

Exploring Arabic Grammar (Nahwu) Instruction through Al-Muyassar fi 'Ilm al-Nahw: A Case Study at BAEC in an Indonesian Islamic Boarding School

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Abstract:

This study aims to analyze the transformation of Arabic grammar (nahwu) learning through the use of the Nahwu Muyassar book in the Badar Arabic English Club (BAEC) program at Baitul Abidin Darussalam Islamic Boarding School, Wonosobo. This research employed a qualitative approach with a case study design. The subjects consisted of two Arabic language teachers and fifteen students participating in the BAEC program, selected through purposive sampling. Data were collected through observation, semi-structured interviews, and documentation, and were analyzed using Miles and Huberman's interactive model, including data reduction, data display, and conclusion drawing. The findings show that the use of Nahwu Muyassar facilitates students' understanding of basic Arabic grammar rules because the material is presented in a concise, systematic, and practical manner. In addition, the integration of grammar instruction with a communicative approach through muhadatsah practice makes the learning process more contextual, interactive, and meaningful. These findings indicate that the use of simplified teaching materials combined with a communicative method can serve as an innovative alternative to improve the effectiveness of nahwu learning in Islamic boarding schools.

Keywords: Nahwu Learning, Nahwu Muyassar, Communicative Approach

Abstrak:

Penelitian ini bertujuan untuk menganalisis transformasi pembelajaran tata bahasa Arab (nahwu) melalui penggunaan buku Nahwu Muyassar dalam program Badar Arabic English Club (BAEC) di Pondok Pesantren Baitul Abidin Darussalam, Wonosobo. Penelitian ini menggunakan pendekatan kualitatif dengan desain studi kasus. Subjek penelitian terdiri dari dua guru bahasa Arab dan lima belas siswa yang mengikuti program BAEC, yang dipilih melalui pengambilan sampel bertujuan. Data dikumpulkan melalui observasi, wawancara semi-terstruktur, dan dokumentasi, dan dianalisis menggunakan model interaktif Miles dan Huberman, termasuk reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa penggunaan Nahwu Muyassar memfasilitasi pemahaman siswa tentang aturan tata bahasa Arab dasar karena materi disajikan secara ringkas, sistematis, dan praktis. Selain itu, integrasi pengajaran tata bahasa dengan pendekatan komunikatif melalui praktik muhadatsah membuat proses pembelajaran lebih kontekstual, interaktif, dan bermakna. Temuan ini menunjukkan bahwa penggunaan materi pengajaran yang disederhanakan dikombinasikan dengan metode komunikatif dapat menjadi alternatif inovatif untuk meningkatkan efektivitas pembelajaran nahwu di pondok pesantren.

Kata Kunci : Pembelajaran Nahwu, Nahwu Muyassar, Pendekatan Komunikatif.

PENDAHULUAN

Arabic has a fundamental role in understanding the primary sources of Islamic teachings, such as the Qur'an, hadith, and various classical Islamic texts¹. Therefore, mastery

¹ Luthfiyatuz Zuhriyah et al., "Interactive Web-Based Text-to-Speech and Speech Recognition Media for Enhancing Arabic Listening Proficiency," *Al-Lisan* 11, no. 1 (2026): 71–86, <https://doi.org/10.30603/al.v11i1.7257>.

of Arabic is a key element in the process of deepening Islamic sciences². Without adequate mastery of Arabic, Islamic Religious Education tends to become superficial and procedural of limitations in understanding the meaning of religious texts directly from their original sources³. This is because the Qur'an and hadith, as the main sources of Islamic teachings, were revealed and written in Arabic, making mastery of the language essential for understanding the meaning, structure, and context of Islamic teachings more deeply⁴.

Islamic boarding schools (pesantren) play an important role in developing Arabic-language proficiency as a means of understanding the values and sources of Islamic teachings⁵. Nevertheless, efforts to strengthen Arabic literacy in pesantren still face various challenges, especially those related to students' low interest in learning and teaching methods that are not yet fully effective and innovative⁶. Likewise, nahwu instruction in pesantren often encounters a variety of pedagogical challenges.

Several studies show that difficulties in learning nahwu can be caused by overly theoretical teaching methods⁷, monotonous delivery of material, and the use of textbooks whose language level is relatively high for beginner learners. These conditions cause some students to view nahwu as a difficult and boring subject⁸.

In response to these challenges, various innovations in Arabic grammar instruction have emerged, one of which is the simplification of material and the use of a more communicative learning approach.⁹ The Nahwu Muyassar book by KH. Muhammad Syafi' Muslih is one alternative teaching material designed to facilitate beginners' understanding of nahwu rules.

² Mukhammad Mukhammad, "PERANAN BAHASA ARAB DALAM MEMAHAMI AL-QUR'AN DAN HADIST," *Jurnal Ilmiah Pendidikan Dasar* 10 (March 2025).

³ Sahkholid Nasution et al., "Learning Arabic Language Sciences Based on Technology in Traditional Islamic Boarding Schools in Indonesia," *Nazhruna: Jurnal Pendidikan Islam* 7, no. 1 (2024): 77–102, <https://doi.org/10.31538/nzh.v7i1.4222>.

⁴ Akhiril Pane, *Urgensi Bahasa Arab; Bahasa Arab Sebagai Alat Komunikasi Agama Islam*, 2, No. 1 (N.D.).

⁵ Muhammad Haidar Izzuddin and Syafran Afriansyah, *ISLAM DAN LITERASI BAHASA ARAB DALAM NASKAH-NASKAH ULU*, n.d.

⁶ Samsul Huda, "Arabic Literacy for Strengthening Islamic Education at the Pondok Pesantren Darullughah Wadda'wah," *Al-Munawwarah: Journal of Islamic Education* 1, no. 1 (2025): 81

⁷ Risfina Dwi Nanda and Dina Handayani, "Faktor Internal dan Eksternal yang Mempengaruhi Kesulitan Belajar Peserta Didik," *Jurnal Studi Guru dan Pembelajaran* 8, no. 3 (2025): 1947–56, <https://doi.org/10.30605/jsjgp.8.3.2025.7016>.

⁸ Melinda Yunisa, "Problematisasi Pembelajaran Bahasa Arab Dalam Aspek Ilmu Nahwudan Sharafpada Siswa Kelas X Madrasah Aliyah Laboratorium Jambi," *AD-DHUHA : Jurnal Pendidikan Bahasa Arab Dan Budaya Islam* 03 (2022).

⁹ Akmal Varras Amrulloh Asep Sunarko and Moh. Ali Khusain Fatkhurrahman Fatkhurrahman, "Reducing Speaking Anxiety Through Community Language Learning (CII): A Qualitative Inquiry Into Arabic Speaking Self-Efficacy at Mak al-Hikmah 2 Benda, Brebes," *Al-Fakkaar (Lamongan)* 7, no. 1 (2026): 49–62.

The book presents grammar material concisely, systematically, and with practical examples, so it is expected to help students understand Arabic sentence structure more practically¹⁰.

The simplified nahwu approach offered in the *Nahwu Muyassar* book is expected to create a more effective learning process, particularly in helping students understand Arabic sentence structure in a more practical manner. Thus, the book has the potential to transform nahwu learning, which has previously been seen as difficult and rigid, into something easier to understand and more applicable in Arabic-language learning practice¹¹.

The use of the *Nahwu Muyassar* book as the main teaching material in the Badar Arabic English Club (BAEC) program at Baitul Abidin Darussalam Islamic Boarding School, Wonosobo, has become an innovative effort to make Arabic grammar learning more accessible, practical, and communicative. In many pesantren contexts, *nahwu* is often taught through conventional methods that emphasize memorization of rules and textual analysis. Although this approach is important for building students' understanding of Arabic structure, it sometimes makes students less confident in applying grammatical rules in real communication.

Therefore, the BAEC program attempts to integrate the learning of *nahwu* rules with communicative language practice. Through the use of *Nahwu Muyassar*, students are not only introduced to grammatical concepts in a simpler and more systematic way, but are also encouraged to apply these rules in speaking, reading, and understanding Arabic expressions. This integration is expected to bridge the gap between theoretical grammar learning and practical Arabic language use.

Based on this background, this study seeks to examine how the use of *Nahwu Muyassar* contributes to the transformation of grammar instruction in the BAEC program. Specifically, this study focuses on the following research questions: how does the use of *Nahwu Muyassar* transform grammar instruction in the BAEC program? How do students respond to the integration of *nahwu* rules and communicative practice? What challenges arise in the implementation of *Nahwu Muyassar* as the main teaching material in the BAEC program?

Solution to the diverse Arabic-language backgrounds of the students. BAEC integrates communicative and interactive learning methods with the simplification approach offered by the book in order to overcome learning barriers caused by overly complex grammar material.

¹⁰ Roni Abdurrohman and Asep Sopian, "Peran Madzhab Basrah dalam Pengembangan Ilmu Nahwu: Tinjauan pada Kitab al-Muyassar karya Aceng Zakaria," *Ukazh: Journal of Arabic Studies* 4, no. 1 (2023): 31.

¹¹ Fatahillah Hanif Suwandi, *Fakultas Syari'ah Dan Hukum Universitas Sains Al-Qur'an (Unsiq) Jawa Tengah Di Wonosobo Tahun 2022*, n.d.

This synergy has successfully transformed nahwu learning into a more dynamic, contextual¹², and understandable process, while positioning the program as a space for language-development innovation within the pesantren environment¹³. Several previous studies have discussed nahwu learning in pesantren through traditional methods such as bandongan, sorogan, and memorization of nadhom (poetic verses)¹⁴.

Other studies highlight the importance of communicative approaches in Arabic-language learning to improve students' language competence¹⁵. In addition, several studies also emphasize the need to develop more contextual teaching materials for Arabic grammar instruction in pesantren. However, studies that specifically analyze the integration of rule-simplification-based teaching materials such as Nahwu Muyassar with a communicative approach in language-development programs in pesantren remain relatively limited¹⁶. Therefore, this study aims to analyze the transformation of nahwu instruction through the use of the Nahwu Muyassar book in the Badar Arabic English Club (BAEC) program at Baitul Abidin Darussalam Islamic Boarding School, Wonosobo.

RESEARCH METHODOLOGY

This study employed a qualitative approach with a case-study design to examine the transformation of nahwu instruction through the use of the Nahwu Muyassar book in the Badar Arabic English Club (BAEC) program at Baitul Abidin Darussalam Islamic Boarding School, Wonosobo. The case-study approach was chosen to gain an in-depth understanding of nahwu learning practices within the context of a language-development program in the pesantren environment¹⁷.

The research subjects included teachers and 15 students in the BAEC program selected through purposive sampling. Data were collected comprehensively through three main techniques: observation to directly examine classroom dynamics, semi-structured interviews to explore the experiences of

¹² Ikrima Ikrima et al., "Analisis Perbandingan Kualitas Buku Teks Bahasa Arab Kelas VI Terbitan Kemenag Dan Erlangga," *Edu Journal Innovation in Learning and Education* 2, no. 1 (2024): 40–51, <https://doi.org/10.55352/edu.v2i1.928>.

¹³ Zahrotul Cholidah and Faruq Abdul Muid, "Inovasi Pembelajaran Nahwu dalam Kurikulum Bahasa Arab Modern," *Journal of Practice Learning and Educational Development* 4, no. 3 (2024): 184–89, <https://doi.org/10.58737/jpled.v4i3.352>.

¹⁴ Putri ayu astuti et al., "Pendekatan Komunikatif Dalam Pengajaran Bahasa Arab: Studi Pada Madrasah Aliyah Di Indonesia," *IAIN Kendari* 1 (2025), <https://doi.org/xx.xxxx>.

¹⁵ Putri ayu astuti et al., "...

¹⁶ Hamidah Hamidah et al., "Developing Arabic Grammar Materials Based on Contextual Learning at Islamic Boarding School in Indonesia," *Al-Ta'rib : Jurnal Ilmiah Program Studi Pendidikan Bahasa Arab IAIN Palangka Raya* 12, no. 1 (2024): 133–46, <https://doi.org/10.23971/altarib.v12i1.8292>.

¹⁷ Dimas Assyakurrohim et al., "Metode Studi Kasus dalam Penelitian Kualitatif," *Jurnal Pendidikan Sains dan Komputer* 3, no. 01 (2022): 1–9, <https://doi.org/10.47709/jpsk.v3i01.1951>.

teachers and students in using the Nahwu Muyassar book, and documentation in the form of study notes, schedules, and activity photographs as supporting data¹⁸.

Data were analyzed using Miles and Huberman's interactive analysis model, which includes data reduction, data display, and conclusion drawing in stages. To ensure data validity, this study employed source and method triangulation by comparing data from observation, interviews, and documentation.

RESEARCH RESULTS AND DISCUSSION

Dynamics of Nahwu Learning in the BAEC Program

As an adaptive language-learning ecosystem, BAEC is designed to align with the rhythm of pesantren life. The program is conducted on weekends, namely every Saturday and Sunday. Scheduling the lessons outside the pesantren's main activities is intended to provide a learning space that is more relaxed, inclusive, and interactive. With this time allocation, students can focus on improving their Arabic and English skills without disrupting the mandatory pesantren curriculum. Through BAEC, the pesantren seeks to create a dynamic language environment (*bi'ah lughawiyah*), in which grammatical understanding, such as nahwu, is studied in a practical manner¹⁹.

Based on interviews with Ustadz Fatahillah Hanif and Ustadzah Zakiyatunnufus, who serve as Arabic instructors in BAEC, the selection of the Nahwu Muyassar book was motivated by its concise and clear language style. In addition, the availability of relevant examples in the book has been shown to make it easier for students to understand basic nahwu rules. As one BAEC teacher stated, "Nahwu Muyassar helps us explain grammar rules more easily because the material is concise and systematic. Students are not immediately burdened with complicated explanations, but are guided to understand the basic patterns first" (Interview with BAEC teacher, 12 March 2025). Another instructor added, "In BAEC learning, we do not stop at explaining the rules. After students understand the material, they are asked to create example sentences and practise them in simple conversations" (Interview with BAEC instructor, 15 March 2025). These interview data indicate that the book was selected not only because it simplifies grammatical explanation, but also because it supports the integration of rule-based learning and communicative practice.

1. Transformation of the Teaching Method Using the Nahwu Muyassar Book

¹⁸ Najiyah Fakhroh and Khizanatul Hikmah, *Analysis of Arabic Learning at Islamic Boarding School Ar-Rohmah Putri II Malang [Analisis Pembelajaran Bahasa Arab di Pondok Pesantren Ar-Rohmah Putri II Malang]*, (2024), 19.

¹⁹ Najiyah Fakhroh and Khizanatul Hikmah, "Enhancing Arabic Language Proficiency in Islamic Boarding Schools: A Comprehensive Study," *Indonesian Journal of Islamic Studies* 11, no. 3 (2023), <https://doi.org/10.21070/ijis.v11i3.1673>.

Nahwu learning in pesantren is generally associated with traditional methods such as sorogan, bandongan, and memorization of poetic verses (nadhom). However, the limited time allocation in BAEC, which lasts only two hours per week, requires tactical pedagogical adaptation. The teachers realized that conventional methods focusing on memorization of grammar theory would not work effectively within such a short duration. In response to this challenge, they initiated a transformation of the method by moving away from a rigid nahwu approach and shifting to an applied approach that uses the Nahwu Muyassar book as the main reference.

Through this approach, instruction no longer relies on pure text memorization. Learning is transformed by emphasizing understanding and direct communicative practice. Students are guided to implement basic syntactic patterns, such as mubtada'-khabar and fi'il-fa'il, directly in muhadatsah (conversation).²⁰ In practice, teachers facilitate classroom dialogue using the rules that have just been learned, so that theory from the book is immediately transformed into active communication skills. Thus, nahwu rules do not merely remain as abstract grammatical concepts in students' minds, but function concretely as tools for active communication.

The limited time allocation in BAEC, which lasts only two hours per week, encouraged the teachers to move away from traditional nahwu methods. They realized that conventional methods focusing on memorization of theory would not be effective within such a short time²¹. Therefore, learning was transformed into a more applied process. Instead of emphasizing memorization of rules, the teachers emphasized direct communicative practice, such as composing basic sentence patterns of mubtada'-khabar and fi'il-fa'il to be applied in muhadatsah (conversation).

Table 1. BAEC Learning Schedule

Day	Time	Class
Sunday	10.00–11.00	Arabic and English
Saturday	10.00–11.00	Arabic and English

Teaching and learning activities in BAEC run well. This can be seen from the students' responses to the learning materials provided. Most students are able to receive

²⁰ Hamidah et al., "Developing Arabic Grammar Materials Based on Contextual Learning at Islamic Boarding School in Indonesia."

²¹ Ilyas Rifa'i and Syamsul Ma'arif, *Application Of The Deductive Method In Nahwu Learning Based On The Book Of Al-Muyassarfulmi Nahwiby K.H Aceng Zakariya*, 1, No. 2 (2022).

the material well, as indicated by positive feedback during the learning process. In addition, the students also show high enthusiasm for learning, making the learning process more effective and conducive.

The observation results also provide a more concrete picture of how the transformation of the teaching method took place in the classroom. In one observed meeting, the teacher began the lesson by reviewing the previous material on nominal sentence structure (*jumlah ismiyyah*). The teacher then explained the basic rule using Nahwu Muyassar and wrote several example sentences on the board. Students were not only listening to the teacher's explanation, but were also actively involved in answering questions. For example, when the teacher wrote a simple sentence on the board, students were asked to identify the grammatical positions of the words, such as *mubtada'* and *khabar*. Several students were seen opening their books to compare the teacher's explanation with the material being discussed.

After explaining the rule, the teacher asked students to create new sentences based on the pattern they had learned. Students then practised reading and presenting their sentences orally in front of their classmates. During this activity, the teacher gave direct corrections to grammatical errors, especially in word forms and sentence structure. This classroom situation shows that the use of Nahwu Muyassar was not limited to textual explanation, but was developed into an interactive learning process that connected grammatical rules with communicative practice.

Field notes further support this finding. During the observation, students became more active when nahwu learning was connected with the practice of constructing sentences. When the teacher asked students to create example sentences based on the rule they had just learned, most students tried to answer orally even though some grammatical errors still appeared. The teacher then provided immediate corrections and asked the students to repeat the corrected sentences. This process indicates that students were encouraged to learn from mistakes and to apply grammatical rules in a communicative context.



Picture 1: Practice of Nahwu Rules and

Discussion in BAEC Learning

2. Students' Responses and Improved Understanding

Observation and interview results show that nahwu learning in BAEC receives positive responses from students. Their learning enthusiasm can be seen from their active participation in sentence-construction exercises and muhadatsah. To maintain ethical data reporting, students' identities are presented in aggregate form as shown in the following table.

Table 2. Summary of Students' Responses and Levels of Understanding

Aspect	Category	Number of Students
Response	Enthusiastic	10
Response	Less enthusiastic	5
Understanding	Very good	9
Understanding	Good	2
Understanding	Fair	4

The data presented in Table 2 were obtained through assessment instruments designed to measure students' responses and their level of understanding after learning nahwu through Nahwu Muyassar. Students' responses were identified through observation sheets and interview data, while their understanding was assessed through written exercises and oral practice. The written exercises measured students' ability to identify sentence structures, determine grammatical positions, and construct simple sentences based on the rules learned. Oral practice was used to assess students' ability to apply nahwu rules in short conversations or spontaneous sentence construction.

The assessment procedure was carried out in several stages. First, the teacher delivered the material based on Nahwu Muyassar. Second, students were given written exercises to measure their understanding of the rules. Third, students were asked to practise the rules through example sentences or simple conversations. Fourth, the teacher evaluated students' performance using a simple rubric covering rule

understanding, sentence-structure identification, sentence construction, and communicative practice. A score of 1 indicated low ability, 2 indicated fair ability, 3 indicated good ability, and 4 indicated very good ability. The final categories in Table 2 were then formulated based on the students' overall performance in these written and oral activities.

Table 3. Additional assessment indicators used in Table 2 can be described as follows:

Assessment Aspect	Indicator	Score
Rule understanding	Students are able to explain the relevant <i>nahwu</i> rule correctly.	1-4
Sentence-structure identification	Students are able to identify grammatical elements such as <i>mubtada'</i> , <i>khabar</i> , <i>fi'il</i> , <i>fa'il</i> , and <i>maf'ul</i> .	1-4
Sentence construction	Students are able to construct simple Arabic sentences according to the rule being learned.	1-4
Communicative practice	Students are able to apply the grammatical pattern in oral practice or simple conversation.	1-4

Based on these data, most students showed a good level of engagement in learning, and nine students even fell into the very good understanding category. They were able to independently construct basic sentence patterns, identify simple syntactic structures, and respond quickly to exercises. Meanwhile, students in the fair category generally had understood the basic concepts but still required guidance in language practice.

Interviews with students also show that nahwu learning through Nahwu Muyassar feels easier to understand because the rules are directly practiced in conversation. One student explained, "I find it easier to understand nahwu through Nahwu Muyassar because the explanation is not too long. After learning the rule, we are usually asked to make our own example sentences" (Interview with BAEC student, 18 March 2025). Another student stated, "Before, I thought nahwu was difficult because it was mostly about memorizing rules. But in BAEC, after learning the rule, we directly try to speak, so I understand its use better" (Interview with BAEC student, 18 March 2025). A further student added, "When I learn from Nahwu Muyassar, I can understand why Arabic sentences are structured in a certain way. So, when speaking or reading texts, I can understand the structure more easily" (Interview with BAEC

student, 20 March 2025). These interview excerpts strengthen the finding that the combination of simplified material and interactive methods can increase learning interest while helping students understand the function of nahwu rules more concretely.

Triangulation was conducted by comparing interview data, classroom observations, field notes, and learning documentation. The interview data showed that teachers considered Nahwu Muyassar useful for simplifying grammatical explanations, while students felt that the material became easier to understand when it was directly practised. Observation data confirmed that students actively participated in sentence-construction exercises and oral practice. Field notes also showed that the teacher provided immediate correction when students made grammatical errors during practice. The consistency of these different data sources indicates that the use of Nahwu Muyassar in the BAEC program functions not only as a grammar teaching material, but also as a medium for connecting rule-based learning with more communicative Arabic language practice.

Simplification of Material as a Pedagogical Solution (The Effectiveness of Nahwu Muyassar)

Arabic-language learning in BAEC shows a synergy between a communicative approach and contextual understanding of grammar. In practice, nahwu rules are not taught separately as mere grammatical theory, but are integrated directly into communication activities such as muhadatsah and exercises in constructing simple sentences. This approach enables students to understand the function of grammar practically in everyday language use. Thus, rules such as mubtada'-khabar or fi'il-fa'il are not only learned as linguistic structures, but are also used actively in language interaction²². The communicative approach itself emphasizes that language learning should be oriented toward the ability to use language as a means of communication, not merely toward mastering grammatical rules theoretically²³. Therefore, the integration of grammatical understanding and communicative practice can

²² Putri ayu astuti et al., "Pendekatan Komunikatif Dalam Pengajaran Bahasa Arab: Studi Pada Madrasah Aliyah Di Indonesia."

²³ Hamidah et al., "Developing Arabic Grammar Materials Based on Contextual Learning at Islamic Boarding School in Indonesia."

improve language competence while also helping students understand Arabic structure in a contextual and applicable way²⁴.

The implementation of a communicative approach has been proven to increase participation and language skills because it emphasizes practice rather than mere mastery of structure. In nahwu learning, this method bridges the gap between grammatical and communicative competence, enabling students to use rules in real interactions. Therefore, the use of contextual teaching materials such as the Nahwu Muyassar book is highly effective in supporting the integration of grammar and communication activities in the classroom²⁵.

1. The Synergy of the Communicative Approach and Contextual Grammar in BAEC

Learning in BAEC combines a communicative approach with contextual understanding of grammar. Nahwu rules are no longer taught as memorized theory, but are directly integrated into muhadatsah practice and the construction of simple sentences. As a result, students are able to apply basic structures such as *mubtada'*-*khabar* and *fi'il-fa'il* in daily communication. This integration makes the function of grammar more tangible and applicable for students in their use of Arabic.

The communicative approach emphasizes that the main goal of language learning is the ability to use language as a means of communication. Therefore, learning that combines grammatical understanding with communicative practice can help students develop both communicative and grammatical competence. In the BAEC context, the use of simple teaching materials such as the Nahwu Muyassar book helps students understand nahwu rules in a more practical and accessible way. Thus, the synergy between the communicative approach and contextual grammar not only improves students' understanding of Arabic structure, but also encourages them to use the language more actively in classroom communication activities.

2. Implications of the BAEC Model for the Pesantren Educational Ecosystem

The learning model implemented in BAEC has important implications for the development of the pesantren educational ecosystem, particularly in Arabic and

²⁴ Ahmad Nuruddin et al., "The Effectiveness of Communicative Arabic Language Teaching Materials in Light of the Message of Moderate Values," *Jurnal Al Bayan: Jurnal Jurusan Pendidikan Bahasa Arab* 17, no. 2 (2025): 294–311, <https://doi.org/10.24042/gjjj6p97>.

²⁵ Muti Husnul Khotimah et al., *Pendekatan Komunikatif Dalam Pembelajaran Bahasa Arab: Maharah Istima' dan Kalam*, 4, no. 6 (2024), <https://j-innovative.org/index.php/Innovative>.

nahwu instruction. An approach that integrates communicative practice with contextual understanding of grammar shows that nahwu learning does not always have to be oriented toward memorizing rules or *nadhom* alone. Through the use of more practical methods and simple teaching materials such as *Nahwu Muyassar*, students can understand language rules more quickly and applicably even when instructional time is limited. This model shows that nahwu learning can be adapted to students' learning needs without eliminating the essence of understanding Arabic structure.

The BAEC model provides an alternative for *pesantren* in developing a communicative and adaptive Arabic-learning system. The integration of language practice, interactive methods, and simplified grammar has been proven to increase students' activeness in the learning process. This innovation has the potential to inspire other Islamic educational institutions so that students not only master religious texts, but also possess communication skills relevant to modern needs. The implementation of this model contributes to strengthening the quality of Arabic education in *pesantren* in a more effective and contextual way

CONCLUSION

The findings of this study show that the use of the *Nahwu Muyassar* book in the Badar Arabic English Club (BAEC) program is able to transform nahwu learning into a simpler, more contextual, and more applicable process. The concise and systematic presentation of material in the book helps students understand basic Arabic rules more easily, especially beginner learners who have diverse language backgrounds. In addition, the integration of grammar instruction with a communicative approach through *muhadatsah* practice makes the learning process more interactive and meaningful. This approach enables students not only to understand nahwu rules theoretically, but also to apply them in Arabic communication practice.

The study's findings indicate that innovation in the selection of teaching materials and learning methods plays an important role in improving the effectiveness of Arabic-language instruction in the *pesantren* environment. Therefore, a learning model that integrates rule simplification with a communicative approach, as implemented in the BAEC program, can serve as an alternative model that is adaptive and relevant for the development of nahwu learning in Islamic educational institutions.

Future research is recommended to examine the application of the *Nahwu Muyassar* book in a broader *pesantren* or Islamic educational context by using quantitative or mixed-

methods approaches, so that the effectiveness of this learning model can be measured more comprehensively, both in terms of improving students' understanding of nahwu and their Arabic communication skills.

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