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An Analysis of the Implementation of the Tarjamah Method in Teaching Nahwu to Grade 8 Students at PPTQ Putri Colomadu, Academic Year 2025–2026

Atikah Syahidatul Aula¹, Zahrodin Fanani²

^{1,2}Department of Arabic Language Education, Sekolah Tinggi Islam Al-Mukmin, Surakarta,
Indonesia

¹atikah22hh@gmail.com, ²fanani@stimsurakarta.ac.id

Abstract

Objective: Analyze the implementation of the Tarjamah method in learning Muftada' and Khabar in grade VIII students and its effectiveness in improving the understanding of nahwu. **Theoretical framework:** Based on the theory of nahwu learning, which integrates the understanding of meaning and grammatical structure through the translation method. **Literature review:** Departing from the problem that nahwu is considered difficult, a method is needed that makes it easier to understand concepts gradually. **Method:** Qualitative descriptive research with observations, interviews, and documentation analyzed using the Miles, Huberman, and Saldaña interactive model. **Results:** The results of the study show that the Tarjamah method is applied through the stages of reading Arabic texts, translating vocabulary, explaining nahwu rules, and providing exercises to identify muftada' and khabar. The implementation of this method helps students understand the relationship between sentence meanings and grammatical structures, increases participation in learning, and facilitates the analysis of nahwu rules. However, the difference in students' initial abilities and limited learning time are still obstacles in its implementation. **Implications:** The Tarjamah method can be an effective alternative in learning nahwu in the pesantren environment. **Novelty:** This study shows the application of the Tarjamah method specifically to Muftada' and Khabar materials as an approach that integrates translation with grammatical analysis to improve students' understanding.

Keywords: arabic language learning, implementation, muftada' and khabar, nahwu, tarjamah method.

INTRODUCTION

Arabic is one of the languages that has an important position in Islamic education because it is the main language in the Qur'an, hadith, and various classical Islamic literature. Mastery of Arabic not only serves as a means of communication but also as an instrument to comprehensively understand the sources of Islamic teachings [1]. One of the branches of science that is the foundation for learning Arabic is nahwu, which is a science that discusses the rules of sentence composition based on the function of each word in a language structure [2]. Understanding the rules of nahwu greatly determines the ability of students to read, translate, and understand Arabic books, especially the yellow book, which is the main reference in various Islamic boarding school educational institutions [3]. Therefore, learning nahwu requires the right method so that students not only memorize the rules but also are able to apply them in understanding Arabic texts [4].

The importance of learning Arabic in Indonesia is reflected in the development of Islamic educational institutions, especially Islamic boarding schools, which make Arabic one of the main competencies that must be mastered by students. Based on data from the Ministry of Religion of the Republic of Indonesia (2024), there are more than 39,000 Islamic boarding schools spread throughout Indonesia, with millions of students who take part in Islamic-based education [5]. The data shows that pesantren is still the main center for learning Islamic sciences, including nahwu as part of mastery of the Arabic language. The large number of Islamic boarding schools illustrates the high need for an effective nahwu learning process in order to be able to support reading skills and understanding of Islamic literature in Arabic. This condition confirms that improving the quality of nahwu learning is one of the important aspects in the development of Islamic education in Indonesia [6].

In learning practice in Islamic boarding schools, nahwu material is often seen as quite complex because it requires students to understand various grammatical concepts that are abstract [7]. One of the basic materials that must be mastered is mubtada' and khabar, because these materials are the foundation in understanding the structure of nominal sentences (al-amount al-ismiyyah) [8]. Difficulty understanding the relationship between mubtada' and khabar can affect students' ability to identify the function of words and translate Arabic sentences correctly [9]. Therefore, the learning process is not only oriented towards the delivery of theory, but must also be able to help students connect the rules of nahwu with the meaning contained in the text [10]. This choice of learning method is an important factor that affects the success of nahwu learning.

One of the methods that is widely used in learning Arabic in the pesantren environment is the Tarjamah method [11]. This method emphasizes the process of translating words, phrases, and sentences systematically so that students can understand the meaning of the text as well as identify the accompanying linguistic rules [12]. In nahwu learning, the Tarjamah method allows teachers to explain the grammatical function of each word gradually before students conclude the rules learned. The process is assessed in accordance with the characteristics of yellow book learning, which integrates the ability to read, understand meaning, and analyze sentence structure. Thus, the implementation of the Tarjamah method not only functions as a translation technique, but also as a learning approach that helps students understand the relationship between nahwu rules and the meaning of a sentence.

Based on the results of the pre-research conducted by researchers at PPTQ Dewan Da'wah Putri Colomadu in the even semester of the 2025/2026 Academic Year, it is known that the learning of nahwu in grade VIII uses the book *An-Nahwu al-Wadhih* by Ali Al-Jarim and Mustafa Amin with Mubtada' and Khabar materials [13]. The results of the initial observations showed that the teacher applied the Tarjamah method as the main approach in explaining the material through reading Arabic texts, translation word for word, explanation of grammatical functions, and exercises to identify the elements of mubtada' and khabar. In addition, the results of the initial interview with the teacher revealed that the method was chosen because it was considered to make it easier for students to understand the content of the text as well as to connect the meaning with the rules of nahwu [14]. Meanwhile, some students said that the translation gradually helped them understand the material, although there were still difficulties when identifying word functions independently without the guidance of the teacher. These initial findings show that the implementation of the Tarjamah method in nahwu learning has interesting characteristics to be studied in more depth, especially in the material of Mubtada' and Khabar in class VIII PPTQ Dewan Da'wah Putri Colomadu.

Several previous studies have examined the implementation of various nahwu learning methods and translation methods in Arabic learning as a basis to improve students' understanding of grammatical rules. Mahmudi found that the application of the Student Team Achievement Divisions (STAD) method was able to improve students' learning outcomes through collaborative learning activities [15]. Rifa'i and Ma'arif (2022) reported that the

application of the deductive method to nahwu learning based on the book *Al-Muyassar Fi Ilmin-Nahwi* helps students understand the rules of nahwu systematically, starting from the delivery of concepts to the application of example sentences [16]. Mu'allimah show that the *Qawaid Wa Tarjamah* method makes a positive contribution to improving students' qira'ah and kitabah skills because it is able to connect the understanding of language rules with the ability to read and write Arabic texts [17].

Other research also shows that the *Tarjamah* method is still relevant in learning Arabic at various levels of education. Bertuah and Zulhaiki concluded that the *Tarjamah* method still has a great opportunity to be applied in the digital era when combined with the use of appropriate learning technology [18]. Dlikri found that the implementation of the *Qowa'id Wa Tarjamah* method in learning Arabic is able to help students understand grammatical structure through the process of analyzing rules and translating texts gradually [19]. Ramdhani and Kosim prove that the application of the rule and translation method is effective in improving Arabic learning outcomes because it makes it easier for students to understand the relationship between language structure and sentence meaning [20].

Although various previous studies have examined the *Tarjamah* method and the nahwu learning method, most of the research still focuses on the influence or effectiveness of the method on learning outcomes, its application to Arabic skills in general, or its implementation at different levels and learning materials. Until now, there is still limited research that specifically analyzes the implementation of the *Tarjamah* method in learning nahwu material *Mubtada'* and *Khabar* using the book *An-Nahwu al-Wadhih* by Ali Al-Jarim and Mustafa Amin in the pesantren environment, especially in students of class VIII PPTQ of the Putri Colomadu Da'wah Council. Therefore, this study aims to analyze the implementation of the *Tarjamah* method in learning nahwu of *Mubtada'* and *Khabar* materials, analyze the implementation of learning based on the implementation process, and identify the advantages and disadvantages of the method. The results of this research are expected to provide theoretical benefits as an enrichment of studies on the implementation of the *Tarjamah* method in nahwu learning, as well as provide practical benefits for Arabic language teachers, pesantren managers, and subsequent researchers in developing nahwu learning strategies that are more effective and in accordance with the characteristics of students.

LITERATURE REVIEW

Nahwu occupies a fundamental position in Arabic language education because it provides the grammatical framework necessary for understanding sentence structure and interpreting Arabic texts accurately. Mastery of nahwu enables students to identify syntactic relationships, recognize grammatical functions, and comprehend the meanings of classical Islamic texts. In Islamic boarding schools, nahwu instruction is considered an essential foundation for developing competence in reading the Qur'an, hadith, and other authoritative works written in Arabic. Therefore, selecting an appropriate instructional method is crucial for facilitating students' understanding of grammatical concepts while maintaining their motivation to learn [19].

Teaching nahwu has traditionally relied on methods emphasizing memorization of grammatical rules followed by repetitive exercises. Although these approaches strengthen students' knowledge of grammar, they often present difficulties for beginners because abstract rules are introduced before learners fully understand the meaning of Arabic sentences. As a result, many students experience challenges in connecting theoretical explanations with practical language use. Contemporary Arabic language instruction increasingly encourages learning strategies that integrate grammatical understanding with meaningful engagement in authentic texts, allowing students to develop both conceptual knowledge and practical analytical skills simultaneously. The *Tarjamah* method has long been recognized as one of the instructional approaches widely practiced in Islamic

educational institutions. This method emphasizes translating words, phrases, and complete sentences before introducing grammatical analysis. Through gradual translation, students become familiar with vocabulary, sentence meaning, and contextual usage before examining grammatical structures. This sequential process reduces cognitive complexity by enabling learners to understand the semantic content of a text before identifying syntactic elements such as *mubtada'* and *khabar*. Consequently, translation functions not only as a linguistic activity but also as a pedagogical bridge linking comprehension with grammatical reasoning [19].

Another important aspect of the Tarjamah method is its emphasis on teacher guidance throughout the learning process. Teachers play a central role in explaining vocabulary, clarifying grammatical relationships, providing contextual examples, and encouraging students to analyze sentence structures independently. This instructional interaction enables students to gradually develop analytical thinking while reducing misconceptions regarding grammatical functions. Continuous practice, classroom discussion, and guided exercises further reinforce students' confidence in applying nahwu rules within different linguistic contexts. Despite its continued use in many pesantren, research concerning the implementation of the Tarjamah method remains relatively limited, particularly in relation to specific nahwu topics such as *mubtada'* and *khabar*. Existing discussions generally focus on translation activities or overall Arabic language learning rather than examining how translation supports grammatical understanding through systematic classroom implementation. Furthermore, few studies investigate how teachers organize instructional stages, respond to students' learning difficulties, and adapt the method to different levels of learner ability. Therefore, examining the implementation of the Tarjamah method in teaching nahwu contributes to a deeper understanding of effective instructional practices for Arabic grammar education while enriching pedagogical strategies suitable for contemporary Islamic educational settings [20].

METHODOLOGY

This study uses a qualitative approach with a descriptive type of research. The qualitative approach was chosen because the research aims to describe and analyze in depth the implementation of the Tarjamah method in nahwu learning without manipulating the research variables. The focus of the research is directed to the process of implementing the learning of nahwu material *Mubtada'* and *Khabar* using the book *An-Nahwu al-Wadhih* by Ali Al-Jarim and Mustafa Amin in class VIII PPTQ of the Da'wah Council of Putri Colomadu. The research was carried out in the even semester of the 2025/2026 Academic Year with the research location at PPTQ Dewan Da'wah Putri Colomadu, Karanganyar Regency, Central Java. The research subjects consisted of a teacher of Nahwu subjects and 21 students of grade VIII, while the object of the research was the implementation of the Tarjamah method in the Nahwu learning process.

Data collection was carried out through three main techniques, namely observation, interviews, and documentation. Observations were carried out directly during the learning process to obtain data on the stages of implementing the Tarjamah method, teacher activities, student activities, and interactions that occurred during the learning of *Mubtada'* and *Khabar* materials. Interviews were conducted in a semi-structured manner with teachers of Nahwu subjects and several students who were selected purposively to obtain more in-depth information about the implementation of learning, supporting factors, inhibiting factors, and perceptions of the use of the Tarjamah method. Documentation is used as supporting data, which includes the book of *An-Nahwu al-Wadhih*, learning tools, attendance lists, results of student exercises, photos of learning activities, and other documents relevant to the research.

The data analysis uses the Miles, Huberman, and Saldaña interactive model, which includes three stages, namely data condensation, data display, and conclusion drawing and verification. In the data condensation stage, the researcher selects, groups, and simplifies the

data from observations, interviews, and documentation according to the focus of the research. Furthermore, the data that has been collected is presented in the form of a narrative description to facilitate the interpretation process of the implementation of the Tarjamah method in nahwu learning. The last stage is carried out through gradual conclusion drawing by continuing to verify all the data obtained to produce credible research findings. The validity of the data is maintained through source triangulation, triangulation techniques, and time triangulation so that the data obtained has a high level of validity and credibility.

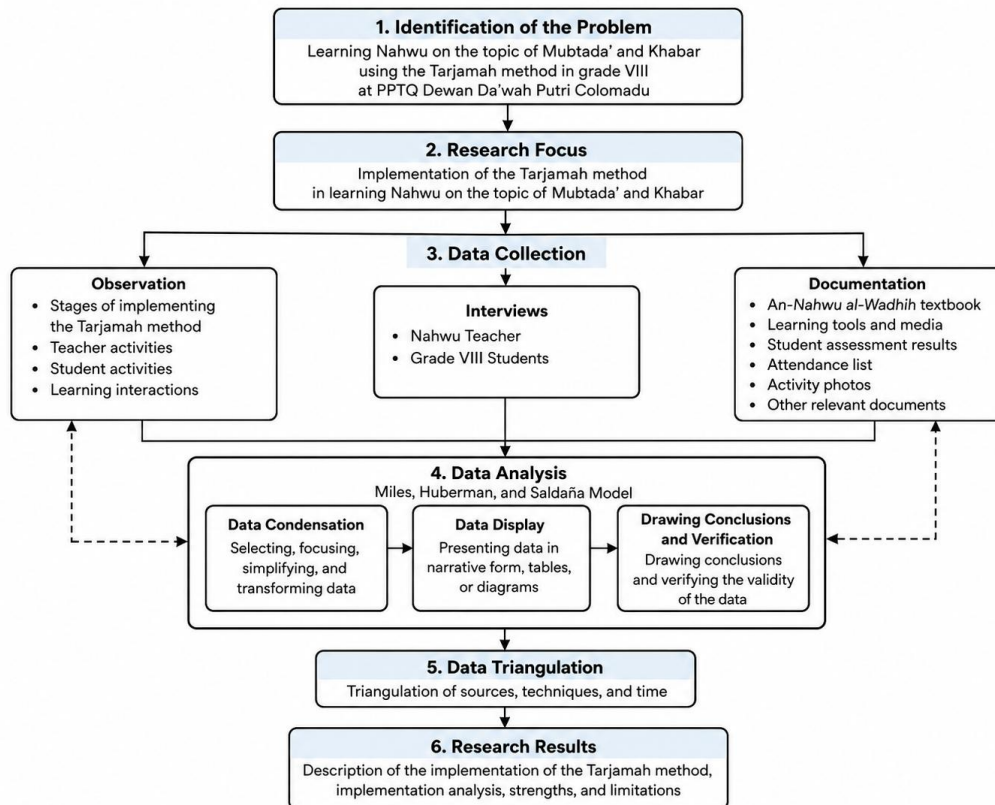


Figure 1. Research Model

Figure 1 shows the research flow starting from problem identification, determination of research focus, data collection through observation, interviews, and documentation, followed by data analysis using the Miles, Huberman, and Saldaña (2014) model, then data triangulation was carried out, until conclusions were reached regarding the implementation of the Tarjamah method in learning the nahwu of Muftada' and Khabar materials [21]. The research model is a guideline for the implementation of research starting from the preparation stage to the preparation of research results.

Based on the research model, the research stage begins with pre-research activities to identify the learning conditions of nahwu in class VIII PPTQ of the Putri Colomadu Da'wah Council and determine the focus of the research. The next stage is the implementation of data collection through observation of the learning process, interviews with teachers and students, and the collection of various supporting documents. All data obtained were then analyzed using an interactive analysis model to produce a description of the implementation of the Tarjamah method, the results of the implementation analysis based on the learning process, and the identification of the advantages and disadvantages of the Tarjamah method in the Muftada' and Khabar materials. All stages of research are carried out systematically so that the results of the research are able to describe the real conditions of nahwu learning in accordance with the context that occurs in the field.

RESULTS AND DISCUSSION

The results of the study show that the implementation of the Tarjamah method in the learning of nahwu *material Mubtada' and Khabar* in class VIII PPTQ of the Putri Colomadu Da'wah Council is carried out systematically in accordance with the characteristics of learning the book of *An-Nahwu al-Wadhih*. Based on the results of observations, the learning process began with an opening by the teacher in the form of greetings, joint prayers, and apperceptions of the previous material. Furthermore, the teacher asked all the students to open the book in the chapter *Al-Mubtada' wa Al-Khabar* and then read the examples of Arabic sentences together. After the reading process was complete, the teacher applied the Tarjamah method by translating each word gradually before explaining the grammatical function of each element in the sentence. During the observation process, it was seen that most of the students followed the learning by paying attention to the teacher's explanation and giving a sign of meaning to each vocabulary described.

The implementation of the Tarjamah method takes place through several stages that are consistent at each meeting. Based on the results of observation, the teacher first read the Arabic text slowly, then the students imitated the reading classically. After that, the teacher translates each vocabulary word, explains the meaning of the sentence in its entirety, then identifies the position of *mubtada'* and *khabar* along with the reason for the i'rab. In the final stage of learning, the teacher provides exercises in the form of identifying elements of *mubtada'* and *khabar* from examples of sentences contained in the book as well as additional examples written on the board. This activity shows that the Tarjamah method is not only used as a means of translating texts, but also as a medium to understand the rules of nahwu through the analysis of sentence structure.

The results of interviews with Nahwu subject teachers strengthen the findings of observations regarding the reasons for using the Tarjamah method in learning. The teacher said that the method was chosen because it was considered the most suitable for the basic ability of the students to understand Arabic books. The teacher also explained that word-for-word translation makes it easier for students to understand the relationship between the meaning and grammatical function of a word before learning more complex rules. As conveyed by teacher Nahwu (R1): *"I did not directly explain the rules, but students were invited to understand the meaning of each word first. After they understand the meaning, it is explained which is mubtada', where is khabar, and the reason why both are read rafa'. This way makes it easier for students to follow lessons."* The statement shows that the Tarjamah method is applied in stages so that the process of understanding the rules of nahwu takes place more systematically.

The results of interviews with students also showed a positive response to the implementation of the Tarjamah method. One of the students (R2) said, *"If I translate it one by one, it is easier for me to understand the content of the sentence. After knowing the meaning, it became easier for me to find mubtada' and the khaba'."* Another student (R3) said, *"At first I was confused about the difference between mubtada' and khabar, but after the ustadzah explained while translating, I began to understand where it was."* Based on the results of observations, the response was in line with the increase in student participation during the training activities, where most of the students were able to answer the teacher's questions regarding the identification of *mubtada'* and *khabar* orally and in writing.

However, the implementation of the Tarjamah method still faces several obstacles during the learning process. Based on the results of observations, there are some students who still have difficulties when asked to determine the grammatical function of a word without first being given a translation by the teacher. In addition, the diverse initial abilities of the students cause the teacher to repeat the explanation several times so that all students have a relatively equal level of understanding. This condition also affects the allocation of learning time because teachers need to provide additional examples outside of the material contained in the book. These findings show that the success of the implementation of the Tarjamah

method is greatly influenced by the readiness of students to master Arabic vocabulary as the basis for understanding sentence structure.

The results of interviews with students show that these obstacles are still felt by some students. Santriwati (R4) said, "*If there is a new vocabulary that has never been learned, I usually still wait for the explanation of the ustazah before I can determine the mubtada' and the news.*" In line with that, the student (R5) said, "*I can follow if it is translated together, but if I do it myself, sometimes I still hesitate to determine the function of the word.*" The statement shows that the Tarjamah method helps the understanding process, but it still requires continuous practice so that students are able to analyze nahwu more independently.

In general, the results of observations show that the implementation of the Tarjamah method provides several advantages in nahwu learning. Santriwati seem to understand the content of sentences more easily because the learning process starts from translation to rule analysis. Teachers also find it easier to relate the meaning of sentences to the concepts of *mubtada'* and *khobar* so that learning takes place gradually and systematically. In addition, identification exercises carried out after the translation process help students strengthen their understanding of the grammatical function of each word. However, this method also requires good time management so that all stages of learning can be carried out optimally in one meeting.

Based on the overall results of observations, interviews, and documentation, the implementation of the Tarjamah method in learning Nahwu *Mubtada'* and *Khobar* materials in class VIII PPTQ of the Putri Colomadu Da'wah Council has gone well and in accordance with the learning objectives that have been set. This method is able to help students understand the relationship between sentence meanings and grammatical structure through a systematic translation process. Although there are still some obstacles related to the initial ability of students and the need for longer learning time, teachers are able to overcome them by providing additional examples and mentoring gradually. Thus, the implementation of the Tarjamah method can be said to be effective as one of the approaches in learning nahwu in *Mubtada'* and *Khobar* materials.

Based on the results of the data analysis, the synthesis of research findings regarding the implementation of the Tarjamah method in nahwu learning is presented in Table 1.

Table 1. Synthesis of Research Findings

Aspects of the Findings	Research Results
Learning planning	The teacher uses the book <i>An-Nahwu al-Wadhih</i> material <i>Mubtada'</i> and <i>Khobar</i> and prepares example sentences for analysis.
Implementation stages	Learning is carried out through reading texts, translating word by word, explaining the rules of nahwu, identifying <i>mubtada'</i> and <i>khobar</i> , then practicing.
Teacher activities	The teacher plays the role of the main facilitator in the translation process, explanation of rules, giving examples, and evaluating the results of the exercise.
Activities of the students	Students read texts, give meaning to vocabulary, record explanations, and do <i>mubtada'</i> and <i>khobar</i> identification exercises.
Implementation results	It is easier for students to understand the relationship between the meaning of sentences and the grammatical structure of nahwu.
Advantages of the method	Help students understand Arabic texts gradually, facilitate the identification of <i>elements of mubtada'</i> and <i>khobar</i> , and increase participation during learning.
Constraints	Differences in students' initial abilities, limited vocabulary mastery,

	and the need for longer learning time.
Teachers' efforts	Provide additional examples, repeat explanations, guide the exercises gradually, and provide feedback during the learning process.

Discussion

The results of the study show that the implementation of the Tarjamah method in learning nahwu of *Mubtada'* and *Khabar* materials in class VIII PPTQ of the Putri Colomadu Da'wah Council is carried out systematically through the stages of reading texts, translating vocabulary, explaining nahwu rules, and providing exercises in identifying elements of *mubtada'* and *khabar*. These stages show that the learning process is not only oriented to understanding theory, but also to integrating the ability to understand sentence meanings with grammatical structure analysis. The teacher positions translation as the initial bridge before students are directed to understand the concept of nahwu more deeply [22]. This strategy is in accordance with the characteristics of the Tarjamah method, which places understanding meaning as the first step before students conduct grammatical analysis. This finding is in line with the research of Bertuah and Zulhaiki, who stated that the Tarjamah method still has a great opportunity to be applied in Arabic language learning because it can build students' conceptual understanding of the structure of language, although it is necessary to adjust to the development of learning technology [18]. Thus, the implementation of the Tarjamah method in PPTQ Dewan Da'wah Putri Colomadu shows that traditional methods are still relevant if applied systematically according to the needs of students.

Based on the results of observations, the teacher applies learning in stages by reading example sentences from the book *An-Nahwu al-Wadhih*, translating each word, then explaining the grammatical function of each sentence element. This stage enables the students not only to know the meaning of the sentence, but also to understand the reason why a word functions as *mubtada'* or *khabar*. This gradual approach shows that nahwu learning becomes easier to understand because abstract concepts are explained through concrete examples that are directly translated [23]. These results strengthen the findings of Rifa'i and Ma'arif, who explain that nahwu learning, which is carried out systematically from the delivery of concepts to the application of example sentences, is able to help students understand the rules in a more structured manner [16]. Although Rifa'i and Ma'arif's research uses a deductive method, both have similarities in the aspect of providing a gradual explanation of the rules so that students gain a better conceptual understanding. Therefore, the Tarjamah method applied in this study also shows its effectiveness as a gradual approach in building nahwu understanding.

The findings of the study also show that the process of translating word for word contributes to the improvement of the ability of students to identify the elements of *mubtada'* and *khabar*. Based on the results of the interviews, most of the students admitted that it was easier to determine the grammatical function of a word after understanding the meaning of the sentence in its entirety [24]. This condition shows that understanding meaning is an important foundation before students conduct nahwu analysis. The results of this study are in line with the research of Mu'allimah, who found that *the Qawaid Wa Tarjamah* method is able to improve *qira'ah* and *kitabah skills* because students understand the relationship between the structure of language and the meaning of the text learned. This similarity shows that the Tarjamah method not only supports reading skills but also strengthens understanding of the rules of the Arabic language. Thus, the results of this study expand on the findings of Mu'allimah because the implementation of the Tarjamah method is not only applied to language skills, but also specifically to the learning of nahwu of *Mubtada'* and *Khabar materials* [16].

During the learning process, the teacher plays an active role as a facilitator who directs students to understand each stage of sentence analysis. The teacher not only translates the text, but also provides additional explanations about the reasons for i'rab and the relationship

between sentence elements so that students can follow the thinking process gradually. The role of the teacher is important because some students still need guidance when determining the function of words independently [25]. The results of this study have similarities with Zaenudin's research, which states that the success of the implementation of the Tarjamah grammatical method is greatly influenced by the teacher's ability to integrate the explanation of meaning with grammatical rules systematically [26]. The research explains that teachers act as mediators between Arabic texts and students' understanding of language structure. Therefore, the findings of this study further confirm that the pedagogical competence of teachers is one of the main factors for the successful implementation of the Tarjamah method in nahwu learning.

In addition to increasing students' understanding of the material, the implementation of the Tarjamah method is also able to create a more active learning atmosphere through joint reading, discussions, questions and answers, and sentence element identification exercises. Based on the results of observations, most of the students showed good participation when the teacher gave examples of new sentences for analysis [27]. These activities show that the Tarjamah method is not always synonymous with teacher-centered learning, but can be combined with student activities through direct analysis exercises. This finding has similarities with the research of Dlikri, which shows that the implementation of the *Qowa'id Wa Tarjamah method* is able to increase student involvement in learning Arabic because students are actively involved in the process of sentence structure analysis [19]. The results of this study are also in line with the research of Ramdhani and Kosim (2025), which concluded that the method of rules and Tarjamah is effective in improving the learning outcomes of Arabic through understanding the relationship between language rules and sentence meaning [20]. However, this study makes a different contribution because it specifically examines the implementation of the Tarjamah method in *Mubtada'* and *Khabar* materials using the book *An-Nahwu al-Wadhih* in the environment of women's Islamic boarding schools, thus producing a deeper picture of the process of implementing the method in the context of nahwu learning.

The results of the study also show that the success of the implementation of the Tarjamah method is not only influenced by the systematic learning stages, but also by the teacher's ability to adapt the method to the characteristics of students. Based on the results of the interviews, the teacher consistently provided additional examples outside the book when he knew that there were still students who had difficulty understanding the concepts of *mubtada'* and *khabar*. This approach shows that the Tarjamah method is applied flexibly according to the learning needs of students, not just following the steps contained in the book [28]. This flexibility allows learners to gain the opportunity to iterate on concepts through new, simpler examples before moving on to more complex sentence structures. This finding is in line with the research of Ulfah and Syukri, which states that the success of the implementation of the *Qowaid* and Tarjamah methods is greatly influenced by the ability of teachers to assist in stages according to the level of ability of students [29]. The results of this study are also supported by Ningrum and Hanun, who found that the translation method is able to increase Arabic learning achievement if teachers provide intensive guidance during the learning process [30]. Therefore, the success of the Tarjamah method in this study does not only come from the characteristics of the method, but also from the teacher's ability to manage learning adaptively.

The findings of the study show that the understanding of *the material of Mubtada'* and *Khabar* develops through the process of sentence analysis that is carried out repeatedly. The teacher does not directly ask the students to memorize the definition, but directs them to identify the elements of the sentence based on the meaning that has been understood beforehand. This approach shows that the nahwu learning process takes place contextually so that students can more easily connect theory with sentence analysis practice. The results of this study reinforce the findings of Cholidah, who stated that nahwu learning innovations

need to be directed at learning that integrates concepts, practices, and analysis activities so that students do not only memorize the rules [31]. In addition, this finding is also related to the research of Nabillah, which shows that the implementation of *the Grammatical Translation* method in *learning I'rab Jurumiyah* can improve students' ability to understand the grammatical function of each word through an analysis process that is carried out in stages [32]. Thus, this study shows that nahwu learning will be more effective if students have the opportunity to understand the meaning and analyze the structure of language in an integrated manner.

The success of the implementation of the Tarjamah method in this study is also inseparable from the close relationship between the mastery of nahwu rules and the ability to translate Arabic texts. Based on the results of observations, students who can correctly identify *mubtada'* and *khavar* tend to understand the content of sentences more easily than students who still have difficulty determining the grammatical function of each word [33]. This condition shows that nahwu ability and translation ability are two competencies that support each other in learning Arabic. The results of this study are in accordance with the research of Krisnawilujeng, which found a positive relationship between the mastery of nahwu-sharaf and the ability to translate Arabic texts [34]. The research explained that the better the students' understanding of the nahwu rules, the higher their ability to understand the meaning of Arabic texts correctly. Therefore, the implementation of the Tarjamah method in this study is one of the strategies that is able to bridge the mastery of nahwu rules with the ability to understand the content of reading.

When compared to various other nahwu learning methods, the Tarjamah method has different characteristics because it places the process of understanding meaning as the first step before students conduct grammatical analysis. Research by Mahmudi shows that the STAD method is able to improve nahwu learning outcomes through cooperation between students [15]. Meanwhile, Afandi found that the *direct method* was effective in improving the understanding of nahwu through the intensive use of Arabic during learning [35]. Afriati research also explains that the inductive method is able to build students' thinking skills through the discovery of rules based on sentence examples [36]. On the other hand, Sitepu and Putra show that the use of audiovisual media-based grammatical methods can improve Arabic learning outcomes through the support of learning technology [37]. In contrast to these various methods, this study shows that the Tarjamah method emphasizes more integration between understanding meaning and analyzing rules, so that it is very suitable to be applied to students who are still at the basic stage of learning nahwu and are studying the book of *An-Nahwu al-Wadhih*.

The results of this study also provide an idea that the implementation of the Tarjamah method still has opportunities to continue to be developed along with the development of learning technology. Although the research was carried out using conventional book-based learning, the process of translation and sentence structure analysis can basically be combined with various digital media to increase learning interactivity. These findings are in line with the research of Soleh, which proves that the Tarjamah method combined with *interactive e-whiteboard* media can increase the mastery of students' nahwu structure more optimally [38]. The results of this study are also supported by Jabir, who show that learning using the Tarjamah method produces better Arabic learning outcomes than several other learning approaches in certain contexts [39]. In addition, Alajurni's research shows that *the Grammar Translation Method* also has a positive influence on students' communicative competence if applied proportionally and adjusted to learning objectives [40]. Thus, the Tarjamah method has broad prospects to be developed through integration with technology and learning media innovation without eliminating its main characteristics as a method that connects the understanding of meaning and grammatical analysis. The research of Nuha also confirms that strengthening the ability of nahwiyah for beginner learners in Islamic boarding schools requires a gradual and contextual approach, as applied in this study through the analysis of *Mubtada'* and *Khavar* materials [41].

Although this study has succeeded in providing an overview of the implementation of the Tarjamah method in learning the nahwu of *Mubtada'* and *Khabar* materials, this study still has some limitations. The research was only carried out in one class with a total of 21 students, so the results of the research could not be generalized to all Islamic educational institutions or other levels of education. The focus of the research is also limited to one material in the book *An-Nahwu al-Wadhih*, so it has not yet described the implementation of the Tarjamah method in the entire nahwu material. In addition, the research uses a qualitative approach so that the results obtained emphasize more depth of description than quantitative effectiveness measurement. Therefore, further research is expected to involve a wider range of subjects, examine more diverse nahwu materials, and combine qualitative and quantitative approaches to obtain a more comprehensive picture of the implementation of the Tarjamah method in learning Arabic.

CONCLUSION

This study demonstrates that the implementation of the Tarjamah method in teaching *Mubtada'* and *Khabar* at PPTQ Dewan Da'wah Putri Colomadu was systematically conducted through reading Arabic texts, translating vocabulary, explaining grammatical rules, and practicing sentence-element identification. The findings indicate that this method facilitates students' understanding of the relationship between sentence meaning and grammatical structure, promotes active classroom participation, and supports gradual mastery of nahwu concepts. Despite these benefits, differences in students' prior knowledge, limited vocabulary, and restricted instructional time remain important challenges to its implementation. The study contributes to the growing body of literature on Arabic grammar instruction by providing empirical evidence of the pedagogical value of the Tarjamah method in an Islamic boarding school context. Practically, the findings suggest that the method can serve as an effective instructional alternative for integrating semantic comprehension with grammatical analysis in nahwu learning. However, this study is limited to a single class of 21 students, focuses only on the *Mubtada'* and *Khabar* topic in *An-Nahwu al-Wadhih*, and employs a qualitative design. Future research should involve larger and more diverse samples, examine additional nahwu topics, compare the Tarjamah method with other instructional approaches, and adopt mixed-methods designs to provide a more comprehensive evaluation of its effectiveness across different educational settings.

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Author Contribution

Atikah Syahidatul Aula: Compiling the initial concept of research, determining research methods, conducting research and collecting data, managing and analyzing research data, and compiling an initial draft of scientific articles. Dr Zahrodin Fanani, M.P.I: Provide direction and guidance during the research process, provide input on research concepts or titles, validate research results, review, provide input, and revise manuscripts before publication.

Conflicts of Interest

All authors declare no conflict of interest.

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