

doi.org/10.24235/mqw1wj61

Transmission and Reception of Arabic Grammatical Knowledge: A Study of the Works of Traditional Islamic Boarding School Scholars of the Syarah Kitab al-Jurumiyyah in Local Language in Cirebon, West Java

نقلُ المعرفة النحوية العربية وتلقيها: دراسةٌ تحليليةٌ لمؤلفات علماء
البيسانترن التقليدية في شروح متن الأجرومية باللغات المحلية في
تشيريبون، جاوة الغربية

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ABSTRACT

Purpose — This study examines the transmission and reception of Arabic grammatical knowledge within the pesantren tradition of Cirebon through an in-depth analysis of three locally written commentaries (*sharḥ*) on *al-Jurumiyyah: Zubdat an-Naqiyyah* by KH Aqil Siroj (Kempek), *Tahrīran Jurūmiyyah* by KH Muhammad (Kebon Jambu), and *Tahrīrān al-Jurūmiyyah* by KH Asmawi (Az-Ziyadah). The research is motivated by the strong tradition of instrumental sciences (*‘ilm al-ālah*—particularly *naḥw* and *ṣarf*) in Cirebon’s salafiyah pesantren, which historically functioned as key centers for the pedagogy of *kitab kuning* in West Java. **Design/Method/Approach** — Employing an applied philological approach, reception analysis, and educational ethnography, this study traces the chains of scholarly transmission, the structural characteristics of local *sharḥ* compositions, and the pedagogical strategies implemented through *bandongan*, *sorogan*, *lalaran*, and oral-written examinations. **Findings** — The findings reveal that vernacular *sharḥ* function both as instructional tools facilitating comprehension of classical Arabic texts and as a form of vernacularization of Arabic grammar that demonstrates pesantren scholars’ capacity for local intellectual reproduction. Pedagogical technologies such as *makna gandul* (symbolic markers such as ج, ن, ر), contextual *i‘rāb* examples, applicative explanations, and Cirebonese idioms significantly assist beginner students in internalizing grammatical principles. **Research Implications** — This study concludes that the Cirebonese local *sharḥ* tradition plays a significant role in preserving the continuity of the classical *naḥw* curriculum while simultaneously enriching context-based models of Arabic grammatical learning within the pesantren educational system.

KEYWORDS:

Al-Jurumiyyah, Local Pesantren Commentaries, Transmission, Reception, and Vernacularization of Arabic Grammatical Knowledge

الملخص

الهدف — تهدف هذه الدراسة إلى بحث انتقال المعرفة النحوية العربية وتلقيها في تقاليد المعاهد الإسلامية (البيسانترن) بمدينة تشيريبون من خلال تحليل معمقٍ لثلاثة شروحٍ محليةٍ على متن الأجرومية، وهي: *زيادة النقية* للشيخ الحاج عقيل سراج (كمبك)، و*تحرير الجرومية* للشيخ الحاج محمد (كبون جامبو)، و*تحريران الأجرومية* للشيخ الحاج أسماوي (الزيادة). وتتبع أهمية هذا البحث من رسوخ تقاليد العلوم الآلية، ولا سيما علمي النحو والصرف، في المعاهد السلفية

Citation:

Mahmudah, and Muhammad Irfai Muslim. "Transmission and Reception of Arabic Grammatical Knowledge: A Study of the Works of Traditional Islamic Boarding School Scholars of the Syarah Kitab Al-Jurumiyyah in Local Language in Cirebon, West Java." Indonesian Journal of Arabic Studies 8, no. 1 (2026): 1–19.

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Received: 3 April 2026

Accepted: 25 May 2026

Published: 31 May 2026

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First publication right:

Indonesian Journal of Arabic Studies



بتشريبيون، التي أدت تاريخياً دوراً محورياً في تعليم الكتب التراثية (الكتب الصفراء) في جاوة الغربية. المنهج — اعتمدت الدراسة على المنهج الفيلولوجي التطبيقي، وتحليل التلقي، والإثنوغرافيا التربوية، لتتبع سلاسل الانتقال العلمي، والكشف عن الخصائص البنيوية للشروح المحلية، وتحليل الاستراتيجيات التعليمية المطبقة من خلال أساليب البندونغان (Bandongan)، والسوروغان (Sorogan)، واللران (Lalaran)، إضافة إلى الاختبارات الشفوية والتحريرية. النتائج — أظهرت نتائج الدراسة أن الشروح المحلية المكتوبة باللغات العامية تؤدي وظيفتين أساسيتين؛ فهي من جهة أدوات تعليمية تسهم في تسهيل فهم النصوص العربية التراثية، ومن جهة أخرى تمثل شكلاً من أشكال توطين المعرفة النحوية العربية (Vernacularization)، بما يعكس قدرة علماء البيسانترن على إعادة إنتاج المعرفة بصورة محلية. كما تبين أن التقنيات التعليمية المستخدمة، مثل المعنى المعلق (Makna Gandul) والرموز الإعرابية (مثل: ر، ن، ج)، والأمثلة الإعرابية السياقية، والشروح التطبيقية، والتعبيرات المحلية التشريبيونية، تؤدي دوراً مهماً في مساعدة المبتدئين على استيعاب القواعد النحوية وترسيخها. الآثار البحثية — تخلص الدراسة إلى أن تقليد الشروح المحلية في تشريبيون يؤدي دوراً بارزاً في الحفاظ على استمرارية المنهج النحوي الكلاسيكي، وفي الوقت نفسه يسهم في إثراء نماذج تعليم النحو العربي القائمة على مراعاة السياق المحلي داخل النظام التعليمي للمعاهد الإسلامية (البيسانترن).

الكلمات الرئيسية: انتقال المعرفة، تلقي المعرفة، النحو العربي، الأجرومية، الشروح المحلية، البيسانترن السلفية، تشريبيون.

1. Introduction

The learning of Arabic grammar (nahwu) is a major foundation in Islamic studies because it is the key to understanding classical texts such as the Qur'an and Hadith, as affirmed by scholars of Arabic linguists and Islamic education.¹ In Indonesia, especially West Java, pesantren have a long tradition of transmitting nahwu knowledge through basic books such as *al-Jurumiyyah*, which is the main reference in learning the yellow book.² Globally, studies of Arabic pedagogy also show that adaptation of local contexts has a significant effect on the effectiveness of second language learning.³ However, in the context of Indonesian Islamic boarding schools, the use of regional languages as a medium of syarah is still minimally

¹ Haris, A. "Teaching Reading of Arabic Language in Indonesia: Reconstruction of the Contents and Scope of Nahwu Science." *Eurasian Journal of Applied Linguistics* 8, no. 2 (2022): 122–136.; Irsyady, K. A., et al. "The Authorship of Shaykh Nawawi al-Bantani in Arabic Linguistics Studies." *Journal of Indonesian Islam* 17, no. 2 (2023): 259–282.

² Herigunawan, A., and I. Asepnurshobah. "Development of Qawaid Nahwiyah Learning Materials in the Book of al-Jurumiyyah." *Dialog* 41, no. 2 (2018): 237–250.

³ Kassem M. Wahba, Zeinab A. Taha, dan Liz England (eds.), *Handbook for Arabic Language Teaching Professionals in the 21st Century* (New York: Routledge, 2006): 1–5; N. Selim, "Arabic, Grammar, and Teaching: An Islamic Historical Perspective," *International Journal of Islamic Thought* 13 (2018): 80–89.

explored academically, even though the practice has been rooted in the tradition of teaching Islamic boarding schools in West Java.⁴

The main problem that arises is the linguistic gap between the Arabic language of the classical book and the daily language of the students. Local languages – such as Sundanese and Cirebonan – have been used practically by scholars to bridge these barriers, but this phenomenon has not been widely studied as a pedagogical, philological, or sociolinguistic practice.⁵ The solution that has developed is the vernacularization of nahwu through local syarah, the use of the meaning of gandul and the Pegon symbol, and the presentation of contextual examples that facilitate the internalization of rules.⁶ However, recent studies have focused more on nahwu theory, teaching strategies, or vernacularization in the Javanese context in general, and have not specifically examined how Cirebon scholars adapted *al-Jurumiyyah* and how the reception of students was formed through this practice.⁷ The gap in this research is evident because there has not been an interdisciplinary study that combines scientific transmission, student reception, vernacularization of nahwu, and the local contribution of Cirebon scholars to the tradition of tool science.

Previous studies have shown that research on nahwu has developed through various approaches – philology, classical pedagogy, and vernacularization – but most of it still focuses on theoretical and methodological aspects.⁸ Irsyady et al. affirm Nawawi al-Bantani's contribution to Arabic linguistics in the archipelago⁹, while Jaeni points to the success of the vernacularization of Arabic grammar by Javanese scholars through regional language syarah.¹⁰ However, these studies have not touched on the specific context of Cirebon. On the other hand, the research of Haris, Gunawan et al., Wekke, Machmudah et al., and Sa'adah focuses on material

⁴ Ahmad Baidowi dan Yuni Ma'rufah, "Dinamika Karya Tafsir Al-Qur'an Pesantren Jawa," *Al Itqan: Jurnal Studi Al-Qur'an* 8, no. 2 (2022): 263–266.

⁵ Jaeni, M. "Tafsiran Kiai Pesantren terhadap Bait-Bait Nadham Alfiyah sebagai Media Hapalan." *Ihya Ulum al-Din* 19, no. 2 (2017): 285–316.

⁶ Sa'adah, N. (2019). Problematika pembelajaran nahwu bagi tingkat pemula menggunakan Arab pegon. *Lisanan Arabiyya: Jurnal Pendidikan Bahasa Arab*, 3(1), 15–32.

⁷ Machmudah, U., et al. "Epitome Solution to Nahw Instruction: Strategies toward I'rab Reading Abilities for Students." *International Journal of Innovation, Creativity and Change* (2020); Wekke, Ismail Suardi. "Arabic Education and Modern Learning Construction in Muslim Minority Islamic Boarding School in Indonesia." *Jurnal Al Bayan* 10, no. 2 (2018): 240–253.

⁸ Taufiqurrochman, R. (2017). "Madarij al-duruus al-'arabiyah" karya KH Basori Alwi: analisis buku dan pemanfaatannya di pondok pesantren. *Arabi: Journal of Arabic Studies*, 2(2), 197–211; Taufiq, M. A., Wafa, R., Hasanah, D., Syaikh, A., & Bakhruddin, M. (2022). Suntingan teks bait nazam Kitab Muhafadhathu Al Sibyaan: sebuah pendekatan filologis. *SULUK: Jurnal Bahasa, Sastra, Dan Budaya*, 4(2), 128–137.

⁹ Irsyady, K. A., Qudsy, S. Z., Wijayati, M., & Muassomah, M. (2023). The authorship of Shaykh Nawawi Al-Bantani in Arabic linguistics studies. *Journal of Indonesian Islam*, 17(2), 259–282.

¹⁰ Jaeni, M. (2017). Tafsiran Kiai Pesantren terhadap Bait-Bait Nadham Alfiyah Sebagai Media Hapalan, Kajian Bahasa Dan Transformasi Nilai-Nilai Moral Santri (Kajian Intertekstualitas dan Analisis Wacana Kritis). *Ihya Ulum Al-Din*, 19(2); Jaeni, M. (2021). Arabic Grammar Vernacularization: Study On Javanese Islamic Books Written By KH. Ahmad Muthahar Of Mranggen Demak. *Alsinatuna*, 7 (1): 64–77.

reconstruction, the development of teaching materials, or learning problems, without highlighting the role of local language as a pedagogical instrument. Thus, the transmission and reception aspects of local lectures in Islamic boarding schools – especially in Cirebon – remain research areas that have not been worked on.

This research gap is even stronger when viewed from the context of Cirebon which has a tradition of *sarah al-Jurumiyyah* in the local language but lacks academic attention, even though vernacular has proven to be effective in mediating linguistic difficulties for beginners.¹¹ There has been no research that comprehensively examines how Cirebon scholars compile local lectures – such as *Zubdat an-Naqiyyah*, *Tahrîran*, and the work of KH. Aqil Siroj, KH. Muhammad, and KH. Asmawi – as well as how the reception of students is formed through the practice of *bandongan* and *sorogan* based on regional languages. Therefore, this research is here to fill this gap by integrating the study of scientific transmission, student reception, and local sharia analysis as a form of *local intellectual reproduction* in the *pesantren* tradition.

The novelty of this research offers a systematic mapping of the three local *sarah* traditions of *al-Jurumiyyah* in Cirebon, an analysis of student receptions, and an explanation of how regional languages function as pedagogical instruments in shaping Arabic grammatical understanding. This research confirms that lectures in local languages not only have pedagogical value, but also the original contribution of Cirebon scholars to the development of *nahwu* science in Indonesia. The formulation of the problem focuses on the process of transmitting *nahwu* knowledge, the form of student reception, and the contribution of local lectures to Arabic language pedagogy. The purpose of the study is to identify transmission patterns, explain the dynamics of reception, and assess the contribution of local *sarah* to *nahwu* education. The urgency of this research lies in efforts to strengthen the socio-culturally relevant *nahwu* learning model, maintain the continuity of Islamic boarding school traditions, and enrich the study of philology, Islamic education, and Arab-local sociolinguistics in Indonesia.

2. Research Methods

This study uses a qualitative approach to understand the socio-cultural dynamics that shape the transmission and reception of Arabic grammatical knowledge in Islamic boarding schools, as relevant in the study of community-based Islamic education. This method is combined with a literature study that examines the works of Islamic boarding school scholars, especially the local language *al-Jurumiyyah* *sarah* through analysis of the yellow book, sharia manuscripts, scientific articles, and other supporting documents. In addition, this study applies philological analysis to examine the text structure, manuscript authenticity, editorial

¹¹ Jaeni, M. (2021). Arabic Grammar Vernacularization: Study On Javanese Islamic Books Written By KH. Ahmad Muthahar Of Mranggen Demak. *Alsinatuna*, 7 (1): 64-77; Sa'adah, N. (2019). Problematika pembelajaran *nahwu* bagi tingkat pemula menggunakan Arab pegon. *Lisanan Arabiya: Jurnal Pendidikan Bahasa Arab*, 3 (1), 15-32.

variants, and contextual meaning of the Javanese-Cirebonan al-Jurumiyyah syarah in Javanese, in line with modern philological practices that emphasize manuscript verification and meaning reconstruction.¹² This approach provides a strong academic basis for assessing how local language adaptation affects the construction of nahwu knowledge in pesantren traditions.

To understand the pedagogical and cultural dimensions, this study also uses contextual analysis through in-depth interviews with scholars, teachers, and students, as well as observation of bandongan and sorogan practices in Cirebon Islamic boarding schools. This technique allows researchers to capture the form of student reception, linguistic adaptation strategies, and socio-religious values that influence the meaning of al-Jurumiyyah, as recommended in the ethnographic study of language education.¹³ Data from document studies, interviews, and observations were analyzed using thematic and interpretive analysis to identify the main patterns related to knowledge transmission, vernacular sharia, and student admission. Thus, this research method not only maps the process of text adaptation, but also provides a comprehensive understanding of how nahwu knowledge is transmitted, interpreted, and internalized in the local context of Cirebon Islamic boarding schools.

3. Results and Discussion

Arabic Grammar, Transmission, Reception and Vernacularization of Islamic Knowledge in Theoretical Studies

The theoretical study of this research is based on four main frameworks—Arabic grammar, Islamic scientific transmission, reception, and vernacularization—which serve to explain the historical and epistemological dynamics of the al-Jurumiyyah text in the pesantren tradition. Arabic grammatical theory provides an analytical basis for understanding the internal structure of the text, including the i'rāb system, syntactic categories, and nahwu principles developed since the Sibawaihi era.¹⁴ In the tradition of Islamic education, al-Jurumiyyah is positioned not only as an early linguistic text, but also as a pedagogical instrument that shapes the analytical mindset of students through the simplification of rules and hierarchical structures that are easy to memorize.¹⁵

The framework of Islamic scientific transmission is used to understand how Arabic linguistic knowledge moved from the center of the Middle Eastern scientific tradition to the archipelago pesantren through the mechanism of sanad, teacher

¹² Taufiq, M. A., Wafa, R., Hasanah, D., Syaikh, A., & Bakhrudin, M. (2022). Suntingan teks bait nazam Kitab Muhafadhatu Al Sibyaan: sebuah pendekatan filologis. *SULUK: Jurnal Bahasa, Sastra, Dan Budaya*, 4(2), 128-137.

¹³ Wekke, Ismail Suardi. "Arabic Education and Modern Learning Construction in Muslim Minority Islamic Boarding School in Indonesia." *Jurnal Al Bayan* 10, no. 2 (2018): 240-253.

¹⁴ Michael G. Carter, *Sibawayhi* (London: I.B. Tauris, 2004). 19-25; Kees Versteegh, *The Arabic Linguistic Tradition* (London: Routledge, 1997). 4-25.

¹⁵ Jonathan Owens, *The Foundations of Grammar: An Introduction to Medieval Arabic Grammatical Theory* (Amsterdam: John Benjamins, 1988), hlm. 17-35.

authority, and diplomas. This transmission ensures the continuity of the epistemic and ethical authority of *adab al-'ilm*, as described in the classical study of Islamic education.¹⁶ The process of transmission forms a scientific network that affirms that the legitimacy of a text depends not only on its content, but also on the authority of teachers and the scientific community that cares for its traditions.¹⁷

Meanwhile, reception theory explains how classical Arabic texts are received, interpreted, and contextualized by local readers. Reception is understood as a dialogical relationship between the text and the cultural horizon of its readers, where Islamic boarding school scholars act as active readers who construct meaning according to their socio-linguistic context.¹⁸ This can be seen in the writing of *syarah*, Pegon's translation, and the fringe notes on *al-Jurumiyyah* in various Islamic boarding schools, which show the creative process of giving new meaning to Arabic texts in the framework of local science.¹⁹

The theory of vernacular then completes the analysis by explaining the process of localizing Islamic knowledge into the local language and culture. Vernacular is not only linguistic, but also epistemological, i.e. how the universal concept of Islam is rearticulated within the framework of local culture so that it is easily accessible to the public.²⁰ In the context of Cirebon Islamic boarding schools, vernacular can be seen from the use of the Javanese-Cirebon language in the *al-Jurumiyyah* lecture, which expands students' access to *nahwu* knowledge while giving birth to forms of Islamic knowledge that are typical of the archipelago. The integration of these four theories allows research to understand *al-Jurumiyyah* not just as a grammatical text, but as an epistemic artifact that lives through the process of transmission, interpretation, and localization in the *pesantren* environment.

The Book of *Tahrîran* by KH. Muhammad, Pondok Pesantren Kebon Jambu Babakan Ciwaringin Cirebon

This book is named *Kitab Tahrîran Jurûmiyyah*. Initially, this book was written by KH. Muhammad (hereinafter referred to as Akang), a scholar, kiai, and caretaker of the Kebon Jambu Babakan Ciwaringin Islamic Boarding School.²¹ In the context of this study, the object of study is focused on the printed version of this book, which

¹⁶ George Makdisi, *The Rise of Colleges: Institutions of Learning in Islam and the West* (Edinburgh: Edinburgh University Press, 1981). 99–112.

¹⁷ Jonathan P. Berkey, *The Transmission of Knowledge in Medieval Cairo: A Social History of Islamic Education* (Princeton, NJ: Princeton University Press, 1992). 21–43.

¹⁸ Stanley Fish, *Is There a Text in This Class? The Authority of Interpretive Communities* (Cambridge, MA: Harvard University Press, 1980). 303–321

¹⁹ Khaled El-Rouayheb, *Islamic Intellectual History in the Seventeenth Century: Scholarly Currents in the Ottoman Empire and the Maghreb* (New York: Cambridge University Press, 2015). 12–18.

²⁰ Talal Asad, "The Idea of an Anthropology of Islam," dalam *Occasional Papers Series* (Washington, DC: Center for Contemporary Arab Studies, Georgetown University, 1986): 14–17; R. Michael Feener, *Muslim Legal Thought in Modern Indonesia* (Cambridge: Cambridge University Press, 2007). 7–15.

²¹ KH. Muhammad was born in Kuningan, June 15, 1957. He is the son of H. Aminta and Mrs. Hj. Tsani Rahimahumallah. In 1970, he studied at the Babakan Ciwaringin Cirebon Islamic boarding school under the care of KH. Amin and KH. Muhammad Sanusi. He died November 1, 2006.

was compiled using computer technology. *The Book of Tahrîran Jurûmiyyah* is a deepening of *nahwu* knowledge based on the *Book of Jurûmiyyah*, a standard book for beginners who study Arabic grammar written by Muhammad bin Muhammad bin Dawud, Abu Abdillah Ash Shinhaji/Ash Shonhaji Al-Fasy An-Nahwi Al-Faqih Al-Muqri' Al Maliki who died in (d. 1324 M). This book is also used as teaching material at the Kebon Jambu Islamic Boarding School, especially for students who enter grade 3 or 4. Overall, this book is part of the learning package in theoretical *nahwu* science and applied science *i'rab*.

As part of the teaching materials, this book learning is strictly applied with three main orientations that must be achieved by the students.

First, every student who recites this book is required to write daily material in their respective books. Every day, before the recitation began, Akang wrote the material of Tahriran Jurumiyyah and its 'Irabnya on the blackboard, which at that time was still using chalk. When the recitation begins, the students are allowed to rewrite the material that has been written. Second, while writing, Akang randomly appoints students to memorize and read the material that has been taught beforehand. If there are students who have difficulty memorizing well, they will be given ta'zir (punishment) in the form of standing during the recitation or cleaning the courtyard of the kiai's house after the recitation is over. Third, after the memorization session is over, Akang will explain the materials that have been written with a brief explanation and provide examples of sentences that are easy for the students to understand (Interview with Asep Syaefullah, Alumni of the Kebon Jambu Islamic Boarding School in 2000, January 1, 2025).

The three book learning methods described above, are carried out every day, and monthly evaluations are carried out to check the accuracy of the writing of the material that has been taught. The students' books were then collected and examined carefully. If material is found that has not been written or written incorrectly, students will be subjected to *ta'zir* that is educational.

Substantially, the writing of this *book of nahwu* is presented in the form of kalam prose (narrative) and *nazam*. The prose kalam contains an explanation of *the Jurumiyyah* and additional information from other books, while the kalam *nazam* is sourced from the *Book of Alfiyah* by Ibn Malik. The themes of *nahwu study* follow the systematics of *the Book of Jurumiyyah*, starting with the discussion of *Al-kalam* (Sentence) and ending with *mahfudhat al-asma*, which are *the ism* sentences that are read *jar*. The reading of the manuscript of this book is done from left to right, which is different from the general custom of Arabic manuscripts which are read from right to left. Moreover, the book does not list the date of its writing or completion.

The composition of this book begins with a discussion of the mapping of *nahwu* science in the midst of other Arabic linguistic sciences, as well as a discussion of *basmallah sentences*. The mapping of *nahwu* knowledge is carried out after the author of this book reads *basmallah*, *hamdalah* and *shalawat* to the Prophet Muhammad Saw. The following is the introduction to the book which begins with the mapping of the knowledge of Nahwu:

أوتاي علم أدبية إيكو وونت كالیه ولاس: (1) علم صرف, (2) علم بیان, (3) علم معانی, (4) علم نحو, (5) علم قافية: (6) علم شعر, (7) علم عروض, (8) علم اشتقاق, (9) علم خط, (10) علم إنشاء, (11) علم محاضرة, (12) علم لغة.:

There are 12 Literary Sciences, there are 12: Shoro²² f, Bayan Science²³, Ma'ani Science²⁴, Nahwu²⁵ Science, Qofiyah Science²⁶, Shi'ir Science²⁷, 'Arudh²⁸, Isytiqoq Science²⁹, Khath Science³⁰, Insya' Science³¹, Muhadhoroh³², Lughah Science³³

Based on the mapping of the science of adabiyah above, the Science of Arabic Language (*Ulum al-Arabiyyah*) can be defined as a scientific discipline that serves as a theoretical and systematic foundation in studying all intrinsic aspects of the Arabic language. In the Islamic scientific tradition, especially those related to the study of the Arabic language, adabiyah and Arabic are two disciplines that are conceptually interrelated and essential. The two cannot be separated, but form a complete unity in understanding and mastering the richness of the Arabic language.

Conceptually, Arabic is a comprehensive linguistic science that provides a prescriptive analytical and normative set of rules, which can help to deepen understanding the structure, meaning, and expressive potential of Arabic as a rich and complex system, interrelated and forming a complete framework of understanding from several aspects:

²² Science that studies the form of sentences or grammar of Arabic and its subjects, ranging from original, additional, sahih, to illat (Asshiny, 1998).

²³ Science that learns how to convey meaning with various styles of beautiful and eloquent language, so that the message conveyed becomes clear and effective (Abd Aziz Atiq, 2002).

²⁴ Science that studies the conformity between speech and situations and the conditions of the situation (AlJarim & Amin, 2004).

²⁵ Knowledge that discusses the subjects (isim, fi'il, letters, various i'rob, awamil, tawabi', and others), with which the final states of the sentence can be known both i'rob and mabni (Mahdi Al Mahzoumi, n.d.).

²⁶ (*Qâfiyah*): Knowledge related to rhyme or final words in Arabic sya'ir and nazm (Abdulrahman Omar Bagarawa, 2022).

²⁷ A rhythmic and rhyming sentence, which expresses a beautiful fantasy and also describes the events that exist (Shakaa, 2010).

²⁸ Science that discusses the patterns of Arabic Shi'ir to find out the correct and wrong forms of wazan ('Atiq, 2002).

²⁹ The science of word derivation or word development in Arabic (Adduraid, 2012).

³⁰ The science that introduces the shape of single letters, the location and how to string letters into a writing that is arranged and written on a line (Nasaruddin et al., 2023).

³¹ The science of composing in Arabic to express the heart, thoughts and experiences that students have (Reda, 2006).

³² The science of learning how to convey words to others in accordance with the context, both in terms of its lexical meaning and in terms of its structure. Abu al-Khoir in Miftahussa'adah said that the knowledge of Muhadharat is the words of people who are fluent in speaking, in the appropriate context, by imitating. In a broader context, it refers to the practice of imitating or quoting the language style of people who are considered to be experts in speaking (balaghah experts) in order to achieve fluency in language (Ashbihani, 1902).

³³ Every word or phrase used by a people to convey its intent or purpose (Jinni, 2006).

Morphological and Syntactic Aspects

This aspect focuses on the structure and function of words in sentences. Sharaf Knowledge (*Morphology*) which plays a role in the study of word form changes, including derivation and inflection, to produce different grammatical meanings and functions. For example, the change of verbs based on time or subject, as well as the formation of nouns from the roots. At the same time, the Science of Nahwu (*Syntax*) study the rules of arranging words into coherent and grammatically correct phrases, clauses, and sentences. It involves analyzing the relationships between sentence elements, such as subjects, predicates, and objects, as well as determining i'rab (changes in the meaning of the end of words) to ensure structural accuracy and clarity of expression.

Lexical and Semantic Aspects

This aspect delves into the meaning and origin of words. understanding of vocabulary, their denotative and connotative meanings, and proper use in various contexts. Along with it, the Science of Isytiqaaq (*Derivation*) studies the origin of words and the process of forming new words from the same root, providing an in-depth understanding of the semantic and etymological relationships between words. This section is essential in enriching vocabulary and understanding the nuances of meaning needed to express precisely.

Rhetorical Aspect (Balaghah)

This aspect highlights the effective and aesthetic use of language to achieve specific communicative goals. The science of Balaghah is divided into three main branches, namely: *Ma'ani Knowledge (Pragmatics/Discourse Analysis)* examine the suitability between speech and the context and purpose of communication, including the arrangement of sentence structure and the selection of appropriate language styles according to the situation. *Bayan Knowledge (Figurative Language/Semantics of Tropes)* learn how to express one meaning by a variety of different methods, such as the use of tashbih (analogy/metaphor), majaz (allegory), and kinayah (satirism), to produce aesthetic and persuasive effects. *The Science of Badi' (Stylistics/Literary Devices)* focuses on the decorative aspects of language styles, including the use of *muhassinat lafzhiyyah* (sound embellishments, such as rhymes and alliterations) and *muhassinat ma'nawiyah* (embellishment of meaning, such as antithesis and irony), to embellish expression and enhance the appeal of the text.

The Book of TahrirânAl-JurûMiyah Complete by KH. Asmawi, Az-Ziyadah Islamic Boarding School Babakan Ciwaringin Cirebon

The book of *TahrirânAl-Jurûmiyyah* is the work of KH. Asmawi, a scholar, kiai, and caretaker of the Az-Ziyadah Islamic Boarding School in Babakan Ciwaringin, Cirebon, who is highly respected in the world of Islamic boarding schools.³⁴ This

³⁴ KH. Asmawi, who was born on Friday, April 13, 1951, coincided with 6 Rajab 1370, and died on Saturday, December 7, 2024/5 Jumadil Akhir 1446, at the age of 73

book is a simplification and commentary on the classic book *Al-Jurûmiyyah*, a very famous work in the study of Arabic grammar (nahwu). *Kitab al-Jurûmiyyah* itself was written by Ibn Ajurrum, a scholar from Maghrib (Morocco), who is known as one of the main introductory books in studying nahwu science.

In the introduction to this book, KH. Asmawi delivered two paragraphs in Javanese containing an apology for all the shortcomings in the preparation of this book. He also hoped for prayers and gifts of Qur'an recitation for the teachers and himself. Here is the editorial:

"ساكيع كولا بوتين سانيس ناموع يوون معاف بيليه إعدلم ترجمه فونيكسا سلاه اتوا كوراع تروتما جوتوه جوتوه
إعكع سكيك أية قران اتوا حديث لن كولا سووون سوفدوساديفون لرساكن, سباب كساوونان اتوا ككورعان
فونككا بوتين سانيس كجبا سكيك فينديك لن جكاكي سرتا ففيكائ اواك كولا. لن كولا يوون كاليان إخالص
لن رضاني : بجا سورة الفاتحة-سورة الإحلاص-سورة الفلق-لن سورة الناس-إعكع كانجاراني كاعكي علماء اهل
نحو عمومي لن خصوصي كعكي مؤلف "اجرومية", "جامع الدروس" لن كورو كولا, كياهي سنوسي, بيليه كتاب
فونكا بادى ديفون واهوس".

Meaning: "From me, it is nothing but apology, if there are errors or shortcomings in this translation, especially in examples that come from verses of the Qur'an or hadith. I only beg that this error and shortcomings can be justified, because it is none other than my limitations.

And I ask sincerely and with great pleasure: recite the letters Al-Fâtihah, Al-Ikhlâs, Al-Falaq, and An-Nâsas a reward for the scholars of nahwu in general, especially for the writer of Al-Jurumiyyah, Jami'ud-Durus, and my teacher, Kiai Sanusi, for the teaching given." (Kitab Tahrirân al-Jurûmiyyah, p. 2).

This book was compiled by KH. Asmawi, who was born on Friday, April 13, 1951, coincided with 6 Rajab 1370, and died on Saturday, December 7, 2024/5 Jumadil Akhir 1446, at the age of 73. He studied with KH. Amin Sepuh and KH. Sanusi for various disciplines, such as nahwu, mantiq, and ushul fiqh. In addition to *Tahrir ân al-Jurûmiyyah*, he was also prolific in producing academic works in the fields of nahwu and sharaf, including translations of major books such as *Alfiyah Ibn M'lik*, *JurIbnMiyah*, *Matan Binâ*, and *Jmi'uddurûs*.

This book refers to a variety of reference literature. For kalam nasr (kalam which is prose), the references include the books *Jâmi'uddurûs* and *Matan Binâ*. As for kalam nadham (poetry in nature), the reference is sourced from *Alfiyah Ibn Mâlik* and *Amritî*. This book seeks to simplify some aspects and provide a more detailed explanation of the themes in the book *Al-Jurûmiyyah*. Although there is no table of contents, this book consists of 25 chapters that discuss various main themes in the science of nahwu. The chapters are discussed consistently with reference to the eight instruments above.

Kitab *az-Zubdat an-Naqiyyah fî Tarjamah al-Jurûmiyyah* By. KH. Abu Ja'far as-Sadiq 'Aqil Siraj al-Kempeki Kempek Islamic Boarding School Cirebon

This book is titled *az-Zubdat an-Naqiyyah*. Literally, "az-Zubdat" means "essence" or "cream" (the best part), while "an-Naqiyyah" means "purity" or "purity". This name reflects a scientific work that emphasizes the core of pure and true teaching. The book, which measures 14.5 x 20.5 cm, was written by KH. Abu Ja'far as-Sadiq 'Aqil Siraj al-Kempeki and completed on Friday, 15 Shawwal 1415 AH / 13 March 1995 AD. In terms of title, this book is a translation of *the Book of Jurûmiyyah* which is presented in Javanese with Pegon Arabic script.

There are at least three systematics in the writing of the book manuscript, namely the text of Jurumiyyah, explanations that begin with the word al-murad and examples of sentences, and appendices with relevant nahwu verses. The three systematics of this discussion are dynamic. This means that explanations do not always follow the order of systematics. For example, in Bab al-Kalam, this theme does not use poetry as a complement to description, but still deepens the understanding of the basic concept of kalam. The following is an explanation of kalam found in the book:

المراد: كلام موعغوه إصطلاح ايفون فرا علماء اهل علم نحو فونيك فوندي كفان وونتین لفظ سمفون مركب لن سمفون مفید وضع مسطی فونیکا ديفون نامی کلام, نحو قام زيد, ونحو زيد قائم, ونحوان قام زيد قام بكر. سديا فونیکا سمفون لفظ لن سمفون مركب لن سمفون مفید لن سمفون وضع.

Meaning: Kalam according to the terms of the scholars of nahwu is the lafad that has been compiled, has been done and deliberately pronounced, such as qama zaidun, zaidun qaimun and qama zaidun qama bakrun. These examples have been considered to be recitation, have been arranged, have been done and deliberately spoken.

*المراد: فلاعكران ايفون اعكع نامی لفظ معكاه اصطلاح ايفون فرا علماء اهل علم نحو فونیکا فوندي كفان وونتین ساوونتینی معكوه داتع ستعاه ايفون حروف هجائية اعكاع وولو ليكور اعكیه فونكا: الف, باء, تاء, ثاء عانتوس دوموكا همزه ياء, مسطی فونكا سوانتین ديفون نامینی لفظ سورہ ايفون كدوس لفظ قام لن لفظ زيد...دادوس منوي وونتین سوانتین بوتن موعكوه داتع ستعاه ايفون حروف هجائية مسطی فونكا بوتین ديفون نامینی لفظ. جونتوه ايفون كدوس ساونتین ايفون كنتوع اتاوی بدوك.

Meaning: The definition of lafadz according to the terms of the scholars of nahwu is a sound that includes part of the hijaiyah letters. For example, hijaiyah letters such as alif, ba, ta, tsa, to hamzah and ya. Therefore, the sound made up of these letters is

called *lafadz*, as in the words "qama" and "zaidun". The sound is called *lafadz*, while other sounds that do not include hijaiyah letters, such as the sound of *kentongan* or *bedug*, cannot be called *lafadz*.

Three Books of Nahwu Islamic Boarding School Scholars: An Analytical Review

This section presents an analysis of the three books of nahwu by Cirebon Islamic boarding school scholars. The analysis is carried out using the theory of knowledge production. This analysis is oriented towards efforts to explore the process of making, disseminating, and using knowledge in the context of Islamic science. The attention of this analysis is how the nahwu knowledge produced by these three scholars is produced and disseminated in the Cirebon Islamic boarding school community and more broadly. In general, the three nahwu books produced by the three scholars of the Cirebon Islamic boarding school reflect the process of producing diverse knowledge in their presentation. However, the three have similarities in utilizing the Book of *Jurumiyyah* by Imam ash-Shanhaji as their main reference.

Historically, in the three books of nahwu, this Book of *Jurumiyyah* has a profound influence. As the main reference, the book of *Jurumiyyah* is translated into Javanese, transmitted the knowledge of nahwu in a simple Javanese language, and even interconnected with nahwu materials contained in other books. In addition, the diversity of discussions also reflects the profound referential power, especially the Book of *Tahriran* by KH. Muhammad and the Book of *Tahriran* by KH. Asmawi. These two books are at least strengthened in their quotations from other authoritative nahwu books and based on poetry or *nadzam*, namely *Kitab al-Alfiyah bin Malik*.

From the point of view of this referential strength, the three books of nahwu by Cirebon Islamic boarding school scholars are classified as products of the intellectual tradition of Islamic boarding schools.³⁵ The three of them not only transmit inherited knowledge, but also add or update knowledge through the citation of other authoritative nahwu books, using simple methods, to ensure that the knowledge of nahwu science conveyed can be understood by the wider community, especially students. Therefore, these three books of nahwu are considered to have gone through this process which involves texts and interactions between teachers, students, and the wider community.

In a review of the theory of knowledge production, the Book of *Tahriran* by KH. Muhammad Pondok Pesantren Kebon Jambu Babakan Ciwaringin Cirebon has the peculiarity of producing accessible nahwu knowledge, effective nahwu teaching practices and transformative bilingual collaboration. The Book of *Tahriran* by KH. Muhammad is one of the works that aims to facilitate the knowledge of nahwu so that it is easier to understand by students and the general public, especially in the

³⁵ Martin van Bruinessen, "Kitab Kuning; Books in Arabic Script Used in the Pesantren Milieu: Comments on a New Collection in the KITLV Library," *Bijdragen tot de Taal-, Land- en Volkenkunde* 146, no. 2-3 (1990): 226-269; Rengga Satria, "Tradisi Intelektual Pesantren: Mempertahankan Tradisi di Tengah Modernitas," *Turast: Jurnal Penelitian dan Pengabdian* 7, no. 2 (2019): 177-194

pesantren environment. In the context of knowledge production theory, this book reflects efforts to produce more inclusive nahwu knowledge, namely by processing the knowledge of nahwu science that was previously spread in other nahwu books.

KH. Muhammad produced this knowledge in the context of pesantren education, where direct interaction between teachers and students was very influential. This book is also a learning tool that can be used in direct teaching, with explanations that are easy to understand. This is in line with the concept of *praxis* in knowledge production theory, where knowledge is not only written down in books, but also translated in living practice. As said by one of the alumni of the Kebon Jambu Islamic Boarding School.

In every daily recitation, the system of memorization and understanding of I'rab is practiced to the students. As each sentence in the book of Jurumiyyah is 'irab in detail, the structure, position and function of the words in the sentence use Arabic (Interview with Asep saefullah, Alumni of the Kebon Jambu Islamic Boarding School, January 1, 2025).

As with KH. Muhammad, KH. Asmawi also produced books *Tahrirân* which simplifies the knowledge of nahwu. In this book, KH. Asmawi presents the knowledge of nahwu as in the book of Jurumiyyah and reconstructs it to emphasize certain rules that are considered important for the understanding of the pesantren community. In the theory of knowledge production, this indicates the existence of a process *Reconstruction*, where old knowledge is selected, filtered, and adjusted to the context of the needs of the development of nahwu knowledge (Susanto, 2016). He strengthened the material of nahwu knowledge by quoting authoritative nahwu books, such as *The Book of Alfiyah*, and *Jâmi' ad-Durûs*.

The characteristics of nahwu books by Cirebon Islamic boarding school scholars, such as the Book of *Tahrirân Karya KH. Muhammad*, *Kitab Tahrirân Al-Jurûmiyyah Complete Works of KH. Asmawi*, and *Kitab Az-Zubdat an-Naqiyyah fi Tarjamah al-Jurûmiyyah Karya KH. Abu Ja'far as-Sadiq 'Aqil Siraj al-Kempeki*, lies in an approach that is tailored to the context and understanding needs of students. Some of the characteristics that can be found in these books include: (1) The use of the Javanese-pegon script. These books are written in Javanese-pegon script, which makes it easier for students who are familiar with the Javanese language, as well as bridging the understanding of Arabic with the local context; (2) Methods of Presenting Prose and nazam. The nahwu books of the Cirebon Islamic boarding school present material in the form of prose kalam (narrative) and poetry; (3) Mapping of Nahwu Knowledge. Before starting the discussion of the theme, the books map the position of nahwu science in the context of Arabic linguistics as a whole, and provide basic explanations that make it easier for students to understand it. This can include an initial discussion of the sentence of basmallah and the point of view of I'rab science; (4) Systematic Discussion Stages. These books are structured with a clear and organized structure; (5) Use of Example Sentences and Exercises.

These books also provide many example sentences for each nahwu rule discussed, followed by exercises to deepen understanding; (6) Adaptation to the Context of Students. One of the main characteristics is the efforts of scholars to facilitate and adapt nahwu material to the context of students, especially those who are just starting to learn Arabic. These books include explanations in Javanese that are easier for them to understand; (7) Emphasis on Dynamic Properties. The method of delivery in these books is flexible and dynamic, meaning that it does not always follow a rigid systematic order.

The Advantages and Limitations of the Three Books of Nahwu: *Taḥrīrān*, *Az-Zubdat an-Naqiyyah*, and *Jurūmiyyah*

According to **the social learning** theory put forward by Albert Bandura, learning occurs through observation and interaction with others.³⁶ At the Islamic boarding school, learning Arabic through the book of nahwu takes place in an atmosphere full of social interaction between caregivers and students, as well as between fellow students. The three nahwu books used in Cirebon Islamic boarding schools offer a more complex and challenging Arabic language, which encourages students to develop progressively. These books teach more complex sentence structure and grammar, which may feel difficult for students at first. However, with the guidance of caregivers and repeated exercises, students will be able to understand and apply more difficult language concepts.

The three Nahwu books used in Cirebon Islamic boarding schools have a number of advantages that contribute positively to Arabic language learning. One of the advantages is that the main focus of these books is on the teaching of Arabic grammar, especially in the study of Nahwu and Sharf. Students are taught the pattern of word and sentence formation, as well as how to identify and use various types of sentences, both nominal and verbal. Mastery of this language structure is important as a foundation for understanding and using Arabic effectively. In addition, the Arabic language used in the three books tends to be complex and challenging, which actually encourages students to develop progressively. In the context of Islamic boarding schools, although speaking skills are not emphasized as much, learning that emphasizes reading, listening, and writing practices consistently has been proven to strengthen language mastery. Traditional learning systems such as *bandongan* and *sorogan* also contribute to instilling the values of discipline, perseverance, and respect for teachers, as well as establishing a close relationship between *kiai* and students. This all strengthens the affective aspect of learning, which is very important in *pesantren* education.

On the other hand, there are a number of weaknesses in the use of Nahwu books and traditional learning methods in Islamic boarding schools. The complex Arabic language in these books often makes it difficult for students, especially for beginners, so they need intensive guidance. The one-way *bandongan* system can cause a lack of

³⁶ Albert Bandura, *Social Learning Theory* (Englewood Cliffs, NJ: Prentice-Hall, 1977): 22-47.

active participation of students, so that the learning process becomes passive. Although sorogan allows for individual interaction, time and number of students often reduce the effectiveness of guidance. In addition, Nahwu learning tends to be oriented towards memorization and translation alone, with little emphasis on understanding concepts and their application in real context or everyday communication. The methods used also tend to be monotonous and less varied, which can reduce motivation to learn. The lack of use of interactive learning media, such as visual tools, group discussions, or educational games, limits the creativity and absorption of students. Limited access to modern learning resources is also an obstacle, because many pesantren still do not make optimal use of contemporary books or digital technology. One of the additional problems is in the translation of the book in Arabic Pegon script, which is often difficult for students due to the weak ability to write pegon and the understanding of the content of the text in its entirety. All of these factors show the need for innovation in the Nahwu learning approach to be more adaptive and relevant to the demands of the times.

4. Conclusion

The nahwu books by Cirebon Islamic boarding school scholars have an important position as a source of Arabic learning at the primary and secondary education levels in the traditional pesantren environment. The main advantage of these books lies in their ability to simplify complex nahwu rules so that they are easier to understand by novice students. The use of Pegon Arabic script and translation into local languages, such as Javanese and Cirebon, is an effective pedagogical strategy in bridging the understanding between classical Arabic and the mother tongue of students. This approach not only simplifies the cognitive process of learning, but also strengthens the emotional and linguistic closeness of students to the material studied. Systematically, these books are compiled by referring to classic books such as *Jurūmiyyah*, *Imrithi*, and *Alfiyah Ibn Malik*, so as to maintain the continuity of the authoritative nahwu scientific tradition while enriching the intellectual treasures of Islamic boarding schools based on local wisdom.

Structurally and methodologically, the three books show different characteristics but are still based on the systematics of *Jurūmiyyah*. The book by KH. Muhammad combines the form of prose and nazam with an emphasis on memorization, repetition, and written evaluation equipped with applicative examples from kiai. The book by KH. Asmawi is in the form of a systematic lecture that is adapted to local needs through the stages of Arabic texts, Pegon translations, explanations, examples, exercises, and closures in the form of prose and nazam. Meanwhile, the book by KH. Abu Ja'far emphasized the complete translation of *Jurūmiyyah* into Javanese Pegon with a communicative style to facilitate the basic understanding of students. Philosophically, the entire book reflects a strong commitment to the preservation of the scientific tradition of Islamic boarding schools

as well as efforts to vernaculate the science of nahwu to make it more contextual for students.

In learning practice, these books are supported by traditional pesantren methods such as *bandongan*, *sorogan*, and memorization which are effective in building learning discipline and grammatical accuracy. This tradition contributes significantly to forming a strong foundation of understanding Arabic grammar and supports the ability of students to read classical Islamic literature.

However, this study also found a number of limitations. The dominance of memorization, lectures, and text translation methods makes learning tend to be one-way and less encourages active interaction. As a result, students' oral communicative skills in Arabic have not developed optimally. The limited variety of learning methods, the lack of use of interactive media, the lack of conversation practice, and the low integration of nahwu rules with Qur'anic verses and hadith cause learning to feel monotonous. In addition, some examples of material that are less contextual with contemporary life make it difficult for students to apply grammatical knowledge practically. The evaluation system that relies too much on written tests has also not been able to measure language competence comprehensively, especially in the oral aspect.

Thus, although the nahwu books by Cirebon Islamic boarding school scholars have proven to contribute greatly to the preservation of the scientific tradition of Arabic grammar and the strengthening of the intellectual ecosystem of Islamic boarding schools, pedagogical innovation is still needed. The renewal of learning methods that are more interactive, communicative, contextual, and adaptive to the development of educational technology is a strategic step to answer the needs of Arabic learning that is more applicable in the modern era without eliminating the roots of the pesantren tradition.

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