AL-FAHMU AND GRAMMAR LEARNING: AN ANALYSIS OF MORPHOLOGY LEARNING METHODS IN AL-FAHMU

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Abstract

This research is motivated by the problem of learning qawaid. This problem is influenced by many factors, including the textbook. The al-Fahmu book or what is known as the al-Fahmu method is a Qawaid textbook that has been used at the Darussalam al-Fahmu Islamic Boarding School in Pandeglang and often conducts much training in various schools and universities. However, there are still few who conduct research related to the al-Fahmu book. Therefore, the purpose of this research is to analyze the qawaid learning method in the al-Fahmu book and its advantages and disadvantages. So this research uses descriptive qualitative methods with the type of literature research. Data collection techniques from interviews with al-Fahmu authors and al-Fahmu teachers and analyzed using data triangulation. The results found are Qawaid learning with al-Fahmu using the Qiyasiyah method. The advantages of using al-Fahmu are understanding the rules by comparing examples without memorization, rule formulas, using red color for important points, how to mengi-rob, and the formula for reading traditional Arabic text. However, it does not escape the shortcomings that are not equipped with arguments from Imrithi and Alfiyah so students do not know the origin of the rule which is a challenge in the yellow book reading competition. And some vocabulary words that have no meaning so it becomes difficult for students to understand, especially those who are beginners.

Keywords: Analysis; al-Fahmu; Qiyasiyah method.

INTRODUCTION | مقدمة

Learning Arabic requires mastering the four abilities in the focus of communication. In addition, there is the science of nahwu and sharaf which helps in mastering Arabic linguistics and also as a means to help fluency in speaking and writing correctly to maintain and avoid oral and written language errors or avoid "Lahn" (A. Mualif, 2019, p. 29). In addition, with this knowledge, we can understand the rules used to make sentences in Arabic. Sheikh Syarafuddin Yahya Al-Umrity also said that the science of nahwu must be learned first because without it, kalam (Arabic sentences) will not be understood (Firdausiyah & Wijaya, 2023, p. 23; Sidik & Muassomah, 2021). The word Nahwu is linguistic "Thariq" which means "Path", or "Jihah" which means "direction", (Asy'ari, 2019, p. 354; Munawwir, 1997, p. 1397) while in terms is the science that knows the harakat at the end of Arabic words according to the position in terms of I'rob (Al-Ghalāyain, 2009, p. 29; Zulva, 2022, p. 24).

There is an assumption among students that nahwu science is difficult to understand (Kojin & Choiruddin, 2022, p. 6604) Although nahwu teaching methods are widely used by nahwu

teachers, students still face difficulties in learning it (Hizbullah & Mardiah, 2015; Pusat Penelitian dan Pengembangan Pendidikan Islam, Badan Penelitian dan Pengembangan, 2007). Meanwhile, one of the objectives of learning qawaid science is so that students can understand the interlocutor correctly, both through writing and speech. In addition, it benefits students because they minimize speech and writing errors, which makes it easier to understand. Then it helps to understand words correctly by quickly understanding their meaning, because we know their mauqi'nya or word-by-word position in each sentence, by learning qawaid it becomes easier. And it can sharpen thinking, hone feelings, and increase students' vocabulary (Anisnaini, 2021, p. 112).

One of the Madrasah Aliyahs experienced this problem in Serang City. Based on observations made by researchers, the ability of Qawaid / nahwu science in some 11th-grade classes is still lacking. According to one of the Arabic language teachers, some grade 11 learning in the previous year was less than optimal and paid less attention to learning achievement and student learning backgrounds. In addition to this, the KMA textbook number 183 of 2019 on qawaid material is presented briefly so that students have difficulty understanding the material and are not interested in learning. As for some other class students, they already have a fairly good ability in Qawaid. Some students who already have good language skills are influenced by several things, such as additional lesson hours at school and in the dormitory and supported by additional textbooks, namely al-Fahmu. However, this al-Fahmu book is only held by the Arabic language teacher as a support for the main book. This is a significant difference for some other classes.

That way the author suggests using the Al-Fahmu book. Al-Fahmu is a book or teaching material for nahwu rules known or often called the al-Fahmu method. Al-Fahmu is a book or Qawaid teaching material that many people know as the al-Fahmu method because in learning nahwu it is emphasized by comparing material and reducing memorization. In addition, the textbook also determines the direction of teaching methods or techniques (Susilawati, 2020, p. 97). According to the author of the al-Fahmu book, this book has been used in the Darussalam Pandeglang Islamic boarding school for MTs to Aliyah levels. In Dina Arvi Arina Zulfa's thesis, the al-Fahmu book is a book that contains basic nahwu rules material that is easy, fast, and systematic, using the logic of understanding and comparison without memorization. In besides, Al-Fahmu is equipped with nadhom separately from the Al-Fahmu material book with one tone to make it easier for students.

This al-Fahmu book has been used in various schools and boarding schools. As in one of the MAN in Serang city, the Arabic teacher uses the al-Fahmu book in learning qawaidh only. However, this al-Fahmu book is only the teacher's handbook and students still rely on the KMA Arabic book. The application of the al-Fahmu book has been carried out in several Islamic boarding schools, only as a companion book and the main book from Alfiyah and Jurumiyah. But there are already some boarding schools that apply al-Fahmu into their KBM, such as from two boarding schools in Pandeglang and three from Cianjur, Banyuasi and Kendal (Saefullah, Al-Fahmu dan Pembelajaran Qawaid: Analisis Metode Pembelajaran Qawaid dalam Buku Al-Fahmu, 2025). The challenge of using al-Fahmu in learning qawaid is that al-Fahmu cannot be the main reference because the nadhom Alfiyah and jurumiyah are not explicitly written. Then for teaching in grade 1 MTs who have never learned Arabic, must memorize some terms and vocabulary. This al-Fahmu book is suitable for self-directed learning, because it is equipped with a separate exercise book and material that uses Indonesian.

In addition, news related to al-Fahmu training in several schools said that the Al-Fahmu

book prioritizes logical understanding by comparing methods and is equipped with discussion summary tables so that it is easier to understand (PONPES AL-Hasanah Bengkulu, 2021; SIABI, 2020). By learning Nahwu Science, this Al Fahmu method makes it easier for us to understand more intensively and effectively (Pondok Pesantren Darussalam Tasikmalaya, 2022). Based on the explanation of the training that has been conducted, the al-Fahmu method prioritizes direct experience in learning or understanding the rules by presenting concrete examples. Another case with the Amtsilati method, a learning method that emphasizes repetition of material and provides examples from the Qur'an (Fitriyah, 2023; Nuraeni et al., 2024; I. Rahmawati, 2022)

This Amstsilati method summarizes 1000 stanzas from the Alfiyah book into 184 stanzas that prioritize learning to read without arithmetic (Fitriyah, 2023). The core activities of the Amtsilati method are explaining the material, memorizing the nadhom and applying the rules with the nadhom so that students memorize quickly (Fitriyah, 2023; I. Rahmawati, 2022). The advantages of this Amtsilati method are a practical approach and active students from real situations that allow using Arabic every day so as to improve speaking skills. However, the understanding of grammatical structures is less in-depth, resulting in students not understanding formal grammatical structures (Nuraeni et al., 2024). If the Al-Fahmu method of learning prioritizes understanding logic, comparison and reduces memorization of nadhom because the book does not contain nadhom from Alfiyah and Jurumiyah explicitly. However, Al-Fahmu is equipped with nadhom related to the material in the Al-Fahmu book with one tone to make it easier for students to remember.

The al-Miftah lil Ulum method aims to make it easier to understand the rules of nahwu and memorize the nadham Imrithi and Alfiyah in the al-Miftah lil Ulum book with 4 volumes (Muzaky & Ishari, 2020; R. D. Rahmawati & Ainun, 2021). The Al-Miftah Lil-Ulum method has songs and nadams of Alfiyah Ibn Malik that are creatively packaged, attractive graphic designs, easy to memorize, and can be applied directly so as to arouse students' enthusiasm and interest in learning nahwu and avoid feeling bored. The material used in the Al-Miftah Lil-Ulum method comes from a number of books specifically designed to help people learn to read the yellow scriptures (Zahid et al., 2024, p. 150). This makes the learning atmosphere interactive and students are active (Restu & Wahyuni, 2019, p. 271). If the al-Fahmu book only has 2 volumes, with the advantages of being written in Indonesian, the topics are presented in full, the material is arranged from easy to difficult, and the difference with al-Miftah lil Ulum, al-Fahmu reduces memorization of rules by using logical tricks and understanding nahwu rules quickly and systematically. The al-fahmu book is more suitable for learners who want to learn naḥwu from the basics to explore all the material (Zulva, 2022). As well as the advantage of al-Fahmu with other methods is that al-Fahmu is equipped with the practice of mengi'rob in each chapter such as in chapter 5 changes and characteristics of mu'rob isim, example جَلَسَ الطَّالِبُ: فاعلٌ-مرفُوعٌ-وعلامةُ رَفعِهِ: ضَمةٌ ظاهرةٌ-وهو مفرَد

In addition to these two methods, there is the grammatical method that is usually used in public schools when learning nahwu. The grammatical method is a method that memorizes the rules of nahwu sharaf. Its learning focuses on reading, writing and translation skills. But less attention to reading skills. The advantage of this method is that it uses the mother tongue as an intermediary language, making it easier for students to understand the material. In other words, this method uses translation as the main strategy in teaching. Third, it pays attention to the grammatical side as a means of learning a foreign language. Fourth, teachers often focus grammatical analysis on the sentences of the language being studied. However, the drawback of this method is that students become passive and teacher-centered so learning is easily boring. In

addition, it pays less attention to aspects of Arabic communication (Kusnadi, 2019).

There are similarities with the al-Fahmu method, namely the similarity in using the mother tongue as a learning communication so that it can adjust the students' ability to understand the material. However, in the grammatical method, the preparation of the material adapts to the Arabic textbook, In contrast the al-Fahmu method, the preparation of the material is also made specifically in the al-Fahmu book. For example, the 7th-grade Arabic language book printed in 2020 in KMA Number 183 of 2019, the initial chapter for tarakib lessons begins with Isim Isyarah and Mubtada' Khobar. this is the preparation of books using the Sam'iyah Syafahiyah method. Whereas in the rules of al-Fahmu grade 7 early semester in chapter 1 about Words by recognizing isim, fi'il, and letters. The author of al-Fahmu compiled like this because he saw that the mubtada' khobar material for grade 7 was still difficult, so grade 7 wanted to get to know about isim, fi'il and sentences. In the al-Fahmu method, the number of ismiyah and the number of fi'liyah are studied first with a little connection to the mubtada' khobar material, as well as providing comparison patches.

This is in accordance with Jean Piaget's Cognitive learning theory, that children's cognitive development over time is gradual, there are four sensori-motor stages (0-2 years), pre-operational stage (2-6 years), concrete operational years (7-12 years), and formal operational stage (12 years and above) (Aubrey et al., 2022). Al-Fahmu is by the formal operational stage whose learning uses abstract concepts of understanding, and comparison tables. The book Understanding & Using Educational Theories, states that at the formal operational stage, children aged 12 years and over no longer need concrete actual objects to solve problems and are able to use abstract terms (Aubrey et al., 2022). As in chapter 3, recognizing the basic structure of a word or sentence in the material Jumlah Ismiyah, it is explained that jumlah ismiyah is a sentence that begins with Isim and is composed of Mubtada'-Khobar. Mubtada' is an Isim that is usually at the beginning of the sentence, Khobar is an explanation of Mubtada'. Example sentence الكِتَابُ جَمِيلٌ The book is good.

- الكِتَابُ is the Mubtada'. It is called Mubtada' because it is an isim that is at the beginning of the sentence and as something that is described. It also ends with a **Dammah** vowel mark, as **Dammah** is the default indicator of **Rafa'**. So, the I'rob of the Mubtada' is Rafa' and the isim is called Marfu'.

- جَمِيلٌ as Khobar of Mubtada'. It is called Khobar of mubtada' because it explains or clarifies the previous word. It also ends with a **Dammah** vowel mark, as **Dammah** is the default indicator of **Rafa'**. Therefore, the **I'rab** of the **Khabar** is **Rafa'**, and the noun is called **Marfu'**.

1. The **I'rab** of the **Mubtada'** is **Rafa'** (nominative case), and it is called **Marfu'**
2. The **I'rab** of the **Khabar of Mubtada'** is **Rafa'** (nominative case), and it is called **Marfu'**

In addition, it explains that (in Gredler, 2013), states that, "to understand the idea of adequate learning, we must first explain how individuals can construct and create, not just how they repeat and imitate"(Rosyid & Baroroh, 2019, p. 185). This statement is in line with the presentation of qawaid material in the al-Fahmu book which leans towards logical reasoning and avoids memorizing rules (Zulva, 2022, p. 4). Research related to al-Fahmu in Arabic language learning, especially Qawaid science, is still minimal, although this teaching method has repeatedly held training in various schools or boarding schools and has been applied at the Darussalam Pandeglang Islamic Boarding School.

The al-Fahmu method can be integrated with the amtsilati method, because it can overcome the shortcomings of the al-Fahmu method with the advantages of the Amtsilati method, considering that al-Fahmu is not equipped with nadhom from Alfiyah and Jurumiyah with this it can overcome the shortcomings of Al-Fahmu so that learners know the main reference rules of the Alfiyah and Jurumiyah couplets. Although al-Fahmu is now equipped with nadhom from al-Fahumunya not from the stanzas of Alfiyah and Jurumiyah explicitly. In addition, modeling each rule in daily conversation so that communication skills remain trained. By integrating the al-Fahmu and Amtsilati methods, students are expected to quickly understand the qawidh and know the origin of the couplets from Alfiyah and Jurumiyah, then practice communication from the examples given.

Therefore, the author is interested in examining the al-Fahmu learning method which is packaged in the al-Fahmu book. By analyzing previous relevant research related to nahwu learning methods, it can be seen that the research gap of this study is a partial-knowledge gap that gaps or gaps related to professional activities or behaviors in research that are not fulfilled (Aulia, 2023; Shohel, 2021). In addition, this research gap is also from the results of the study, which have not explained the Qawaid learning method in the al-Fahmu book. There is limited research on Qawaid learning methods in the al-Fahmu book, researchers found research in the al-Fahmu book only. Therefore, the researcher intends to analyze the qawaid learning method in the al-Fahmu book. That way, the research gap is to analyze the al-Fahmu method in learning Nahwu which is equipped with the al-Fahmu book. This study wants to answer the question of how the method of learning qawaid in the al-Fahmu book by analyzing the al-Fahmu book and its advantages and disadvantages. The purpose of this study is to describe the method of learning qawaid in al-fahmu and its advantages and disadvantages. It is hoped that this research will provide implications for the learning of qawaid either in textbooks or learning methods.

METHOD | منهج

The research method used is a mixed method. According to Creswell and Clark, combination research is a research method that uses both research methods and philosophical assumptions (John, 2010). Mix Method Research is research that combines various aspects of qualitative and quantitative approaches into one study. This method will help gain a broader understanding of the phenomenon that involves analyzing quantitative and qualitative data simultaneously or sequentially. The method used aims to gain a more complete and thorough understanding of the phenomenon or research problem (Hakim Nasution et al., 2024; Nurhidaya et al., 2024)

The type of mixed methods research using the concurrent triangulation model is a combination of research by collecting quantitative and qualitative data at the same time where the weight of both is relatively balanced (Hakim Nasution et al., 2024; Nurhidaya et al., 2024). In this approach, qualitative and quantitative data are collected simultaneously in one stage, although the analysis for each data set is conducted separately (Adom & Dzakpasu, 2017). This design aims to compare or confirm results from qualitative and quantitative data. The researcher used both types of data to complement or validate the findings. The results of both analyses were compared or combined to gain a more comprehensive understanding.
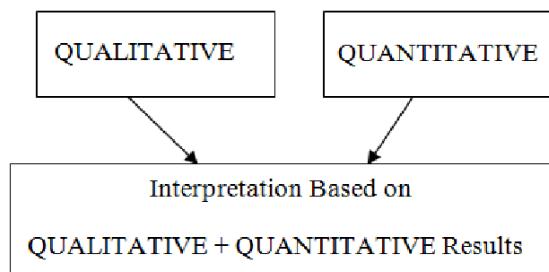
Figure 1. Concurrent Triangulation Design (Source: Creswell, 2009)

Researchers use this model to cross-validate the findings of qualitative data, with quantitative data to see the effectiveness of learning using al-Fahmu. The population was taken from class 2 MTs Darussalam, by taking samples by random sampling with class 2A totaling 20 students. The test was conducted in the form of a written test with a description question. Quantitative data is taken with one shot case study is one of the simplest pre-experiment research designs. Researchers conducted treatment in one group and then gave a test/posttest, without being given a pretest (Nasution, 2023; Prof. Dr. A. Muri Yusuf, 2016; Sugiyono, 2020; Wahidmurni, 2017). The purpose of choosing this design is to observe the effect of learning methods directly on student learning outcomes after applying learning methods without comparing them with other methods or students' initial conditions. The researcher compared the average test score with the KKM (Minimum Completeness Criteria) applicable at MTs Darussalam for Nahwu lessons of 40.

Then the data collection technique with data triangulation is observation, interview, and documentation study. This aims to increase the researcher's understanding of what has been found (Nasution, 2023; Prof. Dr. A. Muri Yusuf, 2016; Sugiyono, 2020). Miles and Huberman (Sugiyono, 2015) state that there are 3 stages in the data analysis process, namely: 1) data reduction, namely classifying, directing, and discarding unnecessary and organizing data; 2) data presentation (data display), namely finding patterns of meaningful relationships and providing the possibility of concluding, and 3) conclusion drawing and verification. Data analysis is carried out simultaneously with the data collection process, where the data analysis activities of this research are also carried out during and after data collection. Therefore, this research method is qualitative with a literature study in the content analysis method of nahwu learning methods in the al-Fahmu book with data triangulation techniques in data collection.

RESULT | نتائج

Based on interviews with the author as well as the leader of the al-Fahmu Pandeglang boarding school, the use of the al-Fahmu book at the al-Fahmu boarding school is adjusted to the teacher and the book. The author of al-Fahmu leaves it to the teacher to the methods used in the classroom with a note that the al-Fahmu book becomes a textbook for learning nahwu. However, the author said that usually, teaching starts with reviewing the previous material and explaining the next material, after which examples are given of the rules explained (Saefullah, 2024). In addition, the steps in teaching follow the preparation of the al-Fahmu book. According to teachers who use al-Fahmu in learning nahwu, learning begins with questions and answers about the previous material, this activity aims to review the material and recall the previous material. Then proceed with explaining the rules of nahwu from the al-Fahmu book. The teacher explains the rules of nahwu first and then gives examples, then the teacher asks students to provide new examples related to the material explained on the blackboard. In this activity, the teacher provides opportunities for students to discuss or ask questions before the teacher gives

practice questions at the end of the lesson (Adillah, 2024). In addition, the author says that the community can call al-Fahmu a learning method, but the author/writer of al-Fahmu cannot, because al-Fahmu is not tested by method experts as a learning method.

The picture below shows the steps of teaching qawaid which begin with an explanation of the material.
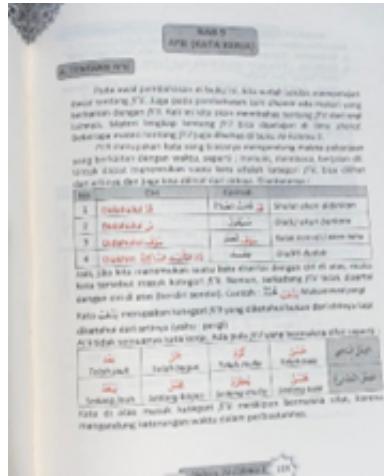
Figure 2. Analysis of Methods in the Book of Al-Fahmu
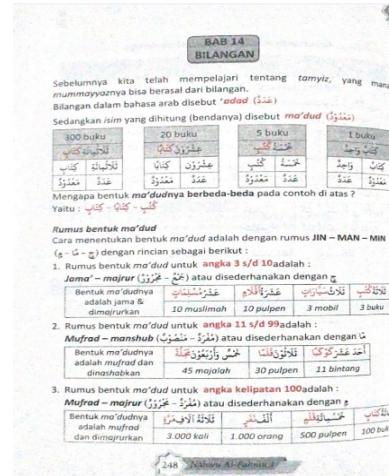
Figure 3. Formula of 'Adad Ma'dud
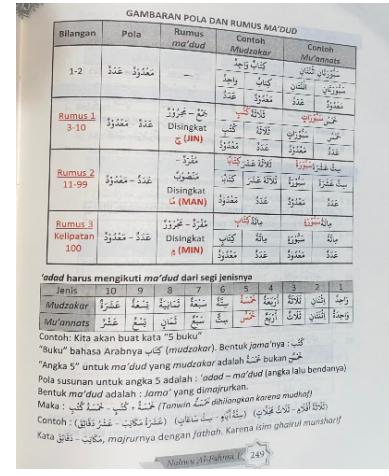
Figure 4. Table Overview Of 'Adad Ma'dud Patterns and Formulas
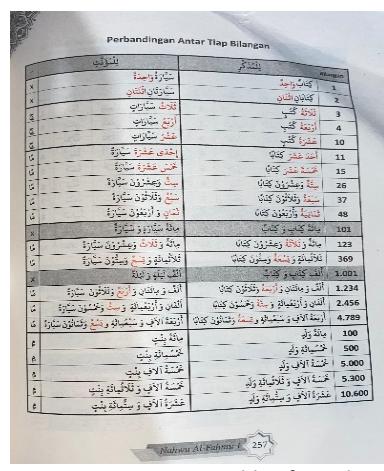
Figure 5. Comparison Table of Numbers
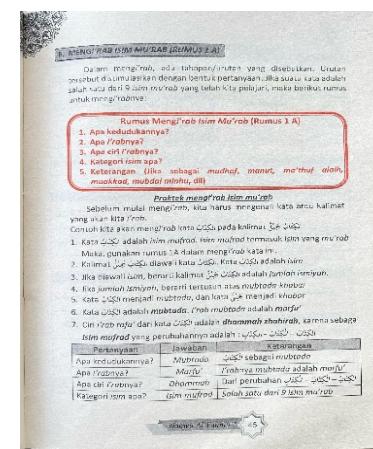
Figure 6. Mengl'rob Isim Mu'rob
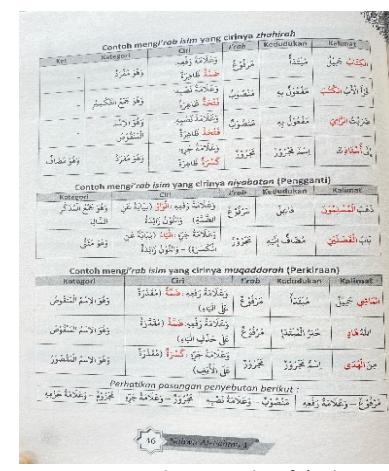
Figure 7. Sample Example of I'rob Isim
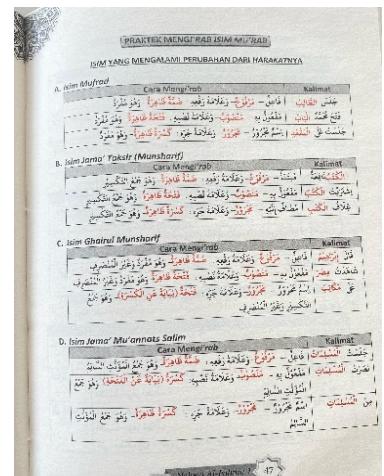
Figure 8. Practice of I'rob Isim Mu'rob
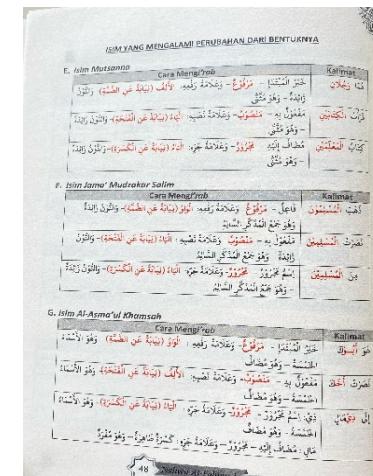
Figure 9. Practice of I'rob Isim Mu'rob
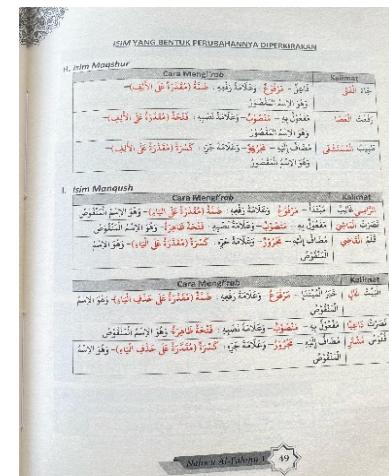
Figure 10. Practice of I'rob Isim Mu'rob

The research findings that nahwu learning in the 'adad ma'dud chapter use a formula in determining the ma'dud form, which makes it easy for students to understand by memorizing only 3 formulas. The explanation gives a picture of ma'dud patterns and formulas in tabular form and provides many examples of each number and a comparison of each number. Here are some pictures of the material;

In addition, the al-Fahmu book is equipped to recognize and practice i'rob, each chapter will be equipped with i'rob practice. However, it is in chapter 5 that the material recognizes I'rob. Here are some pictures on the material of recognizing I'rob and mengi'rob isim mu'rob;

Based on the results of interviews with AL-Fahmu teachers and the author's analysis in the study of al-Fahmu books, it tends to be al-Fahmu book 1 for beginners at the MI / SD - MTs / SMP level. While the al-Fahmu book is signaled for the upper level at the Aliyah level. al-Fahmu 2 book also discusses sharaf material. The book al-Fahmu 1 learning target in the first year starts from Chapter 1 (word chapter) to Chapter 4 (chapter isim mu'rob). The second year starts from the end of Chapter 4-chapter 9 (chapter fi'il (verb)). The third year from chapter 10 (ma'ruf isim) to Chapter 19 (similar but not the same), each year with two semesters. While the book al-Fahmu 2 learning target is recommended for 5 semesters at the Aliyah level. First-year Chapter 1 (Fi'il) – to Chapter 17 (idhofah). Second year from Chapter 18 (mabni isim) to Chapter 27 (nakiroh and ma'rifah). Third-year Chapter 28 (isim kinayah) to Chapter 33 (fi'il jamid & fi'il mutasharif, various word order, and isim ashwat).

The following are the results of the post-test scores of 20 students, calculated from the number, average value, highest value, and lowest value;

Tabel 1. Posttest Score Calculation

Statistics

Qawaid al-Fahmu

N	Valid	20
	Missing	0
Mean		66.05
Std. Error of Mean		4.369
Median		70.00
Mode		82
Std. Deviation		19.538
Range		68
Minimum		20
Maximum		88
Sum		1321
Percentiles	1	20.00
	50	70.00
	99	.

Based on the table, it is known that the posttest scores of 20 students have a total score of 1321, the average value (mean) is 66.05, the median value is 70, the highest score is 88, the lowest score is 20, and the most score is 82. That way the average post-test value is higher than the KKM value, namely 66.05 to 40. Of the 20 students, only one student has not completed the KKM, namely 20.

DISCUSSION | مناقشة

The method of learning nahwu in terms of delivering nahwu learning material is grouped into two, namely, the analogical method (al-Qiyasiyah) and the inductive method (al-Istiqroiyah)

(A. Mualif, 2019, p. 29; Muizzuddin, 2021, p. 2; Zulva, 2022, p. 43) Analysis from interviews and al-Fahmu's book, that learning Qawaid using al-Fahmu with the deductive method (Qiyasiyah). The Qiyasiyah method is one of the learning strategies, especially in the field of Nahwu and Arabic language teaching. This approach emphasizes learning grammar rules by providing related examples after explaining the theory or fundamental ideas (Ihsan & Ziadatulhasanah, 2020; Mardliyyah, 2019; Septiayana, 2022, p. 10; Syuda, 2023). According to Wa Muna in his book Arabic Learning Methodology Theory and Application, cited by Aisyam learning must pay attention to three aspects, namely the planning aspect, the implementation aspect, and the evaluation aspect (Mardliyyah, 2019, p. 154). The qiyasiyah method in nahwu learning is usually interpreted as a method of rules followed by examples, in this method, learning is focused on introducing rules and then providing examples to explain their meaning (Ahmadi & Ilmiani, 2020, p. 98; Anwar et al., 2023, p. 14; Mardliyyah, 2019, p. 155).

The teaching strategy and steps in using the qiyasiyah method are as follows, first, the teacher enters the class and starts learning with a certain theme. Before starting learning to the next theme, the teacher reviews the previous material and is associated with the material to be given. Second, the teacher continues to explain the nahwu rules to be learned. Third, students are asked to listen, understand, and memorize the nahwu rules explained. Fourth, the teacher gives examples of the nahwu rules explained. Fifth, the teacher summarizes the material and provides an opportunity for students to ask questions about material that has not been understood. Sixth, students are asked to do exercise questions related to the rules material learned (Ahmadi & Ilmiani, 2020, p. 98; Anwar et al., 2023, p. 14; Ihsan & Ziadatulhasanah, 2020, p. 28).

The preparation of the al-Fahmu book is the same as the steps for implementing learning, namely using the al-Qiyasiyah method. However, the author said that he took references from the main nahwu books from the Nahwu al-Wadhih book, the preparation of the book is different from the al-Fahmu book, which uses the Istiroiyah method or inductive method which starts with examples and then explains the rule material so that it is easy to understand or starts from specific to general (Holilulloh et al., 2021, p. 133; Khoiri, 2024, p. 14068). The main purpose of al-the Fahmu book is to make it easy to understand the material of nahwu rules for non-Arabic speakers with the method of understanding logic and comparison (Saefullah, 2024, p. V). Al-Fahmu was born from the author's concern about Santri's understanding of nahwu. This concern is based on the personal experience of the author of al-Fahmu, which usually learning nahwu starts from the sentence (Saefullah, 2024). However, learning using al-Fahmu starts from the word, from the base first to become the Jumlah mufidah.

Learning al-Fahmu uses a rule formula, such as in the number chapter which explains adad and ma'dud by using a formula to determine the form of ma'dud in each number with the JIN-MAN-MIN formula. The ma'dud formula for numbers 3-10 is JIN, Jama'-Majrur which is simplified with ج, for example ثلاثةُ كتُبٍ three pens. The ma'dud formulas for numbers 11-99 are Mufrod-Mansub simplified مَّا, such as 30 pens ثلاثون قلمًا. The 'adud formulas for numbers multiples of 100 are Mufrod Majrur or simplified with مِ, such as **100** مائةُ كتُبٍ books. In addition, the formulas use red color because it is to facilitate student understanding. Learning nahwu using the al-Fahmu method still lacks the use of media. This is because teachers are more accustomed to explaining material using the blackboard only. As for nahwu learning using Indonesian, it does not use Arabic, because the arrangement of nahwu material in al-Fahmu uses Indonesian, not Arabic, unlike some nahwu books that use Arabic, such as Jurumiyah Book, Alfiyah, Nahwu al-Asasi, Nahwu al-Wadhih.

The preparation of the al-Fahmu book in Indonesian was questioned by several nahwu teachers, but after knowing that the al-Fahmu book had sold around 1000 copies, the nahwu teachers who questioned it were convinced that the nahwu book did not have to use Arabic, the most important thing was that students understood the material (Saefullah, 2024). Each book or learning method has its advantages and disadvantages, nothing is perfect, just looking for compatibility with the material and characteristics of students, the most important thing is that the learning objectives are achieved. The advantage of al-Fahmu in learning nahwu, is that learning uses the language of instruction. Learning nahwu is difficult material. For non-Arabic students who are not proficient in speaking Arabic, the use of Arabic in learning becomes an obstacle. Therefore, to make it easier for students to understand the material, it is better to use the language of instruction or Indonesian. The use of the Indonesian language adjusts the preparation of the al-fahmu book.

According to Al-Naqah and Thu'aimah, as well as 'Abdullah and al-Ghaliy, explained that there are four aspects of criteria and principles in preparing Arabic textbooks as a foreign language, namely Psychological, Cultural, Paedagogical, and Linguistic aspects (Nashir & Al-Ghaliy', 1991, pp. 19–35; Rusydi & Thu'aimah, 1983, pp. 28–61; Walfajri, 2019, p. 33). This al-Fahmu book has covered the psychological aspect, that it must adjust the development and ability level of students, as well as respect student differences and attract students' learning interests (Walfajri, 2019, p. 33). This is because the al-Fahmu book starts from the basics and is intended for beginner to advanced students in learning nahwu, so the preparation uses Indonesian. Learning using formulas, thus reducing memorization, is a prominent characteristic of al-Fahmu which prioritizes logical understanding with less memorization. But it is not denied that students must also memorize the terms in nahwu. The preparation of nahwu material like this is born from the personal experience of the author of al-Fahmu that learning nahwu by memorizing propositions / Arabic language rules is difficult to understand. Besides I was given a red mark on the writing to highlight important sentences in the material. This aims to make it easier for students to remember the key to the material and increase student concentration and motivation.

Giving color to learning materials can optimize the efficiency of information retrieval and knowledge productivity and color can increase students' attention and increase their memory retention and recognition rates (Khan & Liu, 2020, p. 2). In addition, learning nahwu using al-Fahmu is given the procedure for I'rob sentences into Arabic for each chapter instead of being summarized at the end of the al-Fahmu 1 book. This I'rob material is for students to get used to using Arabic and knowing the position of a sentence. And also the formula for reading traditional texts that are often used in Salafi boarding schools. Then nahwu learning has been equipped with nazham al-fahmu which uses only one rhythm from 1000 stanzas of nahwu material whose material starts from words up to chapters similar but not the same, which has additional material starting from the letters 'Amilah, 'Atilah, nun wiqoyah, nun iwadh and huruf ta in the discarded fi'il mudhori' and the formula for reading traditional versions of Arabic texts.

The material taught is continuous. According to Rusydi Ahmad Thuaimah in the article by Muhammad al-Mubasyyir and Dr. Abdurrahman bin Ibrahim Al-Fauzan in the book Idhoat, learning Arabic and Qawaid should be graded and continuous and prioritize the general before the specific (Al-Mubassyir, 2023, pp. 90–94; Fauzan, 2011, p. 173). The sequencing should be based on the principles of learning psychology: general to specific, concise to long, simple to complex, and most beneficial to students to least beneficial to them (Pransiska, 2018, p. 9). The al-Fahmu evaluation is separate from the al-Fahmu material book. The reason the evaluation and

material are separated is so that students can study independently outside of class when the evaluation book is collected for correction.

Although learning nahwu using al-Fahmu convenient for students and teachers, it does not escape its shortcomings, namely, al-Fahmu is not equipped with the main arguments/kaidah from Jurumiyah and Alfiyah and there is no obligation to memorize them. Therefore, when students are asked what is the proof of the position or how the proof of the reason for the position. This can be a shortcoming when participating in yellow book reading competitions, not knowing the arguments from Jurumiyah and Alfiyah. In addition, the examples presented in the book are sometimes not equipped with meanings, making it difficult for beginners who do not know the meaning.

This was disputed by some expert Nahwu teachers according to the author of al-Fahmu. However, the problem was not extended after knowing that the al-Fahmu book was in demand by many people. The preparation of the al-Fahmu book uses Indonesian because it makes it easier for teachers to convey the material and students are easier to understand the material, and makes it easier for students to learn independently. This is following the purpose of preparing textbooks for learning activities. The first goal is to make it easier for educators to convey subject matter; second, to allow students to repeat lessons or learn new material; and third, coursebooks provide interesting learning materials for students (Pransiska, 2018, p. 4; Prastowo, 2014). In preparing textbooks, it must be based on three principles, namely cultural principles, psychological principles, and language principles (Khoerunnida, 2018). The use of the mother tongue in al-Fahmu because it adapts to the principle of psychology, that each student/learner has a different level of thinking ability (Al-Gali & Abdullah, 2012; Khoerunnida, 2018). Thus, learning nahwu using al-Fahmu considers the needs of students by prioritizing understanding over comparing and reducing memorization.

Based on the post-test results, the average student score is higher than the KKM score, which is 66.05 to 40. This has shown the effectiveness of qawaid learning using al-Fahmu from the determination of student learning. According to Purwardaminta in Fransiska's article, "in teaching effectiveness is related to achieving goals", effectiveness means trying to be able to achieve the goals that have been set by the necessary needs, according to plan, both in the use of data, facilities, and time or trying through certain activities both physically and non-physically to obtain maximum results both quantitatively and qualitatively (Saadi et al., 2013).

The learning objectives of this posttest are that students are capable of explaining the division of fi'il in terms of time, objects, actors, and changes and are able to i'rob fi'il which are mu'rob and mabni. There are four indicators in learning effectiveness, the first is learning completeness (Saadi et al., 2013). It can be seen from the individual learning outcomes of students who have reached the KKM score. In the posttest, the average student score is 66.05, and of the 20 students, only one student has not reached the KKM score, which is 40. Second, learner activity is the process of communication in the classroom with teacher interaction between students. This can be proven that before starting learning students are allowed to ask about past material, as well as student discipline in class who pay attention to the teacher. Third, the teacher's ability to process learning. With the completeness of student learning outcomes, it can be seen the teacher's ability to deliver material. Fourth, students' response to learning is positive. Students always ask the teacher for tasks that they do not understand and the enthusiasm of students in memorizing nadhom al-Fahmu and linking it to the material discussed. Nevertheless, testing the effectiveness of al-Fahmu in learning qawaid still needs further action using various research methods.

CONCLUSSION | خاتمة

Qawaid learning with the al-Fahmu book uses the Qiyasiyah method. This is in line with the system of preparing the al-Fahmu book. The qiyasiyah method is a method that begins with an explanation of the theory and then gives examples and evaluations. The teaching strategy and steps in using the qiyasiyah method are as follows, first, the teacher enters the class and starts learning with a particular theme. Before starting learning to the next theme, the teacher reviews the previous material and is associated with the material to be given. Second, the teacher continues to explain the nahwu rules to be learned. Third, students are asked to listen, understand, and memorize the nahwu rules explained. Fourth, the teacher gives examples of the nahwu rules explained. Fifth, the teacher summarizes the material and provides an opportunity for students to ask questions about material that has not been understood. Sixth, students are asked to do exercise questions related to the rule material studied. Learning nahwu using the al-Fahmu method still lacks the use of media. This is because teachers are more accustomed to explaining material using the blackboard alone.

The advantage of al-Fahmu in learning nahwu is that learning uses the language of instruction. Learning that is suitable for the basic level. Using comparisons and formulas of rules and formulas for reading traditional Arabic texts and equipped with I'rob material and using red color for important points. The al-Fahmu evaluation is separate from the al-Fahmu material book. The reason the evaluation and material are separated is so that students can study independently outside of class when the evaluation book is collected for correction. Although learning nahwu using al-Fahmu is convenient for students and teachers, it does not escape its shortcomings, namely, al-Fahmu is not equipped with the main arguments/kaidah from Jurumiyah and Alfiyah and there is no obligation to memorize them. Therefore, when students are asked what is the proof of the position or how is the proof of the reason for the position. Then the difficulty of learning nahwu using al-Fahmu is the limited vocabulary that students have, especially for beginners. However, the mufodat used is still popular mufrodat. When the teacher explains and gives examples in Arabic, students sometimes do not know the meaning, making it difficult to understand the material.

Based on the post-test results, that the average student score is higher than the KKM score, which is 66.05 compared to 40. This has shown the effectiveness of qawaid learning using al-Fahmu from the determination of student learning. There are four indicators of learning effectiveness, first learning completeness. It can be seen from the individual learning outcomes of students who have reached the KKM value, student activity, the teacher's ability to process learning, and students' responses to positive learning. Long term in using al-Fahmu students, apart from being an independent learning book, it can also be reference material, so that students can understand Arabic texts and can develop communication skills. The limitation of this research is that it only analyzes al-Fahmu in learning qawaid from a qualitative approach that uses interview instruments with Al-Fahmu pioneers and several teachers who use al-Fahmu books in grammatical learning, either as the main book or only a supporting book. As well as a quantitative approach that is still simple and not complex so that the results of qawaid learning using al-Fahmu are broader and deeper. This is due to the limited research time that has not adjusted to the time of teaching and learning activities at school. That way, researchers hope that in the future educators or researchers to continue research related to the al-Fahmu method with various research objectives and research methods.

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