

## **The Relationship Between Mastery of Nahwu and Sharaf with the Expanding of Islamic Research References of PAI Students at UINSA**

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### ***Abstract***

This study aims to analyze the relationship between mastery of nahwu and sharaf with the expanding of Islamic research references of PAI students of UINSA 2023. The research used quantitative method. Data were collected through questionnaires and interviews. Then the collected data were analyzed using the product moment correlation test analysis technique. The results of this study indicate that there is a significant positive relationship between the mastery of nahwu and sharaf and the expanding of Islamic research references of PAI master students. Thus, the better the mastery of nahwu and sharaf, the better the expanding of student Islamic research sources.

**Keywords:** Mastery of Nahwu and Sharaf; Expanding References; Islamic Research.

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### ***Abstrak***

Penelitian ini bertujuan menganalisis hubungan penguasaan nahwu dan sharaf dengan pendalaman referensi penelitian keislaman mahasiswa PAI UINSA 2023. Penelitian menggunakan metode kuantitatif. Data dikumpulkan melalui angket dan wawancara. Lalu data yang terkumpul dianalisis dengan teknik analisis uji korelasi *product moment*. Hasil penelitian ini menunjukkan terdapat hubungan positif yang signifikan antara penguasaan nahwu dan sharaf dengan pendalaman referensi penelitian keislaman mahasiswa magister PAI. Dengan demikian semakin baik penguasaan nahwu dan sharaf mahasiswa, semakin baik pendalaman sumber penelitian keislaman mahasiswa.

**Kata Kunci:** Penguasaan Nahwu dan Sharaf; Pendalaman Referensi; Penelitian Keislaman

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## A. Intorduction

Islamic Religious Education is a study program that examines the field of Islamic sciences within the scope of education. So it is not surprising that the studies in this study program are always linked to Arabic. This is none other than because the authentic sources of Islam, namely the Qur'an and Hadith, as well as various main references to Islamic religious education in the form of the works of previous Islamic figures in Arabic. Arabic is even often referred to as the language of religion because Islam cannot be separated from Arabic (Munip, 2019). Mastering Arabic in education, especially in the expanding of religious knowledge, is important for every Muslim. Without trying to master Arabic, it is also difficult for someone to conduct Islamic studies from Arabic-language reference sources (Nasution & Lubis, 2023).

To master Arabic requires mastery of Arabic grammar. Arabic grammar as mentioned by Hakmi Wahyudi and friends includes nahwu and sharaf (Wahyudi et al., 2020). There needs to be a synergy between

nahwu and sharaf to understand the meaning of an Arabic sentence. Sharaf studies the root of a word, word derivation, and various matters concerning word formation and change. Sharaf helps to understand the meaning of each word before understanding a whole sentence. It is different from nahwu which discusses the position or position of words in a sentence so that the sentence can be understood as a whole (Fachruddin, 2019). Ibn Burdah in his research mentioned that understanding nahwu and sharaf is one of the requirements for being able to read Arabic texts as well as translate them. As the bandongan tradition in pesantren, where a kiai and teachers read Arabic texts and translate them for students (Burdah, 2011).

Students often experience obstacles in studying Arabic references because not all are able to master nahwu and sharaf. One of them is a student of the Islamic Education study program, when researching Islamic studies, they are often unable to fully explore their research because they cannot explore the classical books of

Islamic figures in Arabic. Although there is currently a lot of Islamic literature available in Indonesian or other languages mastered by students, classical books which are the main reference source for Islamic studies need to be studied in depth. Mohammad Thoha in his research also mentioned that the yellow books (classical books) are important as a reference for Islamic studies in universities because the classical books are written by people who are pious and worked on with extraordinary *ijtihad*, as well as *taqarraub* and asking for Allah's guidance (Thoha, 2019). Rustam Ibrahim said in his research, the content of the yellow book consists of several scientific fields, such as *nahwu* science, *sharaf* science, *balaghah* science, *'ulum al-qur'an*, *tafsir*, *hadith*, *tawhid*, *fiqh*, and other Islamic sciences (Ibrahim, 2014). Because of these Islamic sciences, the yellow book is often the main reference source in Islamic studies. This is what makes the relationship between mastery of *nahwu* and *sharaf* and the expanding of Islamic research references interesting to study.

There is still no previous research that specifically examines the relationship between mastery of *nahwu* and *sharaf* with the expanding of Islamic research references. However, there have been several studies that examine the urgency or implications of mastering *nahwu* and *sharaf* in exploring Arabic literature which is an indicator of expanding Islamic research references in this article. There are two opinions regarding this matter. First, mastery of *nahwu* and *sharaf* has significant implications for the expanding of Arabic literature. Second, mastery of *nahwu* and *sharaf* does not have significant implications for the expanding of Arabic literature. The following are found opinions in these two classifications.

Segaf Baharun, et al in their research revealed that mastery of *nahwu* and *sharaf* is a necessary indicator in Arabic reading skills (*maharah qiraat*). This reading skill is requiring in exploring knowledge in the books of *turats* (Baharun et al. 2023). Muhammad Bisri Ihwan in his research at Madrasah Diniyyah Al-Amiriyyah Blokagung Tegalsari

Banyuwangi concluded that there is a close relationship between mastery of nahwu and sharaf with the ability to read the book of *Fath al-Qarib*. Mastery of nahwu and sharaf has a significant positive influence on the ability to read the book of *Fath al-Qarib* (Ihwan, Mawardi, and Ni'mah 2022). Muhammad Cholil concluded in his research at the Raudlatul Muta'allimin Demak Islamic boarding school that there is a significant positive relationship between mastery of nahwu and sharaf and the ability to translate students' Arabic texts (Cholil, 2014).

Rodliyah Zaenuddin in his research at Majelis Tarbiyatul Muhtadيين (MTM) Kempek Gempol Cirebon concluded that the mastery of nahwu and sharaf of santri does not guarantee that they are skilled in reading Arabic literature. Rodliyah mentioned one additional indicator needed to be skilled in reading Arabic literature, namely *mufradat*. Although in her conclusion, santri who master nahwu and sharaf are not necessarily able to read Arabic literature, Rodliyah recognizes the implications of

mastering nahwu and sharaf on the skill of reading Arabic literature (Zaenuddin, 2012). Almost the same as what Zaenuddin said, Segaf Baharun, et al said that mastery of nahwu and sharaf has an impact on the ability to write and read Arabic. But according to Segaf Baharun, there are two other aspects in Arabic language skills to strengthen knowledge literacy in Islam, namely the ability to listen and speak Arabic. These two skills help a person to explore Islamic knowledge from Middle Eastern scholars, aka learning directly from the experts (Baharun et al. 2023).

Researchers support the opinion that there is a relationship between mastery of nahwu and sharaf with the expanding of Arabic literature which is an indicator in the expanding of Islamic research literature. This study assumes that there is a relationship between mastery of nahwu and sharaf and the expanding of Islamic research references of students. Based on this, the research aims to find out how the relationship between the mastery of nahwu and sharaf of students with the expanding of Islamic research

references of PAI master students at UINSA.

## **B. Method**

This research is field research because the data needed is only available in the field (Sugiarti, Andalas, and Setiawan 2020). This research field is UIN Sunan Ampel Surabaya, precisely in the PAI master study program. The research uses a quantitative approach, namely research whose conclusions are based on the results of statistical hypothesis testing with empirical data collected through measurement (Djaali, 2022). Data were collected through distributing questionnaires to research samples. Determination of the number of research samples follows the Krejcie table cited by Siti Hajaroh and Raehanah with a significance of 5% or in other words has 95% confidence in the population (Hajaroh and Raehanah 2022). Of the total population of 67 PAI master students class of 2023, the number of samples that need to be taken at the 5% significance level is 58 students.

Data in the form of measurements of variable X and variable Y of the study were collected through a Likert scale armature. The Likert scale is a tool for measuring the attitudes, opinions, or perceptions of people who are research respondents to research variables (Udin & Aunillah, 2021). The Likert scale used is a 5-point Likert scale that contains responses strongly agree (SS), agree (S), hesitate (R), disagree (TS), and strongly disagree (STS). Strongly agree represents a value of 5, agree represents a value of 4, undecided represents a value of 3, disagree represents a value of 2, and strongly disagree represents a value of 1 (Veronica et al., 2022). The advantages of using a Likert scale questionnaire include: 1) easy to implement; 2) answer choices can be measured; 3) opinion ratings can be analyzed; 4) simple to respond to (Kurniawan, 2021). Likert scale questionnaires allow statistical measurement of the relationship between variable X (*independent*) and variable Y (*dependent*).

The questionnaires distributed to measure Variables X and Y each

contain 10 statements that will be responded to by respondents. The nahwu and sharaf mastery variable contains three indicators as a reference for preparing questionnaire questions, namely: 1) mastering the rules of word formation; 2) mastering the rules of word position; 3) mastering the rules of relationship between sentences. The variable of expanding Islamic research is limited to the scope of Qur'an Tarbawi and Hadith Tarbawi studies. From here two indicators were born as a reference, namely: 1) studying the book of tafsir; 2) studying the book of hadith commentary.

The data collected through the questionnaire was then analyzed using *product moment* correlation analysis if the data distribution was tested for normality. This analysis technique is used to find the relationship, the size of the relationship, the closeness of the relationship, the direction of the relationship, and the meaning of the relationship between two variables. However, if the data is not normally distributed, the analysis used is the rank correlation coefficient (Spearman rank). This test also aims the same as

the *product moment* correlation test, which is to find the relationship between variables X and Y, but the data is not required to be normally distributed (Hajaroh & Raehanah, 2022). Data analysis is intended to determine whether  $H_a$  or  $H_0$  is accepted.  $H_0$  in this study is that there is no relationship between nahwu and sharaf with the expanding of Islamic research references of PAI master students at UINSA.  $H_a$  is the relationship between nahwu and sharaf with the expanding of Islamic research references of PAI master students at UINSA.

### C. Results and Discussion

#### Mastery of Nahwu and Sharaf

Nahwu is the study of various rules to determine the various laws of the final condition of an Arabic word arranged in a sentence, both in terms of *i'rab* and *bina'* (Sa'adah 2019). More broadly, nahwu according to Ibrahim Musthafa is the rules of sentence formation and an explanation of what a word should be in the structure of a sentence, or the relationship of a sentence with other sentences until it

becomes a consistent expression and has meaning (Hakim, 2013). Like Hakim, Fatkhur Roji also quotes Ibrahim's opinion regarding the definition of nahwu, namely the rules for constructing sentences and explaining the position of each word in it, the position of the sentence in relation to other broader sentences, so that it becomes a systematic expression and has adequate understanding (Roji, 2020). It can be concluded that nahwu is a science that studies the position of words in a sentence both in terms of i'rab or mabni, as well as the position between sentences so that it becomes a systematic expression and has adequate meaning.

In reviewing the history of the emergence of nahwu books, there is a discussion of nahwu arguments such as *naql*, *sima'*, *ijma'*, *qiyas*, and *istishab*. The rules of nahwu are compiled by nahwu scholars based on these arguments. For example, in the book *al-Kawakib al-Duriyyah 'ala Mutammimat al-Ajurumiyah*, there are three kinds of nahwu arguments contained, namely *sima'* or *naql*, *ijma'*, and *istishab al-hal* (Asrina & Lubis,

2019). *Sima'* or *naql* means the rules of nahwu obtained based on the Qur'an, the words of the Prophet Muhammad, and the words of the Arabs either before or after the time of the Apostle. *Ijma'* means the rules of nahwu agreed upon by the Bashrah school and the Kufa school. Then *istishab* means nahwu rules that are adjusted to the original state of the lafaz, as long as there is no other evidence that refutes the rule (Harianto, 2018).

The science of nahwu as a branch of linguistics is the most important element in understanding Arabic. Learning nahwu is a must for anyone who wants to be good at writing, giving speeches and studying the history of literature (Fransisca, 2015). Another function of nahwu is as one of the tools to interpret the Qur'an. For example, H.M. Rusydi Khalid in his research discussed Tafsir al-Muhith written by Abu Hayyan. He mentioned that the book uses a style of interpretation that mostly examines aspects of language, especially nahwu (Khalid, 2015).

There are two methods in learning nahwu, namely *qiyasi* and *istiqrā'i*. The *qiyasi* method uses a deductive

reasoning pattern in which the material of the standard nahwu rules is presented first, then followed by giving examples of each rule. The *istiqla'i* method uses an inductive reasoning pattern, namely learning nahwu begins with giving examples and then proceeds with analyzing the nahwu rules applied in these examples (Mu'izzuddin 2021). Based on this, mastering nahwu means being able to understand the rules of nahwu and being able to apply them in Arabic texts.

Sharaf according to Iman Saiful Mu'minin is the science that discusses the formation of Arabic sentences and the *ihwalnya* things starting from the original letters, additions, *shahih*, and *illat*, as well as changes that occur due to transitions in meaning such as *mashdar* in *shighah madhi*, *mudhari'*, *isim fail*, *isim maful*, *nisbah*, and *tashghir* (Mu'minin 2013). More briefly, Awin Sutan Mudo revealed the definition of sharaf as the science of Arabic language rules that discuss word formation before being arranged into sentences (Mudo, 2021). It can be concluded that the definition of sharaf

is the science that discusses the formation of Arabic words and various things.

The science of sharaf for someone who is just learning Arabic serves to identify how to read a word. By mastering sharaf, a person can read an Arabic word, know its meaning, and know the basis of the word as a reference for finding meaning in the dictionary. Learning sharaf makes a person adept at using the dictionary and reduces dependence on the dictionary because it is able to interpret words that are not listed in the dictionary (Sudrajat, 2021).

Sharaf is not significantly different from nahwu. Sharaf and nahwu are interrelated and there cannot be a dichotomy between the two. Even sharaf and nahwu are likened to the phrase "*al-sharfu ummu al-'ulum wa al-nahwu abuha*". Sharaf is likened to the mother of various sciences, while nahwu is the father (Wildan, 2017).

Based on the definition of nahwu and sharaf, what is meant by mastery of nahwu and sharaf is mastering the rules of word formation, the position of

words in a sentence, and the relationship between sentences.

### **Expanding Islamic Research References**

The Islamic research in question is research within the scope of Qur'an Tarbawi and Hadith Tarbawi studies. As Himayah said, the main references in Islamic studies are the Qur'an and al-Hadith and various interpretations (Himayah, 2021). Interpretation research involves textual and contextual interpretation. As the definition of tafsir in Lathifah Munawaroh's book according to al-Zarkasyi quoted by Tarigan, namely knowledge to understand the book of Allah revealed to the prophet Muhammad Saw by explaining its meaning, as well as exploring its laws and wisdom (Munawaroh, 2023). Based on the meaning of tafsir, Qur'an Tarbawi research needs to examine the meaning, law, and wisdom of the verse that is the focus of research. So it is necessary to reference the books of interpretation written by scholars who have been recognized for their qualifications as *mufasssir*. Meanwhile, in the study of hadith, there are 2

aspects that need to be studied, namely *sanad* and *matan* (Damanhuri, 2020). The study of the *sanad* and *matan* is the first step in the research of tarbawi hadith studies before stepping on the *tarbawi* or educational issues that are the focus of the research. The main references in the study of the *sanad* and *matan* are the books of hadith commentaries and books on hadith narrators. So the main references for the study of the Qur'an and Hadith Tarbawi are books of tafsir and hadith commentaries. Research within the scope of the Qur'an and Hadith Tarbawi always makes the books of interpretation and hadith as the main reference or reference (Romziana et al., 2022). For example, Kifayatul Akhyar and his friends made the books of *mu'tabar* interpretation as the main reference in their research on educational values in the perspective of the Qur'anic verses (Akhyar et al., 2021).

Based on the description above, it can be concluded that the expanding of Islamic research references (Qur'an Tarbawi & Hadith Tarbawi studies) is the ability to study the main references

in the form of books of interpretation of the Qur'an and Hadith Syarah.

### Data Analysis

The research questionnaire was distributed to 58 respondents who were samples and a population of 67 students. The sample was taken evenly from each master of PAI class totaling 4 classes. The questionnaire is presented in the form of a checklist, so that the respondent simply checks the selected answer. The distribution of questionnaires using google form media, the aim is to facilitate data recap and flexible distribution.

The X variable and Y variable questionnaires each contain 10 statements. So that the maximum value of each variable when respondents respond "strongly agree" is 50 points. The following data is obtained through distributing questionnaires with *google form* media:

**Table 1. Variabel X and Y**

Resp	$\Sigma X$	$\Sigma Y$	$\Sigma X^2$	$\Sigma Y^2$	$\Sigma XY$
58	2235	2064	91313	77692	83665

Before determining which analysis test to use, a data normality test is

carried out. The normality test used is the *Kolmogrov-Smirnov* test because the data is interval and this test can be used for samples with small or large numbers (Hajaroh & Raehanah, 2022). The following are the results of the normality test using the SPSS application by first finding the residual values of the two variables:

**Table 2. One-Sample Kolmogorov-Smirnov Test**

		Unstandardized Residual
N		58
Normal Parameters <sup>a,b</sup>	Mean	.0000000
	Std. Deviation	4.09290435
Most Extreme Differences	Absolute	.085
	Positive	.065
	Negative	-.085
Test Statistic		.085
Asymp. Sig. (2-tailed)		.200 <sup>c,d</sup>

Based on the results of the normality test, it is known that the significance value is 0.200 and greater than 0.05. So it can be concluded that the data is normally distributed (Udin & Aunillah, 2021). With the normality of the data tested, the *product moment* correlation test can be applied to

determine the relationship between variables X and variable Y.

To find the correlation coefficient ( $r_{xy}$ ) between variable X and variable Y, the formula  $r_{xy}$  in Ms. Excel is used as follows (Hajaroh & Raehanah, 2022):

$$r_{xy} = \frac{n\sum xy - (\sum x)(\sum y)}{\sqrt{[n\sum x^2 - (\sum x)^2][n\sum y^2 - (\sum y)^2]}}$$

$$= \frac{58 \times 836 - (2235)(2064)}{\sqrt{[58 \times 91313 - (2235)^2][58 \times 77692 - (2064)^2]}}$$

$$= \frac{4852570 - 4613040}{\sqrt{[5296154 - 4995225][4506136 - 4260096]}}$$

$$= \frac{239530}{\sqrt{[300929][246040]}}$$

$$= \frac{239530}{\sqrt{74040571160}} = \frac{239530}{272103,971}$$

$$= 0,880$$

Description:

$r_{xy}$  = Correlation coefficient between variable X and variable Y  
 $n$  = Number of Respondens  
 $\sum x$  = Sum of all X scores  
 $\sum y$  = Sum of all Y scores  
 $\sum xy$  = The sum of the multiplication of X score and Y score  
 $\sum x^2$  = Sum of squared X variables  
 $\sum y^2$  = Sum of squared Y variables

In addition to applying the manual formula, a Pearson correlation test was

also conducted with SPSS with the intention of verifying the calculated  $r$  or correlation coefficient, to remove the worry of data input errors in the manual formula. The following are the results of the correlation test:

**Table 3. Pearson Correlation Test**

		Mastery of Nahwu & Sharaf	Expanding Islamic Research References
Mastery of Nahwu & Sharaf	Pearson Correlation	1	.880**
	Sig. (2-tailed)		.000
	N	58	58
Expanding Islamic Research References	Pearson Correlation	.880**	1
	Sig. (2-tailed)	.000	
	N	58	58

\*\* . Correlation is significant at the 0.01 level (2-tailed).

The table shows the correlation coefficient between the variable of mastery of nahwu and sharaf and the variable of expanding Islamic research references of 0.880. This value shows that there is a very close relationship between the variable of mastery of nahwu and sharaf and the variable of expanding Islamic research references. Two asterisks in the SPSS *correlation output* indicate that the correlation

significance is at the 0.01 level (Udin & Aunillah, 2021).

The correlation coefficient values from the Pearson analysis results in SPSS and Excel are exactly the same. This shows that the calculation of the  $r_{xy}$  formula is valid. The correlation coefficient obtained is in the interval 0.800 - 1.000. This shows that there is a very strong relationship between mastery of nahwu and sharaf and expanding Islamic research references. The test continued on the significance test to find the meaning of the relationship between variable X and variable Y. The significance test was carried out with the following formula (Hajaroh & Raehanah, 2022):

$$\begin{aligned} t_{hitung} &= \frac{r\sqrt{n-2}}{\sqrt{1-r^2}} \\ &= \frac{0,880 \sqrt{58-2}}{\sqrt{1-0,880^2}} \\ &= \frac{0,880 \times 7,483}{\sqrt{1-0,7744}} \\ &= \frac{6,585}{\sqrt{0,2256}} = \frac{6,585}{0,475} \\ &= 13,863 \end{aligned}$$

Description:

t = Significance Value  
r = Correlation coefficient value  
n = Number of samples

Furthermore,  $t_{count}$  is compared with the  $t_{table}$  price, with an error rate of 5% and degrees of freedom ( $dk = n - 2$ ). It is known that with a  $dk$  of  $58 - 2 = 56$ , the  $t_{table}$  price with a 5% error rate is 1.673.  $t_{hitung}$  worth  $13.863 > t_{itung}$  worth 1.673, then  $H_0$  is rejected and  $H_a$  is accepted. The conclusion of this research is that there is a significant relationship between the mastery of nahwu and sharaf with the expanding of research references. The relationship that occurs between the two variables is a positive relationship because the correlation coefficient value is positive. So it can be interpreted that the better the mastery of nahwu and sharaf of PAI master students at UINSA, the better the expanding of Islamic research references carried out. Conversely, the lower the mastery of nahwu and sharaf, the lower the expanding of student research references.

#### D. Conclusion

The results of the analysis show that there is a significant relationship between mastery of nahwu and sharaf and expanding Islamic research

references. The Islamic research in question is limited to the study of the Qur'an and Hadith tarbawi. The correlation coefficient between the two variables obtained through the *product moment* correlation test is 0.880. This figure is in the interval 0.800 - 1.000 which indicates there is a very strong positive relationship between the two variables. Further tests of significance using the t formula resulted in a tcount of  $13.863 > t_{table}$  worth 1.673. Based on this,  $H_0$  is rejected and  $H_a$  is accepted. So it is concluded, there is a significant relationship between mastery of nahwu and sharaf with the expanding of Islamic research references of PAI master students at UINSA. So that the better the mastery of nahwu and sharaf students, the better the expanding of Islamic research references carried out. Conversely, the lower the mastery of nahwu and sharaf, the lower the expanding of student research references.

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