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Implementation of the Book of Mutammimah Al-Ajurumiyah in Nahwu Learning at Anshorus-Sunnah Al-Islamy Mantingan Islamic Boarding School

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Abstract: Nahwu instruction in pesantren asks students not only to understand rules but to use them in reading Arabic texts, yet little is known about how the advanced text Mutammimah al-Ajurumiyah is taught in practice. This study describes the text's position and coverage, classroom practice, students' perceptions and difficulties, and supporting and inhibiting factors at Pondok Pesantren Anshorus-Sunnah Al-Islamy Mantingan, Ngawi. This descriptive-analytical qualitative study combined document analysis and fieldwork, drawing on interviews with the pesantren head and the instructor, a questionnaire completed by ten eleventh-grade Ulya students, one observed Na't–Man'ut lesson, and documentation. Data were analyzed through condensation, display, and conclusion drawing, and questionnaire responses were summarized descriptively. The text's table of contents covers far more chapters than the topics named in the interviews. Instruction combines text reading, teacher explanation, examples, sentence analysis, question-and-answer activities, and assessment. All students found the topic sequence reasonably easy to follow, yet eight of ten reported determining grammatical functions only occasionally, and six named manshubat as the most difficult topic. The findings point to the value of sentence-analysis practice and chapter summaries. Because the questionnaire is self-reported and observation covered one session, the study makes no claim about effectiveness.

Keywords: *mutammimah al-ajurumiyah; nahwu instruction; pesantren; grammar*

Abstract: Nahwu learning in Islamic boarding schools is not only oriented to memorizing grammatical rules, but is directed to equip students to be able to apply these rules in understanding and reading Arabic texts. At the advanced level, the book Mutammimah al-Ajūrumiyyah is used as a learning resource that presents a more detailed discussion of the rules. This study aims to describe the position and scope of the book material, learning practices, perceptions and difficulties of students, and the supporting and inhibiting factors of its application at the Anshorus-Sunnah Al-Islamy Mantingan Islamic Boarding School, Ngawi. This research uses a descriptive-analytical qualitative approach by combining text studies and field studies. Data were obtained through interviews with the head of the pesantren and nahwu teachers, observation of learning Na'at-Man'ut material, documentation, and questionnaires of ten students of class XI Ulya. Data analysis was carried out through data condensation, data presentation, and conclusion drawn, while the results of the questionnaire were analyzed descriptively. The results of the study showed that Mutammimah al-Ajurumiyyah was positioned as a book of deepening the rules after students studied the basic book. The learning process combined text reading, explanation of rules by the teacher, giving examples, sentence analysis (i'rāb), questions and answers, and evaluation. All respondents assessed that the order of presentation of the material was quite easy to follow. However, eight out of ten students admitted that they were only occasionally able to determine the grammatical position of the word, while six students identified the manṣūbāt material as the most difficult part. Pedagogically, the learning of Mutammimah al-Ajurumiyyah is not only oriented to the theoretical understanding of the rules, but also provides a grammatical foundation to support the understanding of Arabic texts as well as the use of Arabic in oral and written communication. These findings show that the mastery of the rules and their application in language skills are two interrelated aspects of nahwu learning.

Keywords: mutammimah al-ajurumiyah; nahwu learning; pesantren; grammar

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Introduction

Nahwu learning occupies an important position in pesantren education because it provides a tool to recognize the relationship between words, determine syntactic positions, and understand the meaning of Arabic texts. Nahwu mastery should be seen not only in the ability to mention definitions or memorize i'rab signs, but also in the ability to use rules to read texts. Khusen et al. (2025) reported a significant influence of nahwu knowledge on Arabic text reading skills, while Haris (2022) views the arrangement of the content and scope of nahwu knowledge as an important issue in teaching Arabic reading in Indonesia. Zaenuddin (2012) even made the relationship between nahwu–sharaf learning at the Kempek Islamic boarding school, Cirebon, and the ability to read Arabic literature a separate research question. In the context of this study, the head of the pesantren emphasized that mastery of nahwu is needed so that students can determine the position of words and understand the meaning of sentences. Thus, the problem of learning nahwu is not only related to mastering concepts, but also to the ability to use rules to read texts.

The problem becomes more complex when learning takes place through books that are arranged in stages. Advanced books usually contain details of rules, classifications, exceptions, and examples that require the ability to connect concepts with sentence structures. In the study of teaching grammar in second languages, Ellis (2006) described grammar teaching as an effort to direct learners' attention to a grammatical form so that it can be understood metalinguistically and/or processed in understanding and production. This point of view is relevant for book learning: memorized rules do not necessarily work when students have to read and analyze sentences. Ellis's question about what rules are taught and when they are taught is also related to the tiering of books in Islamic boarding schools, including the placement of Mutammimah al-Ajurumiyah after the basic nahwu book.

At the Anshorus-Sunnah Al-Islamy Mantingan Islamic Boarding School, the head of the Islamic boarding school called Mutammimah al-Ajurumiyah as an advanced material at the Ulya level that functions to mature previous knowledge and rules, while the teacher referred to it as an intermediary towards a higher nahwu book. According to the teacher, the discussion was relatively detailed, accompanied by definitions, rules, and examples, and the language of the book was considered high enough that it required re-explanation. This condition presents two sides: the depth of the material opens up space for the maturation of the rules, but the details require a lot of concentration and practice of application. Previous research on Mutammimah al-Ajurumiyah has shown attention to the development of learning materials and media. Jaunanto et al. (2022) developed this book in the form of a concept map of the Tony Buzan model and reported the results of expert validation as well as differences in test scores before and after the use of the product. Kausari et al. (2023) developed a mind map-based card series for nahwu learning at salafiyah Islamic boarding schools in Balangan Regency. Diana and Jauhari (2023) developed concept map-based book materials at the Sabilurrasyad Islamic Boarding School, Malang, while Mustofa (2020) developed Mutammimah teaching materials based on structural theory. Solehudin and Hanifansyah (2024) studied learning rules through nazm al-Ajurumiyyah and its syarah. This trend shows that Mutammimah's study has touched on the development of teaching materials, concept maps, and media, while the practice of using books in regular learning in one pesantren still needs to be understood through contextual data. Table 1 compares the focus, approaches, findings, and differences between these studies and this study.

Table 1. Comparison of relevant previous research

Study	Focus	Approach	Core findings (according to abstracts/source pages)	Differences with this study
(Jaunanto et al., 2022)	Development of Mutammimah with Tony Buzan's model concept map	Development; expert validation; tests	Eight-subject product with translation, tables, and practice questions; 87% subject matter expert validation; test scores increased	Focus on the product and its effects, not the regular practice and perception of the students
(Kausari et al., 2023)	Mutammimah card series based on mind mapping at Salafi Islamic boarding school Balangan	Development (ADDIE)	Eligibility according to teacher 94% and student 94.2%	Assessing the feasibility of media, not the use of books in regular teaching
(Diana & Jauhari, 2023)	Mutammimah material based on concept maps in Sabilurrasyad, Malang	Development (ADDIE); pre-/post-test	Expert validation 88%; N-gain 65.5%	Product-oriented effectiveness; not photographing the position of the book and regular practice
(Mustofa, 2020)	Mutammimah teaching materials based on structural theory	Development	Structural theory-based teaching material products were considered feasible by experts, students, and teachers; the study also reported differences in test results in experimental groups.	Focus on teaching materials
(Solehudin & Hanifansyah, 2024)	Nazm al-Ajurumiyyah and Syarah al-Mawāhib al-Rabbāniyyah	Pedagogical study	The form of nazm makes learning more interactive; syarah bridges traditional rules and current needs	Objects of different books (nazm)

Study	Focus	Approach	Core findings (according to abstracts/source pages)	Differences with this study
(Zaenuddin, 2012)	Learning nahwu–sharaf at the Kempek Islamic boarding school and its implications for reading Arabic literature	Field investigation	Examine learning patterns and their implications for reading ability	Not examining the position and content of one particular book
(Khusen et al., 2025)	The influence of nahwu knowledge on reading Arabic texts	Influence studies	Significant influence of nahwu knowledge on reading skills	Not studying the book and its teaching practices
(Haris, 2022)	Reconstruction of the content and scope of nahwu for reading teaching	Conceptual studies (according to the title)	Emphasizing the arrangement of the content and scope of nahwu	Not focusing on the implementation of one book in one pesantren

The comparison shows three gaps. First, the study on Mutammimah that was found mainly developed and tested products (concept maps, cards, teaching materials), so that regular teaching practices with the original book have not been the center of attention. Second, the study of nahwu in Islamic boarding schools such as Zaenuddin (2012) discusses nahwu learning in general, not the position and scope of one book. Third, from the sources that have been successfully examined, no studies have been found that link the content of the book, its position in the curriculum, teaching practices, and the experience of students in one Islamic boarding school. This gap statement is limited to the sources that have been examined and is not a claim that similar research does not exist at all.

The novelty of this article lies in the integrated reading of four types of data that are kept separate: book documents (table of contents and chapter pages), information of managers and teachers, student self-reports, and class observation notes. This separation allows the researcher to show, for example, that the list of materials mentioned in the interview is only part of the content of the book, without equating the perception of the students with the actual competence. This study aims to: (1) describe the position and characteristics of the book in nahwu learning; (2) map the scope of the book material and distinguish it from the material mentioned in the interview; (3) explain learning practices based on interviews and observations; (4) explain the perceptions and difficulties of students; and (5) identify the supporting factors, inhibitions, and pedagogical implications. This study does not test the effectiveness of the book and does not propose statistical hypotheses. Na'at-Man'ut is used as an illustration of the observed practice, not as the only scope of discussion.

Method

This study uses a descriptive-analytical qualitative approach that combines the study of book documents and field studies. The descriptive approach was chosen to present practices and experiences in terms that are close to the data, while the analysis was carried out by carefully interpreting the patterns and relationships between findings (Sandelowski, 2000, 2010). The research was carried out at the Anshorus-Sunnah Al-Islamy Mantingan Islamic Boarding School, Mantingan District, Ngawi Regency, East Java, on the learning of nahwu at the Ulya level with the book Mutammimah al-Ajurumiyah.

The interviewees were Kiai Nur Huda, S.H. as the head of the pesantren and Zainul Ma'ruf as the book teacher. The teacher stated that he had taught this book for three years, while its use in the institution had lasted about five years; both statements referred to different time spans. The questionnaire was filled out by ten students of class XI Ulya. All respondents stated that they had studied the book of nahwu before, which in the questionnaire answers was called Tuhfatul Wushobiyyah Syarah Muqaddimah al-Ajurumiyah, while the head of the pesantren referred to the previous book as Muqaddimah al-Ajurumiyah or Matan Jurumiyah. Both mentions were maintained according to their respective data sources. Primary data sources include interviews, questionnaires, observations, and book texts; secondary sources include learning documents and scientific literature. Documented observations were made by Zainal Arifin on October 26, 2026 at 09.00–09.30 WIB in class XI Ulya on Na'at-Man'ut material. Observations only include one 30-minute session so it cannot be considered as an overview of the entire book learning process.

The instrument consists of interview guidelines (learning policy, book position, material characteristics, teaching methods, evaluation, supporting factors, and constraints); a 30-item questionnaire containing single-choice, multiple-choice, and open-ended questions; as well as an observation sheet containing learning identities and indicators of activities and abilities. The questionnaire records the perception and experience of the students, so that the answers are not an objective measurement of nahwu mastery. The observation notes show variations in the students' ability to analyze the position or function of words as well as obstacles in the analysis and application of the rules; the instrument does not contain dialogue transcripts, individual answers, detailed learning sequences, or whiteboard notes. The text of the book is examined from the digital file edition of Mutammimat al-Ājurūmiyyah fī ʿIlm al-ʿArabiyyah by Muḥammad b. Muḥammad al-Ruʿaynī al-Ḥaṭṭāb (d. 954 AH), edited ʿAlī b. ʿAbdillāh al-Salūm and published Dār al-Ṣumayʿī, Riyadh, 1433 AH/2012 AD, 99 pages (Al-Ḥaṭṭāb, 2012). Since the digital text layer is not machine-readable, the table of contents (pp. 96–99) and the Na'at chapter (pp. 79–80) are checked through page images. The textual analysis in this article is limited to these checkable sections.

Interviews were conducted with the head of the pesantren and book teachers; questionnaires were distributed to ten students of class XI Ulya; and observation was conducted by Zainal Arifin on October 26, 2026 for 30 minutes. Information regarding the date and media of the interview, respondent selection techniques, and testing of the validity and reliability of the questionnaire were not recorded in the research documentation. This study did not use pre-tests and post-tests, did not have objective measurements before-after, and did not document formal triangulation procedures or member checking. Therefore, the research is positioned as an analytical description of learning practices and experiences, not as an effectiveness test.

Field data are analyzed through condensation, presentation, and withdrawal as well as conclusion verification (Miles et al., 2014). The interview information was grouped according to the theme of the

book's position, teaching practices, evaluation, support, and constraints. The questionnaire answers were summarized by the frequency for single-choice questions; in multiple-choice questions, the number of choices could exceed the number of respondents so that they were not counted as mutually exclusive categories, and open-ended answers were used selectively. The content analysis of the book was carried out by mapping each table of contents entries into groups of material and reading one chapter (Na'at) as text to identify the definitions, rules, and examples that were actually listed; the other chapters had not yet been read in content.

Results and Discussion

A. *Position and characteristics of the book*

The information of the head of the pesantren and the teacher placed Mutammimah in an advanced position at the Ulya level. The head of the pesantren mentioned nahwu as one of the main subjects and explained that this book was studied after the students had taken the basic material which he called *Muqaddimah al-Ajurumiyah* or *Matan Jurumiyah*. The function of the book is not just to repeat the introduction of the rules, but to mature them; the teacher adds that this book is an intermediary towards a higher book of nahwu. The answer to the questionnaire leads to the same thing: 10 out of 10 students have studied the book of nahwu before. However, the difference in the mention of the basic book between the informant and the respondent is not enough to conclude that the two are identical or different curricularically, so the two terms are maintained according to their source.

The book's documents provide three additional clues about its character. First, the text interacts directly with al-Ājurūmiyyah: in the discussion of jawāzim al-muḍāri', the author mentions that the compiler of al-Ājurūmiyyah included *kayfama* into the list of jazm devices, then notes that the interpretation of the word is the opinion of the Kufa school and that the author does not find his syāhid in the Arabic speech (Al-Ḥaṭṭāb, 2012, p. 79). This shows the complementary and evaluative nature of the book to the basic text. Second, the discussion is accompanied by examples from the Qur'an and verses; examples of verses appear on pp. 79–80, while examples of hadith have not been verified from the pages read. Third, the available edition is equipped with editor's footnotes that contain exceptions to the rules (p. 80), so that the level of detail of the material does not only come from the main text. This character is in line with the teacher's assessment that the discussion of the book in detail and language is relatively high.

Table 2. Position and characteristics of the book

Aspects	Findings	Data source	Remarks
Book identity	***Mutammimat al-Ājurūmiyyah fī ʿIlm al-ʿArabiyyah*; Shamsuddin Muhammad bin Muhammad bin Abdurrahman Ar-Ru'aini Al-Maliki, known as Al-Khattab (d. 954 AH); editor ʿAlī b. ʿAbdillāh al-Salūm; Darul 'Ashimah, Riyadh, 1433 AH/2012 AD; 99 pp.**	**Title page and file publishing data**	Edition identity of the digital file being analyzed

Aspects	Findings	Data source	Remarks
Curriculum position	**A follow-up book after the basic material; taught at the Ulya level**	**Interview of Islamic boarding school heads and teachers**	**Informant description**
Function	**Finalize the rules; intermediary to the higher Book of Nahwu**	**Interview**	**Informant description**
Relationship with al-Ājurūmiyyah	**Mentioning and commenting on the compiler of al-Ājurūmiyyah (*kayfamā*)**	**Book text p. 79**	**Verified (one example)**
Presentation of the material	**Definitions, explanations of terms, examples of the Qur'an and verses, conditions, and exceptions in footnotes**	**Text pp. 79–80; interview**	**Textual analysis is limited to pp. 79–80**
Language level	**Rated relatively high, requires re-explanation**	**Teacher interviews**	**Informant description**

B. *Material coverage*

The teacher mentions that the material taught includes *marfū'āt, manṣūbāt, majrūrāt, nawāṣib al-muḍāri', and jawāzim al-muḍāri'.* The table of contents of the book (pp. 96–99) shows a wider scope. Table 3 maps the table of contents entries and distinguishes them from the material mentioned in the student's interviews and answers. Grouping is done by the author; the page number is taken from the table of contents.

Table 3. Material coverage according to the table of contents

Material groups (table of contents)	Main entry	p.	Mentioned in interviews/questionnaires?
The basis of i'rab and bina'	***Bayān al-i'rāb wa-l-binā'; 'alāmāt al-i'rāb; anwā' al-mu'rabāt (mutsannā, jam' mudzakkar sālim, al-asmā' al-sittah); taqdīr al-ḥarakāt; ism ghayr al-munṣarif***	**10–25**	**The concept of i'rab was asked in the questionnaire; the chapter was not mentioned in the interview**
Nakirah–ma'rifah	***Al-nakirah wa-l-ma'rifah; ḍamīr; 'alam; ism al-isyārah; ism al-mawṣūl; al-mu'arraf bi-l-adāt***	**25–35**	**Not mentioned**
Marfu'āt	***Fā'il; Nā'ib al-Fa'il; Mubtada' and Khabar***	**36–42**	**Called a teacher (*marfū'āt*)**

Material groups (table of contents)	Main entry	p.	Mentioned in interviews/questionnaires?
Influence on mubtada'–khabar	***Kāna wa-akhawātuhā; ḥurūf musyabbahah bi-laysa; af'āl al-muqārabah; inna wa-akhawātuhā; lā li-nafy al-jins; ẓanna wa-akhawātuhā***	**43–56**	**Lā li-nafy al-jins are called difficult material; others are not mentioned**
Manṣūbāt	***Maf'ūl bih; isytighāl; munādā; maf'ūl muṭlaq; maf'ūl fīh; maf'ūl min ajlih; maf'ūl ma'ah; ḥāl; tamyīz; mustatsnā***	**57–70**	**Called a teacher (*manṣūbāt*); *isytighāl*, *tamyīz*, *mustatsnā* are called a santri; *manṣūbāt* is chosen as a 6/10 student**
Makhfūḍāt	***Al-makhfūḍ bi-l-ḥarf; al-iḍāfah***	**71–74**	**Possible equivalent of the term "*majrūrāt*" from the teacher (author's interpretation)**
Fi'il mudhāri'	***Nawāṣib al-muḍāri'; jawāzim al-fi'l al-muḍāri'***	**75–78**	**Called a teacher**
Followers chapters	***Al-na't; al-'aṭf; al-tawkīd; al-badal***	**79–89**	***Na'at–Man'ut* is observed; *'aṭf, tawkīd, badal* are not mentioned**
Isim 'āmil like fi'il	***Al-maṣdar; ism al-fā'il; amtsilat al-mubālaghah; ism al-maf'ūl; al-ṣifah al-musyabbahah; ism al-tafḍīl; ism al-fi'l***	**88–91**	**Not mentioned**
Other chapters	***Al-tanāzu' fī-l-'amal; al-ta'ajjub; al-'adad; al-waqf***	**91–95**	**Not mentioned**

Sources: table of contents of Al-Ḥaṭṭāb (2012, pp. 96–99); teacher interviews; questionnaire. Entries transliterated by the author; page ranges are derived from the first page of the next entry.

Table 3 yields four observations. First, the list of materials from the interview cannot be treated as an inventory of the contents of the book: the chapter of followers, isim 'āmil such as fi'il, and the concluding chapter are not mentioned at all, whereas the Na'at, which the researcher observed, includes the chapter of the follower. Second, there is a difference in terminology: the teacher uses "majrūrāt", while the table of contents uses "al-makhfūḍāt min al-asmā'". Both commonly refer to isim with a jar position, but this equivalent is the author's interpretation. Third, all of the material that the students refer to as difficult outside of manṣūbāt (*isytighāl, mustatsnā, lā li-nafy al-jins, and tamyīz*) is indeed listed in the table of

contents, on pages 58, 68, 51, and 67. Fourth, the entries from al-maf'ūl bih to al-mustatsnā are arranged on pages 57–70 and amount to ten entries, the longest sequential range of entries on the table of contents. The existence of many entries in this one group is consistent with the reports of six students on manṣūbāt, but the connection is descriptive, not causal.

This mapping also shows that the book does not only repeat the basic material. The book contains chapters detailing the classification and function, including ten entries in the manṣūbāt group. Thus, the function of "maturing" stated by the informant can be understood as a deepening of the type and function of the position of the word. In line with Haris (2022)'s attention to the scope and arrangement of the content of nahwu, a comparative reading of the basic book can be an agenda for further study.

C. Learning practices

The teacher explained that learning is carried out through reading the book, explanations or lectures, sentence analysis, and questions and answers. The rules are explained by referring to examples in the book and additional examples from outside the book. Evaluation, according to the teacher, is in the form of questions and answers, sentence analysis tasks, and end-of-semester evaluations, while the head of the pesantren adds a direct book reading test. The questionnaire answers support this picture: 10 out of 10 students marked the activity of reading the text and explaining the meaning. Since the questions allow more than one choice, the number of choices in Table 4 is not summed as a percentage and may exceed the number of respondents.

Table 4. Forms of learning activities according to interviews and questionnaires

Form of activity	Data source	Practice description	Number of Student Options (Multiple Choice)
Read the text and explain the meaning	**Teacher interviews; questionnaires**	**Reading the book as the entrance to the rules**	**10**
Explain definitions/rules	**Teacher interviews; questionnaires**	**Explanation or teacher talk**	**6**
Provide an example	**Teacher interviews; questionnaires**	**Examples from the book and from outside the book**	**6**
Exercises/tasks	**Teacher interviews; questionnaires**	**Includes sentence analysis tasks**	**5**
Frequently asked questions	**Teacher interviews; questionnaires**	**Teacher-student interaction**	**4**
Clarify the position of the word	**Questionnaire; observation notes (analysis indicators)**	**Analysis of word functions; detailed sequences are not documented**	**3**

Form of activity	Data source	Practice description	Number of Student Options (Multiple Choice)
Evaluation	**Interview of teachers and heads of Islamic boarding schools**	**Q&A, sentence analysis assignment, end-of-semester evaluation; direct book reading test (head of Islamic boarding school)**	**Not asked on the questionnaire summary**

Sources: interviews and questionnaires (n = 10); the number of choices may exceed the number of respondents.

The available data did not allow the preparation of micro-sequences of learning, such as the opening stage, the order of explanation, examples on the board, or the individual responses of students. The existing documents also did not contain rubrics, evaluation scores, or book reading test results. Therefore, the above description describes a general pattern according to interviews and questionnaire reports, not a reconstruction of one meeting, and this study cannot conclude the success rate of evaluation quantitatively.

D. The Importance of Self-Care: A Tale of Self-Esteem

Na'at–Man'ut is used as a concrete example because the learning is directly observed on October 26, 2026. The Na'at chapter in the book is found on pages 79–82 according to the table of contents; the following analysis is based on pages 79–80 that have been read. The book opens the chapter with a definition, then elaborates on the terms in that definition:

هُوَ التَّابِعُ الْمُشْتَقُّ، أَوِ الْمُؤَوَّلُ بِهِ الْمُبَايِنُ لِلَفْظِ مَتْبُوعِهِ.

(Al-Ḥaṭṭāb, 2012, p. 79). Author's translation: *[Na'at] is a word that follows musytaq or that is taught, whose pronunciation is different from the word he follows.* The book then mentions what is meant by musytaq (*Ism al-fā'il, Ism al-Maf'ūl, al-Ṣifah al-Musyabbahah, Ism al-Tafḍīl*) and the takwil (*Ism al-Isyārah, Ism al-Mawṣūl, Dzū* which means "owner", and ratio) with their respective examples, e.g. مَرَرْتُ بِرَجُلٍ دِمَشْقِيٍّ (p. 79). The rules of conformity are stated on the next page:

وَالنَّعْتُ يَتْبَعُ الْمَنْعُوتَ فِي: رَفْعِهِ، وَنَصْبِهِ، وَخَفْضِهِ، وَ[فِي] تَعْرِيفِهِ، وَتَنْكِيرِهِ.

(Al-Ḥaṭṭāb, 2012, p. 80). Author's translation: *Na'at follows man'ut in his rafa', nashab, and khafḍ as well as in his ta'rīf and tankīr.* The text then adds that if the na'at recites the dhamir mustatir on *"Come on, Natasha.* also followed him in *tadzkīr–ta'nīts* and *ifrād–tatsniyah–jam*', accompanied by examples sorted according to the three states of i'rab, for example قَامَ زَيْدٌ الْعَاقِلُ، وَرَأَيْتُ زَيْدًا الْعَاقِلَ، وَمَرَرْتُ بِزَيْدٍ الْعَاقِلِ (p. 80). Editor's footnotes on the same page contain exceptions, including patterned nature *Stuttgart* Meanings *Birth* (such as *ṣabūr* and *Ghayūr*), pattern *São Paulo* Meanings *maf'ūl* (*jarīḥ*), pattern *Mif'āl* (*mihdzār*), and patterns *mif'īl* (*Squirrelly*), as well as the appointment of references *Jāmi' al-Durūs al-'Arabiyyah*.

Table 5. Na'at–Man'ut Analysis based on pp. 79–80 of the book (separate from observational data)

Arabic Quotes (p.)	Author's translation	Rules shown	Grammatical analysis (author's interpretation)
هُوَ التَّابِعُ الْمُشْتَقُّ، أَوِ الْمُؤَوَّلُ بِهِ الْمُبَايِنُ لِلَفْظِ مَتْبُوعِهِ **(p. 79)**	**The word a follower who is musytaq or takwil as musytaq, is different from the one he follows**	**Definition**	***Al-tābi'* as a genus; *al-musytaq* and *al-mu'awwal bihi* limit the types of words that can be na'at**
مَرَرْتُ بِرَجُلٍ دِمَشْقِيٍّ **(p. 79)**	**I walked past a Damascus man**	**Na'at in the form of isim ratio (ditakwil)**	***Rajul* majrūr with *ba'* (kasrah); *dimasyqī* na'at majrūr, following in jars and tanks**
وَالنَّعْتُ يَتْبَعُ الْمَنْعُوتَ فِي: رَفْعِهِ، وَنَصْبِهِ، وَخَفْضِهِ، وَ[فِي] تَعْرِيفِهِ، وَتَنْكِيرِهِ **(p. 80)**	**Na'at follows man'ut in rafa', nashab, khafḍ, ta'rīf, and tankīr**	**Compatibility of i'rab and ta'rīf/tankīr**	**The determination of na'at requires the students to recognize the man'ut, the case, and the status of their ta'rīf at the same time**
قَامَ زَيْدٌ الْعَاقِلُ **(p. 80)**	**Zaid the sensible has stood up**	**Na'at in the state of rafa'**	***Zaid* fā'il marfū' (ḍammah); *al-'āqil* na'at marfū' for following his man'ut**
رَأَيْتُ زَيْدًا الْعَاقِلَ **(p. 80)**	**I saw the sensible Zaid**	**Na'at on the state of nashab**	***Zaidan* maf'ūl bih manṣūb (fatḥah); *al-'āqil* na'at manṣūb**
مَرَرْتُ بِزَيْدٍ الْعَاقِلِ **(p. 80)**	**I passed by the sensible Zaid**	**Na'at on the condition of khafḍ**	***Zaid* majrūr with *ba'*; *al-'āqil* na'at majrūr (kasrah)**

Sources: Al-Ḥaṭṭāb (2012, pp. 79–80); translation and grammatical analysis by the author.

The relationship between text, teacher explanations, and learning needs to be read with clear data boundaries. Observational notes only mention *Na'at–Man'ut* material and variations in analytical ability; there are no examples of sentences analyzed in class, individual answers, or learning steps that produce specific responses. Therefore, the examples in Table 5 are examples in the book, not examples used in class, and there are no claims about who is able or unable to analyze them. Follow-up research needs to record classes and collect students' written answers on similar examples.

Perceptions and responses of students

This subdivision distinguishes five types of information: perception of understanding, experience of participating in learning, self-reported ability, difficulties, and direct observation of researchers. All figures are derived from a questionnaire of 10 students and are self-reports, not competency tests. A complete summary is presented in Table 6, and the distribution of answers per item in Figure 1 and Figure 2.

Experience of following learning. All respondents (10/10) stated that the order of the material was quite easy to follow. This assessment concerns the experience of

following the flow, not mastery of the content, so it cannot be read as proof of understanding.

Perceived understanding and reported ability. In the definition of nahwu, one student stated understanding and nine understood enough. In the division of ism, fi'il, and harf, one stated that they understood very well, seven understood, and two understood enough. In the concept of i'rab, two stated understanding and eight understood enough. When asked to explain rafa', nashab, jar, and jazm, two students could explain well, seven mostly, and one could not. The answers were concentrated in the middle category ("sufficiently understanding", "most"), which can be read as a careful self-assessment; the reason for the selection of categories is not documented so this interpretation is limited.

Table 6. Summary of the results of the questionnaire of 10 students of class XI Ulya

Domain	Item	Distribution of answers (number of students)	Data types
Follow-up experience	Sequence of materials	Pretty easy to follow: 10	Self-report
Perception of understanding	Definition of nahwu	Understanding 1; Understanding Enough 9	Self-report
	Divisions of ism, fi'il, harf	Understand well 1; understand 7; understand enough 2	Self-report
	The concept of i'rab	Understanding 2; Understanding Enough 8	Self-report
	Explaining rafa', nashab, jar, jazm	Well 2; mostly 7; not yet got 1	Ability to report
Benefits	Helps read Arabic texts	Help 1; Help Enough 9	Self-report
	Helps to understand the meaning of sentences	Helps 2; Helps 7; Helps 1	Self-report
	Helps explain grammatical reasons	Help 1; Help Enough 9	Self-report
Application of rules	Determining the position of the word	Often 2; sometimes 8	Self-report
	Determining the final meaning of the word	Always 1; often 5; sometimes 4	Self-report
	Using the rules when reading other books	Often 3; sometimes 7	Self-report
	Applying the rules to examples outside the book	Easy 1; Easy 6; Hard 3	Self-report

Domain	Item	Distribution of answers (number of students)	Data types
Difficulty	**The most difficult material**	**Manṣūbāt 6; other material is mentioned without a verified number (istighāl/isytighāl, mustatsnā, lā li-nafy al-jins, tamyīz)**	**Self-report; partially incalculable**
	How to overcome difficulties (multiple choice)	**Discussion of friends 10; rereading 6; listening to ustaz 6; looking for other examples 2**	**Self-report; amount exceeds n**

Source: questionnaire (n = 10), summarized from a recap in a research draft; answer categories were not combined.

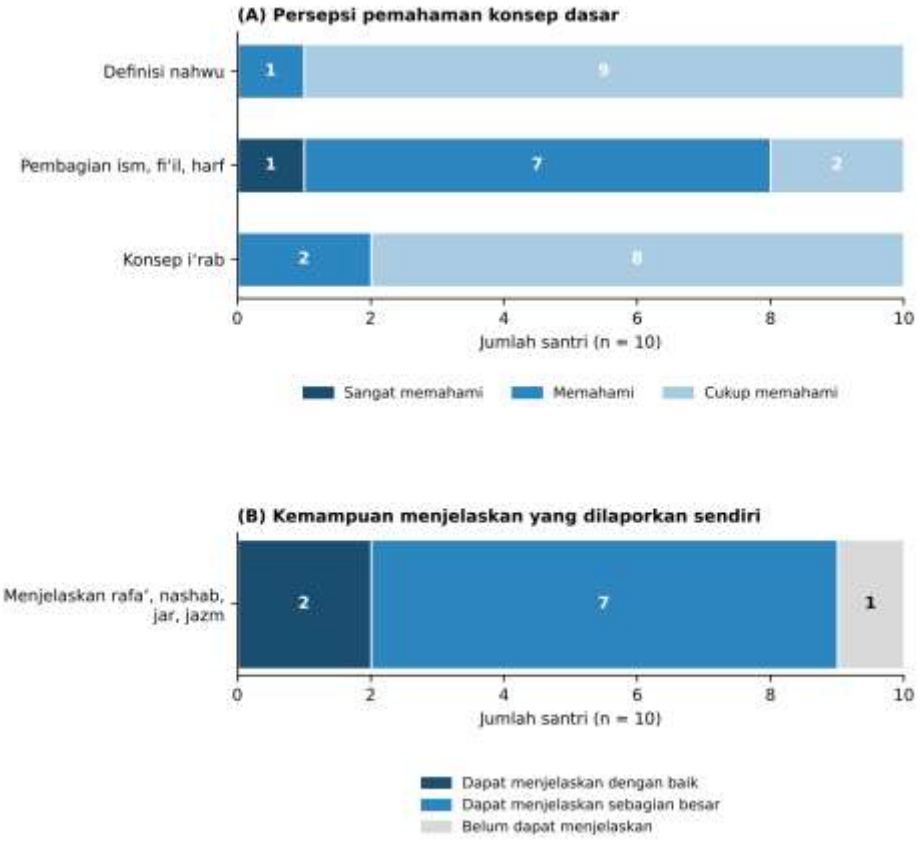


Figure 1. Perception of the understanding of nahwu concept and the ability to explain reported by students (n = 10)

Source: student questionnaire. The answer categories differ between items and are not combined; panels (A) and (B) are not psychometrically compared.

Figure 1 shows that in the three items of perception of understanding, the category of "sufficiently understanding" dominated the definition of nahwu (9) and the concept of i'rab (8), while in the division of ism–fi'il–harf eight students were in the category of understanding or very understanding. In the ability to explain the four signs of i'rab

(panel B), seven out of ten stated that they could explain most of them. This difference shows that the perception of basic understanding is not completely the same as the ability to explain concepts in its entirety, but because the categories of answers and redactions of questions are different, this graph only summarizes distributions, not compares abilities.

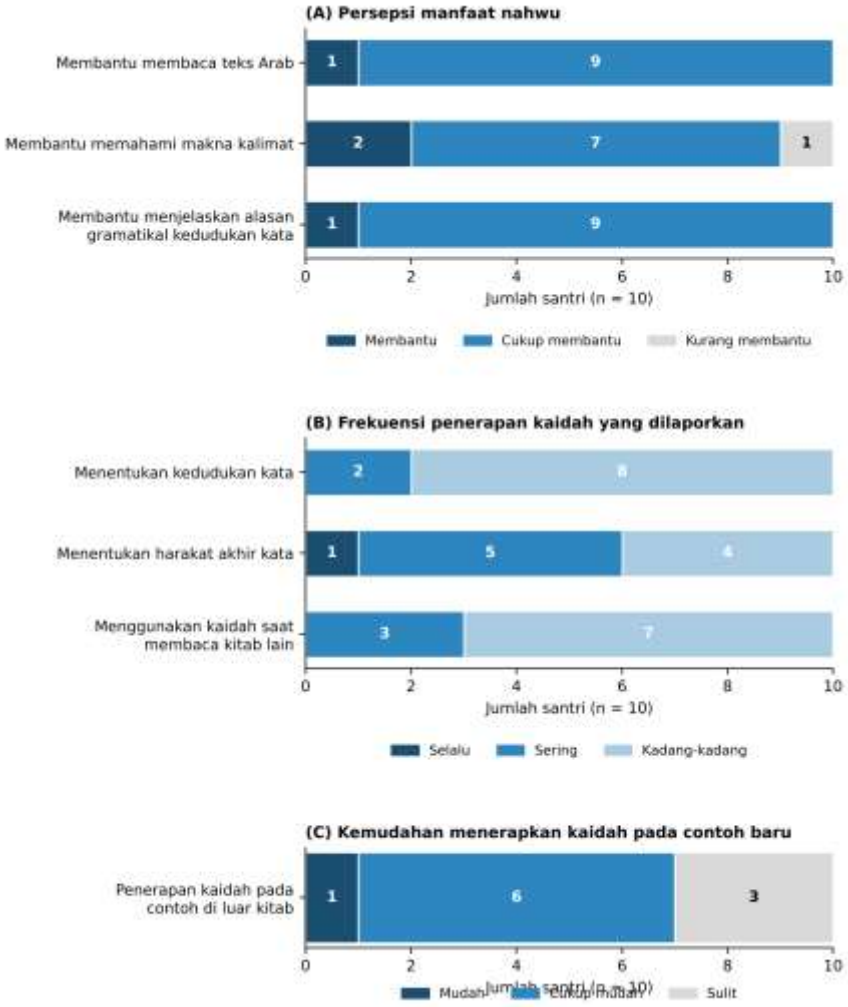


Figure 2. Perception of the benefits of nahwu and the frequency of application of the rules reported by students (n = 10)

Source: student questionnaire. Categories differ between panels and are not combined.

Application of rules. Figure 2 shows that the perception of benefits is more positive than the belief in applying the rules. One student stated that nahwu helped read the text and nine were quite helpful; to understand the meaning of the sentence, two stated that it was helpful, seven were quite helpful, and one was less helpful. However, only two students were often able to determine the position of the word, while eight sometimes. For the harkat of the last word, one stated always, five often, and four sometimes, and three out of ten assessed the application of the rule to examples outside the difficult book. This pattern shows the distance between the perception of general benefit and belief when it comes to applying the rules in a new context. The observation notes in the *Na'at-Man'ut session*, which said that some students were able and some were not able to analyze the position of words, were generally in line with the questionnaire. That conformity should not be exaggerated: the questionnaire recorded the perceptions of ten students, while the observation recorded class indicators without individual answer transcripts.

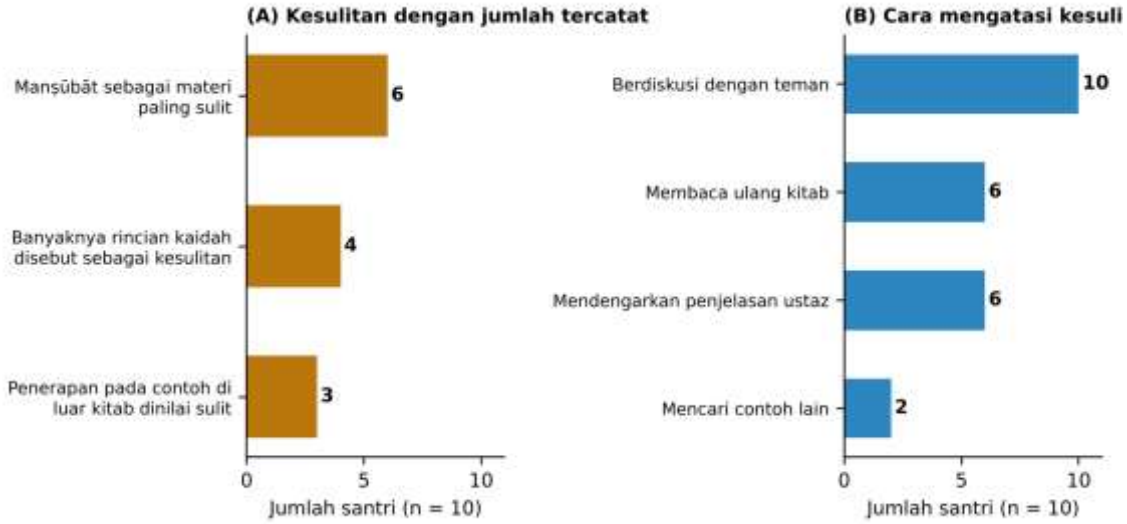


Figure 3. Difficulties in which the number of voters were recorded and how students overcome difficulties (n = 10)

Source: student questionnaire. Panel (A) contains three different questions and is not summed up; panel (B) is in the form of multiple choice so that the number of choices can exceed n.

Difficulties and strategies. On the most difficult material question, six students chose manṣūbāt. Other answers mentioned istighāl, mustatsnā, lā an-nāfiyah lil-jinsi, and tamyīz, but the number per answer could not be ascertained from the recap so only manṣūbāt was shown as a verified frequency (Figure 3A). The difficulties presented were also related to the large number of details of the rules (four respondents), exceptions, complicated examples, the application of i'rab, and the understanding and memorization of definitions. To overcome the difficulties, ten students discussed with friends, six reread the book, six listened to the ustaz's explanation, and two looked for other examples (Figure 3B). Peer discussions were the most widely chosen, but the data only showed the reported habits, not that discussion was the most effective method.

Supporting factors, barriers, and learning needs

According to the interview, the supporting factors included the competence of the teacher, the availability of books, the enthusiasm of the students, discipline, as well as the support of examples and exercises. The head of the pesantren emphasized the role of the teacher, the availability of books, and the enthusiasm of the students, while the teacher mentioned the discipline and enthusiasm of the students as well as the importance of examples and exercises. The main obstacles were the complexity of the details of the material, the demands of concentration, and the time to complete the book. The head of the pesantren also stated that there was no specific policy for teacher development or program expansion. The teacher acknowledged that the details of the problems in the book required full concentration and that some students had difficulty with the many rules and memorization, and he suggested a summary of each chapter as well as additional examples outside the book. This suggestion intersected with the needs conveyed by the students: additional examples, analysis exercises, text-reading practices, and discussion rooms; Four students asked for more questions and answers before the lesson, and one student suggested that learning focus on comprehension, not just finishing the book.

Table 7. Supporting factors, barriers, and learning implications

Categories	Field findings	Source	Learning implications (author's interpretation)
Supporters	**Teacher competence; availability of books; enthusiasm and discipline of students; examples and exercises**	**Interview of Islamic boarding school heads and teachers**	**Maintain the role of teachers as mediators of the language of the book and increase the practice**
Material barriers	**A lot of details and rules; difficulty memorizing definitions; application of i'rab; exceptions and complicated examples**	**Teacher interviews; questionnaires**	**Break down the material into small units with summaries per chapter**
Time and attention barriers	**Demands for concentration; time to finish the book; advice to focus on understanding, not finishing**	**Interview of the head of the pesantren and teachers; open questionnaire (one student)**	**Reconsider chapter completion targets against the depth of training**
Institutional	**There is no specific policy for teacher development or program expansion**	**Interview with the head of the pesantren**	**Teacher development opportunities and accompanying teaching materials**
Proposed needs	**Summary per chapter; additional examples; sentence analysis exercises; text reading practice; discussion and question and answer (four students ask for questions and answers before the lesson)**	**Teacher interviews; questionnaires**	**Incorporates brief explanations, layered examples, exercises, and text readings**

Source: interviews and questionnaires; implications are the author's interpretation.

Discussion

This discussion reads the findings of the field together with the content of the book and literature, with one boundary that is maintained throughout the writing: the questionnaire is a self-report and observation is only one session, so the interpretation below is descriptive.

Classification of books and teaching practices

Conceptually, the placement of Mutammimah as a follow-up book answers two leveling questions raised by Ellis (2006), namely what rules are taught and when they are taught. The pesantren manager seems to choose a cumulative level: the basic rules are introduced first,

then matured through more detailed chapters. Development research on Mutammimah (Jaunanto et al., 2022; Kausari et al., 2023) It also treats this book as a pesantren material that requires media support, but does not explain its curricular position in one institution. The findings in Mantingan complete the picture from the curriculum side.

This pattern shows a text-centered learning model with teacher mediation: the book is read, the rules are explained, examples are given, and then students are asked to analyze. The teacher's explanation serves to bridge the language of the book that is rated highly, according to the teacher's statement. This pattern is in line with Ellis' (2006) idea that teaching grammar needs to help learners understand forms metalinguistically while using them in comprehension and production, although this study does not test whether this goal is achieved. On the other hand, Solehudin (2024) reported that the form of nazm and syarah makes learning rules more interactive. Compared to these findings, Mutammimah learning at the research location seemed to rely more on teacher explanations and text reading, and only 4 out of 10 students marked questions and answers. This statement is descriptive and cautious because activities that are not marked by students do not mean that they do not occur.

The analytical burden of rules and the distance between perception and application

This analysis reveals the source of the cognitive burden in the Na'at chapter. To determine na'at, students must (a) recognize the type of word (musytaq or ditakwil), (b) determine man'ut, (c) match the case of i'rab and the status of ta'rīf/tankīr, and, if there is a dhamir mustatir, (d) match the type and number, and then (e) remember the exceptions noted in the footnotes. The number of steps is in line with the difficulties expressed by teachers and students about the many details, exceptions, and application of i'rab. If read through Ellis (2006), explicit knowledge of the definition of na'at has not automatically become the ability to use rules when processing sentences; the observation of researchers in class XI Ulya that some students are able and some are not able to analyze the position or function of words is consistent with that possibility, but does not prove it.

The same pattern appeared in the questionnaire. Students considered nahwu to be useful for reading, but only two were often able to determine the position of words. This distance is in line with the question asked by Zaenuddin (2012) about the relationship between learning rules and reading ability in Arabic literature, and with the findings of Khusen et al. (2025) who reported the influence of nahwu knowledge on reading texts. Neither of these solved the question in Mantingan: this study did not measure reading, so all that can be said is that the students themselves feel that the application of the rules is inconsistent, especially in manṣūbāt which is broken down into ten entries in the book.

Learning needs and development direction

The implementation challenge lies not only in the characteristics of the book, but also in pedagogical and institutional support. When detailed material is taught in a limited time, there is a risk that learning is more oriented towards chapter completion than consolidation of understanding. The suggestion of students that learning focuses on understanding is important because the goal conveyed by the head of the pesantren is the ability to read and understand the text; the success of learning is therefore not enough to measure the completion of the material. The summary suggestions per chapter submitted by the lecturer are also in line with the direction of research and development of the same book, namely concept maps and mind mapping cards (Diana & Jauhari, 2023; Jaunanto et al., 2022; Kausari et al., 2023). The studies reported expert validation and score enhancement in their respective contexts,

but the study did not test similar media so could only state them as opportunities worth trying. Several reinforcements can be considered. First, a summary of concepts and a map of the relationship between rules per chapter. Second, multi-level examples from simple examples, book examples, to new examples that require independent application. Third, repetitive sentence analysis exercises that ask students to explain grammatical reasons, not just mentioning i'rab signs. Fourth, the reading of Arabic texts that are integrated with nahwu analysis so that the rules are connected to the meaning. Fifth, group discussions and questions and answers directed with triggering questions and correction of teachers. These recommendations are derived from the suggestions of informants and respondents as well as from the analysis of the Na'at chapter; its effectiveness needs to be tested in follow-up research.

Synthesis of findings

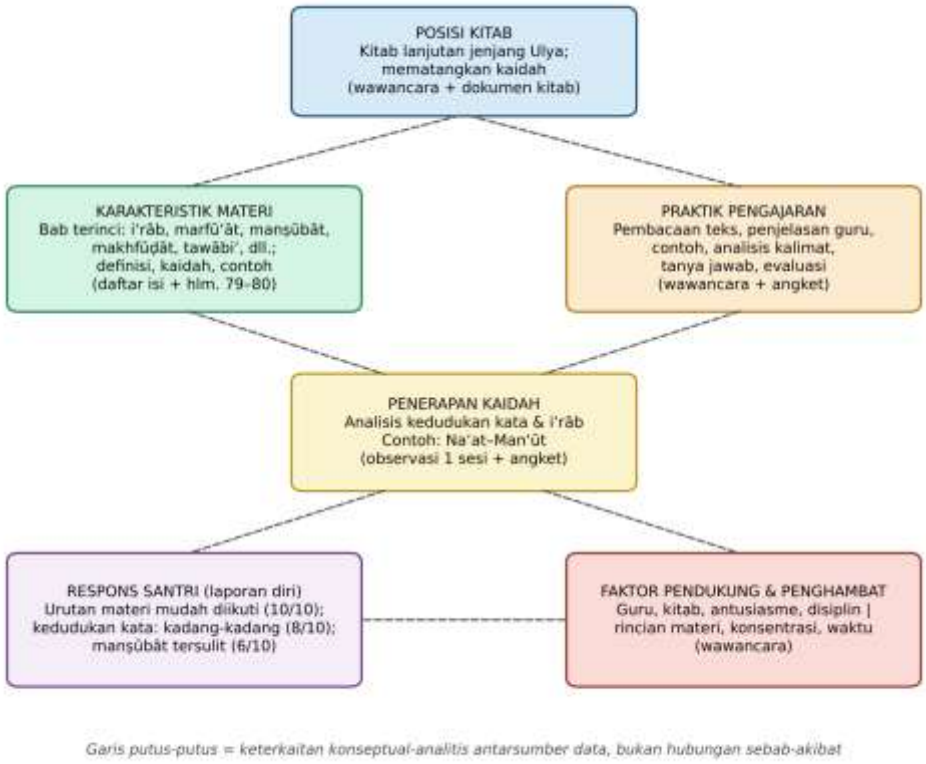


Figure 4. Synthesis diagram of the implementation of Mutammimah al-Ajurumiyah at the research site

Source: author's synthesis of interviews, book documents, observations, and questionnaires. Dotted lines mark conceptual-analytical relationships, not cause-and-effect relationships.

Figure 4 summarizes the analytical relationship between the position of the book, the characteristics of the material, the teaching practices, the application of the rules, the response of the students, and the supporting and inhibiting factors. This diagram is not a causal model: the data do not allow the assertion that the position of a particular book or method leads to a certain level of understanding. The diagram is used to show how different data sources complement each other.

Overall, the implementation of Mutammimah al-Ajurumiyah at the research site shows three characters. First, curricularically, the book functions as an advanced material that matures the rules and, according to the table of contents, expands and details the scope to the follower chapter, isim 'āmil, and concluding

chapter, far beyond the list of material mentioned in the interview. Second, pedagogically, learning combines text reading, teacher explanations, examples, sentence analysis, questions and answers, and evaluation. Third, in terms of student experience, the order of the material is considered quite easy to follow, but the application of the rules has not been felt to be consistent, especially in determining the position of words and in manṣūbāt.

These three characters show that the order of the material does not automatically eliminate the difficulty of application. Detailed material, such as the suitability of na'at–man'ut which requires several steps of analysis at once, requires a teaching strategy that helps students move from the introduction of terms to the analysis of the function of the word and the meaning of the text. The role of the teacher is therefore not just to read the book, but to mediate the language of the text, explain the relationships between rules, provide multi-level examples, and provide training opportunities. The implications for the teaching of nahwu in Islamic boarding schools are the need for (a) explicit mapping of book chapters to the purpose of reading the text, (b) analytical exercises that require grammatical reasons, and (c) balancing the target of book completion with consolidation. Because this study does not measure ability directly and only observes one session, this synthesis is a descriptive interpretation of the available data, not an assessment of effectiveness.

Limitations

This study has a number of limitations. The questionnaire involved ten respondents and recorded self-reports, while the observation only included one 30-minute session without a transcript of the class interaction. The reading of the contents of the book was focused on the table of contents and the chapter of the Na'at, so the textual analysis was not representative of the entire chapter. In addition, the research documentation did not contain details of the respondent selection procedure, instrument testing, and the date and media of the interview. These limitations place the findings as a contextual picture of the implementation of the book, not as a basis for concluding effectiveness or changes in competence. Further research can expand on observations, read entire chapters of the book, and use performative tasks when assessing the application of the rules directly.

Conclusion

This study shows that the book of Mutammimah al-Ajurumiyah is placed as a follow-up book in the learning of nahwu at the Ulya level at the Anshorus-Sunnah Al-Islamy Mantingan Islamic Boarding School, with the function of finalizing the rules before the students proceed to a higher book. The table of contents of the book shows a wider scope of chapters than the list of materials in the interview, and the text read (pp. 79–80) is detailed, containing examples of the Qur'an and verses, as well as notes of exceptions. The learning practice combines reading of the book, the teacher's explanation, the giving of examples, sentence analysis, questions and answers, and evaluation. The perception of ten students shows that the order of the material is quite easy to follow, but the understanding and application of the rules is not completely consistent: eight can only sometimes determine the position of the word and six mention manṣūbāt as the most difficult material. Observation of one session of Na'at–Man'ut recorded a variation in analytical ability. Supporting factors include the competence of the teacher, the availability of books, and the enthusiasm and discipline of the students; the constraints relate to the details of the material, concentration demands, and completion time. Pedagogical implications include chapter summaries, multi-level examples, analytical exercises that ask for grammatical reasons, integration of rules with text reading, and targeted discussion and question-and-answer. This conclusion is limited by a small number of respondents, a self-report questionnaire, an observation

session, and a reading of the contents of the book that includes a table of contents and a chapter of Na'at. Follow-up research should map the entire chapter of the book and compare it with the basic book, expand the observation with class recordings, use performative tasks or direct assessments when assessing the ability to apply the rules, and test the summary or concept map per chapter in a controlled manner.

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