

Exploring the Use of Arabic Grammar Books in *Nahwu* Learning for Developing Islamic Texts Reading Skills at MA Keagamaan Hamzanwadi II NW

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Abstract

Research on Arabic grammar instruction has largely focused on teaching methods or relationships between grammatical mastery and reading achievement, while limited attention has been given to how grammar books are enacted in *Nahwu* classrooms to support the reading of Islamic texts. This study aims to explore how Arabic grammar books are used in *Nahwu* learning, examine teachers' and students' experiences, and identify challenges affecting their application to Islamic text reading. A qualitative case study was conducted with 27 purposively selected participants, comprising three *Nahwu*/Arabic teachers and 24 students from Grades X–XII at MA Keagamaan Hamzanwadi II NW. Data were collected through semi-structured interviews, classroom observations, and documentation and analyzed thematically through coding and theme development, with triangulation used to strengthen the analysis. The findings reveal that Arabic grammar books function as mediating pedagogical resources through a progressive sequence of rule explanation, illustrative examples, exercises, grammatical analysis, and Islamic text reading. Teachers adapted textbook content to students' levels of readiness, while students particularly valued examples, practice activities, and guided grammatical analysis. However, difficulties remained in transferring grammatical knowledge to long and unvowelled texts because of limited vocabulary, complex linguistic structures, uneven prior knowledge, and instructional time constraints. The study concludes that the pedagogical value of Arabic grammar books depends

not merely on their availability but on effective teacher mediation, active student engagement, and contextualized practice. Theoretically, the study reconceptualizes grammar books as pedagogical bridges between formal *Nahwu* knowledge and textual interpretation; practically, it highlights the value of contextualized, differentiated, and progressively guided grammar-to-reading instruction. Future research may extend these findings through multi-site, longitudinal, or mixed-method designs.

Keywords: Arabic Grammar Instruction; Islamic Text Reading; *Nahwu* Learning; Pedagogical Mediation; Textbook Use

INTRODUCTION

Arabic plays an important role in Islamic education because access to many Islamic sources requires learners to understand Arabic texts accurately. In madrasahs and Islamic educational institutions, however, Arabic learning continues to face challenges, particularly in connecting grammatical knowledge with the ability to understand and interpret texts. One important issue concerns the teaching of Arabic grammar, or *Nahwu*, which is sometimes presented mainly as a collection of rules to be memorized rather than as a linguistic resource for understanding meaning in context. Recent research-related international issues emphasizes that Arabic grammar learning should be directed toward textual understanding by connecting grammatical forms with meaning and authentic discourse. An inductive-contextual approach, for example, can help learners recognize how grammatical structures function within meaningful texts rather than treating grammar as isolated rules (Fikri et al., 2025). At the same time, the complexity and large number of grammatical rules remain a challenge for Arabic learners. Therefore, grammatical materials need to be systematically organized and aligned with learners' needs so that instruction does not become overloaded with rules that have limited practical relevance (Abdalla et al., 2024). In reading activities, metalinguistic awareness is also important because learners need to recognize the relationship between linguistic forms and meaning when processing Arabic texts (Almarshedi, 2025). Similarly, the systematic development of Arabic learning materials and exercises can contribute to better reading experiences and improved reading skills (Zarkasyi et al., 2020).

These international concerns are also reflected in the Indonesian context, particularly in madrasahs and Islamic boarding schools where Arabic is closely associated with the reading of Islamic and classical texts. Empirical research has demonstrated a significant

relationship between *al-qawā'id al-nahwiyyah* and *qira'ah*. For example, research involving eighth-grade students at MTs Ihsaniyah Banyumudal Moga Pemalang found a significant effect of Nahwu mastery on Arabic reading ability, with a significance value of 0.000 and a *t*-value of 5.300, exceeding the critical value of 2.019 (Wahyuni et al., 2022). This finding indicates that grammatical competence is not merely theoretical knowledge but is closely related to learners' ability to process Arabic texts. Similarly, the *takroran* method in *Amtsiliti* learning demonstrates that Nahwu and Sharaf knowledge can be strengthened through repetition and practice so that students can apply grammatical knowledge when reading *kitab kuning* (Rahmatullah, 2022). Reading instruction at the Madrasah Aliyah level can also benefit from collaborative learning, which provides learners with opportunities to interact actively with Arabic texts rather than relying exclusively on teacher explanations (Husein et al., 2022).

Other Indonesian studies further indicate the importance of systematically connecting grammatical instruction with reading practice. The implementation of *Al-Miftah Lil 'Ulum*, for instance, integrates lesson planning, material selection, methods, media, time allocation, and evaluation with activities such as *kitab* reading, *makna* provision, *nadzom* memorization, *tashrif*, and Nahwu instruction (Sulastris, 2024). A related study found that *Al-Miftah Lil Ulum* was developed to address students' difficulties in reading *kitab kuning*, emphasizing that successful reading requires a systematic connection between grammatical knowledge and textual practice (Kamelia & El-Faradis, 2022). Likewise, the implementation of this method suggests that the ability to read Islamic classical texts cannot be sufficiently developed through the separate introduction of grammatical rules; students need to integrate Nahwu knowledge with actual reading and comprehension activities (Zidan et al., 2024).

In responding to these challenges, Arabic grammar books can serve as systematic learning resources when grammatical concepts are presented progressively and accompanied by examples and exercises. The *Nahwu Wadhib* textbook, for example, was designed to facilitate beginners' understanding of Arabic grammar and has been used in Islamic educational institutions, particularly pesantren (Ahkas & Fillah, 2022). Nevertheless, the use of a grammar textbook does not necessarily guarantee that learners will be able to apply grammatical knowledge effectively. Arabic grammar textbooks may therefore require adaptation or supplementary materials to address students' learning difficulties and classroom needs. Research on *Al-Nahw Al-Wadhib* indicates that supplementary materials

such as handouts can facilitate learners' understanding of grammatical structures when some topics are difficult to grasp through the textbook alone (Zulfiani & Syarifuddin, 2024).

Conceptually, Nahwu can be understood as a branch of Arabic linguistics concerned with sentence structure and the grammatical relationships among words, which contributes to the accuracy of Arabic structure and meaning (Nujaima & Kurniawan, 2024). Consequently, Nahwu learning should not be separated from the practical use of Arabic. Different instructional approaches can be employed to achieve this objective. Deductive instruction moves from grammatical rules to examples, whereas inductive instruction begins with examples and guides learners toward formulating grammatical rules. The choice between these approaches should consider learners' proficiency and needs so that grammatical knowledge can be applied practically (Supardi et al., 2022). In pesantren-based madrasahs, difficulties in learning Nahwu may also be addressed through combinations of *sorogan*, *bandongan*, memorization, and reading exercises, with repeated practice helping learners connect grammatical knowledge to Arabic texts (Rahman & El-yunusi, 2022). Moreover, learners do not necessarily respond equally to the same instructional treatment. The Aptitude Treatment Interaction approach highlights the importance of considering students' characteristics and initial abilities when designing Nahwu instruction (Maulani et al., 2022).

Furthermore, Arabic text reading is an essential language skill involving the ability to read texts, recognize linguistic forms, and develop comprehension through structured and independent reading activities (Nasirudin et al., 2022; Mulan & Hasibuan, 2024). In the context of classical Islamic texts, effective reading also requires knowledge of nahwu and sharaf to analyze sentence structures and linguistic relationships, particularly because many kitab kuning texts are presented without vowel markings (Sidik & Ristiyani, 2025).

Previous studies have increasingly examined the relationship between Nahwu learning and Arabic reading. The use of *Nahwu Wadhib*, for example, can support learners in understanding Arabic structures that form the basis of reading activities by connecting grammatical knowledge with the identification of textual structures (Riyadhi & Nurdinah, 2026). Similarly, the use of the *Kawa'id Nahwu Sayyidil Waalid* book involves writing grammatical rules, memorizing them, and subsequently applying them through Arabic reading exercises, demonstrating how a grammar book can connect rule mastery with reading practice in a gradual and systematic manner (Adil & Shidiq, 2025). The importance of

grammatical knowledge is also evident in *kitab kuning* learning, where deeper mastery of Nahwu and Sharaf assists students in identifying word and sentence structures, particularly when reading Arabic texts without vowel markings (Husna, 2025). Research among junior secondary students further indicates that Nahwu learning provides an important foundation for understanding sentence structures and reading Arabic texts accurately and fluently (Khusen et al., 2025).

Despite these findings, important gaps remain in the existing literature. First, previous studies have predominantly examined the effectiveness of particular Nahwu teaching methods, the relationship between Nahwu mastery and Arabic reading achievement, or the content and characteristics of individual grammar books. What remains insufficiently explored is how Arabic grammar books are actually used, interpreted, and experienced by teachers and students as pedagogical resources in an authentic madrasah classroom. In other words, existing research tends to evaluate *what a method or book can achieve*, rather than examining *how the book is enacted in everyday teaching and learning practices*. Second, previous research has documented the development of concise Nahwu books and instructional methods as responses to learners' difficulties in understanding grammar and applying grammatical rules to *kitab kuning* and other classical Islamic texts. A review of seven Nahwu-oriented books and methods, including *Ibtida'i*, *Amsilati*, *Method 33*, *Al-Miftah li al-'Ulum*, and *Manhaji*, shows that these resources emerged partly because learners experienced difficulties in studying Nahwu and transferring grammatical knowledge to classical-text reading (Basith et al., 2022). However, this research does not adequately explain how a selected Arabic grammar book functions as a mediating resource between grammatical knowledge and actual Islamic text reading within a specific institutional context. This constitutes a significant gap because the pedagogical value of a grammar book cannot be fully understood from its content or intended method alone; it must also be examined through its classroom implementation, teacher mediation, student engagement, and contextual use.

Further evidence demonstrates that Nahwu competence is closely associated with Arabic reading performance. At Al-Mardhiyyah Al-Islamiyyah Islamic Boarding School, students' mean Nahwu analysis score reached 85.66, while their Arabic text reading score reached 82.47, with a positive correlation of 0.66 between the two abilities (Septiani et al., 2023). Meanwhile, pedagogical discussions of Arabic grammar emphasize principles such as moving from concrete to abstract, known to unknown, examples to rules, and simple to complex, alongside inductive procedures and appropriately modified texts (Cholis et al.,

2024). Nevertheless, learners may still encounter difficulties in transferring grammatical knowledge into reading practice. Errors have been identified in *tarkib idhafi*, *sifah-maushuf*, *'athaf-ma'thuf*, and the identification of *fa'il* and *maf'ul*, indicating that some learners struggle to apply previously learned Nahwu theory while reading Arabic texts (Fitryani et al., 2024). Research specifically analyzing *Nahwu Wadhib* also shows that the book contains basic Arabic grammatical rules intended to help beginners understand grammar systematically, while identifying strengths and limitations that warrant further investigation of its use across educational settings (Uqba et al., 2024). In addition, qualitative research on the *Kitab Demonstration* strategy demonstrates that Nahwu-oriented instructional practices may provide cognitive and psychological benefits while contributing to students' development of classical-text reading habits (Shalihah et al., 2024). Taken together, these studies establish the importance of Nahwu for Arabic text reading, but they leave a crucial question insufficiently answered: how do teachers and students transform the grammatical knowledge presented in a particular Arabic grammar book into actual reading practices when dealing with Islamic texts? Thus, the gap is not merely a lack of evidence concerning the importance of Nahwu, but a lack of contextual understanding of the process through which grammar-book content is mediated, practiced, and applied in reading instruction.

The gap becomes particularly relevant in light of broader pedagogical problems in madrasah Arabic instruction. Arabic learning may still be characterized by differences in students' readiness, teacher-centered instruction, greater emphasis on grammar and reading than communication, and limited use of Arabic for classroom communication (Maghfurina & Ebeedb, 2026). These conditions suggest that the central pedagogical issue is not simply whether Nahwu is important, but how grammatical knowledge is mediated through learning materials and classroom practices to support students' actual engagement with Arabic texts. Consequently, examining Arabic grammar books as pedagogical resources requires attention not only to their grammatical content but also to how teachers present and adapt them, how students interact with and apply their content, and what institutional and classroom factors facilitate or constrain their use. The existing literature has therefore left an empirical and contextual gap concerning the interaction among the grammar book, teacher instructional practices, student learning experiences, and Islamic text reading within an authentic madrasah environment.

This study responds directly to this gap through a qualitative case study at MA Keagamaan Hamzanwadi II NW. A preliminary observation conducted on August 20, 2026,

indicated that Arabic grammar books were regularly used in Nahwu learning to introduce grammatical rules, provide examples, and support students' reading of Islamic texts. However, some students still experienced difficulties in applying Nahwu rules when interpreting sentence structures and reading unvowelled Islamic texts. The observation also suggested that classroom learning tended to emphasize understanding grammatical rules, while opportunities to apply these rules directly to authentic Islamic texts remained limited. These preliminary conditions demonstrate a practical gap between learning grammatical rules from a book and using those rules as a reading resource. They therefore strengthen the need to investigate the grammar book not as a static textbook or isolated instructional product, but as a pedagogical tool whose meaning and function are constructed through classroom interaction and its application to actual Islamic texts.

The novelty of the present study lies in its shift from evaluating Nahwu books or measuring the relationship between Nahwu mastery and reading achievement to examining the lived pedagogical use of Arabic grammar books within an authentic madrasah setting. Specifically, this study investigates the interaction between the grammar book, teacher instructional practices, student experiences, and the development of Islamic text reading skills. Unlike previous studies that primarily focus on the effectiveness, structure, or outcomes of Nahwu methods and books, this study provides a contextual and process-oriented account of how a grammar book is selected, presented, interpreted, practiced, and applied in everyday Nahwu learning. The study also extends previous research by examining the challenges that emerge when students attempt to transfer rules from the grammar book to the interpretation and reading of unvowelled Islamic texts. In this respect, the study contributes not only to the discussion of Nahwu pedagogy but also to a broader understanding of how learning materials mediate the transition from declarative grammatical knowledge to functional reading competence.

Accordingly, the present study focuses on exploring the use of Arabic grammar books in Nahwu learning for developing Islamic text reading skills at MA Keagamaan Hamzanwadi II NW. It specifically examines how Arabic grammar books are used in classroom Nahwu learning, how teachers and students experience and perceive their use in relation to Islamic text reading, and what challenges and contextual factors influence their implementation. By focusing on the interaction between grammar books, Nahwu instruction, and Islamic text reading within an authentic madrasah setting, this study seeks to fill the existing contextual and pedagogical gap and offer a novel, practice-oriented understanding

of how Arabic grammar resources can bridge grammatical knowledge and practical reading competence.

METHODS

1. Research Approach and Design

This study employed a qualitative approach with a case study design to explore the use of Arabic grammar books in Nahwu learning for developing students' Islamic text reading skills at MA Keagamaan Hamzanwadi II NW. A qualitative approach was considered appropriate because the study focused on understanding instructional practices, participants' experiences, classroom interactions, and the meanings attached to the use of Arabic grammar books rather than measuring relationships among variables. Creswell and Poth (2018) explained that qualitative inquiry was appropriate for examining how individuals or groups interpreted a social or educational phenomenon within its natural context. Similarly, Sugiyono (2019) emphasized that qualitative research was useful for investigating social situations in depth by examining activities, interactions, and meanings as they naturally occurred.

The study was designed as a single-site case study because the investigation was bounded by one educational institution, namely MA Keagamaan Hamzanwadi II NW, and concentrated on a specific pedagogical phenomenon: the use of Arabic grammar books in Nahwu learning and their application to Islamic text reading. The case was examined holistically by connecting the content and use of the grammar book with teacher instructional practices, student learning experiences, and the challenges encountered when applying grammatical rules to Islamic texts. This design allowed the researchers to obtain an in-depth understanding of the phenomenon within its actual educational setting rather than separating the use of the book from the classroom context.

2. Research Setting and Participants

The study was conducted at MA Keagamaan Hamzanwadi II NW, located in Anjani Barat Hamlet, Suralaga District, East Lombok Regency, West Nusa Tenggara, Indonesia. The site was purposively selected as a bounded case because Arabic and Nahwu constitute integral components of the students' religious and language education, while Arabic grammar books are used as instructional resources in Nahwu learning and in the reading of Islamic

texts. This setting therefore provided a contextually relevant case for examining how Arabic grammar books are utilized in classroom instruction, how teachers mediate their use, and how students experience the application of Nahwu knowledge in reading Islamic texts. The research was conducted from 20 August to 9 September 2026.

Participants were recruited through purposive sampling, with selection based on their direct and sustained engagement with the phenomenon under investigation. A total of 27 participants were involved, comprising three Nahwu/Arabic language teachers, eight Grade X students, eight Grade XI students, and eight Grade XII students. The teachers had direct experience teaching Nahwu using Arabic grammar books, whereas the students had participated in Nahwu learning in which the selected grammar resources were used and had experience applying grammatical knowledge to Islamic text reading. The inclusion of participants across three grade levels was intended to capture variation in students' learning experiences and their progression from foundational grammatical learning toward the application of Nahwu knowledge in increasingly complex reading activities.

Participant selection followed three inclusion criteria. First, teachers were required to have direct experience teaching Nahwu or Arabic through the use of Arabic grammar books. Second, students were required to have participated in Nahwu learning using the selected grammar resources and to have experience applying Nahwu knowledge to Islamic text reading. Third, participants were required to be directly involved in the relevant learning activities and willing to provide information through interviews and classroom-related activities. These criteria ensured that participants were not selected solely on the basis of their institutional status but because they possessed firsthand experience relevant to the case being examined.

The composition of the participants was designed to provide complementary perspectives on the same educational phenomenon. The three teachers contributed information concerning instructional practices, the pedagogical use of Arabic grammar books, strategies for facilitating Nahwu learning, and challenges encountered in classroom implementation. The eight Grade X students provided accounts of their experiences with Nahwu learning and the use of grammar books at an earlier stage of their learning progression. The eight Grade XI students contributed perspectives on the application of grammatical knowledge to Islamic text reading, while the eight Grade XII students provided more extensive accounts of Nahwu learning and the use of grammatical knowledge in reading

and interpreting Islamic texts. This distribution enabled the case to be examined from both instructional and learner perspectives and across different levels of learning experience.

The participant selection was consistent with the information-rich sampling logic of qualitative case study research. Creswell and Poth (2018) emphasize the importance of selecting participants who can provide detailed and relevant accounts of the phenomenon within its natural context. Similarly, Moleong (2021) stresses the selection of informants who are directly connected to the research phenomenon and capable of providing meaningful information. Accordingly, the present study prioritized relevance, direct experience, and information richness rather than statistical representativeness. The 27 participants were therefore considered appropriate for generating in-depth accounts of the use of Arabic grammar books in Nahwu learning and their application to Islamic text reading within the bounded context of MA Keagamaan Hamzanwadi II NW.

3. Research Instruments

The primary instrument in this study was the researcher, supported by three complementary instruments: semi-structured interview guidelines, observation guidelines, and documentation guidelines. The interview instrument was used to explore teachers' and students' experiences, perceptions, instructional practices, and difficulties related to the use of Arabic grammar books. The observation instrument was used to record how the books were introduced, explained, practiced, and applied during Nahwu learning, particularly when students worked with Islamic texts. The documentation instrument was used to examine relevant learning materials, Arabic grammar books, students' written work, lesson-related documents, and other available classroom evidence.

The use of multiple instruments enabled the study to examine the phenomenon from different sources and perspectives. Creswell and Poth (2018) stated that qualitative case study research commonly draws on multiple forms of evidence to develop a comprehensive understanding of a bounded case. Likewise, Sugiyono (2019) explained that qualitative researchers function as the principal instrument while interviews, observations, and documentation serve as supporting techniques for obtaining rich and contextualized information. Accordingly, the researcher actively observed classroom activities, conducted interviews, examined relevant documents, and compared information obtained from these different sources.

4. Data Collection Procedures

Data were collected through semi-structured interviews, classroom observations, and documentation. Data collection was conducted systematically in several stages. First, the researcher identified the Arabic grammar books used in Nahwu learning and observed how teachers introduced grammatical concepts, provided examples, explained rules, and connected grammatical materials with Islamic texts. Second, semi-structured interviews were conducted with teachers and students to obtain their perspectives on the usefulness of the books, their classroom experiences, the perceived contribution of the books to reading Islamic texts, and difficulties in applying Nahwu rules. Third, relevant documents and learning materials were collected to complement the interview and observation data.

The semi-structured format allowed the researcher to maintain consistency across interviews while providing opportunities for participants to elaborate on their experiences. Creswell and Poth (2018) described interviews and observations as important qualitative data-collection strategies for understanding participants' perspectives and behaviors in natural settings. Moleong (2021) similarly explained that qualitative data collection should be conducted flexibly and contextually so that researchers can capture participants' experiences, actions, and meanings rather than merely obtain predetermined responses.

During the data collection process, interviews were recorded with participants' permission and subsequently transcribed for analysis. Observation notes were written during and immediately after classroom activities to capture instructional procedures, student responses, interactions, and the use of the grammar book. Documents were collected and examined as supporting evidence. Data collection continued until the researcher obtained sufficient and recurring information relevant to the research questions.

5. Data Analysis

The data were analyzed using thematic analysis through an iterative process of data organization, familiarization, coding, categorization, theme development, triangulation, and interpretation. Interview transcripts, classroom observation notes, and documentary evidence were first organized according to the research questions. The researcher then repeatedly reviewed the dataset to identify meaningful segments related to the use of Arabic grammar books, Nahwu learning practices, Islamic text reading, teachers' and students' experiences, and implementation challenges.

Relevant data segments were assigned initial codes, which were compared and grouped into broader categories. Related categories were subsequently developed into themes representing recurring patterns across the dataset. The analysis focused on four interconnected dimensions: (1) the use of Arabic grammar books in Nahwu instruction; (2) teachers' and students' experiences and engagement with the learning materials; (3) the application of Nahwu knowledge to Islamic text reading; and (4) challenges and contextual factors influencing implementation.

To strengthen the credibility of the findings, triangulation across interviews, observations, and documents was conducted. Teachers' and students' accounts were compared with observed classroom practices and documentary evidence, including the Arabic grammar textbook, lesson/module plans, teacher-developed materials and notes, student notebooks and exercises, Islamic-text materials, text-analysis notes, reading records, and remedial materials. Convergent and divergent evidence were examined during theme refinement, and interpretations were retained only when adequately grounded in the dataset.

The analytical procedure followed the interactive principles of qualitative analysis proposed by Miles et al. (2020), particularly data condensation, data display, and conclusion drawing and verification. It also followed Saldaña's (2021) emphasis on systematic coding for identifying patterns and developing interpretive meanings. The final themes were interpreted in relation to the research questions and the contextual characteristics of the case, enabling the study to explain how Arabic grammar books were used, experienced, and mediated in Nahwu learning and Islamic text reading.

6. Trustworthiness of the Data

The trustworthiness of the findings was established through source triangulation, technique triangulation, repeated examination of the data, and participant confirmation where necessary. Source triangulation was conducted by comparing information obtained from teachers and students, while technique triangulation involved comparing interview findings with classroom observations and documentary evidence. The researcher also revisited the transcripts, field notes, and documents during the coding process to ensure that emerging interpretations remained grounded in the collected data.

Creswell and Poth (2018) emphasized the importance of systematic validation procedures in qualitative inquiry to strengthen the credibility and overall quality of interpretations. In a similar way, Sugiyono (2019) identified triangulation as an important

strategy for increasing the credibility of qualitative findings by comparing information obtained from different sources and techniques. Therefore, findings were considered credible when similar patterns were supported by more than one source or method, while differences were examined carefully before final interpretations were established.

RESULTS

1. The Use of Arabic Grammar Books in Nahwu Learning for Islamic Text Reading

The findings indicate that Arabic grammar books functioned as a central pedagogical resource in Nahwu learning at MA Keagamaan Hamzanwadi II NW. Across interviews, classroom observations, and document analysis, their use followed a relatively consistent sequence: presenting grammatical rules, illustrating them through examples and exercises, applying them to Islamic texts, and using grammatical analysis to support reading and interpretation. At the same time, teachers adapted the materials according to students' abilities, while students' success in applying the rules varied with their grammatical foundation, vocabulary knowledge, and familiarity with longer texts.

a. Classroom Use of Arabic Grammar Books

1) Presentation and Explanation of Nahwu Rules

The grammar books were primarily used to organize the presentation of Nahwu rules from basic to more complex structures. Teachers commonly introduced *mubtada'*–*khabar*, *fi'il*–*fa'il*, *maful bih*, *jar*–*majrur*, and changes in word-final forms, followed by examples and guided analysis. A Nahwu teacher explained:

"The grammar book is the main reference. I explain the rules progressively, provide examples, and then give exercises." (P01, Male, Arabic teacher, MA Keagamaan Hamzanwadi II NW, Interview, August 20, 2026)

However, textbook use was not mechanical. Another Arabic teacher explained:

"The book is the main source, but it is not followed rigidly. I select the material according to the students' ability and their reading needs." (P02, Male, Arabic teacher, MA Keagamaan Hamzanwadi II NW, Interview, August 20, 2026)

A third Arabic teacher similarly described the book as a suitable framework for moving from basic rules toward those needed for text analysis:

“The book is good and suitable for learning Nahwu. I use it from the basic rules to the rules that are needed.” (P03, Male, Arabic teacher, MA Keagamaan Hamzanwadi II NW, Interview, August 22, 2026)

Classroom observation confirmed that teachers referred to the grammar book while explaining rules, wrote additional sentence structures on the board, asked students to identify grammatical functions, and repeated explanations when difficulties occurred. The instructional process generally moved from rule explanation to examples and guided practice. (Observation, August 20, 2026)

Document analysis likewise showed a staged organization of Nahwu materials, consisting of rule explanations, examples, exercises, and additional teacher-developed materials. Students’ notebooks contained grammatical rules, examples, vocabulary meanings, and supplementary explanations, indicating that the textbook served as a framework that was expanded through classroom instruction. (Analysis of the Arabic grammar textbook, lesson/module plans, teacher materials, and students’ notebooks, August 24, 2026)

2) Use of Examples and Grammatical Exercises

Examples and exercises constituted the main mechanism for transforming abstract rules into practical grammatical understanding. Teachers used sentences on the board and examples from Islamic texts to help students identify *fi’il*, *fa’il*, *ma’ful bih*, and other grammatical functions. The Arabic teacher noted:

*“I write the sentence structure on the board and ask students to determine the roles of the words. I also use Islamic texts so that students can identify *fi’il*, *fa’il*, *ma’ful*, and other elements to understand the meaning.” (P01, Male, Arabic teacher, MA Keagamaan Hamzanwadi II NW, Interview, August 20, 2026)*

Another Arabic teacher stated:

“The goal is not simply to memorize definitions but to understand the function of the rules in reading Islamic texts.” (P02, Male, Arabic teacher, MA Keagamaan Hamzanwadi II NW, Interview, August 20, 2026)

Students across Grades X–XII consistently identified examples and exercises as the most accessible aspects of the learning process. A Grade X student reported:

“The examples help me because I can see the structure of the sentence. At first Nahwu was difficult, but repeated examples make it easier to understand.” (P04, Male, Grade X student, MA Keagamaan Hamzanwadi II NW, Interview, August 24, 2026)

A Grade XI student similarly stated:

“The book is the basis, but the teacher gives examples from Arabic texts. It helps me determine the function of the words. Analyzing the text together makes it easier.” (P13, Male, Grade XI student, MA Keagamaan Hamzanwadi II NW, Interview, September 2, 2026)

A Grade XII student added:

“The exercises are very helpful because they make me practice the rules. When reading a text, I try to determine the roles and relationships of the words.” (P26, Male, Grade XII student, MA Keagamaan Hamzanwadi II NW, Interview, September 8, 2026)

Observation showed students reading the book, recording examples, completing exercises, identifying word functions, and discussing answers with peers, while teachers supplemented textbook examples on the board. (Observation, August 22, 2026) Document analysis of student exercises confirmed activities involving word-function identification, final harakat, sentence analysis, and application of grammatical rules, although students demonstrated different levels of accuracy. (Analysis of students' exercise books/worksheets, August 24, 2026)

b. Application of Nahwu Knowledge to Islamic Texts

1) Identification and Analysis of Grammatical Structures

The findings show that teachers explicitly connected Nahwu learning with Islamic text reading. Students were encouraged to identify grammatical elements and analyze relationships among words before interpreting the meaning of a sentence. The Arabic teacher described this process as follows:

“We start with simple examples and then move to more complex texts. Students stop at certain sentences and analyze the structure. Nahwu is a tool for understanding the text.” (P03, Male, Arabic teacher, MA Keagamaan Hamzanwadi II NW, Interview, August 22, 2026)

Students across the three grade levels reported similar experiences. A Grade X student stated:

“The book helps me determine the functions of the words from the rules, so I do not only translate word by word.” (P09, Male, Grade X student, MA Keagamaan Hamzanwadi II NW, Interview, August 25, 2026)

A Grade XI student explained:

“Nahwu helps me see the relationships among the words in the reading. The reading becomes more directed because I know which words have particular functions.” (P14, Male, Grade XI student, MA Keagamaan Hamzanwadi II NW, Interview, September 2, 2026)

Similarly, a Grade XII student reported:

“It is easier to understand the text after I know the function of each word.” (P22, Male, Grade XII student, MA Keagamaan Hamzanwadi II NW, Interview, September 5, 2026)

Observation confirmed that students identified mubtada', khabar, fi'il, fa'il, maf'ul bih, jar-majrur, and other structural relationships in Islamic Arabic texts, while teachers connected grammatical analysis with meaning. (Observation, August 22, 2026) Document analysis further revealed grammatical markings and annotations in students' Islamic-text reading notes, demonstrating the application of previously learned rules to textual analysis. (Analysis of students' Islamic-text reading notes/text-analysis notes, August 24, 2026)

2) Application of Rules in Reading Unvowelled Islamic Texts

Applying Nahwu to texts with limited or absent vowel markings represented a more demanding stage of learning. Teachers reported that some students could recognize individual vocabulary items but struggled to establish relationships among words and construct the overall meaning. One Arabic teacher observed:

“In Islamic texts, students often read word by word without seeing the relationships among the words.” (P01, Male, Arabic teacher, MA Keagamaan Hamzanwadi II NW, Interview, August 20, 2026)

Another Arabic teacher explained:

“Students know the meanings of the words, but they cannot always connect them into the overall meaning, especially when the sentences are long.” (P02, Male, Arabic teacher, MA Keagamaan Hamzanwadi II NW, Interview, August 20, 2026)

Students reported the same difficulty. A Grade X student stated:

“The difficult part is when the sentence is long. I sometimes lose the relationships among the words even though I know some of their meanings.” (P06, Male, Grade X student, MA Keagamaan Hamzanwadi II NW, Interview, August 24, 2026)

A Grade XI student added:

“It is difficult when there are several Nahwu elements in one sentence. I need to analyze it gradually.” (P19, Male, Grade XI student, MA Keagamaan Hamzanwadi II NW, Interview, September 4, 2026)

A Grade XII student described a similar strategy:

“Long sentences are still difficult, especially when the vocabulary is unfamiliar. I usually break the sentence into smaller parts and ask the teacher when I am not sure.” (P27, Male, Grade XII student, MA Keagamaan Hamzanwadi II NW, Interview, September 8, 2026)

Observation showed that reading difficulties were most apparent in pronunciation, harakat, fluency, and comprehension of longer texts. Teachers responded through sentence segmentation, grammatical explanation, correction, and repeated reading. (Observation, August 24, 2026) Document analysis showed that Islamic texts were used for grammatical identification and reading practice, with students marking word functions and analyzing sentence structures. (Analysis of Islamic-text materials and students' text-analysis notes, August 24, 2026)

c. Contribution to Reading Skill Development

1) Grammatical Understanding and Text Interpretation

The evidence indicates that the use of grammar books supported a more analytical approach to Islamic text interpretation. Students increasingly described Nahwu as a means of identifying word functions and relationships rather than simply translating words individually. An Arabic teacher stated:

“Nahwu is a tool for understanding the text.” (P03, Male, Arabic teacher, MA Keagamaan Hamzanwadi II NW, Interview, August 22, 2026)

A Grade X student similarly reported:

“The book helps me determine the functions of the words from the rules, so I do not only translate word by word.” (P09, Male, Grade X student, MA Keagamaan Hamzanwadi II NW, Interview, August 25, 2026)

A Grade XII student added:

“Nahwu helps me understand the meaning because I can see the function of each word in the sentence.” (P25, Male, Grade XII student, MA Keagamaan Hamzanwadi II NW, Interview, September 8, 2026)

Observation showed that teachers commonly required students to identify grammatical structures before interpreting sentence meaning, while students discussed and corrected interpretations during reading. (Observation, August 24, 2026) Document analysis of notebooks showed that grammatical rules were recorded alongside vocabulary meanings, examples, and structural annotations, indicating an integration of grammar and text interpretation. (Analysis of students’ notebooks, August 24, 2026)

2) Development of Reading Accuracy and Comprehension

The findings also suggest a perceived development in reading accuracy and comprehension through repeated grammatical analysis and reading practice. Students became more attentive to word functions, sentence relationships, pronunciation, and final harakat. A Grade X student reported:

“It is easier to understand the reading after I know the functions of the words.” (P07, Male, Grade X student, MA Keagamaan Hamzanwadi II NW, Interview, August 24, 2026)

Students also described repeated exercises, teacher correction, peer discussion, and gradual movement from short sentences to longer texts as helpful for reading development. However, the data consistently showed that long sentences, unfamiliar vocabulary, multiple grammatical structures, and differences in students’ prior knowledge continued to constrain comprehension.

Observation confirmed that teachers corrected pronunciation, harakat, grammatical structures, and reading fluency, after which students were asked to reread the problematic portions. Some students participated confidently, whereas others required additional prompting and explanation. (Observation, August 20, 2026) Document analysis of student exercises showed variation in grammatical accuracy: some students correctly identified word functions and endings, while others continued to make errors, particularly in more complex sentences. (Analysis of students’ exercise books/worksheets, August 24, 2026)

Overall, the triangulated findings indicate that Arabic grammar books functioned as pedagogical mediators between formal Nahwu knowledge and Islamic text reading. Their

contribution was realized through a gradual process of rule presentation, example-based practice, grammatical analysis, and repeated reading. The evidence does not indicate that the books independently produced improved reading proficiency; rather, reading development appeared to be supported when textbook knowledge was mediated by teachers, practiced through exercises, and applied to Islamic texts. This process enabled students to move progressively from recognition of grammatical rules toward structural analysis, more accurate reading, and more informed interpretation, although vocabulary limitations, complex structures, unequal prior knowledge, and limited classroom time remained significant constraints.

The triangulated findings reveal a coherent pedagogical pathway linking Arabic grammar books with the development of Islamic text reading skills. Figure 1 summarizes how textbook use is mediated through teaching, practice, textual application, and contextual factors.

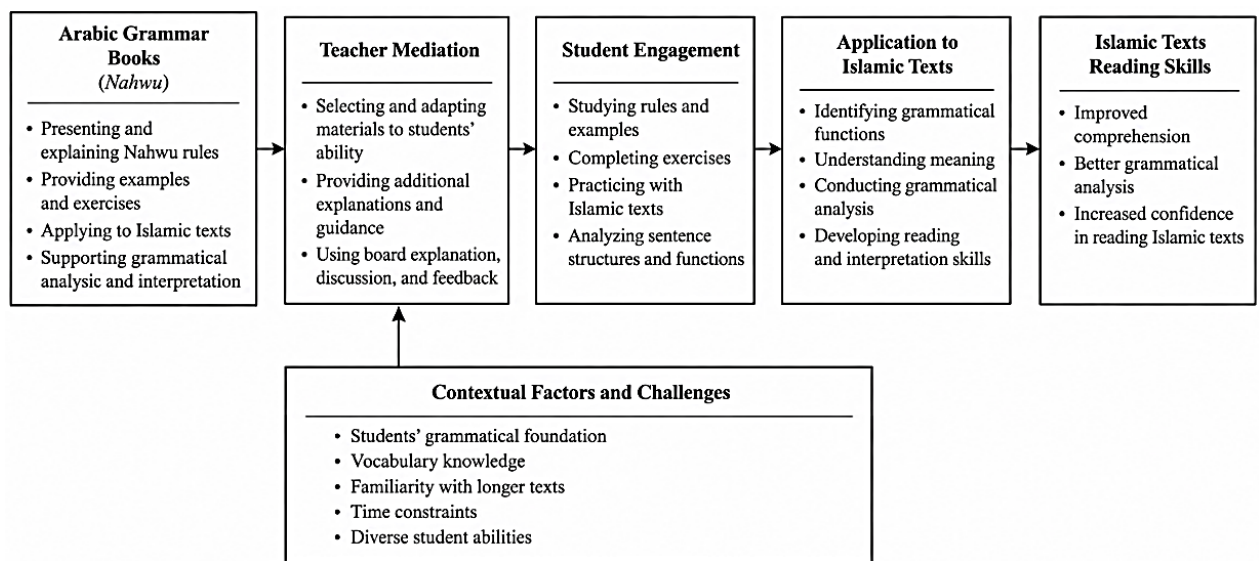


Figure 1. Thematic Framework of the Use of Arabic Grammar Books in Nahwu Learning for Islamic Text Reading Skills

Source: Interview, observation, and document-analysis data collected at MA Keagamaan Hamzanwadi II NW, July–September 2026.

Figure 1 illustrates the thematic framework emerging from the findings. Arabic grammar books provide the instructional foundation through the presentation of Nahwu rules, examples, exercises, and grammatical analysis. Their use is mediated by teachers who adapt materials, provide additional explanations, and guide students according to their abilities. Students then engage with the materials through practice and apply grammatical knowledge to Islamic texts by identifying word functions, analyzing sentence structures, and

constructing meaning. This process supports more accurate and analytical Islamic text reading, while students' grammatical foundations, vocabulary knowledge, familiarity with longer texts, diverse abilities, and time constraints influence the learning process. Thus, the figure emphasizes that reading development occurs through the interaction of textbooks, teacher mediation, student engagement, and contextual conditions rather than through textbook use alone.

2. Teachers' and Students' Experiences and Perceptions

The findings indicate that teachers and students generally perceived the use of Arabic grammar books positively, particularly because the books provided a structured framework for learning Nahwu and supported the transition from grammatical rules to Islamic text reading. However, their experiences also revealed several challenges. Teachers viewed the books as useful references that required adaptation to students' abilities and reading needs, whereas students generally valued examples, exercises, and direct application to texts. At the same time, students' experiences differed according to their grammatical foundation, vocabulary knowledge, reading ability, and familiarity with complex Arabic sentences.

a. Teachers' Experiences and Perceptions

1) Arabic Grammar Books as a Structured Teaching Reference

The Arabic teachers consistently perceived the grammar books as an important reference for organizing Nahwu instruction. The books helped teachers present grammatical materials progressively, beginning with basic rules and moving toward structures required for Islamic text analysis.

An Arabic teacher explained:

"The grammar book is the main reference. I explain the rules progressively, provide examples, and then give exercises." (P01, Male, Arabic teacher, MA Keagamaan Hamzanwadi II NW, Interview, August 20, 2026)

Another Arabic teacher emphasized that the textbook was used flexibly rather than mechanically:

"The book is the main source, but it is not followed rigidly. I select the material according to the students' ability and their reading needs." (P02, Male, Arabic teacher, MA Keagamaan Hamzanwadi II NW, Interview, August 20, 2026)

A third Arabic teacher similarly perceived the book as appropriate for developing students' Nahwu knowledge:

"The book is good and suitable for learning Nahwu. I use it from the basic rules to the rules that are needed." (P03, Male, Arabic teacher, MA Keagamaan Hamzanwadi II NW, Interview, August 22, 2026)

These perceptions were consistent with classroom observations, which showed that teachers regularly referred to the grammar book during explanations, followed its general sequence, and supplemented its content with additional examples and explanations when necessary. (Observation, August 24, 2026)

Analysis of the Arabic grammar textbook, lesson/module plans, teacher-developed teaching materials, and teacher notes confirmed that the materials were organized around grammatical rules, examples, exercises, and text application. The documents also showed that teachers supplemented the main textbook with additional examples and explanations to address students' learning needs. (Analysis of the Arabic grammar textbook, lesson/module plans, teacher-developed teaching materials, and teacher notes, August 24, 2026)

2) Teachers' Perceptions of the Importance of Practical Application

Teachers did not perceive Nahwu learning as merely the memorization of grammatical definitions. Instead, they emphasized the importance of applying grammatical knowledge to actual Arabic and Islamic texts. In their experience, students needed to identify grammatical functions and relationships among words before attempting to interpret the meaning of a text.

An Arabic teacher stated:

"The goal is not simply to memorize definitions but to understand the function of the rules in reading Islamic texts." (P02, Male, Arabic teacher, MA Keagamaan Hamzanwadi II NW, Interview, August 20, 2026)

Another teacher explained:

"We start with simple examples and then move to more complex texts. Students stop at certain sentences and analyze the structure. Nahwu is a tool for understanding the text." (P03, Male, Arabic teacher, MA Keagamaan Hamzanwadi II NW, Interview, August 22, 2026)

Teachers' experiences therefore indicated that the usefulness of the grammar book depended partly on how its content was mediated through classroom activities. Rule

explanation was commonly followed by examples, exercises, text analysis, reading, and correction.

Observation showed that teachers used the grammar book together with the board, question-and-answer activities, additional examples, and direct correction. Students were encouraged to identify mubtada', khabar, fi'il, fa'il, maf'ul bih, jar-majrur, and other grammatical functions in Islamic texts. (Observation, August 20, 2026)

Analysis of teacher-developed teaching materials, student exercises, and Islamic-text materials likewise showed that grammatical rules were connected with sentence analysis and reading practice rather than being presented only as isolated definitions. (Analysis of teacher-developed teaching materials, student exercises, and Islamic-text materials, August 24, 2026)

3) Teachers' Experiences with Students' Learning Difficulties

Although teachers generally considered the grammar books useful, they also experienced difficulties in helping students transfer grammatical knowledge into actual reading. According to the teachers, students differed considerably in their ability to understand grammatical concepts, recognize word functions, and construct meaning from longer texts.

An Arabic teacher observed:

"Some students can memorize the rules, but they still have difficulty understanding how the rules function in a sentence." (P01, Male, Arabic teacher, MA Keagamaan Hamzanwadi II NW, Interview, August 20, 2026)

Another teacher stated:

"The difficult part is when students have to apply several rules at the same time. They often need additional examples and explanation." (P02, Male, Arabic teacher, MA Keagamaan Hamzanwadi II NW, Interview, August 20, 2026)

Teachers consequently reported using repeated explanation, simpler examples, additional exercises, sentence segmentation, and direct correction. Observation confirmed that these strategies were frequently used when students encountered difficult grammatical structures or longer Islamic texts. (Observation, September 2, 2026)

Analysis of teacher notes, teacher-developed supplementary materials, student exercises, and remedial materials showed evidence of additional explanations, examples, exercises, and repeated practice designed to respond to students who experienced difficulties.

(Analysis of teacher notes, teacher-developed supplementary materials, student exercises, and remedial materials, September 2, 2026)

b. Students' Experiences and Perceptions

1) Positive Perceptions of Examples and Exercises

Students generally perceived examples and exercises as the most helpful aspects of learning with the grammar book. They reported that examples made abstract grammatical structures easier to understand and that exercises provided opportunities to practice applying the rules.

A Grade X student reported:

"The examples help me because I can see the structure of the sentence. At first Nahwu was difficult, but repeated examples make it easier to understand." (P04, Male, Grade X student, MA Keagamaan Hamzanwadi II NW, Interview, August 24, 2026)

A Grade XI student similarly stated:

"The book is the basis, but the teacher gives examples from Arabic texts. It helps me determine the function of the words. Analyzing the text together makes it easier." (P13, Male, Grade XI student, MA Keagamaan Hamzanwadi II NW, Interview, September 2, 2026)

A Grade XII student added:

"The exercises are very helpful because they make me practice the rules. When reading a text, I try to determine the roles and relationships of the words." (P26, Male, Grade XII student, MA Keagamaan Hamzanwadi II NW, Interview, September 8, 2026)

Observation showed that students opened the grammar book, followed the explanations, recorded examples, completed exercises, and discussed answers with peers. (Observation, August 26, 2026)

Analysis of student notebooks and student exercises showed records of grammatical rules, examples, vocabulary meanings, word-function identification, final *harakat*, and sentence analysis. (Analysis of student notebooks and student exercises, August 24, 2026)

2) Students' Perceptions of Nahwu as Support for Reading

Students generally perceived Nahwu as useful for understanding Islamic texts because grammatical analysis helped them identify relationships among words rather than relying only on word-by-word translation.

A Grade X student stated:

“The book helps me determine the functions of the words from the rules, so I do not only translate word by word.” (P09, Male, Grade X student, MA Keagamaan Hamzanwadi II NW, Interview, August 25, 2026)

A Grade XI student explained:

“Nahwu helps me see the relationships among the words in the reading. The reading becomes more directed because I know which words have particular functions.” (P14, Male, Grade XI student, MA Keagamaan Hamzanwadi II NW, Interview, September 2, 2026)

Similarly, a Grade XII student reported:

“It is easier to understand the text after I know the function of each word.” (P22, Male, Grade XII student, MA Keagamaan Hamzanwadi II NW, Interview, September 5, 2026)

Students’ perceptions were supported by classroom observations in which they were asked to identify grammatical elements before discussing sentence meaning. Some students were able to participate independently, while others needed teacher prompting and explanation. (Observation, September 2, 2026)

Analysis of students’ Islamic-text reading notes, student work, and reading records showed grammatical markings, identification of word functions, structural annotations, and attempts to connect grammatical structures with sentence meaning. (Analysis of students’ Islamic-text reading notes, student work, and reading records, September 2, 2026)

3) Students’ Experiences with Difficult and Longer Texts

Despite generally positive perceptions, students also reported difficulties when applying Nahwu to longer and more complex Islamic texts. The main difficulties involved unfamiliar vocabulary, multiple grammatical elements, pronunciation, *harakat*, and maintaining relationships among words across a sentence.

A Grade X student stated:

“The difficult part is when the sentence is long. I sometimes lose the relationships among the words even though I know some of their meanings.” (P06, Male, Grade X student, MA Keagamaan Hamzanwadi II NW, Interview, August 24, 2026)

A Grade XI student added:

“It is difficult when there are several Nahwu elements in one sentence. I need to analyze it gradually.”
(P19, Male, Grade XI student, MA Keagamaan Hamzanwadi II NW, Interview, September 4, 2026)

A Grade XII student described a similar experience:

“Long sentences are still difficult, especially when the vocabulary is unfamiliar. I usually break the sentence into smaller parts and ask the teacher when I am not sure.” (P27, Male, Grade XII student, MA Keagamaan Hamzanwadi II NW, Interview, September 8, 2026)

Observation confirmed that students experienced greater difficulty when reading longer texts, particularly in pronunciation, *harakat*, fluency, and comprehension. Students commonly responded by asking the teacher, listening to repeated explanations, analyzing sentences gradually, and rereading difficult portions. (Observation, September 2, 2026)

Analysis of student exercises, Islamic-text reading notes, reading records, and remedial materials showed that students' accuracy varied in identifying word functions and *harakat*, particularly when dealing with complex sentences. The remedial materials also showed the use of simpler sentences and repeated practice for students who required additional support. (Analysis of student exercises, Islamic-text reading notes, reading records, and remedial materials, September 2, 2026)

Overall, teachers and students shared a generally positive perception of Arabic grammar books as an important resource in Nahwu learning. Teachers valued the books because they provided a systematic framework for presenting grammatical rules, while students appreciated their examples and exercises and their usefulness in supporting Islamic text reading. Nevertheless, both teachers' and students' experiences indicated that the effectiveness of textbook use depended on classroom mediation, repeated practice, and opportunities to apply grammatical knowledge to actual texts.

The findings also show that positive perceptions did not eliminate the challenges associated with Nahwu learning. Students continued to experience difficulties with complex grammatical structures, longer sentences, unfamiliar vocabulary, *harakat*, and independent text comprehension. Teachers therefore adapted the textbook through supplementary examples, repeated explanations, additional exercises, sentence segmentation, correction, and remedial activities.

The triangulated evidence from interviews, observations, and document analysis indicates that Arabic grammar books were perceived not merely as instructional materials but as structured resources that supported the gradual movement from grammatical knowledge toward textual application. Their perceived usefulness was strongest when the textbook content was combined with teacher guidance, practical exercises, Islamic text reading, and repeated opportunities for grammatical analysis.

The findings reveal generally positive experiences and perceptions among teachers and students regarding the use of Arabic grammar books in Nahwu learning. Figure 2 summarizes how textbook use, teacher mediation, and student engagement interact with contextual challenges in supporting Islamic text reading.

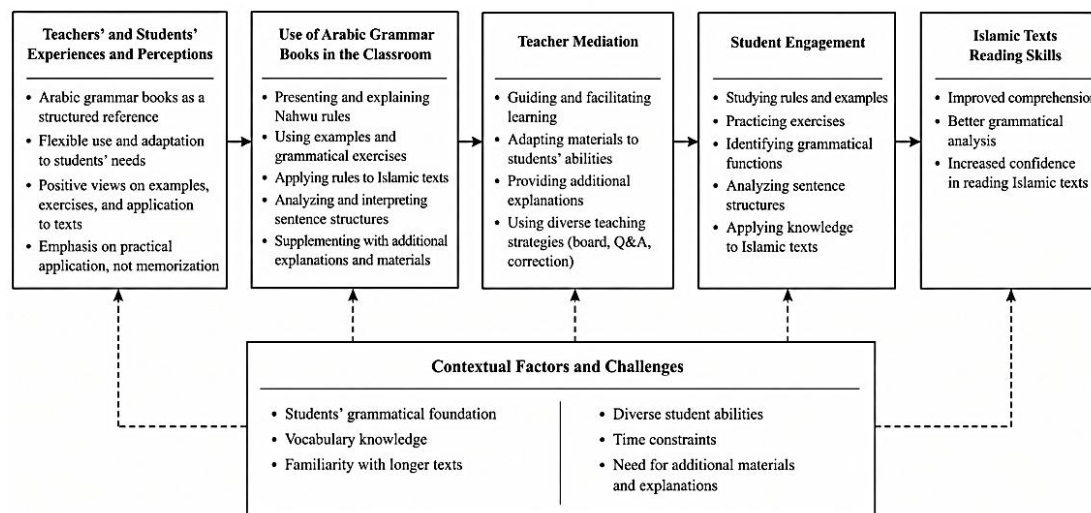


Figure 2. Thematic Framework of Teachers' and Students' Experiences and Perceptions in Using Arabic Grammar Books for Islamic Text Reading Skills

Source: Interview, observation, and document-analysis data collected at MA Keagamaan Hamzanwadi II NW, July–September 2026.

Figure 2 presents the thematic framework derived from teachers' and students' experiences and perceptions. Arabic grammar books were perceived as structured references that supported the progressive presentation of Nahwu rules, examples, exercises, and textual application. Their usefulness was strengthened through teacher mediation, including adaptation of materials, additional explanations, guided practice, correction, and other classroom strategies. Students engaged with the books through studying rules, completing exercises, identifying grammatical functions, and applying Nahwu knowledge to Islamic texts. These processes were perceived to support grammatical analysis and text comprehension, although their effectiveness was influenced by students' grammatical

foundations, vocabulary knowledge, familiarity with longer texts, diverse abilities, time constraints, and the need for additional instructional support.

3. Challenges and Contextual Factors in Implementation

a. Learning and Linguistic Challenges

1) Difficulty Understanding Grammatical Concepts

The findings indicate that understanding Nahwu concepts remained one of the main challenges in learning Arabic grammar. Although the grammar books provided systematic explanations of grammatical rules, some students experienced difficulty distinguishing grammatical functions, understanding changes in word-final forms, and connecting individual rules with sentence structures. The difficulty was particularly apparent when several grammatical elements occurred within the same sentence.

An Arabic teacher explained:

“Some students can memorize the rules, but they still have difficulty understanding how the rules function in a sentence.” (P01, Male, Arabic teacher, MA Keagamaan Hamzanwadi II NW, Interview, August 20, 2026)

Another Arabic teacher stated:

“The difficult part is when students have to apply several rules at the same time. They often need additional examples and explanation.” (P02, Male, Arabic teacher, MA Keagamaan Hamzanwadi II NW, Interview, August 20, 2026)

A Grade X student similarly reported:

“Sometimes I understand the rule, but I am confused when I have to determine the function of the word in a sentence.” (P05, Male, Grade X student, MA Keagamaan Hamzanwadi II NW, Interview, August 24, 2026)

A Grade XI student explained:

“I can remember some rules, but when the sentence is more complicated, I need to analyze it step by step.” (P19, Male, Grade XI student, MA Keagamaan Hamzanwadi II NW, Interview, September 4, 2026)

Observation showed that some students required repeated explanations, simpler examples, and teacher guidance when dealing with difficult grammatical structures. Teachers

frequently returned to previously explained rules before continuing to more complex materials. (Observation, August 20, 2026)

Analysis of students' notebooks, student exercises, and teacher notes showed that students recorded grammatical rules, examples, supplementary explanations, and applications of word functions, while some exercises contained errors in identifying grammatical roles and final *harakat*. (Analysis of students' notebooks, student exercises, and teacher notes, August 24, 2026)

2) Difficulty Transferring Nahwu Rules into Text Reading

A second challenge concerned the transfer of grammatical knowledge from isolated exercises to actual Islamic text reading. Students generally found short and structured examples easier to analyze, whereas longer texts with multiple grammatical elements and unfamiliar vocabulary created greater difficulty. This indicates that knowledge of grammatical rules did not always translate automatically into fluent and accurate reading.

An Arabic teacher stated:

"Students know the meanings of the words, but they cannot always connect them into the overall meaning, especially when the sentences are long." (P02, Male, Arabic teacher, MA Keagamaan Hamzanwadi II NW, Interview, August 20, 2026)

Another Arabic teacher explained:

"In Islamic texts, students often read word by word without seeing the relationships among the words." (P01, Male, Arabic teacher, MA Keagamaan Hamzanwadi II NW, Interview, August 20, 2026)

A Grade X student reported:

"The difficult part is when the sentence is long. I sometimes lose the relationships among the words even though I know some of their meanings." (P06, Male, Grade X student, MA Keagamaan Hamzanwadi II NW, Interview, August 24, 2026)

A Grade XII student similarly stated:

"Long sentences are still difficult, especially when the vocabulary is unfamiliar. I usually break the sentence into smaller parts and ask the teacher when I am not sure." (P27, Male, Grade XII student, MA Keagamaan Hamzanwadi II NW, Interview, September 8, 2026)

Observation showed that difficulties in transferring Nahwu knowledge to reading were particularly visible in pronunciation, *harakat*, fluency, and comprehension of longer

Islamic texts. Teachers responded by segmenting sentences, explaining grammatical structures, correcting reading, and asking students to reread problematic portions. (Observation, August 20, 2026)

Analysis of Islamic-text materials, students' Islamic-text reading notes, student exercises, and reading records showed that students applied grammatical identification to Islamic texts by marking word functions, *harakat*, and sentence structures, but accuracy varied, particularly in longer and more complex sentences. (Analysis of Islamic-text materials, students' Islamic-text reading notes, student exercises, and reading records, August 24, 2026)

b. Classroom and Instructional Factors

1) Teacher-Centered Learning and Limited Practice Opportunities

The findings indicate that teacher explanation remained an important component of Nahwu instruction. Teachers commonly explained rules, provided examples, asked questions, corrected student responses, and directed students through exercises. Although students participated in reading, exercises, questioning, and peer discussion, classroom time limited opportunities for all students to receive extensive individual reading practice.

An Arabic teacher explained:

"I explain the rules, give examples, and then ask students to practice. The time is sometimes limited, so not every text can be discussed in depth." (P03, Male, Arabic teacher, MA Keagamaan Hamzanwadi II NW, Interview, August 22, 2026)

Observation showed that instruction generally involved teacher explanation followed by examples, question-and-answer activities, exercises, reading, and correction. Students participated in individual and group activities, but the amount of practice varied among students. (Observation, August 26, 2026)

Analysis of lesson/module plans and teacher-developed teaching materials showed that instructional time was allocated among rule explanation, examples, exercises, text application, and correction. The documents indicated a gradual sequence of activities, but the available time constrained the depth of text-reading practice. (Analysis of lesson/module plans and teacher-developed teaching materials, August 24, 2026)

2) Variation in Students' Readiness and Learning Abilities

Another important factor was variation in students' prior knowledge, vocabulary, grammatical foundation, and reading ability. Some students were able to identify grammatical

functions and read relatively independently, whereas others required repeated explanations, simpler examples, and direct teacher support.

An Arabic teacher stated:

“The students do not have the same level. Some understand quickly, while others need repeated explanation and more examples.” (P02, Male, Arabic teacher, MA Keagamaan Hamzanwadi II NW, Interview, August 20, 2026)

A Grade XI student reported:

“Sometimes I can follow the explanation, but when the text becomes difficult, I need the teacher to explain it again.” (P18, Male, Grade XI student, MA Keagamaan Hamzanwadi II NW, Interview, September 4, 2026)

Observation confirmed differences in students’ participation, reading fluency, grammatical accuracy, and ability to analyze Islamic texts independently. Teachers responded by providing additional explanations, simpler examples, extra exercises, and repeated practice. (Observation, September 2, 2026)

Analysis of student notebooks, student work, reading records, and remedial materials demonstrated differences in grammatical accuracy and reading performance. Some students correctly identified word functions and *harakat*, whereas others continued to make errors and required additional practice with simpler sentences. (Analysis of student notebooks, student work, reading records, and remedial materials, September 2, 2026)

c. Contextual Factors Supporting and Constraining Use

1) Availability and Suitability of Arabic Grammar Books

The availability of Arabic grammar books constituted an important supporting factor in Nahwu learning. Teachers and students had access to the main grammar book, which provided a structured sequence of rules, examples, and exercises. Teachers also supplemented the book with additional examples and exercises according to students’ needs.

An Arabic teacher stated:

“The grammar book is the main reference. I explain the rules progressively, provide examples, and then give exercises.” (P01, Male, Arabic teacher, MA Keagamaan Hamzanwadi II NW, Interview, August 20, 2026)

Another Arabic teacher explained:

“The book is the main source, but it is not followed rigidly. I select the material according to the students’ ability and their reading needs.” (P02, Male, Arabic teacher, MA Keagamaan Hamzanwadi II NW, Interview, August 20, 2026)

Observation showed that the grammar book was available and used by both teachers and students. Teachers referred to the book while explaining rules, while students followed the relevant pages, recorded notes, completed exercises, and used the book during reading activities. (Observation, August 20, 2026)

Analysis of the Arabic grammar textbook, lesson/module plans, teacher-developed teaching materials, and student notebooks showed that the textbook provided staged Nahwu rules, examples, and exercises, while teachers added supplementary examples and explanations. Student notebooks further showed that textbook content was expanded through classroom notes, vocabulary meanings, and additional explanations. (Analysis of the Arabic grammar textbook, lesson/module plans, teacher-developed teaching materials, and student notebooks, August 24, 2026)

Overall, the findings indicate that the implementation of Arabic grammar books was shaped by an interaction between the structure of the textbook, teacher mediation, students’ readiness, opportunities for practice, and the characteristics of Islamic texts. The main constraints were not the absence of the grammar books but difficulties in understanding complex grammatical concepts, transferring rules to longer texts, differences in students’ abilities, and limited instructional time. At the same time, the availability of the books, supplementary teacher materials, repeated exercises, reading practice, and teacher support provided important conditions for their effective use in Nahwu learning and Islamic text reading.

Table 1 summarizes the main challenges and contextual factors that shaped the implementation of Arabic grammar books in Nahwu learning and Islamic text reading. The findings integrate evidence from interviews, classroom observations, and document analysis.

Table 1. Challenges and Contextual Factors Affecting the Use of Arabic Grammar Books

Theme	Key Factors	Evidence from Data	Implications for Learning
Learning and Linguistic Challenges	Difficulty understanding grammatical concepts	Students struggled to distinguish grammatical functions, interpret word-final changes, and integrate multiple rules within	Understanding rules required repeated explanation, simplified

		sentences; notebooks and exercises showed errors in grammatical roles and <i>harakat</i> .	examples, and guided grammatical analysis.
	Difficulty transferring Nahwu rules to text reading	Students found longer Islamic texts, complex sentence structures, and unfamiliar vocabulary difficult; reading records showed variable accuracy in <i>harakat</i> , grammatical identification, fluency, and comprehension.	Rule mastery did not automatically transfer to fluent and accurate Islamic-text reading; guided, step-by-step reading was needed.
Classroom and Instructional Factors	Teacher-centered instruction and limited practice	Instruction commonly followed explanation–examples–exercises–reading–correction; lesson plans indicated limited time for extensive individual reading practice.	Teacher mediation remained essential, but greater opportunities for individual and guided practice were needed.
	Variation in students’ readiness and abilities	Differences were evident in prior grammatical knowledge, vocabulary, reading fluency, and independent text analysis; remedial materials reflected varied performance.	Differentiated explanation, simpler examples, additional exercises, and repeated practice were necessary.
Contextual Supporting Factors	Availability and adaptability of grammar books	Textbooks provided systematic rules, examples, and exercises; teachers supplemented and adapted materials according to students’ abilities and reading needs.	Accessible and adaptable grammar books supported structured Nahwu learning when mediated by teachers.
Overall Contextual Interaction	Interaction among textbook structure, teacher mediation, learner readiness, practice opportunities, and text complexity	Multiple data sources showed that implementation was shaped by both pedagogical and contextual conditions rather than textbook availability alone.	Effective use of grammar books depended on sustained teacher support, differentiated instruction, repeated practice, and gradual application to authentic Islamic texts.

Source: Interview, observation, and document-analysis data collected at MA Keagamaan Hamzanwadi II NW, July–September 2026.

Table 1 shows that the effective use of Arabic grammar books was influenced by the interaction of linguistic difficulties, instructional practices, student readiness, and contextual support. Students mainly struggled with understanding complex grammatical concepts and transferring Nahwu rules from structured exercises to longer Islamic texts. Classroom limitations, particularly restricted practice time and differences in students’ prior knowledge and abilities, further affected learning. Nevertheless, the availability of structured grammar books, teacher mediation, supplementary materials, repeated exercises, and guided reading provided important support. These findings suggest that grammar books were most effective when used flexibly and accompanied by differentiated teacher guidance and gradual application to authentic Islamic texts.

DISCUSSION

1. Results Analysis

This study examined how Arabic grammar books were used in Nahwu learning to support Islamic text reading, how teachers and students experienced their use, and what challenges and contextual conditions shaped their implementation at MA Keagamaan Hamzanwadi II NW. The findings indicate that the pedagogical function of Arabic grammar books extended beyond providing grammatical content. Rather, the books operated as mediating resources through which grammatical rules were introduced, practiced, interpreted, and progressively transferred into Islamic text reading. However, this mediating function was not automatic. Its contribution depended substantially on teacher guidance, repeated practice, students' prior knowledge, and opportunities to apply grammatical knowledge to authentic texts. The central finding, therefore, is that the relationship between grammar-book knowledge and reading development was mediated through classroom practice, rather than being produced by the textbook itself.

The first research question concerned how Arabic grammar books were used in Nahwu learning for developing Islamic text reading skills. The findings show a relatively consistent pedagogical progression from rules to examples, from examples to grammatical analysis, and from grammatical analysis to text reading and interpretation. This sequence is important because it indicates that the grammar book functioned not simply as a repository of rules but as an instructional framework for moving students from declarative knowledge toward contextual application. The presentation of structures such as *mubtada'-khabar*, *fi'il-fa'il*, *maf'ul bih*, and *jar-majrur* provided students with conceptual categories for examining sentence structure. These categories subsequently became analytical resources when students encountered Islamic texts. Thus, the pedagogical value of the book emerged through its capacity to organize a learning trajectory in which grammatical knowledge could be repeatedly activated in increasingly contextualized tasks.

This finding also explains why examples and exercises appeared to be particularly important in the learning process. Grammatical rules, when presented as abstract definitions, may remain detached from students' actual reading processes. In contrast, sentence examples and structured exercises provide an intermediate space in which students can observe grammatical functions, identify relationships among words, and test their understanding before confronting more complex Islamic texts. The movement from controlled examples

toward authentic textual material therefore represents an important form of pedagogical scaffolding. Students were not expected to transfer rules directly from memorization to complex reading; instead, teachers gradually reduced the distance between the grammatical concept and its practical use through examples, board-based analysis, questioning, correction, and repeated practice. This process helps explain why students consistently identified examples and exercises as the most accessible and useful components of the grammar-book-based learning experience.

The findings further demonstrate that teacher mediation was central to the functionalization of the grammar book. Although the books provided a systematic sequence of grammatical materials, teachers did not use them rigidly. They selected materials, simplified explanations, added examples, segmented sentences, corrected pronunciation and *harakat*, and introduced Islamic texts according to students' abilities. This pattern suggests that the textbook should be understood as a pedagogical resource whose effectiveness is constructed through interaction between material, teacher, learner, and task. The book established a curricular structure, whereas teachers transformed that structure into learning experiences appropriate to students' readiness and the linguistic demands of the texts. Consequently, the findings challenge a purely material-centered understanding of textbook use: the instructional function of a grammar book depends not only on what the book contains but also on how teachers mediate what it contains.

The second dimension of the findings concerns the application of Nahwu knowledge to Islamic text reading. Students' accounts and classroom evidence indicate that grammatical learning gradually changed the way some students approached Arabic texts. Rather than relying exclusively on word-by-word translation, students were encouraged to identify grammatical functions and relationships among words before constructing sentence meaning. This shift is pedagogically significant because Islamic texts, particularly unvowelled or minimally vowelled texts, require readers to infer syntactic relationships that cannot always be obtained from vocabulary recognition alone. Nahwu consequently functioned as an interpretive tool that helped students move from lexical recognition toward structural comprehension. The findings therefore suggest that the contribution of grammar learning to reading lies not simply in enabling students to name grammatical categories but in providing an analytical framework for reconstructing relationships within the sentence.

At the same time, the data reveal that this transition from grammatical knowledge to textual comprehension remained incomplete for some learners. Students could often recall rules or recognize individual vocabulary items but experienced difficulty when several grammatical structures occurred simultaneously within longer sentences. This distinction between knowing a rule and mobilizing the rule during reading is one of the most important findings of the study. It indicates that grammatical competence and functional reading competence should not be treated as identical outcomes. The ability to state or recognize a grammatical rule represents one level of knowledge, whereas applying that rule while processing an unfamiliar and structurally complex text requires a higher level of integration among grammar, vocabulary, sentence processing, pronunciation, and contextual interpretation. The observed difficulties therefore do not necessarily indicate that the grammar book was inadequate; rather, they demonstrate the complexity of transferring decontextualized grammatical knowledge into real-time textual processing.

This finding provides an important explanation for the variation observed among students. Differences in prior grammatical knowledge, vocabulary, reading fluency, and familiarity with longer Arabic sentences influenced how successfully students could use the grammar book as a reading resource. Students with stronger foundations appeared more capable of independently identifying grammatical functions, whereas students with weaker foundations required repeated explanation, simpler examples, sentence segmentation, and direct teacher support. The findings consequently answer the second research question concerning teachers' and students' experiences by showing that both groups generally valued the grammar books, but their experiences were shaped by different forms of dependence. Teachers depended on the books for curricular organization while exercising professional judgment in adapting them; students depended on the books for accessible explanations and practice but required teacher mediation when grammatical knowledge became difficult to apply to complex texts.

The relationship among these findings can be represented as a mediated pedagogical pathway: grammar-book structure → teacher mediation → guided grammatical practice → application to Islamic texts → structural reading and interpretation. Each component is connected to the next, but none is sufficient in isolation. A well-organized grammar book can provide systematic content, yet without teacher mediation its rules may remain abstract. Teacher explanation can clarify grammatical concepts, yet without repeated practice students may struggle to retrieve and apply them. Exercises can strengthen procedural familiarity, yet

without authentic Islamic texts students may have limited opportunities to transfer their knowledge. Likewise, exposure to Islamic texts alone does not guarantee successful reading when students lack the grammatical and vocabulary resources needed to interpret sentence relationships. The findings therefore suggest that reading development emerges from the interaction of instructional resources, pedagogical mediation, learner engagement, and contextualized practice.

From a theoretical perspective, the findings indicate that Arabic grammar books function as pedagogical mediating resources through which grammatical knowledge is connected to actual Islamic text reading. This interpretation is consistent with the view of Nahwu as a linguistic system concerned with sentence structure and grammatical relationships that support accurate understanding of meaning (Nujaima & Kurniawan, 2024). In the present study, the grammar book provided structured access to grammatical concepts, while teachers mediated the connection between these concepts and students' reading practices. Students then engaged with the knowledge through examples, exercises, text analysis, questioning, correction, and repeated reading. Thus, the pedagogical function of the book emerged through the interaction among instructional materials, teacher mediation, student engagement, and textual context, rather than from the textbook alone.

The findings can also be interpreted through the theoretical understanding of Arabic reading as a process involving not only reading linguistic forms but also developing comprehension through structured reading activities (Nasirudin et al., 2022). From this perspective, Nahwu represents more than knowledge of grammatical rules; it provides an analytical resource for processing relationships among words and constructing sentence meaning. The observed movement from identifying grammatical functions to interpreting Islamic texts therefore reflects a transition from knowledge about grammar to the functional use of grammar in reading. This is particularly important in Islamic text reading because students are required to recognize linguistic structures, establish relationships among words, and derive meaning from texts, including texts without vowel markings. Theoretically, grammatical knowledge becomes meaningful when it is activated during the process of textual interpretation rather than retained as isolated knowledge.

The findings further support the theoretical importance of contextualizing grammatical knowledge within meaningful texts. The observed instructional sequence—from grammatical rules and examples to exercises, Islamic texts, and grammatical analysis—

indicates that students were gradually positioned to connect abstract grammatical categories with concrete textual structures. This interpretation is consistent with the principle that Arabic grammar instruction can move from concrete examples toward more abstract grammatical understanding and from known linguistic forms toward more complex structures (Cholis et al., 2024). Similarly, the emphasis on recognizing grammatical relationships during reading corresponds to the understanding that Nahwu and Sharaf provide an important foundation for reading classical Arabic texts, particularly texts that lack vowel markings (Sidik & Ristiyan, 2025). Consequently, the findings suggest that the pedagogical meaning of Nahwu lies not simply in mastering rules but in mobilizing those rules as interpretive tools within authentic reading contexts.

The findings also reveal that textbook availability and textbook utilization are theoretically different conditions. The availability of a structured grammar book provided an instructional foundation, but its pedagogical value depended on teacher adaptation, supplementary explanation, repeated practice, student readiness, and opportunities to apply grammatical knowledge to Islamic texts. This interpretation is consistent with the recognition that the selection and organization of Arabic learning materials and exercises should be aligned with learners' needs and learning conditions (Abdalla et al., 2024; Zarkasyi et al., 2020). It also corresponds with the understanding that differences in learners' initial abilities and characteristics can shape how grammatical instruction is received and applied (Maulani et al., 2022). Therefore, the grammar book should theoretically be viewed not as a self-sufficient instructional instrument but as one component within a broader pedagogical learning ecology involving materials, teachers, learners, instructional practices, and textual demands.

Taken together, the findings support a conceptual interpretation in which Arabic grammar books provide structured grammatical input → teachers mediate and contextualize the input → students practice and reconstruct grammatical knowledge → grammatical knowledge is applied to Islamic texts → syntactic analysis supports textual interpretation. This process is neither automatic nor uniform because its realization is conditioned by students' prior grammatical knowledge, vocabulary, reading familiarity, text complexity, and available instructional time. Theoretically, therefore, the central contribution of the findings is to position Arabic grammar books as mediating resources that connect formal Nahwu knowledge with situated practices of Islamic text reading, rather than as standalone materials whose availability automatically ensures reading competence.

Taken together, the findings answer the three research objectives in an interconnected manner. First, Arabic grammar books were used as structured resources for presenting rules, practicing grammatical functions, and guiding students toward Islamic text analysis. Second, teachers and students generally perceived the books positively, but both groups recognized that their usefulness depended on adaptation, guidance, and sustained practice. Third, implementation was constrained by students' unequal grammatical foundations, vocabulary limitations, complex and lengthy sentences, difficulties with *harakat* and pronunciation, and limited opportunities for individual reading practice. These findings indicate that the central issue in Nahwu-based reading instruction is not the opposition between grammar and reading, but the quality of the pedagogical bridge connecting grammatical knowledge to textual practice.

Accordingly, the principal analytical contribution of this study is the proposition that Arabic grammar books function most effectively as mediating pedagogical tools rather than autonomous instructional solutions. Their role can be conceptualized as a progressive bridge linking *rule knowledge*, *guided practice*, *grammatical analysis*, and *textual interpretation*. The strength of this bridge is determined by the degree to which teachers contextualize grammatical content, students repeatedly practice its application, and classroom activities provide sufficient opportunities to work with authentic Islamic texts. This interpretation provides a foundation for the subsequent discussion of how these findings correspond with previous empirical studies and where they confirm, extend, or differ from existing scholarship on Nahwu learning and Arabic reading.

2. Comparison with Previous Studies

The findings of this study are broadly consistent with previous research emphasizing the importance of integrating Nahwu knowledge with Arabic text reading. Wahyuni et al., (2022) reported a significant relationship between Nahwu mastery and Arabic reading ability, while Septiani et al., (2023) found a positive correlation between Nahwu analysis and Arabic reading performance. These findings are consistent with the present study in showing that grammatical knowledge is closely connected to students' ability to engage with Arabic texts. However, the present study provides a different type of evidence by explaining how this connection is enacted in classroom practice. Rather than measuring the strength of the relationship between grammatical mastery and reading achievement, the findings

demonstrate a pedagogical process in which grammatical rules presented through textbooks are explained, practiced, analyzed, and subsequently applied to Islamic texts.

The findings also correspond with studies emphasizing the importance of contextual and systematic grammar instruction. Fikri et al., (2025) highlighted the value of connecting grammatical structures with meaningful texts and authentic discourse, while Abdalla et al., (2024) emphasized the need to organize complex grammatical content systematically according to learners' needs. Similarly, Cholis et al., (2024) identified instructional principles such as moving from concrete examples to abstract rules, from known to unknown forms, and from simple to complex structures. The observed sequence in this study—rules, examples and exercises, text application, grammatical analysis, and reading interpretation—is therefore consistent with these pedagogical principles. The difference lies in the present study's emphasis on the actual enactment of these principles through the use of Arabic grammar books in an authentic madrasah classroom.

The findings are further in line with research on specific Arabic grammar books and instructional methods. Rahmatullah, (2022) showed the importance of repeated practice in strengthening Nahwu and Sharaf learning, while Sulastri, (2024) described the integration of grammar, reading, exercises, and kitab-based activities in the implementation of Al-Miftah Lil 'Ulum. Kamelia and El-Faradis, (2022) likewise emphasized systematic connections between grammatical learning and classical-text reading. More broadly, Zidan et al., (2024) argued that classical Islamic text reading cannot be sufficiently developed through isolated grammatical rules but requires integration between Nahwu and actual reading and comprehension activities. The present findings reinforce this position, particularly through the observed use of examples, repeated exercises, sentence analysis, and direct application to Islamic texts. Nevertheless, unlike these studies, which largely examine particular methods or instructional programs, the present study focuses on the pedagogical use of grammar books as resources within everyday classroom interaction, including how teachers adapt materials and how students experience and apply them.

The findings concerning students' difficulties also show substantial consistency with previous literature. Almarshedi, (2025) emphasized the importance of metalinguistic awareness in recognizing relationships between linguistic forms and meaning in Arabic reading, while Sidik and Ristiyani, (2025) noted the importance of Nahwu and Sharaf for reading classical texts, especially unvowelled *kitab kuning*. The difficulties observed in this

study—such as identifying word functions, recognizing relationships among words, determining appropriate final vowel markings, and constructing overall meaning from long sentences—reflect the complexity of moving from grammatical recognition to functional textual interpretation. Similarly, Fitryani et al., (2024) identified difficulties in applying several grammatical structures, including *tarkib idbafi*, *sifab-maushuf*, *'athaf-ma'thuf*, and *fa'il/maf'ul* constructions. Thus, the present findings confirm that grammatical knowledge may remain insufficient for fluent textual interpretation when students encounter multiple structures simultaneously or when vocabulary and sentence complexity increase.

The role of differentiated teacher support identified in this study is also consistent with previous studies emphasizing learner differences in Nahwu instruction. Supardi et al., (2022) argued that the choice of deductive or inductive grammar instruction should consider learners' proficiency and needs, while Maulani et al., (2022), through an Aptitude Treatment Interaction perspective, highlighted the relevance of students' initial characteristics and abilities in determining instructional responses. The present study similarly found differences in students' readiness, grammatical foundations, vocabulary knowledge, and reading fluency. Teachers therefore did not use the grammar books rigidly; they provided additional explanations, repeated examples, segmented difficult sentences, and supplied supplementary exercises when necessary. This finding extends the previous literature by showing that teacher adaptation is not merely an instructional preference but an important mechanism through which a standardized grammar resource becomes responsive to heterogeneous learners.

A further point of consistency concerns the importance of repeated and guided reading practices. Rahman and El-yunusi, (2022) described the use of traditional learning practices, including reading exercises, repetition, *sorogan*, and *bandongan*, as ways of connecting grammatical knowledge with text engagement. Nasirudin et al., (2022) similarly conceptualized Arabic reading as involving recognition of linguistic forms alongside comprehension through structured reading activities. The present study confirms the value of repeated practice and guided analysis but also identifies a persistent gap between guided performance and independent application. Students were generally able to analyze grammatical structures when supported by teachers, examples, or step-by-step procedures, yet some continued to experience difficulties when independently interpreting longer or unvowelled texts. This difference is important because it indicates that successful

performance during guided classroom activities does not necessarily signify fully developed independent reading competence.

The present findings also complement research concerning the strengths and limitations of individual grammar resources. Ahkas and Fillah, (2022) and Zulfiani and Syarifuddin, (2024) highlighted the usefulness of structured grammar materials such as *Al-Nahw Al-Wadhih*, while Uqba et al., (2024) noted both the strengths and limitations of grammar-oriented materials and the need for contextual investigation. Basith et al., (2022) reviewed several Nahwu books and methods, including *Ibtida'i*, *Amtsilati*, Method 33, *Al-Miftah li al-'Ulum*, and *Manhajji*, showing the diversity of resources developed in response to learners' difficulties in grammar and classical-text reading. In contrast, the present study does not seek to establish which book or method is superior. Its contribution lies in examining what happens when a grammar book is used in practice, including the ways its content is selected, explained, supplemented, practiced, and transferred to Islamic text reading.

Overall, the comparison demonstrates both consistency and differentiation between the present findings and previous studies. Consistently, the findings support the established view that Nahwu knowledge is important for Arabic reading, that grammar instruction benefits from systematic and contextual practice, and that learners require guided opportunities to apply grammatical knowledge to texts (Fikri et al., 2025; Nasirudin et al., 2022; Zidan et al., 2024). However, the present study differs in its analytical focus. Much of the previous literature has examined the effectiveness of particular methods, the relationship between Nahwu mastery and reading achievement, or the characteristics of individual grammar books (Basith et al., 2022; Septiani et al., 2023; Wahyuni et al., 2022). The present study instead examines the process of textbook enactment within an authentic madrasah context. This shift reveals that the pedagogical contribution of Arabic grammar books depends not simply on their content or availability, but on the interaction among textbook structure, teacher mediation, student readiness, repeated practice, and the contextual demands of Islamic texts. In this respect, the study adds a process-oriented explanation to previous outcome-oriented research and strengthens the understanding of Arabic grammar books as mediating resources in Nahwu learning and Islamic text reading.

3. Implications of Findings

The findings contribute to the understanding of Arabic grammar books by positioning them as mediating pedagogical resources rather than standalone instructional

tools. Theoretically, the study extends the conceptualization of Nahwu learning from rule acquisition toward the functional use of grammatical knowledge for Islamic text interpretation. It demonstrates that the transition from grammatical knowledge to reading practice is shaped by teacher mediation, student readiness, repeated practice, and contextualized text analysis. Practically, the findings suggest that teachers should integrate grammar books with a progressive sequence of rule explanation, contextual examples, guided grammatical analysis, authentic Islamic texts, and repeated reading practice. Teachers should also provide differentiated support through sentence segmentation, supplementary examples, and additional exercises for students with weaker grammatical or reading foundations. For curriculum and textbook development, grammar materials should provide more opportunities for contextual application, particularly through longer and unvowelled Islamic texts. At the institutional level, sufficient instructional time and supporting materials are needed to facilitate the transition from guided grammatical practice to more independent reading.

4. Research Limitations

This study has several limitations. First, it was conducted as a single-site qualitative case study involving 27 purposively selected participants; therefore, the findings are contextually grounded and should not be generalized statistically to other madrasahs. Second, the reliance on interviews, observations, and documents may have introduced self-report and researcher-interpretation biases, although source and technique triangulation were used to strengthen credibility. Third, students' reading development was examined qualitatively rather than through a standardized pre- and post-assessment, so the study does not establish measurable causal effects of textbook use on reading proficiency. Finally, factors such as students' prior Arabic proficiency, vocabulary knowledge, instructional time, and individual learning differences could not be fully controlled. Future research could address these limitations through multi-site longitudinal or mixed-method designs that combine qualitative investigation of textbook use with direct measures of Arabic reading development.

CONCLUSION

This study examined how Arabic grammar books were used in Nahwu learning to support Islamic text reading, how teachers and students experienced their use, and what challenges shaped their application in an authentic madrasah context. The findings show that

the books functioned as mediating pedagogical resources rather than standalone instructional tools. Their use generally followed a progression from grammatical rules and examples to exercises, Islamic text analysis, and reading interpretation. Teachers played a central role in adapting textbook content to students' abilities, while students developed their understanding through guided practice, grammatical analysis, correction, and repeated reading. The findings further indicate that Nahwu became most meaningful when students used grammatical knowledge to identify word functions, establish syntactic relationships, and construct meaning, particularly when reading longer and unvowelled Islamic texts. However, transfer from rule knowledge to independent reading remained constrained by differences in prior grammatical knowledge, vocabulary, reading familiarity, text complexity, and limited instructional time. Thus, the study's central insight is that the pedagogical value of an Arabic grammar book emerges through the interaction of textbook content, teacher mediation, student engagement, and contextualized text practice, rather than through textbook availability alone.

The study is limited by its single-site qualitative case design, purposive sample of 27 participants, reliance on interviews, observations, and documents, and absence of standardized measures of reading development. Consequently, the findings provide contextual and process-oriented insights rather than statistically generalizable or causal evidence. Future research should examine this process across multiple madrasahs and educational contexts using longitudinal or mixed-method designs. Such studies could combine qualitative analysis of textbook enactment with direct measures of Arabic reading development to examine how sustained exposure to contextualized Nahwu instruction may support the transition from guided grammatical analysis to independent Islamic text reading. This direction would further clarify how grammar materials can be designed and implemented as effective bridges between formal linguistic knowledge and authentic Arabic reading practices.

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