalam Meningkatkan Prestasi Belajar Aircraft-Electrical Peserta-Didik," *Jurnal Penelitian Pendidikan* 22, no. 2 (2022): 198–216, https://doi.org/10.17509/jpp.v22i2.51032.

[6] Nginayatul Khasanah, "Pembelajaran Bahasa Arab Sebagai Bahasa Kedua (Uregensi Bahasa Arab Dan Pembelajarannya Di Indonesia)," *An-Nidzam : Jurnal Manajemen Pendidikan Dan Studi Islam* 3, no. 2 (2016): 39–54, https://doi.org/10.33507/an-nidzam.v3i2.16.

[7] Asna Andriani, "Urgensi Pembelajaran Bahasa Arab Dalam Pendidikan Islam," *Uktub: Journal of Arabic Studies* 3, no. 1 (2023): 22–40, https://doi.org/10.32678/uktub.v3i1.7854.

increases in more complex constructions[8]. This condition underscores the need for adaptive and comprehension-oriented instructional models in teaching Islamic texts[9].

The teaching of *nahwu* refers to the process or method employed to enable learners to understand Arabic grammar through lessons, experiences, or instruction. The intended outcome of this learning process is that students are able to identify and comprehend the syntactic position of words in Arabic, commonly referred to as *Iʿrāb*. By studying *nahwu*, learners are expected to construct Arabic sentences that are grammatically correct and proper, thereby avoiding errors in both spoken and written Arabic[10].

Many people perceive *nahwu* as a difficult subject. This perception is unsurprising, given that Arabic is written without harakat, the vowel markings in Arabic script[11]. The grammatical state of a word is indicated by its final harakat. As a result, errors in reading the final harakat can lead to misinterpretations of meaning. Essentially, *nahwu* refers to a set of rules, known as qawā'id in Arabic, which serve to prevent errors in listening, speaking, reading, writing, and to facilitate the understanding of *Iʿrāb*, which determines changes in the final vowels of words based on their syntactic position within a sentence[12].

To address the challenges in teaching *nahwu*, strategic planning in instruction is essential [13]. Achieving effective learning depends on the creativity of the instructor in selecting and applying appropriate teaching strategies[14]. In a study conducted by Setyaji, one institution did not rely on a single strategy but rather employed a combination of various strategies for *nahwu* instruction. This was done to optimize the learning process [15]. However, among the various strategies implemented, none of them prioritized comprehension in the application of *Iʿrāb*. The majority of strategies focused on rote memorization. On the other hand, research has shown that contextual learning strategies, or those that emphasize comprehension, are more effective in teaching[16].

The challenges in teaching *nahwu* to students should be comprehensively identified by the instructor through interaction and evaluation during the learning process. This is

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[8] Syamsul Hidayat and Amien Ashiddiqi, "Metode I'Rāb Al-Qur'an Dan Konvensional Sebagai Pembelajaran Bahasa Arab Bagi Non Arab Di Ponpes Al Madinah Boyolali," *Profetika: Jurnal Studi Islam* 19, no. 2 (2019): 123–35, https://doi.org/10.23917/profetika.v19i2.8119.

[9] Andrian & Yul, "Arabic Teaching Efficacy Model (ATEM): A Language Teaching Model Design," *International Journal of Arabic-English Studies* 23, no. 2 (2023): 369–84, https://doi.org/10.33806/ijaes.v23i2.468.

[10] Nailis Sa'adah, "Problematika Pembelajaran Nahwu Bagi Tingkat Pemula Menggunakan Arab Pegon," *Lisanan Arabiya: Jurnal Pendidikan Bahasa Arab* 3, no. 01 (2019): 15–32, https://doi.org/10.32699/liar.v3i01.995.

[11] Akhiril Pane, "URGENSI BAHASA ARAB; BAHASA ARAB SEBAGAI ALAT KOMUNIKASI AGAMA ISLAM Akhiril Pane," *Jurnal Pengembangan Ilmu Komunikasi Dan Sosial* 2, no. 1 (2018): 77–88.

[12] Umi Machmudah et al., "' Epitome ' Solution to Nahw Instruction : Strategies toward " I ' Rab Reading " Abilities for Students," *International Journal of Innovation, Creativity and Change* 1315, no. June (2020): 832–49.

[13] Vitri Angelina et al., "Problematika Pemahaman Nahwu Mahasantri Yayasan Munashoroh Indonesia (YMI) Pusat," *Jurnal Pendidikan & Ilmu Bahasa Arab* 2, no. 1 (2023): 28–42.

[14] Nadia Adiningrat and Meyniar Albina, "Pentingnya Perencanaan Strategi Pembelajaran Untuk Menciptakan Pembelajaran Yang Efektif Dan Berkualitas," *Jurnal Pendidikan* 1 (2024): 141–53.

[15] Yusuf Setyaji, "Metode Pembelajaran Nahwu Shorof Dalam Meningkatkan Kemampuan Baca Kitab Kuning Di Pondok Pesantren Ibnu Abbas Sragen Tahun Pelajaran 2018-2019," *Tesis* (2019).

[16] Murniati Br. Barus and Harun Sitompul, "Pengaruh Strategi Pembelajaran Dan Motivasi Berprestasi Terhadap Hasil Belajar Bahasa Jepang," *Jurnal Teknologi Pendidikan* 7, no. 2 (2014): 1–203.

crucial to ensure that the instructor can effectively transfer knowledge to students in a way that is both accessible and engaging. As a result, students' understanding of Arabic grammar rules should not be overly difficult or tedious [17].

This study addresses that gap by examining the implementation of an *Iʿrāb* strategy based on standardized patterns in the context of *nahwu* instruction at Ma'had Al-Jami'ah IAIN Kerinci. Unlike conventional approaches that prioritize rule explanation, this strategy structures the analysis of sentences into sequential and replicable stages, enabling learners to internalize syntactic logic progressively. The focus of this study is not merely to describe classroom activities, but to analyze how such patterned instruction reshapes learners' grammatical comprehension.

The novelty of this research lies in its analytical framing of standardized *Iʿrāb* patterns as a pedagogical scaffold that systematizes syntactic reasoning. By positioning patterned *Iʿrāb* analysis as a structured cognitive pathway, this study contributes both practically and theoretically to the development of *nahwu* pedagogy, particularly in Islamic higher education contexts where mastery of classical texts remains a core objective. Based on this framework, the study aims to critically describe and interpret the implementation of standardized pattern-based *Iʿrāb* instruction and its implications for enhancing structural understanding in *nahwu* learning.

METHOD

This study employed a qualitative approach with an interpretative field study design to examine the implementation of a standardized pattern-based *Iʿrāb* teaching strategy in *nahwu* instruction. This design was chosen to interpret pedagogical processes and instructional meanings as they naturally occurred in classroom settings rather than to measure learning outcomes quantitatively[18]. The research was conducted at Ma'had Al-Jami'ah IAIN Kerinci and focused on an Arabic language specialization class. The participants consisted of one ustadz teaching *nahwu* and a group of mahasantri. The researcher assumed the role of a participant observer, enabling close engagement with instructional activities and classroom interactions throughout the learning process[19].

Data were collected through participatory observation, which documented how standardized *Iʿrāb* patterns were introduced and applied during instruction[20]. In addition, documentation was used to analyze instructional materials, students' notes, and selected written exercises related to *Iʿrāb* practice[21]. To strengthen data credibility, source triangulation was applied by comparing observational findings with documentary evidence

[17] Angelina et al., "Problematika Pemahaman Nahwu Mahasantri Yayasan Munashoroh Indonesia (YMI) Pusat."

[18] Sena Wahyu Purwanza et al., *Metodologi Penelitian Kuantitatif, Kualitatif Dan Kombinasi*, *Media Sains Indonesia*, 2022.

[19] Nika Rizki Nur Prawitasari, "Jurnal Pendidikan Khusus Pendidikan Vokasional," *Jurnal Pendidikan Khusus* 18, no. 1 (2021): 1–12.

[20] Siti Romdona, Silvia Senja Junista, and Ahmad Gunawan, "Teknik Pengumpulan Data," *JURNAL ILMU SOSIAL EKONOMI DAN POLITIK* 3, no. 1 (2025): 39–47.

[21] Ardiansyah, Risnita, and M. Syahran Jailani, "Teknik Pengumpulan Data Dan Instrumen Penelitian Ilmiah Pendidikan Pada Pendekatan Kualitatif Dan Kuantitatif," *Jurnal IHSAN : Jurnal Pendidikan Islam* 1, no. 2 (2023): 1–9, https://doi.org/10.61104/ihsan.v1i2.57.

and relevant theoretical sources[22]. Data analysis employed reflective thematic analysis, involving data organization, coding, theme identification, and interpretation of pedagogical meanings related to the stages of *Iʿrāb* application[23]. The analysis specifically focused on identifying recurring instructional patterns and understanding how these patterns functioned as scaffolds for students' syntactic reasoning.

RESULT AND DISCUSSION

Instructional Strategies and Pedagogical Stages in Teaching *Iʿrāb*

Iʿrāb refers to the change in the final vowel of a word in the Arabic language[24]. As stated by Machmuda (2020), most students find *nahwu* difficult because Arabic is written without vowels, which are essential for pronunciation in the Arabic language[25]. Here, *Iʿrāb* plays a crucial role in making Arabic accessible to non-Arabic speakers. However, in the context of *Iʿrāb* learning, many students consider it challenging due to its complex indicators. Therefore, an effective strategy is needed to teach *nahwu*, one that can help students learn *Iʿrāb* more easily. This is supported by Widayati's statement, which notes that teaching methods are tools used as strategies to achieve learning objectives. Without the implementation of appropriate methods, achieving optimal learning outcomes becomes difficult. The selection of an unsuitable method can hinder the success of the teaching and learning process[26].

Based on the observations conducted, the learning activities at Ma'had Al-Jami'ah IAIN Kerinci are held only in the evening. Therefore, the teacher divides the study time into three sessions to ensure effective learning. The first session begins at 17:00 WIB and lasts until 15 minutes before the Maghrib call to prayer. The second session is held after Maghrib prayer until the Isha call to prayer, and the final session takes place after Isha prayer until 22:00 WIB. Before teaching the standard pattern of *Iʿrāb*, the teacher first introduces the students (mahasantri) to simple, correct Arabic sentences.

The learning begins with the teacher providing a book containing vocabulary (mufrodat). Every day, the students (mahasantri) are assigned to memorize five vocabulary words, and for each word, they are asked to create an example sentence. During the study session after Maghrib prayer, the teacher checks the assignments by listening to the memorization and correcting the sentences while explaining the errors in those sentences. Meanwhile, the students listen to the teacher's explanations and correct their own assignments. At the end of the session, the teacher checks each student's assignment. This learning method is repeated over several weeks.

After the Isha prayer, the teacher provides a short Arabic dialogue for the students to memorize and practice immediately. Alternatively, the students are asked to have a

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[22] Heriyanto Heriyanto, "Thematic Analysis Sebagai Metode Menganalisa Data Untuk Penelitian Kualitatif," *Anuva* 2, no. 3 (2018): 317, https://doi.org/10.14710/anuva.2.3.317-324.

[23] wiyanda vera Nurfajriani et al., "Triangulasi Data Dalam Analisis Data Kualitatif," *Jurnal Ilmiah Wahana Pendidikan* 10, no. 17 (2024): 826–33, https://doi.org/https://doi.org/10.5281/zenodo.13929272.

[24] Imran Ibrahim, "Karakteristik I'Rab Dan Solusi Pembelajarannya."

[25] Machmudah et al., "' Epitome ' Solution to Nahw Instruction : Strategies toward " I ' Rab Reading " Abilities for Students."

[26] Ani Widayati, "Metode Mengajar Sebagai Strategi Dalam Mencapai Tujuan," *Jurnal Pendidikan Akuntansi Indonesia* III (2004).

conversation in pairs using Arabic, with the pairs assigned by the teacher. This activity is aimed at training the students' speaking skills (maharah kalam) and listening skills (maharah istima').

Furthermore, during the afternoon lessons, the teacher focuses on *Nahwu* and Sharaf material, particularly on the topic of *Iʿrāb*. However, this afternoon learning session takes place after several weeks of lessons during the post-Maghrib and post-Isha sessions. In this session, the teacher begins by teaching Sharaf material first, and once that is completed, the teacher proceeds with basic *Nahwu* lessons. The lesson starts with memorizing *Iʿrāb* and its signs, followed by an explanation of word types such as singular nouns (isim mufrad), sound feminine plural (jama' muannas salim), sound masculine plural (jama' muzakkar salim), broken plural (jama' taksir), and others, which serve as causes of *Iʿrāb*. The teacher then explains nouns that are in the nominative case (rofa'), accusative case (nashob), particles of the accusative case (huruf nashob), particles of the genitive case (huruf jar), and so on.

The learning sequence outlined above is the lesson provided by the teacher before introducing the application of *Iʿrāb* using the standardized pattern. This approach is intended to facilitate the teacher's ability to explain the standardized pattern. Additionally, the teacher places greater emphasis on the understanding of the students, as once the students comprehend the lesson, the memorization process becomes easier. This strategy aligns with the cognitive learning theory according to Baharudin in Ni'amah, which focuses on the development of logical thinking skills and the in-depth understanding of a subject[27].

After students demonstrate an understanding of the foundational material, the teacher introduces the application of *Iʿrāb* through a standardized analytical pattern integrated with instruction on Iʿrāb indicators. At the initial stage, students memorize the core components of *Iʿrāb*, including its classifications, grammatical signs, and syntactic positions (*mawqiʿ al-iʿrāb*), as certain aspects of Arabic language learning require structured recall[28]. The teacher then explains the concept of *Iʿrāb* and gradually guides its application using simple sentences from students' assignments. As students' analytical competence develops, instruction progresses to *Safinatun Najāh*, initially using a vocalized version to support beginners in Nahwu. Toward the end of the program, unvocalized texts are introduced to assess students' proficiency in independently applying *Iʿrāb* within the standardized framework.

To ensure that the students truly understand what has been taught, the teacher conducts a learning evaluation before every break. Typically, the teacher holds an oral evaluation[29], where the students are asked to recite all the lessons they remember in their own words. Afterward, the teacher randomly asks several questions related to the lessons.

The sequence of the learning process in the classroom begins with the teacher greeting the students with "Salam" and "Bismillah." Then, the teacher carefully checks the

[27] Khoirotul Ni'amah and Hafidzulloh S M, "Teori Pembelajaran Kognivistik Dan Aplikasinya Dalam Pendidikan Islam," *Jurnal Ilmiah Mahasiswa Raushan Fikr* 10, no. 2 (2021): 204–17, https://doi.org/10.24090/jimrf.v10i2.4947.

[28] Nur Ali, "Analisis Terhadap Metode Pembelajaran Hafalan," *Annual Conference on Islamic Education and Thought* I, no. I (2020): 136–44.

[29] Andi Abdul Muis, "Prinsip-Prinsip Belajar Dan Pembelajaran," *JUPEIS : Jurnal Pendidikan Dan Ilmu Sosial* 3, no. 3 (2024): 91–99, https://doi.org/10.57218/jupeis.vol3.iss3.1136.

students' attendance. In every session, the teacher consistently encourages and motivates the students, urging them to remain enthusiastic throughout the learning process in order to maintain their interest in studying *Nahwu*. Afterward, the teacher asks the students to read the text from the Safinatunnaja book, word by word, following the correct *Iʿrāb* rules and applying the standard pattern. The process of *Iʿrāb* and translation is alternately performed by the students, while the other students listen attentively. The teacher then explains the material that was read. At the end of the lesson, the teacher provides an opportunity for students to ask questions about anything they have not understood or find unclear. The teacher fosters an open atmosphere so that students feel comfortable asking questions. Once the questions are answered, the teacher concludes the lesson by summarizing the entire material. As a closing, the teacher bids farewell with a greeting, creating a harmonious and blessed atmosphere at the end of the lesson.

Design and Implementation of Standardized Pattern-Based *Iʿrāb* Instruction

The *Iʿrāb* strategy based on standard patterns implemented at Ma'had IAIN Kerinci is designed to address the main challenges faced by students in analyzing Arabic sentence structures, particularly in the context of basic-level *nahwu* learning. The design process is based on identifying the learners' needs, common syntactic difficulties, and the sentence structures that most frequently appear in Islamic texts[30].

The initial step in designing this strategy is to compile a list of standard sentence patterns that represent the basic structure of the Arabic language[31]. These include nominal sentences (jumlah ismiyyah), verbal sentences (jumlah fi‘liyyah), as well as genitive constructions (idafah) and prepositional phrases (jar-majrur). These patterns were selected because they frequently appear in classical texts and the Qur’an, and are relatively easy for beginner learners to recognize[32]. Each pattern is accompanied by visual schematics (sentence tree diagrams) and practical examples related to Islamic contexts.

The implementation of the strategy is carried out in the form of weekly lessons consisting of three main components: (1) the introduction of patterns through explanations and illustrations, (2) exercises in sentence structure analysis based on the patterns introduced, and (3) the application of these patterns in the context of understanding simple texts, such as verses from the Qur’an, hadiths, and excerpts from classical Islamic texts. This approach is delivered gradually with the principle of scaffolding, so that students not only memorize the rules but also develop grammatical intuition through contextual repetition of the patterns.

During the implementation, the instructor plays the role of a facilitator, actively guiding students in recognizing the elements of a sentence such as mubtada’, khabar, fa‘il, maf‘ul bih, and their respective *Iʿrāb* positions. Group discussions and mapping sentence structures on the whiteboard also encourage active student involvement. In addition,

[30] Faizatur Rohmah, “Pengembangan Modul Sintaksis Bermodel Discovery Learning Untuk Mahasiswa Pendidikan Bahasa Indonesia,” *Jurnal Pendidikan Bahasa Dan Sastra* 20, no. 1 (2020): 111–20, https://doi.org/10.17509/bs_jpbsp.v20i1.25976.

[31] Nur Rokhhmatulloh, “STUDI ARAB: Jurnal Pendidikan Bahasa Arab Metode Pembelajaran Bahasa Arab” 8 (2017).

[32] Ar Rasikh Ar Rasikh, “Pembelajaran Kitab Kuning Pada Pondok Pesantren Khusus Al-Halimy Desa Sesela Kabupaten Lombok Barat,” *Jurnal Penelitian Keislaman* 14, no. 1 (2018): 72–86, https://doi.org/10.20414/jpk.v14i1.492.

formative assessments are conducted periodically to monitor the students' understanding of each pattern taught[33].

In general, the implementation of this strategy shows that the standard patterns can serve as a bridge between the theory and practice of *Iʿrāb*. Students, who initially struggled with analyzing sentence structures, have started to show improvement in recognizing the forms and functions of words in an Arabic sentence. Additionally, this approach is considered more enjoyable and easier to follow compared to conventional methods that overly emphasize memorizing rules without direct application.

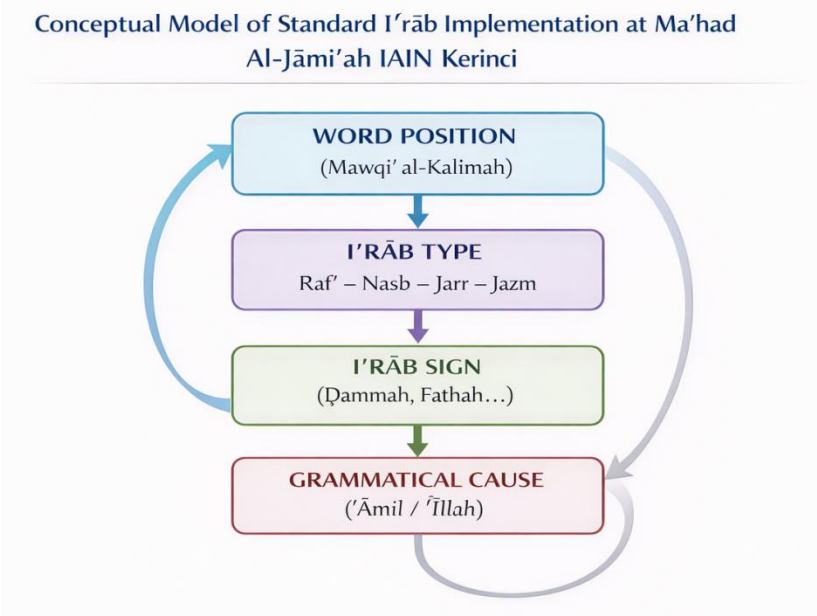
The application of *Iʿrāb* using standard patterns has been organized systematically and structured according to the sequence and rules established in *nahwu* learning[34]. To apply these patterns, there are several steps that need to be followed. The first step is to detect or identify the position of a word, which means determining whether a word is in the position of mubtada', khabar, fi'il, fa'il, or other similar positions. To determine this, students must understand the rules of words that are in the rafa', nashab, jar, nashab letters, and other related rules. The next step is to determine the *Iʿrāb*, whether it is rafa', nashab, khofad/jar, or jazm. The next step is to identify the sign, and the final step is to identify the cause, in this case, understanding word forms such as isim mufrad, jama' taksir, jama' mu'annas salim, jama' muzakkar salim, and similar forms.

In the process of determining each step, it must align with the principles of *Nahwu*, as stated by Yakin (2020), who emphasized that reading books written in Arabic must be done accurately and in accordance with the applicable rules, namely by following the regulations in the fields of *Nahwu* and Shorof [35]. The findings of this study indicate that the implementation of *Iʿrāb* instruction at Ma'had Al-Jāmiʿah IAIN Kerinci follows a standardized analytical sequence consistently applied across instructional sessions. Rather than beginning with abstract grammatical causation, the analytical process starts from the identification of word position within the sentence, which then guides the determination of *Iʿrāb* type, the selection of the appropriate grammatical sign, and finally the justification of the grammatical cause. This structured yet recursive procedure reflects a pedagogically oriented adaptation of classical *nahwu* principles. To clarify this analytical structure, the conceptual model below synthesizes the standardized framework observed in the instructional practice.

[33] & Jihan Fitri Rozianie Widiya Yul, Riko Andrian, Ahmad Musthofa, "Assessing Arabic Speaking Skills: A Critical Study for Implementation of Final Examination in Indonesia," *Izdihar : Journal of Arabic Language Teaching, Linguistics, and Literature* 5, no. 2 (2022): 152–66.

[34] A. Mualif, "Metodologi Pembelajaran Ilmu Nahwu Dalam Pendidikan Bahasa Arab," *Al-Hikmah* 1, no. 1 (2019): 26–36.

[35] Ainul Yakin and Farihatul Hasanah, "Analisis Kesalahan I'Rob Dalam Membaca Teks Bahasa Arab Kitab Ilmu Tafsir Siswi Kelas V Mak Ma'Had Tahfidz Al-Qur'an Al-Amien Prenduan," *Jurnal Reflektika* 15, no. 1 (2020): 110.



The conceptual model depicted in this figure represents the implementation of standard *Iʿrāb* analysis at Ma'had Al-Jāmiʿah IAIN Kerinci. It demonstrates a structured analytical cycle in Arabic grammatical instruction, highlighting the interdependence between syntactic position, *Iʿrāb* classification, grammatical markers, and grammatical causation. For example, in the sentence "عائشة جميلة" (Aisyah is beautiful), to apply *Iʿrāb* to the word "جميلة" (beautiful), we must first determine its position in the sentence, which is the "*khobar*" (predicate). Then, we determine the *Iʿrāb*, which is "rofa'" (nominative), referred to as "marfu'". The sign for this *Iʿrāb* is "*dhommah*" (a vowel mark). The reason for this is that "جميلة" is an "*isim mufrad*" (singular noun). Thus, the complete analysis is: "جميلة", *mubtada', marfu', wa'alamaturof'ihi dhommah, li annahu ismul mufrad.*" The translation of this is: "جميلة" (beautiful), is the predicate (*khobar*), in the nominative case (*marfu'*), with the sign of rafa' being a dhommah, because it is a singular noun (*isim mufrad*)."

Since in this study the instructor utilized the book *Safinatun Najāh* (سَفِينَةُ النَّجَاحِ), which contains a variety of sentence structures, it was insufficient for the students to only understand patterns applied to simple sentences. The examples of *Iʿrāb* application to various sentence forms drawn from *Safinatun Najāh* are as follows:

1. A "ismiyyah" is a sentence structure that uses the *mubtada'* (subject) and khobar (predicate). This form of sentence has several variations. For example:

فصل

In this word, there is an implied word (*mustatir*), which is هذا (*hadhā*), which becomes the *mubtada'* (subject), and "فصل" (*Fasl*) serves as the *khobar* (predicate). The application of *Iʿrāb* for this sentence is as follows:

"فصل", *khobar, mubtada' mustatir* هذا, *marfu', wa 'alamaturof'ihi dhommah, li'annahu ismul mufrad.* "This means: "فصل" (Fasl), is the predicate (*khobar*), the implied subject (*mubtada' mustatir*) is هذا (*hadhā*), in the nominative case (*marfu'*), with the sign of *rafa'* being a *dhommah*, because it is a singular noun (*isim mufrad*)."

فروض الوضوء ستة

In this sentence, the word "فروض" (*furūd*) is the mubtada' (subject), "الوضوء" (*al-wudu'*) is the *mudāf* (possessed) and *mudāf ilayhī* (possessor) of the previous word, and "ستة" (*sittah*) is the *khabar* (predicate). The application of *Iʿrāb* for this sentence is as follows: "فروض" (*furūd*), *mubtada', marfu', wa 'alamaturof'ihi dhommah, li'annahu ismul mufrad.* This means: "فروض (*furūd*) is the subject (*mubtada'*), in the nominative case (*marfu'*), with the sign of rafa' being a *dhommah*, because it is a singular noun (*isim mufrad*)."

"الوضوء" (*al-wudu'), mudāf ilayhī, majrūr, wa 'alamatujarrīhi kasrah, li'annahu ismul mufrad.* This means: "الوضوء (*al-wudu'*) is the possessive (*mudāf ilayhī*), in the genitive case (*majrūr*), with the sign of jar being a kasrah, because it is a singular noun (*isim mufrad*)."

"ستة" (sittah), *khobar, marfu', wa 'alamaturof'ihi dhommah, li'annahu ismul mufrad.*This means: "ستة" (sittah) is the predicate (*khobar*), in the nominative case *(marfu')*, with the sign of rafa' being a dhommah, because it is a singular noun *(isim mufrad).*

2. The fi'liyah sentence refers to a sentence that uses the structure of *fi'il* (verb), *fa'il* (subject), and *maf'ul* (object). For example:

وجب عليه ذلك

This sentence is taken from the discussion "it is obligatory to accompany the *qadha'* for fasting in six situations." The word وجب is a *fi'il madhi* (past tense verb), على is a *harf jarr* (preposition) that causes the word ه to be *majrur* (in the genitive case), and the word ذلك is the *maf'ul* (object) referring to *qadha*. The *Iʿrāb* application is as follows: وجب, *fi'il madhi*; على, *harf jarr;* ه, *majrur, with the sign of genitive being kasrah, as it is an ism mufrad* (singular noun); ذلك, *maf'ul bih, mabni 'ala fathah* (since the sign of this word is *mabni*, it does not change regardless of its *Iʿrāb* position).

As for examples outside of the Safinatunnaja book, here are some illustrations:

قرأ طلب القرآن

The word قرأ is a fi'il madi, طلب is the fa'il, and القرآن is the maf'ul bih. The application of *Iʿrāb* is as follows: قرأ: fi'il madhi (past tense verb), طلب: fa'il (subject), marfu' (nominative), wa 'alamatu rof'ihi dhommah (with the sign of nominative being a *dhammah*), li annahu ismul mufrad (because it is a singular noun). القرآن: maf'ul bih (object), mansub

(accusative), wa 'alamatu nashbihi fathah (with the sign of accusative being a fathah), li annahu ismul mufrad (because it is a singular noun).

The numerous example sentences found in the *Safinatun Najāh* textbook enable the students (*mahasantri*) to practice applying *Iʿrāb* in various sentence structures. In addition to practicing *Iʿrāb*, the students are also able to expand their knowledge of fiqh, as demonstrated in this study. Therefore, it is highly recommended to practice applying this *Iʿrāb* pattern using Arabic-language textbooks such as *Safinatun Najāh,* or other books like *Washoya, Al-Hikam*, and similar texts.

Learning Implications of Standardized Pattern-Based *Iʿrāb* Instruction

The implementation of standardized *Iʿrāb* analytical patterns enhances learners' accuracy in understanding and applying *Iʿrāb*. This structured approach supports conceptual clarity and practical application, particularly for beginners. Classroom observations show that students grasp the material more easily, display greater focus, and engage more seriously in learning activities, thereby contributing to the effective achievement of instructional objectives[36]. Moreover, several students reported that prior to the use of this standardized pattern, they experienced considerable difficulty in understanding *Iʿrāb*.

Students reported that their previous experience of studying *Nahwu* at the university level was characterized by difficulties in understanding the material, largely due to instructional strategies that emphasized memorization of *Iʿrāb* definitions and indicators without sufficient guidance on analytical identification. Following the implementation of the standardized pattern, learners perceived *Nahwu* instruction as more accessible and engaging. This shift indicates that the instructional strategy provided meaningful learning experiences[37]. by structuring the sequence and scope of learning activities in a way that supported learners' needs and characteristics. Moreover, the increased clarity and engagement observed suggest that the instructional objectives were effectively achieved[38]. through the alignment of teaching methods, learning resources, and learner conditions.

Contributions of Standardized Pattern-Based *Iʿrāb* Instruction to *Nahwu* Pedagogy

The application of the *Iʿrāb* strategy based on standard patterns at Ma'had IAIN Kerinci has shown a significant contribution to the development of *Nahwu* learning, both methodologically and in terms of learning outcomes. Based on classroom observations, interviews with lecturers and students, as well as an analysis of evaluation results, this strategy is considered effective in bridging the gap between theoretical mastery of *Nahwu* and practical ability in analyzing sentence structures.

One of the main contributions of this approach is its ability to simplify the complexity of *Nahwu* rules into systematic, repetitive, and easily understandable patterns for

[36] Rawi Nasution, Bagus Sanjaya, and Abdurrahman, "Strategi Pembelajaran Bahasa Arab Di Madrasah Aliyah Negeri (Man) 1 Medan."

[37] Lamatenggo, "Pengembangan Profesionalisme Guru Melalui Penulisan Karya Ilmiah Menuju Anak Merdeka Belajar."

[38] Khansa, "Strategi Pembelajaran Bahasa Arab Hasna Qonita Khansa."

students[39]. Most students, who previously viewed *Nahwu* as a complicated subject full of memorization, have begun to show a more positive attitude toward this course. They feel supported by the presence of patterns that can serve as a reference when conducting syntactic analysis, making the learning process more focused and meaningful.

Moreover, this strategy also encourages the integration of cognitive and affective aspects in learning[40]. Students not only learn to recognize the position and function of words in sentences but also begin to understand the "why" and "how" behind the formation of these structures. This approach fosters grammatical awareness, which is essential for advanced proficiency in Arabic, while also providing a solid foundation for a deeper understanding of Islamic texts.

From a pedagogical perspective, this strategy offers an alternative model of learning that is more contextual and participatory. The learning process is no longer centered on the instructor but opens up space for discussion, problem-solving, and collaboration among students. This aligns with the principles of modern learning, which emphasize the active role of learners in constructing knowledge.

This study introduces a systematically structured standard pattern to facilitate students in learning and understanding *Iʿrāb*, while also enabling teachers to teach *Iʿrāb* efficiently and effectively in a short amount of time. This pattern is also applicative and does not rely on complicated learning media, making it suitable for use in institutions, schools, or any place that teaches *Nahwu*.

With this strategy, learning *Iʿrāb* becomes easier and more enjoyable, as stated by the subjects of the previous research. This can enhance the appeal of *Nahwu* learning, addressing the fact that many people have been uninterested in *Nahwu* education due to its perceived difficulty and complexity. This perception is understandable, given the numerous and intricate indicators of *Nahwu*. However, with the use of this strategy, *Nahwu* learning is not as complicated as most people imagine.

The standardized pattern in the implementation of *Iʿrāb* is a systematically structured pattern designed to facilitate students' understanding of *Iʿrāb* learning. With the application of this standardized pattern, *Iʿrāb* learning becomes easier and more enjoyable. This indicates that this strategy is effective in achieving learning objectives[41]. Therefore, this strategy can be used as a reference for *Nahwu* learning processes anywhere, whether in schools, Islamic boarding schools, or any place that teaches *Nahwu*. In addition to making it easier for students to learn *Nahwu*, this strategy also simplifies the teaching of *Iʿrāb* implementation for teachers. This can be seen from the time required by teachers to teach the standardized pattern, which only takes about four months—a relatively short time for beginner learners who have not previously studied *Nahwu*, especially considering the limited learning hours in the research context.

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[39] Muhammad Rizal, Maman Abdurrahman, and Asep Sopian, "Sumber Landasan Dalam Merumuskan Kaidah-Kaidah Nahwu Dan Signifikansinya Untuk Pembelajaran Bahasa Arab The Basic Sources in Formulating Nahwu Rules and Its Significance in Teaching Arabic," *Dayah* 4, no. 2 (2021): 208–22.

[40] Nuzulus Sakinah and Ainur Rofiq Sofa, "Implementasi Pendekatan Holistik Dalam Pembelajaran Bahasa Arab Di MA Raudlatus Syabab Sukowono Jember" 2, no. April (2025).

[41] Aprida Pane and Muhammad Darwis Dasopang, "Belajar Dan Pembelajaran," *FITRAH: Jurnal Kajian Ilmu-Ilmu Keislaman* 3, no. 2 (2017): 333–52, https://doi.org/10.24952/fitrah.v3i2.945.

This standardized pattern is not only effective as a classroom teaching strategy but also holds great potential if developed into various teaching materials and training formats, such as modules. This pattern can serve as an independent learning module for students. The module could include the steps of the standardized pattern, example sentences, exercises, and evaluations. This can help students learn in a structured way outside the classroom, especially for those who struggle with oral learning. It can also be developed into a guidebook or teaching manual for *Nahwu* instructors, containing strategies, step-by-step teaching methods, and ways to evaluate student success. Alternatively, this strategy can also be further tested at different educational levels, such as middle schools and high schools, using a quantitative approach to measure learning improvements.

Overall, the *Iʿrāb* strategy based on standardized patterns contributes to creating a more applicative, efficient, and comprehension-oriented approach to teaching *Nahwu*. The implications of these findings provide opportunities for curriculum development, instructional material design, and faculty training so that similar approaches can be more widely adopted in Islamic higher education settings, particularly in the teaching of Arabic as a second language.

Implications of the Findings for the Development of the *Nahwu* Learning Model

The findings of this study provide a significant contribution to the development of a more contextual, applicable, and responsive *Nahwu* learning model that meets the needs of modern learners. The standardized pattern-based *Iʿrāb* strategy applied at Ma'had IAIN Kerinci has proven to enhance the effectiveness of the learning process by making *Nahwu* easier to understand and apply by students, particularly in the early stages of mastering Arabic grammar.

Theoretically, this approach aligns with the principles of pattern-based language learning and scaffolding theories, where understanding is built gradually through the introduction of repetitive patterns that can be internalized and applied in various contexts[42]. The use of standardized patterns in analyzing sentence structures shifts learning from mere memorization of rules to understanding the language system as a whole and functionally. This is highly relevant to the communicative approach in language teaching, which emphasizes meaning and the function of language in real-world contexts.

From a practical standpoint, this strategy can serve as an alternative model for teaching *nahwu* in various educational institutions, particularly in Islamic higher education institutions that face similar challenges in making *nahwu* learning accessible amidst time constraints and diverse student backgrounds. This strategy is flexible and can be developed into various media formats, such as pattern-based teaching modules, visual infographics, and digital platforms that support independent learning.

Furthermore, the success of this strategy highlights the importance of a learner-centered approach, where teaching is designed based on the needs, level of understanding, and learning styles of the students. By providing a clear and easy-to-follow framework, the

[42] Yohanes Purwanto, Indah Wahyu Puji Utami, and M Hari Efendi, "INTEGRASI PROBLEM BASED LEARNING DAN SCAFFOLDING BERBASIS ZPD PADA MATERI KEBUDAYAAN MASA PRAAKSARA" 5, no. 4 (2025): 476–84, https://doi.org/10.17977/um064v5i42025p476-484.

standard pattern serves as an effective tool in developing syntactic abilities that are not only mechanical but also conceptual and analytical.

Therefore, the main implication of these findings is the need for a reorientation of the *nahwu* teaching model toward a more structured, meaningful, and contextual approach. The pattern-based approach is not only relevant for beginners but also holds the potential to be developed at more advanced levels with adjustments to the complexity of the patterns used. Further development could include the integration of this strategy into the official curriculum, faculty training, as well as the development of assessment tools that align with this approach.

CONCLUSION

This study aims to describe the teacher's strategy in teaching the application of *Iʿrāb* at Ma'had Al-Jami'ah IAIN Kerinci using a standard pattern to facilitate students in learning and understanding *Iʿrāb*, thereby achieving the goals of *Nahwu* learning. Additionally, this strategy also helps teachers optimize the learning process for students.

The results of the study show that the teacher uses several systematic steps in applying *Iʿrāb*, namely identifying the position of the word, determining its *Iʿrāb,* setting its marker, and determining the cause. These steps are arranged systematically in accordance with the principles of *Nahwu* learning. Such a strategy has proven to be effective in facilitating students in understanding *Nahwu* learning, making the learning process easier and more enjoyable.

In general, the strategy of applying *Iʿrāb* using a standardized pattern has a positive impact on *Nahwu* learning. However, this study has limitations in scope, as it was conducted in only one educational institution. Therefore, the author suggests further research to examine the effectiveness of this strategy at different educational levels, so that the results can be more broadly applied.

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