



**The Problems of Students and Teachers in *I'rab*
Learning at Islamic Boarding School**

*Zainul Arifin¹, Silva Namira², Munawir K³, Engkizar⁴, Zainal Asril⁵,
Yunus Rahawari⁶ Japeri⁷

^{1,5,7} Universitas Islam Negeri Imam Bonjol (UIN-IB) Padang, Indonesia

^{2,4} Universitas Negeri Padang (UNP), Indonesia

³ Universitas Islam Negeri (UIN) Alauddin Makassar, Indonesia

⁶ Universitas Pattimura (UNPATTI) Ambon, Indonesia

*zainularifin@uinib.ac.id

ABSTRACT: *I'rab* learning is one of the aspects that must be studied by a student to help read the Yellow Book, but in fact, there was some student who have difficulty to understanding *I'rab*, therefore, it is necessary to research to find out these problems. This research aims to identify the problems of students and teachers in this *I'rab* learning. This research uses a qualitative method with the case study type, data sources were taken to eight informants through direct interviews using a set of interview protocols. All the data were analyzed thematically using NVivo 12 Software. The research findings found nine main themes about the problems of students and teachers in *I'rab* learning. The nine themes consist of three problematic students themes: i) low vocabulary mastery (مفردات), ii) difficulty in *I'rab* sentences (جملة) in the Yellow Book, iii) lack of mastery of *I'rab* terms. Furthermore, the six teachers of problematic themes in *I'rab* learning include: iv) the teacher not teaching according to the ability of the students, v) less varied learning, vi) learning is only centered in one direction (Teacher Center), vii) teachers placement by expertise, viii) teachers changes frequently, and ix) mastering the concept of learning by the teacher was lacking. The results of this research can be used as

preliminary data for future researchers in examining these problems in the context of different issues.

Materi *I'rab* merupakan salah satu aspek yang wajib dipelajari santri untuk membantu membaca kitab kuning, namun kenyataannya masih terdapat santri yang kesulitan dalam memahami *I'rab*, maka dari itu perlu dilakukan sebuah kajian untuk mengetahui problematika tersebut. Penelitian ini bertujuan untuk mengidentifikasi apakah problematika santri dan guru dalam pembelajaran *I'rab*. Penelitian ini menggunakan metode kualitatif dengan jenis studi kasus, sumber data diambil kepada delapan orang Informan melalui wawancara langsung menggunakan satu set protokol wawancara. Seluruh data dianalisis secara tematik menggunakan Software NVivo 12. Temuan penelitian mendapati sembilan tema utama tentang problematika santri dan guru dalam pembelajaran *I'rab*. Sembilan tema tersebut terdiri dari tiga tema problematika santri yaitu: i) rendahnya penguasaan kosakata (مفردات), ii) kesulitan meng-*I'rab* kalimat (جملة) dalam kitab kuning, iii) kurang menguasai istilah *I'rab*. Selanjutnya enam tema problematika guru yaitu: iv) guru tidak mengajar sesuai dengan kemampuan santri, v) pembelajaran kurang variatif, vi) pembelajaran berpusat pada guru (*teacher center*), vii) penempatan guru tidak sesuai dengan keahlian, viii) sering terjadinya pergantian guru, dan ix) kurangnya penguasaan konsep materi pembelajaran oleh guru. Hasil penelitian ini dapat dijadikan sebagai data awal untuk peneliti berikutnya dalam mengkaji problematika ini dalam konteks isu yang berbeda.

Keywords: *Problematics, I'rab, the yellow book, students, teachers*

INTRODUCTION

Pesantren is one of the central educational institutions for the development of Islamic knowledge. As traditional Islamic educational institutions, Islamic boarding schools also have their privileges, namely where students study classical Islamic books or usually known as 'yellow books' which are influenced by the colour of the paper which is

yellow (Ibrahim & Wiza, 2021; Aliyah, 2018; Zulmuqim, 2017; Amir, 2020; Sholohin, 2017; Ainifarista, 2018).

The yellow book is a religious book in Arabic, Malay, Javanese, or other Indonesian languages, which yellow book was first written by Middle Eastern scholars such as the book *Minhaj al Thalibin* (منحاج الطالبين) written by Abu Zakaria al Nawawi, the book *Kanz al-Raghibin* (كنز الراغبين) which written by Jalal al-Din al-Mahlli and others (Zulmuqim, 2017).

According to Ismail in his research entitled "Critical Studies and Historical Reflection" explains that the books were written by ancient scholars who contained Islamic knowledge. These classic books include *Nahwu* and *Sharaf*, *Fiqh*, *Usul Fiqh*, *Hadits*, *Tafsir*, *Tauhid*, *Tarikh*, *Balaghah*, and so on. (Aliyah, 2018; Arni et al., 2020).

To master this knowledge, it is necessary to have a good mastery of Arabic. In learning Arabic, there are four language skills, namely listening skills (مهارة الإستماع), speaking (مهارة التحدث), reading (مهارة القراءة), and writing (مهارة الكتابة), the ability to read is one of the most important language skills, without reading a person's life will be static and undeveloped (Alwehaibi, 2022; Wahyuno, 2019; Nasiruddin, 2020; Al-Dabet et al., 2021; Sungkar, 2019).

According to Alkaoud & Syed, (2021) that learning *Qira'ah* (قراءة) also learns aspects of language where the activity is an application that combines various aspects of linguistics or understanding text. Furthermore, mastery of the knowledge of *Nahwu* and *Sharaf* is no less important as a condition for being able to read the yellow book, so the combination of the skills of the tool sciences above is referred to as *I'rab* learning (Elnagar et al, 2020; Mariyam, 2021; Ainifarista, 2018; Ngadil, 2020).

Hasan argues that *I'rab* is a change in the sign at the end of a word caused by changes in the factors that enter the word and because of the guidance of each factor that influences it (Yenti et al., 2022). Other scholars argue that *I'rab* is the final change of each word because of the differences in the factors that enter it, both spoken and estimated (Harimi, 2018; Mukmin, 2021). Ababneh, (2022) argue that *I'rab* is a change in the final state of the word caused by the entry of different 'Awamil (عوامل). Furthermore, some argue that *I'rab* is a symptom that looks real or is expected at the end of *Isim* (اسم), which is "possible" and *Fi'il Mudhari'* (فعل المضارع) because of the factors that influence it (Machmudah et al., 2020; Yenti et al., 2022; Engkizar et al., 2022).

Finally, according to Mahdi al-Mahzumi *I'rab* is a description of a word or phrase (الجملة) in terms of syntactic functions or values, such as the existence of the word as subject (مسند إليه), or (مضاف إليه), or Object (مفعول) or adverb (الحال) or others in terms of the functions of words in a phrase or the function of phrases in a sentence (Harimi, 2018). Based on the opinions of experts as stated above, in general, *I'rab* is a change in the last line of a word (الكلم) and sentence (الجملة) in Arabic caused by the entry of 'Awamil (عوامل) who demands that the sentence after it must follow the demands of the line *Harkat* (شكل) from the 'Awamil (عوامل) (Herlambang, 2021; Munawar, 2021; Harimi, 2018; Khoirotunnisa, 2021).

Related to the author's issue in this study, as it is known that in *I'rab* learning, there are always problems, especially among Islamic boarding school students, where sometimes students have difficulty reading the yellow book. According to Waluyo, problematic is a difficult situation and is still a puzzle that requires a solution. Broadly speaking, according to Sadtono, there are two problems in learning Arabic, namely linguistic and non-linguistic problems (Sofa *et al.*, 2021). Linguistics, namely (Science of sound), grammar (Nahwu and Sharaf), and the use of vocabulary (مفردات) (Amirudin, 2017; Abandah *et al.*, 2022; Basse, 2017; Sa'adah, 2019). While non-linguistics are students, teachers, materials, methods, time, facilities, and the environment either at school or where the students themselves are (Sungkar, 2019).

Based on the explanation above, the author will focus on Arabic linguistic problems called *I'rab* problems and non-linguistic problems from the aspect of teacher weaknesses in teaching and things that must be updated by the Islamic Boarding School in tackling *I'rab* problems, teaching materials still need to be updated or added, how students learn that need to be improved and so on. So, this is closely related to the research to be carried out. The author will reveal the problems of students, and teachers in *I'rab* learning at the Aliyah level Pondok Pesantren Diniyah V Jurai is in Sungai Pua District, Agam Regency, West Sumatra Province.

In this discussion, the author will focus on the problems faced by Aliyah students in *I'rab* learning to the problems of Arabic linguistics, namely *I'rab* (Nahwu, Sharaf, and Mufradat) and the teacher's problems with non-linguistics in *I'rab* learning. However, in this section, the author only focuses on the weakness of the teacher in teaching in the classroom which causes students to find it difficult to

understand the material either from the weakness of the teacher's method of teaching or from the aspect of the material being studied.

LITERATURE REVIEW

As it is known that one of the characteristics of Islamic boarding schools is that their students can read and recite the yellow book, this agrees that Islamic boarding school is an Islamic institution and is not called a boarding school if the institution does not study the process of teaching and learning the yellow book as one of its characteristics. (Irwan, 2021; Awaluddin, 2021). So, the implementation of reading the yellow book aims to improve reading fluency and *I'rab* so that students are more fluent or fluent in reading, reciting, and understanding the meaning of the contents of the yellow book (Yaqin & Fatimah, 2020).

Therefore, Islamic boarding schools must have a diverse collection of yellow books so that the interest of students in improving the quality of *I'rab* learning increases. Basically, there are lots of yellow books that examine texts based on themes in the Alquran such as *Tafsir Al-Jalalain*, *Tafsir Al-Suyuti*, *Tafsir Al-Kadzin*, *Tafsir Jami'ul Bayan*, *Tafsir Al-munir*, *Tafsir Shafwah*, etc. The Hadits include *Subulussalam*, *Sahih Bukhari*, and *Muslim*, where this text is related to *Tafsir Al-Quran*, *Sufism*, *Akidah*, *Morals*, *Nahwu-Sharaf*, *Fiqh*, *Usul Fiqh*, etc., so when viewed from the teaching materials, this is what distinguishes Islamic Boarding Schools with other formal schools (Khoirotunnisa, 2021; Adib, 2021). Furthermore, the form of curriculum development consists of four, namely: i) religious education (recitation), which is related to the classical yellow book texts that have been previously classed, ii) character development (experience), iii) work skills and iv) education public schools (schools) (Mu'izzuddin et al., 2019).

Related to the issue that the author raised in this study, the problematics of *I'rab* learning do not only come from the students but there are several other factors outside of the students which can also be the cause of the difficulty of students in interpreting the yellow book. As the author has stated in the background section of this article, the problematic aspects of students in *I'rab* learning are related to linguistic problems as well as non-linguistic problems. According to Helmy et al., (2018), the first of which is Linguistics *Al- 'Amil Al- Lughawi* (العامل اللغوي) is related to grammatical, syntactic, semantic, etymological, lexical, and morphological aspects. The two non-linguistic problems consist of sociological, psychological, and methodological. So, it can be said that the problems of *I'rab* learning are also inseparable from these two aspects, which are from the

linguistic aspect (Nahwu, Sharaf, and Muhadatsah knowledge) and non-linguistic aspects (students, teachers, teacher methods of teaching, Islamic boarding schools, boarding schools).

Research related to the issue of *I'rab* Problems at Islamic Boarding Schools has been widely studied by previous researchers, in general, there are 1940 articles related to *I'rab* learning problems based on the author's search on academic digital on Google Scholar, while some of these articles include:

Nahwu learning problems (Said, 2019; Ngadil, 2020; Arni *et al.*, 2020; Mu; min, 2021); Nahwu/Sharaf learning strategies and their implications for reading and understanding contemporary Arabic literature (Ainifarista, 2018; Nasiruddin, 2020; Aliyah, 2018; Wahyuno, 2019; Solihin, 2017); Learning the interpretation of books in Islamic boarding schools (Arni *et al.*, 2020; Aliyah, 2018); The problems of learning Arabic (Al-Dabet *et al.*, 2021; Sungkar, 2019; Nurhanifah, 2021; Besse, 2017; Vadhillah *et al.*, 2017).

The use of the Amtsilati method in Qawa'id Learning (Nahwu and Sharaf) at Islamic Boarding Schools (Nurohmah, 2019; Ainifarista, 2018); Ikhtilaf Al-*I'rab* in the Al-Quran Surah Al-Insan and its implications in learning Nahwu at Madrasah Tsanawiyah (Mu'min, 2021); The problems and strategies of learning the Yellow Book (Amir, 2020; Wahyuno, 2019; The Existence of Pesantren, Kiai and Kitab Kuning learning as the main element of Islamic education in Indonesia (Zulmuqim, 2017).

However, the above researchers only focus on linguistic problems or only discuss non-linguistic problems, then the above research only discusses the *I'rab* learning strategy and the selection of the right teacher method in teaching *I'rab* learning. The basic difference between the issue of this research and previous research is that none of the previous researchers discussed the problems of students and teachers in *I'rab* learning, which focused on the discussion of Linguistic and non-linguistic problems of students and teachers at Pondok Pesantren Diniyah V Jurai.

METHODS

This study uses a qualitative method with a case study design approach (Crowe *et al.*, 2011; Taylor, 2013; Murniyetti *et al.*, 2016; Bartlett & Vavrus, 2016; Gustafsson, 2017; Martell, 2017; Bolton, 2021). The data sources were taken from eight informants through in-depth interviews who were selected using the purposive sampling technique.

According to Engkizar *et al.*, (2018); Syafril *et al.*, (2021), Elkhaira *et al.*, (2020); Rahawarin *et al.*, (2020), the selection of informants must meet four criteria, which are still active in the field being researched, have competence related to the problems being studied, are willing to take the time to provide information to researchers, and honestly provide information by the facts that occurred in the field. field.

After the interview was completed, all the informants were taken, then the interview data transcript process was carried out to then take the themes according to the objectives and needs of the research data. According to Terry *et al.* . (2017); Neuendorf, (2018); Clarke, & Braun, (2018); Castleberry & Nolen, (2018); Herzog *et al.*, (2019); Sivakumar, (2020), thematic analysis is one of the analytical techniques that can be used by researchers in analyzing the results of interviews so that they can be seen clearly and easily understood by readers.

The whole process of thematic analysis above was carried out using NVivo 12 qualitative analysis software. The use of NVivo 12 qualitative analysis software aims to display the research results (themes) with graphs or images produced by the NVivo software used. Thematic analysis can be done with the help of NVivo software so that researchers can easily display research results (Azeem *et al.*, 2012; Castleberry, 2014; Zamawe, 2015; Engkizar *et al.*, 2021).

FINDINGS AND DISCUSSION

Based on the results of the author's interviews with eight informants, the results of the analysis found that there were nine main problematic themes of students and teachers in *I'rab* learning. Three themes are related to student problems, while six themes are related to teachers' problems.

Students Problems in *I'rab* Learning

As the author explained above, there are three themes related to the problems of students in *I'rab* learning. To make it clearer, the three themes can be seen in the image below:

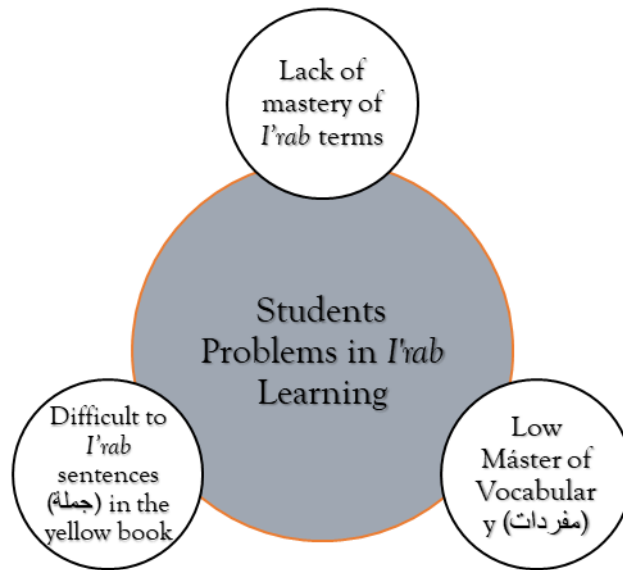


Figure: 1. Students Problems in *I'rab* Learning

The *first*, theme about the problems of students in *I'rab* learning is low mastery of vocabulary (مفردات). Related to this first theme, there are three informants as excerpts from the interview in table 1 below:

Table: 1. Excerpts of the first theme interview

Theme	Informants	Interview Excerpt
Low Máster of Vocabulary (مفردات)	2,3 & 8	... in terms of difficulty, namely the mastery of vocabulary (مفردات)

The *second*, theme is that students find it difficult to *I'rab* sentences (جملة) in the yellow book. Regarding this second theme, it is clear that three informants are excerpts from the interview in table 2 below:

Table: 2. Excerpts of the Second theme interview

Theme	Informants	Interview Excerpt
-------	------------	-------------------

Difficult to <i>I'rab</i> sentences (جملة) in the yellow book	1,3 & 8	... <i>I'rab</i> the word/sentence in the middle of reading, if the position of the sentence has changed, it is very difficult to determine the <i>I'rab</i> .
--	---------	---

The *third*, theme is that the students lack mastery of *I'rab* terms. Related to this first finding, there is one informant as excerpts from the interview in table 3 below:

Table: 3. Excerpts of the third theme interview

Theme	Informant	Interview Excerpt
Lack of mastery of <i>I'rab</i> terms	4	. . .I find it very difficult to understand new terms in <i>I'rab</i> . Like the term <i>Na'ibul Fa'il</i> (نائب فاعل), then the term <i>Syibhul AlJumlah</i> (شبه الجملة), etc.

Teachers Problems in *I'rab* Learning

Furthermore, as the author explained earlier, there are six themes related to the teachers' problems in *I'rab* learning. To make it clearer, the six themes can be seen in the image below:

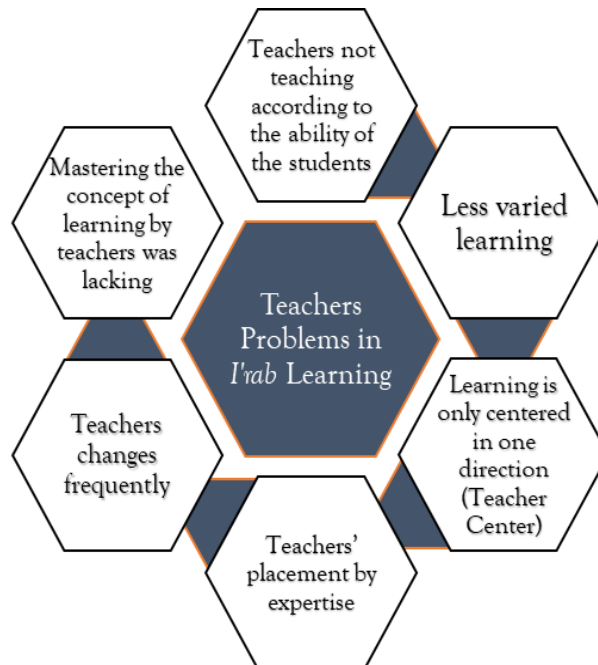


Figure: 2. Teachers Problems in *I'rab* Learning

The *fourth*, theme, namely the problem of teachers in *I'rab* learning, are that the teachers not teaching according to the ability of the students. Regarding this fourth theme, there are three informants as excerpts from the interview in table 4 below:

Table: 4. Excerpts of the fourth theme interview

Theme	Informants	Interview Excerpt
Teachers not teaching according to the ability of the students	2	“ . . . the teacher does not realize that not all students get the basic knowledge of <i>I'rab</i> from the beginning. And some teachers beat all the abilities of the students evenly.
	3	. . . some teachers sometimes put too much pressure on the students who cannot do <i>I'rab</i> .
	4	. . . but some teachers don't care about students who don't understand.

The *fifth*, theme needs to be more varied learning. Regarding this fifth theme, there is one informant as excerpts from the interview in table 5 below:

Table: 5. Excerpts of the fifth theme interview

Theme	Informant	Interview Excerpt
Less varied learning	8	. . . the way teachers teach who are less able to bring into the classroom atmosphere

The *Sixth*, theme is that learning is only centered in one direction (Teacher Center). Regarding this sixth theme, there are two informants as excerpts from the interview in table 6 below:

Table: 6. Excerpts of the six-theme interview

Theme	Informants	Interview Excerpt
Learning is only centered in one	5	. . . there is no question and answer between teachers and students during learning.

direction (Teacher Center)	6	. . . how to convey learning material that is not appropriate.
----------------------------------	---	---

The *seventh*, theme is teachers' placement by expertise. Regarding this seventh theme, there is one informant as excerpts from the interview in table 7 below:

Table: 7. Excerpts of the seventh theme interview

Theme	Informant	Interview Excerpt
Teachers' placement by expertise	3	. . . sometimes schools put young teachers /new teachers in learning Arabic / <i>I'rab</i> which for me the teacher is difficult to teach because their knowledge is constrained and also the new teacher can only explain what only they know.

The *eighth*, theme is teachers changes frequently. Regarding this eighth theme, there are two informants as excerpts from the interview in table 8 below:

Table: 8. Excerpts of the eighth theme interview

Theme	Informants	Interview Excerpt
Teachers changes frequently	1 & 2	. . .Frequently changing subject teachers, especially Nahwu, Sharaf, and Muhadatsah teachers.

The *Ninth* theme is mastering the concept of learning by teachers was lacking. Regarding this ninth theme, there are two informants as excerpts from the interview in table 9 below:

Table: 9. Excerpts of the ninth theme interview

Theme	Informant	Interview Excerpt
Mastering the concept of learning by teachers was lacking	4	. . most teachers still do not master the concept of learning materials, especially the principles of Nahwu science.

About the problems of students and teachers regarding *I'rab* learning at the Aliyah level at the Diniyah V Jurai Islamic boarding school, the results of the research found nine themes, including three problematic themes originating from individual students and six themes from teachers in teaching *I'rab* learning. To make it more interesting, the writer will discuss the nine problematic themes of this research based on theories, expert opinions, and the results of previous studies that discuss these problems in the same context and issues.

At the beginning of this, the author will describe **the problems of students** in *I'rab* learning where there are three problematic themes including:

First, low mastery of vocabulary (مفردات). In this context, this has indeed become a common problem that almost all students occur (Abandah et al., 2022; Sofa et al., 2017; Riza, 2021; Rini et al., 2021). In the results of Thonthowi MA's study in a paper presented at the 2008 International Arabic Seminar in Malang, he stated that one of the causes of failure in learning Arabic in Indonesia is that teachers neglect the importance of memorizing vocabulary (مفردات) (Sudirman, 2022). As the basic capital for learning Arabic, students should already have between 300-600 vocabulary words, because according to him, people who are learning Arabic are the same as building houses, they must already have the building materials and know their respective characters, so they just need to install them. and arrange them only (Mufidah & Rohima., 2020; Fitriani et al., 2022).

According to Nerabie (2021) the transfer of words from a foreign language into Indonesian can cause problems including i) a shift in meaning, such as the word community which comes from the word *Musyarakah* (مشاركة), in Arabic the meaning of community is participation, participation, togetherness, and can also be interpreted by the word "Diwan" (ديوان) which comes from the word *Musyarakah* (مشاركة) and so on. ii) Lafadznya changed from the original sound, such as saying from the word *kalam* (كلم) which means to say, as for the news (circumstances) from the word *Khabar* (خبر). iii) the pronunciation is fixed but the meaning changes, such as the word *Al-Kalimah* (الكلمة) which means in Indonesian is a word while the word Total means a sentence, namely the arrangement of several words that can provide understanding (Albantani et al., 2020; Elnagar, 2020; Nashoih, 2018).

Based on some of the results of the research above, the problems in mastering vocabulary (مفردات) among students have become a long-standing problem, especially in Islamic boarding schools in Indonesia. This happens because of the influence of language culture from the country of origin or the influence of foreign cultures which makes the use of Arabic *Mufradat* (مفردات) not follow its true meaning (Abandah et al., 2022).

Second, difficulty in *I'rab* sentences (الجملة). It is mainly located in the middle of the reading and offers *Harkat* (شكل) at the end of the sentence (Riza, 2021; Harimi, 2018; Herlambang, 2021). Heikal, (2018) The process *I'rab* does not always understand the meaning of the sentence or the function of the word in a sentence to know the *I'rab*, because there is no point in showing the word, moreover after *I'rab* or classified it turns out that the word is still there. there are no signs that it needs to be fixed. This is different from words that have the *I'rab* sign where the way of *I'rab* is based on the *I'rab* sign on the word, only then is the function of the word known in the sentence (Ibrahim& Wiza, 2021; Mu'min, 2021).

After knowing the meaning in its entirety. Thus, the *I'rab* sign is to indicate *I'rab* or word classification. And after knowing the *I'rab* for a word or word classification, indirectly the function of the word in the sentence and its understanding is known (Nashoih, 2018).

When Sharaf pays attention to changes in sentence patterns, Nahwu is very concerned about the relationship between the elements of a Sentence (جملة) such as its relationship with the *Tarakib* (تركيب) technique after understanding the sound system well, it is impossible to understand a word if you do not understand the previous sound system, which in the end will understand a sentence pattern (Al-Dabet et al., 2021; Fakhurrozy, 2018). Among the problems, namely *I'rab* or *I'rab* characteristics that are not found in other foreign languages, because the transfer of words from a foreign language into the language of one's own country (Indonesia) can cause problems that give the impression of being difficult to understand. text and differences in sentence structure with other languages (Amirudin, 2017). Furthermore, the meaning of various sentences with various *Dilalah* (دلالة) and the many Arabic words have the advantages of certain meanings and characteristics.

This agrees with Nerabie (2021) that there are three types of problems: first, the shift in meaning, where if the sentence structure

changes, the meaning will change and will indirectly affect the *I'rab* of the sentence. Both words change from their original sound, this happens because when a word becomes a verb, then the word used is "*Fi'il*" (فعل) but if the word is in the position of a noun or other than the verb "*Isim*" (اسم) then the form of the word will change, so whatever the sound, the third is the fixed *Lafadz* (لفظ) but the meaning changes, because Arabic has more than one meaning, it is very often the case if the same sentence contains multiple or more meanings, but it can only be understood according to the context of the discussion (Amirudin, 2017; Basri, 2021).

On the other hand, it is said that to read and understand Arabic literature (Yellow Book) at least one must master the sciences of Nahwu, Sharaf, and master Mufradat so that there is a little picture of the content of the text being read (Basri, 2021; Mufidah& Rohima, 2020; Munawar, 2021). This seems to be in line with the western expression which says that "Europeans can understand the text by reading, but Arabs must understand it before they can read the text correctly" (Mualif, 2019).

Based on the opinion of the expert above, according to the author, both are equally important where even though we already know the meaning of the text, the name *I'rab* in the Arabic text is important and should not be abandoned because *I'rab* also helps the reader in knowing what the meaning of the text is read. So, it is difficult to carry out *I'rab* in Arabic text, especially if it is a sentence that is in the middle of the text, it will be much more difficult because we also must determine what *I'rab* is in the sentence before and after it.

Third, lack of mastery of *I'rab* terms. Al-Dabet et al., (2021) according to him that this is included in the problem of Morphology, namely the study of the pattern of a word consisting of several *Shigat* (صفة) changes/word forms, according to the existing system in Morphology. The forms of Morphological problems include i) the number of chapters and topics of Sharaf, where each chapter and topic have certain rules that are sometimes time-consuming and difficult, ii) integration between the chapters of Sharaf and Nahwu, because there is a relationship between the two, as for Al-Astrabadi said: "know that *Tashrif* (تصريف) is part of Nahwu" (Fakhrurrozi, 2018; Ainifarista, 2018; Mariyam, 2021; Ngadil, 2020).

The statement indicates that there is no clear boundary between the Sharaf chapter and the Nahwu chapter, Sharaf's studies sometimes fall into the Nahwu study, and vice versa, such as *Fi'il* (فعل) which *Nasab* (نصب) that two *Ma'ful* (مفعول) are included in the object of Nahwu's study, while on the other hand, others are included in the object of Sharaf's study. This creates doubt and confusion for those who study it. iii) a combination of *Sima'I* (سماع) and *Qiyas* (قياس) in some chapters of Sharaf, such as one *Fi'il* (فعل) has two *Mashdar* (مصدر), and so on (Mualif, 2019; Lulu & Elnagar, 2018; Nurohmah, 2019).

Furthermore, some argue that when you understand the meaning of the sentence, it is no longer necessary to look for the word *I'rab*. Perhaps this is what causes people to think that *I'rab* does not exist. In this case, it is necessary to understand that *I'rab* exists and is necessary because *I'rab* is an inseparable part of learning to read and understand the yellow book (Wahyono, 2019). It's just that its existence and needs do not have to complicate or make the process of understanding the Arabic language hampered or backward. (Heikal, 2018).

The new terms in *I'rab* are mostly found in Nahwu learning, such as in the sentence that the Subject is called *Fa'il* (فاعل), but other terms have the same role as the subject but in the form in the condition. which is different is called *Na'ibul Fa'il* (نائب فاعل) (Nashoih, 2018). Furthermore, the object sentence in Arabic is *Ma'fulun Bihi* (مفعول به) but it turns out that the division of *Ma'fulun Bihi* (مفعول به) is a lot, there are terms *Ma'ful Muthlaq* (مفعول المطلق), *Ma'ful li Ajlih* (مفعول لأجله), etc., and there are many other terms in actual *I'rab* learning, it is indeed difficult to memorize, but it will be easier to remember if it is often practiced in reading Arabic textbooks (Lulu & Elnagar, 2018; Ashari, 2019; Said, 2019; Nasiruddin, 2020).

Furthermore, the author will describe **the problems of teachers** in teaching *I'rab* learning where there are six problematic themes including:

Fourth, teachers are not teaching according to the ability of the students. Sometimes problems like this often occur in several Islamic boarding schools where students feel neglected due to their slow ability to learn *I'rab* learning (Al Amin, 2021). Indeed, being a teacher is not an easy task, where there are many students with various

characters, but they must still be taught as well as possible so that all students have the same understanding of the learning.

Unfortunately, this did not go as expected, there were many students who from the beginning did not fully understand the basics of Nahwu and Sharaf science taught by the teacher in fourth grade (one) Aliyah, there was only some material that could only be taught by the teacher. understood by students and the rest is just memorized for the requirements to pass the exam, or some only memorize the material but are unable to apply it to learning (Zulmuqim, 2017).

This is a basic problem that almost all students experience something like that, and unfortunately, the teacher is not careful in tackling the problem, the teacher only assesses the ability of students from the results of their test scores, even though test scores are not the only benchmark for teachers in assessing the ability of students *I'rab*. Because of this assumption, the teacher feels that the students already understand and can continue the next learning material (Febriana, 2021).

Not only that, when the students are in fifth (second) and sixth (third) Aliyah grades, but the challenges in learning are also even higher because at that level the students should be proficient in reading and reading the yellow book fluently. But what happens is the opposite where the teacher feels disappointed with the condition of the students now, the teacher often assumes that the students are not serious in learning, there is no enthusiasm in learning, the students are often lazy because most of the students who are already in fifth or sixth grade Aliyah are still not read the yellow booklet alone recite *I'rab*. The core of the problem is that in the fourth (one) aliyah grade, the students do not master the basics of Nahwu and Sharaf science as a whole and are only memorized when it is time for the exam.

Fifth, less varied learning. According to Risk, learning is teaching as "Teaching is the guidance of learning experience", which means teaching is the process of guiding the learning experience (Muhith, 2017). The experience itself is only possible if the student actively acts on the environment that occurs because of the individual experience of the student (Elnagar et al., 2020). Learning is only successful if it goes through various activities (Anwar, et al., 2018). These activities can be classified into physical and spiritual activities. Physical activity is when students are active with their limbs, make things, play or work, while students are spiritually active if their souls work (Solihin, 2017).

The psychological factors in learning are as follows: i) attention, which means the concentration of psychic energy directed at an object of study, ii) observation, which is a way of knowing the real world, iii) response, which means the image/mark that remains in memory after people make observations, iv) fantasy, is the ability to form new responses based on existing responses, v) memory, vi) thinking, vii) talent is one of the human abilities to carry out an activity and has existed since humans existed, and viii) motivation (Sadirman, 2010). Sufianti (2022) states that in learning individuals should have a learning style, according to Bobbi Deporter and his colleague Mike Hernacki that in every person there are three kinds of the same learning style even though there will only be one that stands out. The learning styles in question are Visual (related to the eyes), auditorial (related to the ears), and kinesthetic (related to movement) (Zubair *et al* , 2017; Zulfiani *et al.*,2021).

Based on the expert opinion above, it is true that the teacher's ability is tested in teaching, where the teacher is more required to be able to attract the attention of students in learning, especially in *I'rab* learning, for some students, *I'rab* learning is sometimes boring because we just sit in class. and reading and reciting the yellow book which causes students to get bored quickly and eventually fall asleep. Moreover, if the teacher who teaches is a teacher who is always serious, just explaining while the students just sit on the chair while listening to the teacher's explanation, it is very, very boring and makes these eyes sleepy.

Sixth, learning is only centred in one direction (Teacher Center), where there is a lack of teacher interaction with students during the learning process. Meanwhile, according to Anwar *et al* . (2016) that there is still not ideal in Tafsir learning in Islamic boarding schools in Indonesia, thus recommending a change in the interpretation teaching system in Islamic boarding schools from one-way teaching to two-way teaching, meaning that there is the interaction between teachers and students when learning process. Like wise in the case of *I'rab* learning, teachers must also apply two-way learning methods (Pandiangan, 2019; Febriana, 2021).

Hidayat (2022) the lecture method is a way of carrying out teaching that is carried out by the teacher in a monologue with a one-way relationship. interpret the lecture method as a method in education where the way of conveying understanding. Understanding the material to students by way of explanation and verbal narrative (Arni *et al.*, 2020).

Based on the expert opinion above that the application of the *I'rab* learning method would be better focused on two directions or by using the (Student Center) method where the teacher is only an intermediary or mentor for students in learning while students who must be active during the learning process, another method can be applied group discussion where the teacher makes a study group and then each group raises a few sentences with clear reasons, then the students' instincts will unconsciously work by themselves without being asked, there will also train students in defending opinions and also thinking critically.

Seventh, teacher's placement by expertise. One form of non-linguistic problems experienced by students in *I'rab* learning is the lack of professionalism in teaching and the limitations of the components in the implementation of the *I'rab* and Arabic learning process in terms of objectives, materials, teaching and learning activities, tool methods, learning resources, and evaluation tools (Al-Dabet et al., 2021). Meanwhile, according to Zubair *et al.*, (2017), teacher performance can be improved if there is a match between work and expertise, as well as the placement of teachers in their field of work. Because placing teachers according to their expertise must be done (Safitri& Sos, 2019; Purwanto *et al.*, 2020). Because teacher performance or work performance is the result achieved by the teacher in carrying out the tasks assigned to him based on skills, experience and sincerity, and time experience (Asiah, 2017).

Therefore, the teacher is one of the important components in teaching and learning activities that will determine the success of learning. The position of the teacher in teaching and learning activities is also very strategic where the success of the teacher's task greatly influences his performance in designing, implementing, and evaluating the teaching and learning process (Pandiangan, 2019).

However, if teachers are given assignments that are not by their expertise, it will decrease the way they work and the results of their work and cause dissatisfaction with themselves (Erwinsyah, 2017). Among them, there are still many teaching staff (teachers) in *I'rab* tool science subjects, most of which are still held by teachers who do not have long teaching flight hours. The reason is that even though the teacher is proficient or understands the science if the teacher is not proficient in conveying the material or teaching it to the students, the material will not reach the students.

This is very fatal to the quality of students in *I'rab* learning at Pondok Pesantren Diniyah V Jurai, there are even some teachers who teach not from the expertise of the fields taught at the Islamic boarding school, this is very worrying because if the knowledge is not taught by teachers who are an expert in the field he teaches in class, the core of the learning being taught will not reach the students.

Furthermore, according to Sumardi an interesting thing, when looking at the existing phenomenon, that learning Arabic is less successful, this is caused by several factors that are considered significant, including i) the teacher only emphasizes language theory and knowledge more than language skills, ii) lesson materials are not relevant to the needs of students both orally and in writing. But many revolve around discussing language elements such as Phonology, Morphology, and syntax, as well as less applicable in using certain language elements (Azme et al., 2021; Basri, 2021). Reflecting on the opinion above, the factors are the same as *I'rab* learning. The teacher is more interested in explaining the meaning and use without any exercises or practice of reading Arabic books by the teacher to the students. (Al-Dabet et al., 2021; Sofa., et al., 2021; Alkaoud & Syed, 2021).

Eighth, teachers change frequently. According to Sedarmayanti, performance in an organization can be said to increase if it meets other indicators: quality of work, timeliness, initiative, skills, and good communication (Zulfiani et al., 2021). The low performance of teachers makes it difficult for principals to manage teachers in teaching subjects, few teachers work below the work standards that have been set not because they are unable but because good work habits have not been developed (Purwanto et al., 2020).

So, this causes frequent teacher changes to find the best teacher in teaching (Zulfiani et al., 2021). According to Tilaar, a professional teacher must have i). a strong scientific basis, namely teachers who can deliver students based on research and practical education ii). Mastering professional tips based on research and practical education iii) continuous professional development because practical education continues to occur and is unique to each iv) has a mature and developing personality (Fuad, 2017).

This is also based on the author's experience while still studying at Pondok Pesantren Diniyah V Jurai, where at that time there were very frequent changes of subject teachers, both *I'rab* instrument science subjects (Nahwu, Sharaf, Muhadatsah) and *I'rab*

application subjects (Hadits, Ulumul Hadits, Tafsir, Ulumul Tafsir, Fiqh, Ushul Fiqh, etc.). As a result, the understanding of students at that time about *I'rab* was irregular or could be said to be chaotic, so even in the application of *I'rab* learning to these books the quality was very less than optimal.

Ninth, mastering the concept of learning by a teacher was lacking. The difficulties experienced by students are not only from internal factors but also from external factors where the teacher's lack of effort in creating situations that can bring students interested in learning, this is because the teacher does not master the concept of learning material which causes the teacher to only deliver the material according to what is taught. written in books, watching learning so that students find it difficult to understand what is conveyed by the teacher (Tafonao, 2018).

This also happens in *I'rab* learning where students feel dissatisfied with what has been taught by a teacher, this often happens to new teachers where most of the new teachers still have a lack of professionalism in teaching and learning models and methods do not exist (Mahmudah *et al.*, 2021). This is one of the problems that the students complain about, where they complain that they don't understand learning with the teacher. Furthermore, that most of these teachers do not emphasize the practice of *I'rab* learning on the subjects they teach, so if it is seen, the students feel that it is futile to learn *I'rab* tool knowledge while its application does not exist.

This agrees with Amir (2020) that in terms of cadre, it offers a modern cadre system by referring to the stages: i) selection of potential cadres, ii) general and special education that supports the needs of cadres, iii) internship practices, iv) cadre certification to fulfill targets or no. For this reason, pesantren must develop a new function, namely the preparation of cadres as an effort to cooperate with other institutions (Rini *et al.*, 2021). So, from this opinion, it is true that the boarding school must pay attention to the quality of subject teachers who will teach students in a subject.

CONCLUSION

This research has succeeded in uncovering nine problems of students and teachers in *I'rab* learning at Pondok Pesantren Diniyah V Jurai, Sungai Pua sub-district, Agam Regency, West Sumatra Province. The nine problematic themes consist of three students' problematic themes and six teacher problematic themes in *I'rab* learning. The three problematic themes of students in *I'rab* learning are low vocabulary

mastery (مفردات), difficulty in *I'rab* sentences (جملة) in the yellow book, and lack of mastery of *I'rab* terms. Furthermore, the six teacher themes in *I'rab* learning include the teacher not teaching according to the ability of the students, learning is only centered in one direction (Teacher Center) where there is a lack of teacher interaction with students such as the infrequent question and answer between teachers and students in the learning process, teacher placement by expertise, teacher changes frequently at each level or the same subject but learning by more than one teacher, and finally often mastering the concept of learning by the teacher.

REFERENCES

- Ababneh, A. H. (2022). Investigating the relevance of Arabic text classification datasets based on supervised learning. *Journal of Electronic Science and Technology*, 20(2), 100160. <https://doi.org/10.1016/j.jnlest.2022.100160>
- Abandah, G. A., Suyyagh, A. E., & Abdel-Majeed, M. R. (2022). Transfer learning and multi-phase training for accurate diacritization of Arabic poetry. *Journal of King Saud University-Computer and Information Sciences*. <https://doi.org/10.1016/j.jksuci.2022.04.005>
- Adib, A. (2021). Metode Pembelajaran Kitab Kuning Di Pondok Pesantren. *Jurnal Mubtadiin*, 7(01), 232-246.
- Ainifarista, U. (2018). *Penerapan pembelajaran Nahwu Shorof dalam perspektif Amtsilati dalam meningkatkan kemampuan membaca kitab kuning di Pondok Pesantren Sabilul Muttaqin Pungging-Mojosari* (Doctoral dissertation, UIN Sunan Ampel Surabaya).
- Al Amin, M. S. (2021). The Role of Ustad Pesantren in Increasing Santri's Interest on Kitab Kuning in Pesantren Kyai Syarifuddin. *Risalatuna: Journal of Pesantren Studies*, 1(2), 119-136.
- Albantani, A. M., Fauziah, A. U., & Sumiantia, I. (2020). Perkembangan kosakata bahasa Arab melalui isytiqāq. *ALSUNIYAT: Jurnal Penelitian Bahasa, Sastra, dan Budaya Arab*, 3(2), 125-138. <https://doi.org/10.17509/alsuniyat.v3i2.26243>.
- Al-Dabet, S., Tedmori, S., & Mohammad, A. S. (2021). Enhancing Arabic aspect-based sentiment analysis using deep learning models. *Computer Speech & Language*, 69, 101224.

- Aliyah, A. (2018). Pesantren Tradisional Sebagai Basis Pembelajaran Nahwu Dan Sharaf Dengan Menggunakan Kitab Kuning. *Al-Ta'rib: Jurnal Ilmiah Program Studi Pendidikan Bahasa Arab IAIN Palangka Raya*, 6(1), 1-25. <https://doi.org/10.23971/altarib.v6i1.966>.
- Alkaoud, M., & Syed, M. (2021). Learning to identify narrators in classical Arabic texts. *Procedia Computer Science*, 189, 335-342.
- Alwehaibi, A., Bikdash, M., Albogmi, M., & Roy, K. (2022). A study of the performance of embedding methods for Arabic short-text sentiment analysis using deep learning approaches. *Journal of King Saud University-Computer and Information Sciences*, 34(8), 6140-6149.
- Amir, S. (2020). Problematika Pembelajaran Kitab Kuning Di Pesantren Putra Alkhairaat Pusat Palu. *Al-Qalam*, 26(1), 141-154. <http://dx.doi.org/10.31969/alq.v26i1.827>.
- Amirudin, N. (2017). Problematika pembelajaran bahasa Arab. *TAMADDUN: Jurnal Pendidikan dan Pemikiran Keagamaan*, 1-12. <http://dx.doi.org/10.30587/tamaddun.v0i0.66>.
- Anwar, F., Rahman, R., & Zein, Z. (2018). The Implementation of Teaching and Learning Process of Islamic Study in Universities in Indonesia. *Khalifa Journal of Islamic Education*, 1(1), 15-30. <http://dx.doi.org/10.24036/kjie.v1i1.4>.
- Anwar, R., Darmawan, D., & Setiawan, C. (2016). Kajian Kitab Tafsir Dalam Jaringan Pesantren Di Jawa Barat. *Wawasan: Jurnal Ilmiah Agama dan Sosial Budaya*, 1(1), 56-69. <https://doi.org/10.15575/jw.v1i1.578>.
- Arni, J., Akbar, A., & Ismail, H. (2020). Problematika Pembelajaran Kitab Tafsir Di Pondok Pesantren Provinsi Riau. *POTENSIA: Jurnal Kependidikan Islam*, 6(2), 244-264. <http://dx.doi.org/10.24014/potensia.v6i2.9817>.
- Ashari, H. (2019). Istilah Al-Fi'il Al-Da'im dan Penggunaannya di dalam Aliran Nahwu Kufah. *Al-Mutsala*, 1(1), 34-48.
- Asiah, S. (2017). Kepemimpinan Manajerial Pimpinan Lembaga Pendidikan (Kepala Sekolah) dalam Pengembangan Kualitas Produktivitas Kinerja Guru. *Tadbir: Jurnal Manajemen Pendidikan Islam*, 5(1), 1-14.
- Awaluddin, A. F. (2021). Kemampuan Baca Kitab Kuning di Pesantren (Studi Komparatif Metode Mumtaz dan Metode

- Qawaid wa Tarjamah pada Pendidikan Diniyah Formal. *PUSAKA*, 9(2), 199-208.
<https://doi.org/10.31969/pusaka.v9i2.524>.
- Azeem, M., Salfi, N. A., & Dogar, A. H. (2012). Usage of NVivo software for qualitative data analysis. *Academic Research International*, 2(1), 262-266.
- Azmee, F. A. N., Baharudin, H., & Nasir, M. K. M. (2021). Strategi Pelaksanaan Elemen Pak21 Dalam Pdpc Nahu Bahasa Arab [Implementation Strategy of the 21st-Century Learning (Pak21) Elements in The Teaching and Facilitation (Pdpc) Of the Arabic Grammar]. *International Journal of Advanced Research in Islamic Studies and Education*, 1(3), 36-47.
- Bartlett, L., & Vavrus, F. (2016). *Rethinking case study research: A comparative approach*. Routledge
- Basri, H. (2021). Analisis Manajerial Pembelajaran Gramatikal Bahasa Arab Di Pondok Pesantren Salafiyah Putra Darul Ulum Pujon, Malang: Managerial Analysis of Arabic Grammatical Learning at the Salafiyah Putra Darul Ulum Islamic Boarding School Pujon, Malang. *Uniqbu Journal of Social Sciences*, 2(2), 64-75.
<https://doi.org/10.47323/ujss.v2i2.135>.
- Besse, Wahida, M. P. I. (2017). Problematika Pembelajaran Bahasa Arab (Studi Kasus Terhadap Problematika Metodologis Pembelajaran Bahasa Arab di Iain Pontianak). *Jurnal Al-Astar Stai Mempawah*, 7(1).
- Bolton, W. (2021) *Measurement Case Studies, Instrumentation and Control Systems* (Third Edition), Newnes.
- Castleberry, A. (2014). NVivo 10 [software program]. Version 10. QSR International; 2012.
- Castleberry, A., & Nolen, A. (2018). Thematic analysis of qualitative research data: is it as easy as it sounds? *Currents in pharmacy teaching and learning*, 10(6), 807-815.
- Clarke, V., & Braun, V. (2018). Using thematic analysis in counseling and psychotherapy research: A critical reflection. *Counseling and psychotherapy research*, 18(2), 107-110.
- Crowe, S., Cresswell, K., Robertson, A., Huby, G., Avery, A., & Sheikh, A. (2011). The case study approach. *BMC medical research methodology*, 11(1), 1-9.

- Elkhaira, I., Engkizar, E., Munawir, K., Arifin, Z., Asril, Z., Syafril, S., & Mathew, I. B. D. (2020). Seven Student Motivations for Choosing the Department of Early Childhood Teacher Education in Higher Education. *AlAthfal: Jurnal Pendidikan Anak*, 6(2), 95-108. <https://doi.org/10.14421/al-athfal.2020.62-01>.
- Elnagar, A., Al-Debsi, R., & Einea, O. (2020). Arabic text classification using deep learning models. *Information Processing & Management*, 57(1), 102121.
- Engkizar, E., Alfurqan, A., Murniyetti, M., & Muliati, I. (2018). Behavior and Factors Causing Plagiarism Among Undergraduate Students in Accomplishing the Coursework on Religion Education Subject. *Khalifa: Journal of Islamic Education*, 1(1), 98-112. <http://dx.doi.org/10.24036/kjie.v1i1.8>.
- Engkizar, E., Munawir, K., Kaputra, S., Arifin, Z., Syafril, S., Anwar, F., & Mutathahirin, M. (2021). Building of Family-based Islamic Character for Children in Tablighi Jamaat Community. *Ta'dib*, 24(2), 116-126. <http://dx.doi.org/10.31958/jt.v24i2.4847>.
- Engkizar, E., Sarianti, Y., Namira, S., Budiman, S., Susanti, H., & Albizar, A. (2022). Five Methods of Quran Memorization in Tahfidz House of Fastabiqul Khairat Indonesia. *INSIGHT: International Journal of Islamic Studies Higher Education*, 1(1), 54-67. <https://doi.org/10.24036/insight.v1i1.27>
- Erwinsyah, A. (2017). Manajemen Pembelajaran dalam Kaitannya dengan Peningkatan Kualitas Guru. *Tadbir: Jurnal Manajemen Pendidikan Islam*, 5(1), 69-84.
- Fakhrurrozy, M. I. (2018). *Nahwu dan shorof perspektif pembelajar bahasa kedua*.
- Febriana, R. (2021). *Kompetensi guru*. Bumi Aksara.
- Fitriani, F., Lestari, Y., Japeri, J., Namira, S., Engkizar, E., & Anwar, F. (2022). Strategi Guru Dalam Mendidik Akhlak Peserta Didik Di Sekolah Dasar. *Muallimuna: Jurnal Madrasah Ibtidaiyah*, 8(1), 13-29. <http://dx.doi.org/10.31602/muallimuna.v8i1.6161>.
- Fuad, N. (2017). Pengaruh sertifikasi guru terhadap peningkatan kinerja guru PAI DI SMP dan MTs. *Jurnal Manajemen Pendidikan*, 8(1), 23-32. <https://doi.org/10.21009/jmp.08103>.
- Gustafsson, J. (2017). *Single case studies vs. multiple case studies: A comparative study*.
- Harimi, A. C. (2018). Pembelajaran I'rab Dengan Menggunakan

- Model Cooperative Learning. *Ihtimam: Jurnal Pendidikan Bahasa Arab*, 1(1), 177-197.
- Heikal, M., Torki, M., & El-Makky, N. (2018). Sentiment analysis of Arabic tweets using deep learning. *Procedia Computer Science*, 142, 114-122.
- Helmy, M., Vigneshram, R. M., Serra, G., & Tasso, C. (2018). Applying deep learning for Arabic keyphrase extraction. *Procedia computer science*, 142, 254-261.
- Herlambang, R. (2021). *Al Jumalu Allati Mahallu Laha Minal I'rab dalam kitab Sullamu At-Taufiq Ila Mahabbatillah Ala At-Tahqiq karya Abdullah Bin Husein Bin Thohir Ba'lawi Al-Hadromi Al-Tarimi* (Doctoral dissertation, UIN Sunan Gunung Djati Bandung).
- Herzog, C., Handke, C., & Hitters, E. (2019). Analyzing talk and text II: Thematic analysis. In *The Palgrave handbook of methods for media policy research* (pp. 385-401). Palgrave Macmillan, Cham.
- Hidayat, D. F. (2022). Desain Metode Ceramah Dalam Pembelajaran Pendidikan Agama Islam. *Inovatif: Jurnal Penelitian Pendidikan, Agama, dan Kebudayaan*, 8(2), 141-156.
- Ibrahim, A. M., & Wiza, R. (2021). The Eksistence of "Kitab Kuning" Use in Learning: A Study at Salafiyah Tarbiyah Islamiyah Boarding School of Padang Indonesia. *Khalifa: Journal of Islamic Education*, 5(1), 1-13. <http://dx.doi.org/10.24036/kjie.v5i1.101>.
- Irwan, I. (2021). *Analisis dalam Penggunaan Metode T] abaqah Syarah Al-Juru miyyah untuk Meningkatkan Kemampuan Membaca Kitab Kuning Santri Pondok Pesantren DDI Al-Ihsan Kanang Kabupaten Polewali Mandar* (Doctoral dissertation, IAIN Parepare).
- Khoirotunnisa, K. (2021). *Pengembangan Bahan Ajar Pego Untuk Meningkatkan Keterampilan Menulis Pegon Kitab Kuning Santri Madin Al-Muttaqin Duduksampeyan* (Doctoral dissertation, Universitas Muhammadiyah Gresik).
- Lulu, L., & Elnagar, A. (2018). Automatic Arabic dialect classification using deep learning models. *Procedia computer science*, 142, 262-269.
- Machmudah, U., Nurcholis, A., Hanafi, Y., & Khasairi, M. (2020). Epitome solution to nahw instruction: Strategies toward I'rab reading abilities for students. *International Journal of Innovation, Creativity, and Change*.

- Mahmudah, U., Alam, F. N. S., & Fadhil, A. (2021). Problematika Keterampilan Membaca Kitab Hadits Yaumiyah: Studi Kasus Mahasiswa Zona Qur'an Universitas Darussalam Gontor. *Prosiding Konferensi Nasional Bahasa Arab*, (7), 555-564.
- Mariyam, S. (2021). Hubungan Penguasaan Nahwu Sharaf dengan Kemampuan Membaca Kitab Kuning Pesantren Riyadhul Huda. *Tatsqifiy: Jurnal Pendidikan Bahasa Arab*, 2(1), 71-81. <https://doi.org/10.30997/tjpba.v2i1.2828>.
- Martell, C. C. (2017). Approaches to teaching race in elementary social studies: A case study of preservice teachers. *The Journal of Social Studies Research*, 41(1), 75-87.
- Mualif, A. (2019). Metodologi Pembelajaran Ilmu Nahwu dalam Pendidikan Bahasa Arab. *AL-HIKMAH (Jurnal Pendidikan dan Pendidikan Agama Islam)*, 1(1), 26-36.
- Mufidah, N., & Rohima, I. I. (2020). Pengajaran Kosa Kata Untuk Mahasiswa Kelas Intensif Bahasa Arab: Vocabulary Teaching for Arabic Intensive Class. *Uniqbu Journal of Social Sciences*, 1(1), 13-24. <https://doi.org/10.47323/ujss.v1i1.7>.
- Muhith, A. (2017). *Dasar-dasar pengembangan pembelajaran tematik*.
- Mu'izzuddin, M., Juhji, J., & Hasbullah, H. (2019). Implementasi metode sorogan dan bandungan dalam meningkatkan kemampuan membaca kitab kuning. *Geneologi PAI: Jurnal Pendidikan Agama Islam*, 6(1), 43-50.
- Mu'min, M. (2021). Ikhtilaf Al-I'rab dalam Al-Qur'an Surah Al-Insan dan Implikasinya dalam Pembelajaran Nahwu di Madrasah Tsanawiyah. *Tatsqifiy: Jurnal Pendidikan Bahasa Arab*, 2(1), 1-23. <https://doi.org/10.30997/tjpba.v2i1.3630>.
- Munawar, E. (2021). تطوير مواد تعليم النحو على ضوء المنهج الوصفي: بالتطبيق على طلبة المعهد اللغوي قسم تعليم اللغة العربية جامعة سونان غونونج جاتي الإسلامية الحكومية باندونج (Doctoral dissertation, Universitas Islam Negeri Maulana Malik Ibrahim).
- Murniyetti, M., Engkizar, E., & Anwar, F. (2016). Pola pelaksanaan pendidikan karakter terhadap siswa sekolah dasar. *Jurnal Pendidikan Karakter*, 6(2). <https://doi.org/10.21831/jpk.v6i2.12045>.
- Nashoih, A. K. (2018). Konsep Aliran Strukturalisme Dalam Gramatika Bahasa Arab. *Al-Lahjah*, 2(2), 57-71.
- Nasiruddin, N. (2020). Metode Pembelajaran Qawā'id (Nahwu-Sharaf)

- Dengan Pendekatan Integrated System. *EDULAB: Majalah Ilmiah Laboratorium Pendidikan*, 4(2).
- Nerabie, A. M., AlKhatib, M., Mathew, S. S., El Barachi, M., & Oroumchian, F. (2021). The impact of Arabic part of speech tagging on sentiment analysis: A new corpus and deep learning approach. *Procedia Computer Science*, 184, 148-155.
- Neuendorf, K. A. (2018). Content analysis and thematic analysis. In *Advanced research methods for applied psychology* (pp. 211-223). Routledge.
- Ngadil, R. (2020). *Kesulitan Belajar Nahwu Bagi Santri Pemula Di Pondok Pesantren Asaasunnajaah Desa Salakan Kecamatan Kesugihan Cilacap* (Doctoral dissertation, Iain Purwokerto).
- Nurhanifah, N. S. (2021). Problematika Mahasiswa Bahasa Arab Dalam Meningkatkan Kemahiran Menulis Bahasa Arab. *semnasbama*, 5, 643-650.
- Nurohmah, S. (2019). *Penggunaan Metode Amtsilati Dalam Pembelajaran Qowa'id (Nahwu Dan Sharaf) Di Pondok Pesantren Al-Qur'an Al-Amin Pabuwaran Purwokerto Kabupaten Banyumas* (Doctoral dissertation, IAIN Purwokerto).
- Pandiangan, A. P. B. (2019). Penelitian Tindakan Kelas: Sebagai Upaya Peningkatan Kualitas Pembelajaran, Profesionalisme Guru Dan Kompetensi Belajar Siswa. Deepublish.
- Purwanto, A., Sopa, A., Primahendra, R., Kusumaningsih, S. W., & Pramono, R. (2020). Pengaruh Gaya Kepemimpinan Transactional, Transformational, Authentic Dan Authoritarian Terhadap Kinerja Guru Madrasah Tsanawiyah Di Kudus. *AL-TANZIM: Jurnal Manajemen Pendidikan Islam*, 4(1), 70-80.
- Rahawarin, Y., Engkizar, E., Hakim, R., Sari, W. W., Ramdani, N. S., Kasmar, I. F., Wulandari, S., Restari, Y. A., Mutathahirin, M., Amnda, V., & Arifin, Z. (2020). Seven Motivations of Students Selecting Department of Islamic Teaching Education in Public University. *Asian Social Science and Humanities Research Journal (ASHREJ)*, 2(1), 45-55. <https://doi.org/10.37698/ashrej.v2i1.25>.
- Rini, F. S., Ahsan, M. A. W., & Aldini, A. (2021). Problematika Pembelajaran Bahasa Arab: Studi Kasus Peserta Program Kaderisasi Ulama (Pku) Gontor Tahun 2021. *Prosiding Konferensi Nasional Bahasa Arab*, (7), 463-471.
- Riza, M. R. (2021). Kesulitan Belajar Bahasa Arab Pada Materi

- Muhasdasah (Studi Analisis Deskriptif Terhadap Siswa Kelas VIII MTsS Pante Ceureumen Kabupaten Aceh Barat). *SINTESA: Jurnal Kajian Islam dan Sosial Keagamaan*, 1(2), 164-176.
- Sa'adah, N. (2019). Problematika Pembelajaran Nahwu Bagi Tingkat Pemula Menggunakan Arab Pegon. *Lisanan Arabiya: Jurnal Pendidikan Bahasa Arab*, 3(1), 15-32.
- Safitri, D., & Sos, S. (2019). *Menjadi Guru Profesional*. PT. Indragiri Dot Com.
- Said, A. (2019). *Problematika Pembelajaran Nahwu Menggunakan Kitab AlJurumiyah Jawandi Kelas Satu Pondok Pesantren Darul Abror Watumas Purwokerto Utara* (Doctoral dissertation, IAIN Purwokerto).
- Sivakumar, P. S. (2020). Content Analysis, Thematic Analysis, and Hands-on session with NVIVO. *Advances in Research Methodology for Social Sciences*, 57.
- Sofa, A. R., Aziz, A., & Ichsan, M. (2021). Pendidikan Bahasa Arab: Problematika Dan Solusi Dalam Studi Pembelajaran Bahasa Arab. *Jurnal Inovasi Penelitian*, 1(9), 1761-1774. <https://doi.org/10.47492/jip.v1i9.355>.
- Solihin, I. (2017). Strategi Pembelajaran Nahwu di Pesantren Ciloa Garut dan Al-Ihsan Bandung. *Jurnal Al-Tsaqafa* Vo. 14, No.02 <https://doi.org/10.15575/al-tsaqafa.v14i2.2004>
- Sudirman, S. (2022). Metode Abdurrahman Al-Fauzān dalam pembelajaran Bahasa Arab. *Tawazun: Jurnal Pendidikan Islam*, 15(2), 247-258.
- Sufianti, A. V. (2022). Hubungan Gaya Belajar dengan Multiple Intellegences Terhadap Prestasi Peserta Didik. *Indonesian Research Journal on Education*, 2(1), 138-145.
- Sungkar, A. (2019). *Problematika Linguistik Dalam Pembelajaran Mahārah Qirā'ah Pada Jurusan Pendidikan Bahasa Arab Uin Raden Intan Lampung*.
- Syafril, S., Yaumas, N. E., Engkizar, E., Jaafar, A., & Arifin, Z. (2021). Sustainable Development: Learning the Quran Using the Tartil Method. *Al-Ta lim Journal*, 28(1), 1-8.
- Tafonao, T. (2018). Peranan media pembelajaran dalam meningkatkan minat belajar mahasiswa. *Jurnal Komunikasi Pendidikan*, 2(2), 103-114.

- Taylor, L. (2013). The case as space: Implications of relational thinking for methodology and method. *Qualitative inquiry*, 19(10), 807-817.
- Terry, G., Hayfield, N., Clarke, V., & Braun, V. (2017). Thematic analysis. *The SAGE handbook of qualitative research in psychology*, 2, 17-37.
- Vadhillah, S., Alimin, A., & Suharmon, S. (2017). Problematika Pembelajaran Bahasa Arab di Madrasah Aliyah Negeri (MAN) Batu Mandi Tilatang Kamang. *Arabia*, 8(1).
- Wahyuno, I. (2019). Strategi Kiai Dalam Mensukseskan Pembelajaran Nahwu Dan Shorof di Pondok Pesantren Al-Bidayah Tegalbesar Kaliwates Jember. *Tarbiyatuna: Kajian Pendidikan Islam*, 3(2), 106-121. <https://doi.org/10.29062/tarbiyatuna.v3i2.262>.
- Yaqin, F. A., & Fatimah, N (2020). *Aplikasi Metode Al-Ghoyah Dalam Peningkatan Kualitas Pembelajaran Kitab Kuning*.
- Yenti, E., Firdaus, B., & Rahmiati, R. (2022). Pengaruh Kaidah Nahwu dalam Istinbath Hukum. *Jurnal Kajian dan Pengembangan Umat*, 5(2). <https://doi.org/10.31869/jkpu.v5i2.3725>
- Zamawe, F. C. (2015). The implication of using NVivo software in qualitative data analysis: Evidence-based reflections. *Malawi Medical Journal*, 27(1), 13-15.
- Zubair, A., Sasongko, R. N., & Aliman, A. (2017). Manajemen Peningkatan Kinerja Guru. *Manajer Pendidikan*, 11(4).
- Zulfiani, Z., Thaha, H., & Mahmud, H. (2021). Model Supervisi Akademik Dalam Meningkatkan Kinerja Guru. *Kelola: Journal of Islamic Education Management*, 6(1), 25-36. <https://doi.org/10.24256/kelola.v6i1.1833>.
- Zulmuqim, Z. (2017). The Existence of Pesantren, Kiai, and Kitab Kuning learning as the Main Element of Islamic Education in Indonesia. *Khalifa: Journal of Islamic Education*, 1(2), 113-134.