

Nahwu Teaching Strategy at Point Zero in Improving Reading Comprehension in Manhalun Nabighin Dormary School Medan

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ABSTRACT

Gaps in students' foundational Arabic knowledge often serve as a major obstacle in learning nahwu (Arabic syntax), necessitating a teaching strategy that accommodates beginners even those with no prior Arabic background. This study aims to describe the "Nahwu Titik Nol" (Zero-Point Arabic Syntax) teaching strategy and analyze its contribution to improving students' reading proficiency (maharah qira'ah) at the Manhalun Nabighin Dormitory in Medan. Employing a qualitative approach, the study utilized unstructured observations and in-depth interviews with four key informants: the dormitory head, an instructor, a current student, and an alumnus. The results indicate that a phased teaching strategy progressing from letter recognition to advanced syntactic rules and integrated with games and songs is highly effective in alleviating beginners' psychological barriers while enabling students to read unvowelized Arabic texts (kitab gundul) within two to three months. These findings underscore that reading proficiency is essentially a holistic process of synthesizing rules, sounds, and meanings rather than merely pronouncing letters meaning the program's success hinges on individual dedication and requires a review track for participants seeking deeper mastery.

Keywords: *Strategy, Teaching, Zero-Point, Language Skills, Reading Comprehension*



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Introduction

One is required to master Nahwu the discipline that studies the grammatical function of words within a sentence and the changes in their final vowel markers (harakat), whether they remain fixed or vary according to their position in the sentence. (Husna, 2025). Without an adequate grasp of nahwu (Arabic syntax), a reader will struggle to determine the precise meaning of an Arabic text especially if the text lacks vowel markers, as is typical of traditional Islamic texts (kitab kuning).

In practice, mastering nahwu proves to be no easy task for beginners. Many university students and santri (Islamic boarding school students) tend to avoid the subject or feel overwhelmed by it, as its terminology and rules are perceived as complex from the very outset. (NAURI, 2018). This issue becomes particularly apparent when students entering an institution possess widely varying backgrounds in Arabic proficiency; some are already familiar with nahwu (Arabic syntax) from their time in pesantren (Islamic boarding schools), while others are starting completely from scratch. It is precisely this disparity in proficiency that has driven the development of innovative nahwu teaching methods designed to be accessible to all students, rather than just those who already possess a foundational understanding.

One innovation that has recently seen widespread use is the "Nahwu Titik Nol" (Zero-Point Arabic Grammar) method, as presented in the book authored by (Sambas & Fahrurrozi, 2021). Specifically designed for beginners with a step-by-step approach: starting with letter and word recognition, complete with concept maps, and then practice questions that can be put into practice immediately. Previous research by (A. Hasanah & Al-Rasyid, 2023). They have even specifically examined how the contents of this book can increase the learning interest of students at the Manhalun Nabighin Dormitory in Medan. Meanwhile, another study conducted by (Pasca et al., 2026). Highlighting the importance of a reinforcement system—comprising practice and repetitive feedback—in the teaching of nahwu and sharaf so that the rules learned are not easily forgotten by students.

The term qira'ah (reading) signifies the act of bringing together or gathering things; the success of reading is determined by the extent to which the reader is able to combine the author's ideas with their own understanding (Ahmad Abdul Karim, n.d.). In this regard, maharah qira'ah (reading proficiency) as one of the four Arabic language skills—encompasses the accurate pronunciation of letters, mastery of vocabulary and sentence structure, comprehension of meaning, and the ability to analyze the text being read (Ahmad Abdul Karim, n.d.).

This conceptual understanding serves as a crucial basis for assessing the extent to which Nahwu (Arabic syntax) teaching strategies enable students to achieve comprehensive reading proficiency, rather than mere letter pronunciation. However, existing studies generally focus on isolated aspects such as textbook content analysis or the effectiveness of reinforcement systems and few have comprehensively examined the step-by-step implementation of the "Nahwu Titik Nol" (Zero-Point Nahwu) teaching strategy or its direct link to improvements in students' reading skills (*maharah qira'ah*), particularly within the context of short-term intensive programs. Yet, the ability to read Arabic text without diacritics (*harakat*) constitutes a tangible benchmark for the success of Nahwu instruction itself (T. N. Hasanah, 2020).

This phenomenon is particularly compelling to study because the Manhalun Nabighin Medan dormitory conducts a learning program covering nahwu (Arabic syntax), *shorof* (Arabic morphology), and *muhadasah* (Arabic conversation) within a span of just three months—a relatively short duration to guide beginner students to the point where they can read *kitab kuning* (traditional Islamic texts) without the aid of *harakat* (vowel markers). The ensuing questions concern the strategies that render this method effective within such a brief timeframe and the extent to which students genuinely experience its impact in their daily studies. Consequently, this research focuses on teaching strategies derived primarily from the book *Nahwu Titik Nol*, specifically examining their impact on reading proficiency (**maharah qira'ah**) rather than the four Arabic language skills in their entirety. The study is geographically confined to the Manhalun Nabighin Medan dormitory, drawing insights from the dormitory leadership, instructors, current students, and alumni regarding the three-month intensive program that characterizes the institution's educational approach.

Based on the foregoing, this study seeks to examine how the Nahwu Titik Nol (Zero-Point Arabic Grammar) teaching strategy is implemented step-by-step in Arabic language instruction at the Manhalun Nabighin dormitory in Medan, and how this strategy contributes to enhancing students' reading proficiency. The study aims to provide a comprehensive description of the strategy's implementation and to analyze its contribution to students' reading skills from the perspectives of both the instructors and the students themselves. Theoretically, this research is expected to enrich the study of Arabic grammar teaching strategies for beginners; practically, the findings are intended to serve as a reference for other boarding-based educational institutions or *pesantren* (Islamic boarding schools) in designing effective and efficient Arabic grammar programs, particularly for students with diverse levels of prior Arabic proficiency.

Research Methodology

This study employs a qualitative method utilizing unstructured observation, as the researcher sought to obtain in-depth data without the informants being aware that they were undergoing an interview process. The research was conducted at the Manhalun Nabighin dormitory, a boarding-based educational institution featuring a curriculum focused on Arabic language, nahwu (syntax), and shorof (morphology). The researcher interviewed four individuals: the head of the Manhalun Nabighin dormitory, a teacher who had taught there, a currently enrolled student, and an alumnus of the institution.

Qualitative research aims to understand human behavior from the perspective of the subjects being studied. In education, this approach focuses on the processes and social contexts involving learners, teachers, and institutions. This study employs a literature review to analyze the characteristics and application of qualitative research methods, as well as to establish a theoretical and practical foundation for conducting valid and relevant research (Annasthasya et al., 2025).

David states, "Qualitative research is more interested in the fact that meaning comes in packages—as wholes, ways of life, belief systems, and so on. Attention to 'meanings' in this sense refers to the overall network of interconnected meanings that constitute a way of life; these meanings lose their significance if extracted and broken down into separate units outside their meaningful context." This implies that qualitative research is used to explore the meanings behind human actions and behaviors—meanings that cannot be uncovered through the kind of theory verification and empirical generalization typical of quantitative research. Thus, qualitative research aims to understand the subject matter rather than to generalize findings; it is used to extrapolate meaning from the object of study (FIANTIKA et al., 2022).

Results and Discussion

A. Brief History of the Manhalun Nabighin Dormitory, Medan

The Manhalun Nabighin Dormitory in Medan was established in January 2021 and is located on Jalan Pancing I, Indra Kasih, Medan Tembung District, Medan City, North Sumatra. Rizlan Syahputra Sambas, S.Pd., is one of the dormitory's founders and serves as its head. Since its inception, the dormitory has produced 20 cohorts of alumni. It serves as a center for student development with a specific focus on enhancing Arabic language skills—particularly in the areas of nahwu (syntax), shorof (morphology), muhadasah (conversation), and qira'ah (reading). The dormitory accepts students with diverse proficiency levels, ranging from those who have

previously studied Arabic in schools or pesantren (Islamic boarding schools) to those with absolutely no prior foundation in the language (Sambas, 2026).

Arabic syntax (Nahwu) is the branch of knowledge that studies word placement within a sentence and the grammatical markers (vowel marks or harakat) at the end of words whether they remain fixed or undergo change. This discipline helps one understand the rules governing word endings to ensure correct Arabic usage. Nahwu also teaches how to combine nouns, verbs, and particles to form sentences, while also facilitating an understanding of i'rab the grammatical state or change affecting the final letter of a word (Husna, 2025). A teaching strategy for Arabic grammar (*nahwu*) that uses the book *Nahwu Titik Nol* as its foundational reference. This strategy is designed to enable beginners to learn grammatical rules gradually, easily, and practically, ensuring they are not immediately overwhelmed by complex terminology (A. Hasanah & Al-Rasyid, 2023). The stages of this teaching strategy are: the Basic Introduction Stage, the Basic Structure Comprehension Stage, the Guided Practice Stage, the Integration with Qira'ah (Reading) Stage, and the Reinforcement and Habituation Stage.

B. Basic Introduction Stage

The basic introduction stage is the initial phase of learning nahwu (Arabic syntax), aimed at understanding fundamental Arabic grammatical concepts so that students are prepared to study more complex rules later on. At this stage, the teacher explains the meaning of nahwu, its role in comprehending Arabic texts, and basic terms such as kalam (speech/utterance), isim (noun), *fi'il* (verb), and harf (particle). Mastering this foundational material serves as the basis for students to correctly understand Arabic sentence structures (NAURI, 2018).

Al-Khalil bin Aḥmad al-Farahidi played a pivotal role in the fields of Nahwu (Arabic syntax) and Ṣarf (Arabic morphology). He established the foundational conceptual framework and terminology that remain primary references in the Arabic language to this day. His contribution is particularly evident in his classification of the fundamental components of the sentence into three main categories: isim (noun), fi'il (verb), and ḥarf (particle). These elements—along with the system of diacritics—form the basis of the entire Arabic grammatical system and serve as a crucial gateway to the structured study of the language (Syarwan et al., 2026). An isim is a word not linked to time, whereas a fi'il is a verb a word denoting an action performed at a specific time, whether in the past, present, or future. In the study of the Arabic language, the isim form typically conveys the sense of al-thubūt wa al-istimrār (stability and continuity),

while the *fi'il* conveys the sense of *al-ḥudūth wa al-tajaddud* (occurrence and renewal) (Jannah et al., 2026).

In practice, the introductory phase typically begins with simple example sentences; the teacher explains the components of these sentences before the students study the grammatical rules. This approach helps students grasp language patterns gradually, preventing them from feeling immediately overwhelmed by the need to memorize complex rules. Once they understand the basic concepts, students are given simple exercises to identify word types and their placement within sentences (Jumadil, 2010).

C. Stage of Understanding Basic Structure

Students begin by studying the basic structure of Arabic sentences. The material taught covers the *mubtada'* (subject), *khabar* (predicate), *fi'il* (verb), *fa'il* (doer/subject of the verb), and *maf'ul* (object)—elements that serve as the foundation for sentence construction. Studies of classical and modern Arabic grammar texts reveal that the *mubtada'* and *khabar* are the two primary components of a nominal sentence (*jumlaḥ ismiyyah*). These two elements play a crucial role in forming the basic structure of nominal sentences in Arabic and ensuring the clarity of the sentence's meaning; the absence of either element renders the sentence incomplete and unclear. Research also indicates that the *mubtada'* generally takes the *marfu'* case and typically appears as a definite noun (*isim ma'rifah*), although in specific contexts provided it conveys a complete thought it may appear as an indefinite noun (*isim nakirah*). Meanwhile, the *khabar* also takes the *marfu'* case and functions to explain or provide information about the *mubtada'*. There are several types of *khabar* namely *khabar mufrad* (single-word predicate), *khabar jumlaḥ* (sentence-based predicate), and *khabar syibḥul jumlaḥ* (quasi-sentence/prepositional phrase predicate) each employed according to the semantic requirements of the sentence (Firdaus et al., 2025).

Furthermore, the discussion touches upon the origins of the *fa'il* (agent) concept, examining the finest stylistic approaches found across various linguistic texts. It addresses the differing scholarly opinions (*khilafiyah*) surrounding the *fa'il* by applying the Quranic style which resolves inherent complexities to uncover hidden nuances and provide appropriate solutions. Ibn 'Uṣfur offers a more comprehensive definition, stating that the *fa'il* is a noun (or an element treated as a noun) that follows the verb or verbal element attributed to it whether that attribution is explicit (*lafzi*) or implied through the verb (*fa'ala*) or the active participle (*fa'il*). According to Abbas Hasan, the *fa'il* is a noun in the nominative case (*marfu'*) preceded by a complete verb (*fi'il tamm*) or a verb-like element; the noun serving as the *fa'il* is the one performing the action. Abduh Rajih defines the *fa'il* as the doer of an action; grammatically, it takes

the nominative case (rafa') in Arabic. It is not a complete sentence (jumlah) in itself but a component of one, manifesting as a single word or noun specifically, either an explicit noun (sarih) or an interpreted infinitive (masdar mu'awwal) (Halim, 2017).

The book Nahwu Titik Nol (Arabic Grammar from Scratch), authored by Rizlan Syaputra Sambas and Ustadz Fahrurrozi, M.Pd., employs a concept that greatly facilitates the learning process for students. It begins by explaining fundamental concepts and rules related to nahwu (Arabic grammar)—such as the definitions of isim (noun), harf (particle), and fi'il (verb)—before moving on to exercises. The inclusion of dedicated practice pages allows students to immediately apply what they have learned by answering the questions provided in the book; this structural approach serves as a key teaching strategy within the textbook (Sambas & Fahrurrozi, 2021).

The term maharah meaning precision or skill forms the basis of the phrase maharah qira'ah. In this context, maharah refers to a skill that must be acquired or developed during language learning. Al-qira'ah is the Arabic term for reading. Reading is the act of comprehending written material. Hermawan defines reading ability (maharah al-qira'ah) as the capacity to distinguish and understand the meaning of written text. This view is supported by Effendy, who states that reading skills encompass two aspects: first, the conversion of symbols specifically, rendering written text into sound; and second, the comprehension of the situations represented by those written symbols and sounds (Diah & Ni'mah, 2023). Reinforcement aims to ensure that newly learned rules are not quickly forgotten. The teacher provides stimuli, exercises, corrections, and feedback gradually.

For example, after students have studied al-mubtada' and al-khabar, the teacher can: Review the concepts and characteristics of mubtada' and khabar, and provide several example sentences:

الْوَلَدُ مُجْتَهِدٌ، الطَّالِبَةُ نَشِيطَةٌ

Asking students to identify the mubtada' (subject) and khabar (predicate); providing exercises to modify or complete sentences; offering immediate correction of errors; and repeating exercises in different formats so that students do not merely memorize patterns (Pasca et al., 2026).

This practice aims to reinforce and deepen understanding of previously covered material by engaging the four language skills: listening (istima'), speaking (kalam), reading (qira'ah), and writing (kitabah) (Hardiyanti, 2022). Based on an interview with the dormitory's Nahwu (Arabic syntax) instructor, the "Nahwu Titik Nol" (Zero-Point Nahwu) teaching strategy is implemented in stages, beginning with fundamental

elements—such as letters, words, and sentences—before progressing to more complex syntactic rules. Before introducing a new topic, the instructor reviews previous material to ensure students have a solid grasp of the basics. The learning process employs a variety of methods, including direct instruction, real-life examples, discussions, practice exercises, games, i'rab (grammatical analysis) cards, and songs to aid retention. During text-reading sessions, students are guided step-by-step to understand sentence structures and the grammatical function of individual words, moving from guided examples to independent analysis. This strategy is reinforced by exercises involving the reading of unvocalized texts (*tanpa harakat*) and assessments via pre- and post-tests. Through this approach, students are expected not only to master Nahwu theory but also to apply it effectively when reading and comprehending *kitab kuning* (traditional Islamic texts) (Siregar, 2026).

Based on the theoretical explanation and interview results, the author analyzes that the *Nahwu Titik Nol* teaching strategy is implemented in stages to facilitate students' understanding of nahwu (Arabic syntax), particularly for beginners. Instruction begins with fundamental concepts—such as isim (noun), fi'il (verb), huruf (particle), and kalimat (sentence) before progressing to sentence structures like mubtada' (subject), khabar (predicate), fa'il (agent), and maf'ul (object). Subsequently, students are given the opportunity to practice using exercises from the Nahwu Titik Nol book, allowing for the immediate application of the material learned. The instruction also incorporates reading practice (qira'ah) specifically reading unvowelized Arabic text to enable students to apply nahwu rules directly. To solidify understanding, the material is consistently reviewed and reinforced through examples, exercises, corrections, games, i'rab (grammatical analysis) cards, and songs, making the content easier to remember. Through this approach, students do not merely memorize nahwu rules; they also learn to comprehend sentence structures and apply them when reading and understanding kitab kuning (traditional Islamic texts).

Reading skill or maharah qira'ah is a language competency that goes beyond the mere articulation of letters or words; it is a deeper process requiring various forms of cognitive engagement and mental effort. Reading encompasses activities such as critical thinking, evaluation, decision-making, and problem-solving. It is the ability to recognize and comprehend diverse types of texts. Reading speed is also a component of the reading process. Students are taught to read foreign languages by grasping the meaning directly, without the deliberate effort of translating the text. Much like reading in one's native language which is easily understood reading instruction is closely linked to correct pronunciation and text comprehension. Oral practice with

linguistic structures is crucial; reading aloud before reading silently helps students better understand the material (T. N. Hasanah, 2020).

Several experts have offered perspectives on maharah qira'ah (reading skills): According to Tarigan, maharah qira'ah or reading skill is the ability to understand and recognize the meaning of written material (symbols) by articulating each letter while comprehending the meaning internally. In 1970, Goodman defined reading as a process wherein the reader seeks to understand and derive meaning from a text via written symbols. At that time, the definition of reading was limited to identifying letters, words, and sentences and pronouncing them correctly. E.L. Thorndike argued that reading is not a simple skill but a complex process involving various cognitive abilities, such as recalling (tadzakkur), perceiving (idrak), creating/infering (istintaj), and connecting ideas (rabt). Subsequently, C.H. Judd and Buswell added another skill: naqd (critical analysis). They noted that the proliferation of printed books necessitated a critical evaluation of content distinguishing between useful and useless material as well as the discussion and verification of the information presented (Khoiroh, 2022).

Reading can be performed either aloud or silently. However, reading aloud does not merely demonstrate comprehension of the material; it also reveals the accuracy of the reading itself. Furthermore, the ability to read aloud is easier to measure than the ability to read silently (M. Jumarliansyah, 2025). Based on interviews, alumni reported that the maharah qira'ah (reading proficiency) instruction conducted in the dormitory significantly supported the improvement of their ability to read Arabic texts, particularly those lacking vowel markers (harakat). Initially, some participants frequently erred in determining the correct vowel markers and felt confused when reading Arabic books or texts. However, through a gradual instructional approach combined with hands-on practice, participants began to understand sentence structures, correctly identify vowel markers, and read texts in accordance with nahwu (syntax) and shorof (morphology) rules. After three months of instruction, their reading skills became more fluent, and they gained greater confidence. This indicates that a combination of regular, hands-on reading practice and a mastery of nahwu and shorof is highly effective in enhancing students' reading proficiency (Haikal & Hasibuan, 2026).

Based on the theory and interview results discussed above, the author analyzes that maharah qira'ah (reading proficiency) is not limited to the mere ability to read or articulate Arabic letters; it also requires the capacity to comprehend the content and purpose of the text being read. This is evident in the dormitory learning process, where students are not only taught to read Arabic texts but are also guided to understand

sentence structures, mark harakat (vowel markers), and apply the rules of nahwu (syntax) and shorof (morphology). Initially, many students struggled and made frequent errors when reading unvocalized texts; however, following consistent, progressive practice, their reading became more fluent and confident. Consequently, the teaching of maharah qira'ah in the dormitory can be considered highly efficient, as it integrates direct reading practice with an understanding of Arabic linguistic rules, enabling students to not only read the text but also grasp the meaning embedded within it.

Conclusion

The "Nahwu Titik Nol" (Zero-Point Syntax) teaching strategy at the Manhalun Nabighin Dormitory in Medan is implemented in stages, beginning with the introduction of basic elements such as isim (nouns), fi'il (verbs), huruf (particles), and sentences followed by an understanding of sentence structure, guided exercises, reading practice, and reinforcement through habituation. This strategy is supported by various learning methods including material repetition, real-life examples, practice questions, games, i'rab (grammatical analysis) cards, and songs to make nahwu concepts easier for students to grasp, particularly beginners. The implementation of this strategy has also positively impacted maharah qira'ah proficiency, as evidenced by students' improved skills in reading unvocalized Arabic texts, correctly applying harakat, understanding sentence structures, and comprehending the meaning of texts in accordance with nahwu and shorof rules. Therefore, "Nahwu Titik Nol" serves as an effective approach for building a foundation in syntax while simultaneously supporting the skills required to read *kitab kuning* (traditional Islamic texts). However, given the limited study time and the varying levels of students' prior knowledge, there is a need for supplementary instruction or review sessions for those who require more time to achieve a solid understanding.

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