

Development of Multicultural-Based *Nahwu* Teaching Materials to Strengthen Religious Moderation at Islamic Higher Education Institutions in Indonesia

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Cite this article:

Anggara, Syamfa Agny & Nashoih, Afif Kholisun. (2025). Development of Multicultural-Based *Nahwu* Teaching Materials to Strengthen Religious Moderation at Islamic Higher Education Institutions in Indonesia. *Arabiyatuna: Jurnal Bahasa Arab*, 9(2), 548-568. doi: 10.29240/jba.v9i2.14755

Received: 10-09-2025

Revised: 17-10-2025

Accepted: 22-10-2025

Abstract

This study was motivated by the need to develop multicultural-based *nahwu* teaching materials to address challenges in understanding Arabic grammatical concepts within an inclusive and contextually relevant framework aligned with the values of religious moderation. The research aimed to produce *nahwu* materials that not only introduce grammatical concepts but also internalize multicultural and moderation values throughout the learning process. This study employed a Research and Development (R&D) approach, adapting the Borg and Gall development model. Data were collected through observation, questionnaires, and tests, involving two expert validators. The development results show that the teaching materials present *nahwu* content systematically, integrating examples that reflect Indonesia's cultural diversity. Expert evaluations indicate that the materials are highly suitable for use, with a validity score of 81.11%. Field trial results also demonstrate a significant improvement in student learning outcomes, with pretest and posttest averages of 60.33 and 81.17, respectively, signifying an increase of 20.84 points. Therefore, the multicultural-based *nahwu* textbook is effective in enhancing students' understanding of *nahwu* concepts while fostering religious moderation values in Arabic language learning. This finding is further supported by positive student responses, which achieved a score of 81.11%, categorized as "excellent" in terms of eligibility criteria.

Keywords: *Nahwu*, Multiculturalism, Religious Moderation

Introduction

Nahwu is often considered one of the most challenging aspects of Arabic to learn.¹ This difficulty, as revealed by several studies, is mainly due to its grammatical complexity, which is epistemologically rooted in philosophy and logic.² Consequently, it tends to be abstract and difficult for learners to grasp. Abstract rules, such as the analysis of *i'rab*, are heavily influenced by philosophical and logical reasoning because their fundamental structure is based on the concept of *'amil-ma'mul*.³

Nahwu, as an essential part of the Arabic language learning substance, has various methods, media, and evaluations implemented in its teaching.⁴ As one of the main pillars of Arabic grammar,⁵ *nahwu* is fundamentally designed to facilitate the learning and comprehension of the Arabic language. However, in practice, it often becomes a “scourge” for students. This happens primarily because the learning approach to *nahwu* tends to be highly theoretical and lacks practical application. Many teachers focus on memorizing rules and definitions without providing relevant contexts or opportunities for practical use in everyday

¹ Fuad Munajat, “PEMBELAJARAN NAHWU DALAM PERSPEKTIF FUNGSIONAL,” *Arabia: Jurnal Pendidikan Bahasa Arab* 7, no. 1 (2015): 26, 1, <https://doi.org/10.21043/arabia.v7i1.1380>; Zawawi Ismail, Nurwaina Rasit, dan Triyo Supriyatno, “Relationship Between Oral Language Anxiety and Students’ Arabic Language Learning Outcomes in Malaysian Secondary Schools,” *International Journal of Language Education* 1, no. 1 (Mei 2023): 144, <https://doi.org/10.26858/ijole.v1i1.37368>.

² Afif Kholisun Nashoih dan M. Faridl Darmawan, “Pengembangan Bahan Ajar Nahwu Berbasis Kontrasif Untuk Mengatasi Interferensi Bahasa Indonesia Terhadap Bahasa Arab,” *Arabiyatuna: Jurnal Bahasa Arab* 3, no. 2 (November 2019): 338, <https://doi.org/10.29240/jba.v3i2.1008>; Muhammad Natsir dan Ana Rahmawati, “BENTUK INTERFERENSI SINTAKSIS BAHASA INDONESIA DALAM BERBAHASA ARAB,” *Ijaz Arabi Journal of Arabic Learning* 1, no. 2 (September 2018): 123, <https://doi.org/10.18860/ijazarabi.v1i2.5416>; Dedeng Rosyidin Nurbayan, Yayan Nurbayan, dan Kurnia Nurul Falah, “Grammatical Error of Arabic Language in Student Thesis Department of Education Arabic Language FBPS UPI/ Kesalahan Nahwu Bahasa Arab Dalam Skripsi Mahasiswa Departemen Pendidikan Bahasa Arab FBPS UPI,” *Ijaz Arabi Journal of Arabic Learning* 3, no. 2 (Juni 2020): 276, <https://doi.org/10.18860/ijazarabi.v3i2.8293>; Nurhayati, Muhammad Suib, dan Fatoni, “Esensi Dan Sebab Kesulitan Berbahasa Arab Serta Penanganannya Dalam Dunia Pendidikan,” *JURNAL TA'LIMUNA* 1, no. 1 (Desember 2022): 87.

³ Khabibi Muhammad Luthfi, “Epistemology Of Nahw Ta'limî In The Perspective Of Contemporary Arabic Linguists,” *Arabic : Journal of Arabic Language and Arabic Language Education* 5, no. 2 (December 2018): 248, 2, <https://doi.org/10.15408/a.v5i2.7959>; Khabibi Muhammad Luthfi, “The Application Of Ushul An-Nahw In The Preparation Of Pedagogical Nahw Learning Materials,” *Lingua: Journal of Language and Literature* 11, no. 2 (December 2016): 94, <https://doi.org/10.18860/ling.v11i2.3594>.

⁴ Noza Aflisia et al., “Komparasi Pembelajaran Nahwu Di Pesantren Dan Madrasah,” *Al-Fathin: Jurnal Bahasa dan Sastra Arab*, 2022, <https://e-journal.metrouniv.ac.id/index.php/al-fathin/article/view/4231>.

⁵ Kojin Kojin dan Choiruddin Choiruddin, “Learning Nahwu Using Mind Mapping Method in a Modern Islamic Boarding School,” *AL-ISHLAH: Journal of Education* 14, no. 4 (October 2022): 6604, 4, <https://doi.org/10.35445/alishlah.v14i4.2758>.

communication. As a result, students find it difficult to connect abstract grammatical concepts to their application in reading, writing, listening, or speaking in Arabic.

Furthermore, the vast scope of *nahwu* material, filled with unfamiliar technical terms, often leaves students feeling overwhelmed.⁶ Their inability to understand these foundational concepts negatively impacts their motivation to learn. It is not uncommon for students to avoid Arabic lessons altogether because they feel “trapped” by the complexity of *nahwu*. Moreover, the limited effort to integrate *nahwu* instruction with students’ practical needs, such as communication skills or text comprehension, further worsens the problem.⁷ When taught through an overly theory-oriented approach, *nahwu* ironically becomes the primary obstacle in learning Arabic, even though it was originally intended as a tool to facilitate that learning.⁸

Apart from its grammatical complexity, the difficulty of learning *nahwu* is also exacerbated by the lack of innovation in learning resources, such as textbooks and modules, which continue to adopt traditional systems that emphasize theory over practice.⁹ Boring and less contextual materials make it harder for students to understand and apply *nahwu* effectively.¹⁰ Given that Generation Z now dominates the university student population, there is an urgent need for teaching materials that align with their diverse and dynamic learning styles. Hence,

⁶ Mostafa Papi dan Hassan Khajavy, “Second Language Anxiety: Construct, Effects, and Sources,” *Annual Review of Applied Linguistics* 43 (March 2023): 128, <https://doi.org/10.1017/S0267190523000028>.

⁷ Hezi Y. Brosh, “Arabic Language-Learning Strategy Preferences among Undergraduate Students,” *Studies in Second Language Learning and Teaching* 9, no. 2 (July 2019): 360, 2, <https://doi.org/10.14746/ssl.2019.9.2.5>.

⁸ Fina Nur Azizah and Afif Kholisun Nashoihi, “Development of Functional Arabic Grammar (Nahwu) Textbooks Based on Local Wisdom for Arabic Language Students,” *Arabic: Arabic Journal* 8, no. 2 (October 2024): 706, 2, <https://doi.org/10.29240/jba.v8i2.10252>.

⁹ Laode Abdul Wahab, *Pengembangan Bahan Ajar Qawaid Bahasa Arab Berbasis Mind Map untuk STAIN Kendari*, 9, no. 2 (2014): 68; Zakiyah Arifa dan Dewi Chamidah, “Pengembangan Bahan Ajar Qawaid Bahasa Arab Berbasis Mind Map Untuk Tingkat Perguruan Tinggi,” *El-Qudwah: Jurnal Penelitian Integrasi Sains Dan Islam* 4 (2011), <http://ejournal.uin-malang.ac.id/index.php/lemlit/article/view/1947>; Radif Khotamir Rusli dkk., “Arabic Language Implementation Viewed from A Social and Cultural Perspective at Maitreechit Withayattan School Bangkok,” *International Journal of Language Education* 8, no. 1 (Juni 2024): 37, <https://doi.org/10.26858/ijole.v8i1.60907>.

¹⁰ Zahroh Firdausiyah dan Muallim Wijaya, “Implementasi Metode Mindmapp Dalam Pembelajaran Ilmu Nahwu Siswi XI Program Keagamaan MAN 1 Probolinggo,” *لساننا (LISANUNA): Jurnal Ilmu Bahasa Arab Dan Pembelajarannya* 13, no. 1 (Juni 2023): 12, 1, <https://doi.org/10.22373/ls.v13i1.18026>; Muhammad Syaifullah dan Nailul Izzah, “Kajian Teoritis Pengembangan Bahan Ajar Bahasa Arab,” *Arabiyatuna: Jurnal Bahasa Arab* 3, no. 1 (Mei 2019): 129, <https://doi.org/10.29240/jba.v3i1.764>; Khairy Abusyairi, “Pengembangan Bahan Ajar Bahasa Arab,” *Dinamika Ilmu* 13, no. 1 (Juni 2013): 52, <https://doi.org/10.21093/di.v13i1.275>.

innovation in the development of *nahwu* teaching materials that meet the needs of this generation is crucial.¹¹

For instance, several private Islamic higher education institutions (PTKIS) in East Java, such as Universitas KH. A. Wahab Hasbullah (UNWAHA), Universitas Islam Internasional Darullughah Wadda'wah (UII DALWA), Universitas Nurul Jadid (UNUJA), Universitas Hasyim Asy'ari (UNHASY), and Universitas Pesantren Tinggi Darul Ulum (UNIPDU), are situated within Islamic boarding school environments that bring together students from various ethnic, cultural, and traditional backgrounds. This cultural diversity is an inseparable part of social life,¹² creating unique dynamics in social interaction and learning. Consequently, it calls for an educational approach that can effectively accommodate these differences.¹³

In this context, multicultural education becomes an urgent necessity within the learning process, including in Arabic instruction. This approach aims to introduce students to the nation's ethnic and cultural diversity, fostering mutual respect, tolerance, and religious moderation.¹⁴ Life in a pluralistic society with various cultures owned, ethnic groups, and religions requires a wise way of addressing such diversity and differences.¹⁵ Thus, multicultural education not only enriches students' learning experiences but also serves as an essential means of strengthening their understanding of diversity values and maintaining harmony amidst differences. This is particularly relevant for PTKIS within the Islamic boarding school environment, where diversity is an inherent characteristic that

¹¹ Toni Pransiska et al., "Al-Kutub Al-Madrasiyah Al-'Arabiyah Fī Indūnisiyā Min Mazūri Waṭanīyin Wa 'Ālamīyin," *Futura Islamic Scientific Journal* 24, no. 2 (August 2024): 490, 2, <https://doi.org/10.22373/jiif.v24i2.14964>.

¹² Nurul Ainiy dan Isnainiyah Isnainiyah, "Development of Multicultural-Based Arabic Learning Curriculum: Challenges and Opportunities in the Global Era/ تطوير منهج تعلم اللغة العربية: على أساس متعدد الثقافات: التحديات والفرص في عصر العولمة," *Al-Arabi: Jurnal Bahasa Arab dan Pengajarannya = Al-Arabi: Journal of Teaching Arabic as a Foreign Language* 6, no. 1 (June 2022): 2, 1, <https://doi.org/10.17977/um056v6i1p1-12>.

¹³ Zaitun Syahbudin and Muhammad Hanafi, "The Model of Learning Design Based on Islamic Multicultural Education to Prevent Conflicts of Behavior," *Journal of Islamic Education* 3, no. 2 (January 2018): 156, <https://doi.org/10.15575/jpi.v3i2.1279>.

¹⁴ Sugeng Bayu Wahyono et al., "Multicultural Education and Religious Tolerance: Elementary School Teachers' Understanding of Multicultural Education in Yogyakarta," *Al-Jami'ab: Journal of Islamic Studies* 60, no. 2 (December 2022): 472, <https://doi.org/10.14421/ajis.2022.602.467-508>; Syuhadak and Danial Hilmi, *Arabic Language Learning Reviewed in the Perspective of Multicultural Studies at Islamic Religious Universities in East Java* (Malang: LP2M Maulana Malik Ibrahim State Islamic University Malang, 2020), 2; Alizaman D. Gamon dan Mariam Saidona Tagoranao, "Fostering a Knowledge Culture for Peace, Development, and Integration: Muslim Education in the Philippines," *Studia Islamika* 29, no. 3 (December 2022): 491, 3, <https://doi.org/10.36712/sdi.v29i3.20268>.

¹⁵ Noza Afisia, Mohamad Erihadiana, and Nur Balqis, "Teacher's Perception toward the Readiness to Face Multiculturalism in Arabic Teaching and Learning," *Izdihar : Journal of Arabic Language Teaching, Linguistics, and Literature* 3, no. 3 (December 31, 2020): 197–210, <https://doi.org/10.22219/jiz.v3i3.14117>.

must be well-managed to create a conducive and harmonious learning atmosphere.

Multicultural education is also regarded as one of the most effective approaches to minimizing the spread of radical ideologies that are currently developing quite extensively. In this context, multicultural education plays an important role in introducing diversity as a national treasure that must be maintained and respected. Through this approach, students are encouraged to understand that differences in culture, religion, and worldview are realities that should be accepted as part of the beauty of human diversity. This process not only fosters collective awareness of the importance of respecting differences but also promotes the development of an inclusive character, one that perceives diversity as a strength rather than a threat.¹⁶

Based on this background, this research aimed to integrate multicultural concepts into the development of a *nahwu* textbook for PTKIS students in East Java. This integration is intended not only to facilitate students' understanding of *nahwu* material but also to instill values of tolerance, moderation, and respect for diversity¹⁷. With this approach, the developed textbook is expected to serve as a learning medium that focuses not only on mastering *nahwu* but also on shaping inclusive and harmonious character, in line with the demands of a multicultural environment.

In this regard, learning Arabic, particularly *nahwu*, is often associated with learning Arabic culture as well.¹⁸ The synergy between *nahwu* as a product of Middle Eastern scholarship and multicultural concepts represents an effort to revitalize *nahwu* learning by incorporating reading materials that contain cultural elements. Thus, the *nahwu* textbook developed in this study not only discusses *nahwu* as part of the Arabic linguistic tradition but also relates it to the culture, traditions, and customs that form the identity of the nation. This approach aims to internalize the values of religious moderation as an effort to strengthen moderate and tolerant attitudes, especially among Generation Z students at PTKIS in East Java. This is consistent with the broader goal of multicultural education, to build harmony amid diversity and to make learning more relevant to contemporary needs.

¹⁶ Muhammad Miftah, "Multicultural Education In The Diversity Of National Cultures," *QIJIS (Qudus International Journal of Islamic Studies)* 4, no. 2 (November 2016): 169, 2, <https://doi.org/10.21043/qijis.v4i2.1766>.

¹⁷ Zaim Elmubarak, Darul Qutni, dan Muchlisin Nawawi, "Pengembangan Buku Ajar Keterampilan Menulis Bahasa Arab Berbasis Kearifan Lokal Sebagai Penunjang Kreativitas Mahasiswa," *Alsina: Journal of Arabic Studies* 1, no. 2 (November 2019): 215, <https://doi.org/10.21580/alsina.1.2.5056>.

¹⁸ Hendrawanto Ch dan Indri Susilowati, "Pengembangan Bahan Ajar Sintaksis Arab 2 (Nahwu 2) dengan Pendekatan Kontekstual Budaya Lokal Berbasis Wisata Nusantara pada Perguruan Tinggi," *Al-Ma'rifah* 15, no. 02 (Oktober 2018): 325, <https://doi.org/10.21009/ALMAKRIFAH.15.02.10>.

To achieve the stated research objectives, this study employed a Research and Development (R&D) design that combined qualitative and quantitative approaches using a sequential exploratory model. The qualitative approach was prioritized to collect non-numerical data through preliminary studies and product validation processes conducted via observation. The quantitative approach was then used to determine the effectiveness of the developed product, specifically, the impact of the multicultural-based *nahwu* textbook on students' mastery of material and their reinforcement of religious moderation. This process involved testing the *nahwu* textbook using instruments that generated numerical data.

This research adopted the Borg and Gall R&D model, which consisted of ten stages: (1) preliminary research/survey, (2) research planning, (3) initial product development, (4) expert validation and initial field trials, (5) revision based on expert and initial field trials, (6) main field trials, (7) revision based on main field trial results, (8) operational feasibility testing, (9) final revision after feasibility testing, and (10) final product implementation.

The data collection techniques in this study were conducted through observation, tests, questionnaires, and expert validation. Observation was used to directly identify the needs of Arabic learners, allowing the researchers to obtain a clear understanding of the students' difficulties and needs in comprehending the material. The test was employed to determine the effectiveness of the developed *nahwu* teaching materials, particularly in enhancing students' competence. Furthermore, the questionnaire served as an instrument to gather data on learners' needs and to obtain information regarding the validity of the developed product. To ensure data validity, the researchers also used validation sheets provided to material and media experts, accompanied by a student response questionnaire administered after using the learning product.

The data obtained from the questionnaire were analyzed using assessment indicators with a scoring scale ranging from 1 to 5, namely: a score of 1 for "strongly disagree," 2 for "disagree," 3 for "neutral," 4 for "agree," and 5 for "strongly agree." The assessment results were then calculated using the following formula:

$$P = \frac{\sum x}{\sum xi} \times 100\%$$

To determine the level of feasibility and user satisfaction with the teaching materials, the following percentage criteria were applied: 81%–100% (highly feasible), 61%–80% (feasible), 41%–60% (moderately feasible), 21%–40% (unfeasible), and 0%–20% (highly unfeasible). Accordingly, the data analysis was carried out using a quantitative descriptive approach to measure the level of feasibility of the teaching materials based on expert validation and student responses, as well as to assess their effectiveness in improving student competence.

Findings and Discussion

The Reality of Learning in the Arabic Language Education Study Program

Nahwu learning in the Arabic Language Education Study Program at UNWAHA takes place within an Islamic boarding school environment that is deeply rooted in Islamic traditions. A similar situation is found at UII DALWA, where the campus also operates under the auspices of an Islamic boarding school. However, the learning process encountered several challenges that affected its effectiveness. The *nahwu* curriculum was structured into three levels, namely semesters three to five, using a conventional learning approach. The teaching method remained largely lecturer-centered, relying on theoretical explanations of *nahwu* rules accompanied by simple examples taken from classical texts. Although this approach strengthened conceptual mastery, it provided limited opportunities for students to understand the application of *nahwu* rules in real-life situations or within diverse cultural contexts.

One of the main challenges was the extensive scope of *nahwu* material, which required intensive study time. Many students struggled to grasp the technical and complex terminology of *nahwu*,¹⁹ which often felt unfamiliar. This difficulty affected their understanding of basic concepts and subsequently hindered their ability to apply *nahwu* in other courses, such as language skills (*istima'*, *kalam*, *qira'ah*, and *kitabah*).

In addition, *nahwu* learning was not yet fully aligned with the needs of students in the modern era, particularly in developing communicative language skills that are adaptive to various cultural contexts.²⁰ In today's increasingly multicultural society, students are expected to possess broad perspectives and attitudes of religious moderation, reflected in their understanding and use of the Arabic language.

Students in the Arabic Language Education Study Program, both at UII DALWA and UNWAHA, came from diverse social, cultural, and educational backgrounds. This diversity offers a valuable opportunity to implement a more inclusive and contextual learning approach. However, the limited availability of teaching materials relevant to cultural diversity remained a major obstacle. Existing teaching materials generally focused on textual aspects of *nahwu*

¹⁹ Mokhtar Abdul Qadir Lezar and Nasser Farhan alharies, "Employment theory of functional grammar In teaching grammar course in the departments of Arabic language and literature study and analysis (توظيف نظرية النحو الوظيفي يف تعليم مقرر النحو يف أقسام اللغة العربية وأدائها-دراسة وحتليل)," *Majallah el-Maurouth* 7, no. 1 (2019): 26.

²⁰ Bert Peeters, "Language, Culture and Values: Towards an Ethnolinguistics Based on Abduction and Salience," *Ethnolingwistyka. Problemy Języka I Kultury* 27, no. 27 (2015): 47–62; Muchammad Arosyad et al., "The Development of English E-Modules Based on Multicultural and Contextual Teaching Learning Approach to Improve Student Learning Outcomes," *Journal of Learning Technology* 1, no. 02 (November 2021), <https://doi.org/10.25217/jtep.v1i02.1841>.

without connecting them to students' lived realities or to the values of religious moderation.

Given this situation, the development of multicultural-based *nahwu* teaching materials became highly relevant. This approach not only aimed to enhance students' understanding of *nahwu* rules but also sought to internalize the values of religious moderation through the exploration of diverse cultural traditions. Such teaching materials are expected to bridge the gap between theoretical *nahwu* learning and students' needs to comprehend *nahwu* applications within an inclusive, global context.

The development of multicultural-based *nahwu* teaching materials was also supported by the results of a needs analysis conducted through questionnaires distributed to students of the Arabic Language Education Study Program. The questionnaire was designed to identify key aspects in the development of multicultural *nahwu* teaching materials, including understanding of *nahwu*, material relevance, availability of teaching resources, and the need for a multicultural approach. Each aspect included several indicators aimed at exploring in-depth information about students' perceptions, needs, and preferences regarding *nahwu* learning.

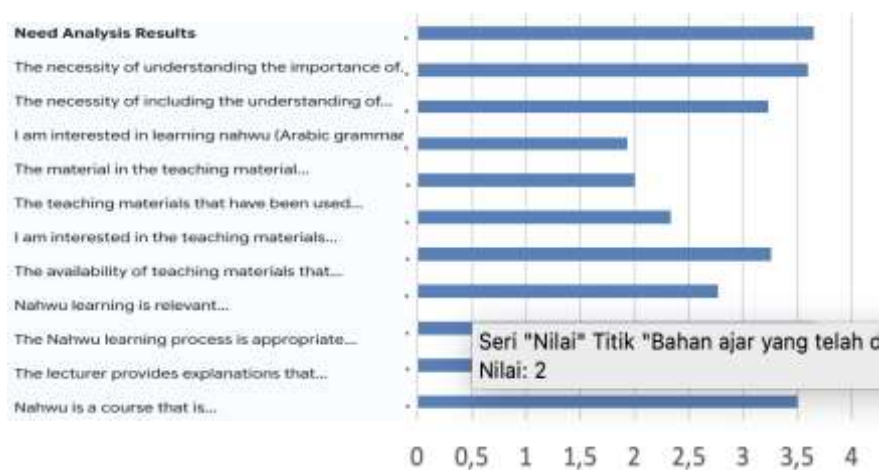


Figure 1. Needs Analysis Results

The results of the questionnaire data analysis revealed that students' understanding of *nahwu* courses still confronted significant challenges. Most students considered *nahwu* to be a difficult subject, as reflected by an average score of 3.50 (high category). Nevertheless, the lecturer's ability to provide explanations was considered quite helpful, with an average score of 2.63 (medium category). This finding indicates that the learning process still requires innovation in methods and approaches to facilitate better student comprehension.

In terms of material relevance, *nahwu* learning was regarded as relevant to language skill development, as shown by an average score of 3.67 (high category). However, the relevance of the material to daily life fell within the medium category, with an average score of 2.77. This result suggests that *nahwu* material needs to be contextualized to align more closely with students' daily experiences.

Regarding the availability of teaching materials, although the existing materials were considered sufficient to support learning (average score of 3.27, high category), students' interest in these materials remained low (average score of 2.33). Furthermore, the effectiveness of the materials in facilitating comprehension was rated low (average score of 2.00), and the inclusion of life values within the content was also considered inadequate (average score of 1.93). These findings indicate that the applied teaching materials do not yet optimally meet students' learning needs.

The Design of Multicultural-Based *Nahwu* Teaching Materials Development

This multicultural-based *nahwu* teaching material was developed with the primary goal of integrating fundamental concepts in *nahwu* with multicultural values. This integration serves as an effort to foster a deep understanding of Arabic grammatical science and to enhance students' awareness of the importance of respecting cultural diversity. At the same time, the teaching material emphasizes the aspect of religious moderation, which serves as an essential foundation for living in a pluralistic society.²¹ In this context, students do not merely learn *nahwu* as a grammatical discipline but also as a means to recognize various Islamic traditions and cultivate attitudes of tolerance and moderation.²²

The content of this teaching material is organized into structured and systematic modules, beginning with the basic concepts of *nahwu*, such as *i'rab* (case markers), sentence structures, and key grammatical rules that need to be understood by students at the elementary to intermediate levels. Each module was developed comprehensively to cover all essential elements of *nahwu* while being adapted to the comprehension level of PTKIS students. Through this

²¹ Achmad Anwar Abidin and Muhammad Ali Murtadlo, "Curriculum Development Of Multicultural-Based Islamic Education As An Effort To Weaver Religious Moderation Values In Indonesia," *International Journal of Islamic Education, Research and Multiculturalism (IJIERM)* 2, no. 1 (September 2020): 1, <https://doi.org/10.47006/ijierm.v2i1.30>.

²² Noor Zinatul Hamidah dan Umi Machmudah, "Internalisasi Nilai-Nilai Moderasi Beragama Pada Pembelajaran Bahasa Arab Menggunakan Cooperative Learning Model Student Team Achivement Divisions (STAD)," *PROSIDING KONIPBSA: Konferensi Nasional Inovasi Pembelajaran Bahasa Dan Sastra Arab* 3, no. 1 (2023): 1.

gradual and systematic presentation, students are expected to master *nahwu* progressively and in depth according to their stages of learning.

One of the strengths of this teaching material lies in the use of culturally relevant contextual examples in each chapter. These examples were drawn from various religious traditions and practices reflecting the cultural richness and diversity of Indonesian society. The material includes example sentences taken from local religious traditions such as Eid al-Fitr celebrations in Java, *Sekaten*, *Ngaben*, *Rambu Solo*, *Nyadran*, Christmas Day, Vesak, Chinese New Year, *Nyepi*, and others. Through this approach, students not only learn Arabic grammatical structures but also gain exposure to the diverse cultures and traditions present in Indonesia.

This multicultural-based *nahwu* teaching material is systematically arranged into fourteen chapters. Each chapter focuses not only on the fundamental concepts of *nahwu* but is also enriched with relevant cultural texts from various traditions. Through this approach, students are expected to learn *nahwu* in a more contextual manner, understand the interrelationship between language and culture, and develop an appreciation for the diversity of traditions. The following section presents a detailed description of each chapter's content along with the texts used according to the designated topics.

1. Chapter I: Words and Word Divisions in Arabic

In this chapter, students are introduced to the basic concepts of words and their divisions in Arabic, namely *ism* (noun), *fi'il* (verb), and *harf* (particle). To enrich their understanding, the text "*Riyoyo Kupa*" (Eid Ketupat), a Javanese tradition celebrating the seventh day after Eid al-Fitr, is used as the learning material. Through this text, students can learn examples of words within the context of familiar local culture.

2. Chapter II: *I'rab* (Case and Mode) and Its Signs

This chapter discusses the signs of *i'rab* (cases and modes) that indicate the grammatical function of words in sentences. To illustrate this concept, the text "*Sekaten*," a traditional Javanese celebration commemorating the Prophet Muhammad's birthday, is used. Thus, students can study *i'rab* within a text that integrates local cultural elements and religious values.

3. Chapter III: *Jumlah Fi'liyah* (Verbal Sentences)

In this chapter, students are introduced to verbal sentences (*jumlah fi'liyah*) and the basic structure of sentences that begin with *fi'il* (verbs). The text used is "*Ngaben*," a cremation ceremony in the Balinese Hindu tradition. This material not only demonstrates the structure of *jumlah fi'liyah* but also helps students understand how actions or events are expressed in other cultures.

4. Chapter IV: *Jumlah Ismiyah* (Nominal Sentences)

This chapter discusses nominal sentences (*jumlah ismiyah*), which begin with *ism* (nouns). The text "*Rambu Solo Toraja*," a traditional funeral

ceremony of the Toraja people, is used as the cultural context. Through this text, students learn the structure of nominal sentences while exploring traditional ceremonies that honor ancestors.

5. Chapter V: *Tarkīb Idhāfī* (Non-Adjectival Nominal Phrases)

This chapter introduces *tarkīb idhāfī* (non-adjectival nominal phrases), which show the relationship between two nouns. The text “Confucian Chinese New Year,” which represents aspects of Chinese culture, is used. Students are guided to understand the structure of *idhāfī* phrases in texts that express Chinese celebrations and traditions.

6. Chapter VI: *Tarkīb Na ‘tī* (Adjectival Noun Phrases)

This chapter discusses *tarkīb na ‘tī* (adjectival noun phrases), which consist of a noun followed by an adjective. The text “Christmas Day” is used to help students comprehend this grammatical structure within the context of Christian celebrations.

7. Chapter VII: *Badal* (Apposition)

Badal (apposition) is the grammatical concept introduced in this chapter. The text “Vesak Day,” an important Buddhist celebration, is used as the example. Through this material, students can understand the use of *badal* in expressions related to religious festivities.

8. Chapter VIII: *Taukīd* (Emphatic Phrases)

In this chapter, students learn *taukīd* (emphatic phrases) to strengthen the meaning of sentences. The text “*Melukat* Ceremony,” a self-purification ritual in Balinese Hindu tradition, serves as the learning context. Students can observe the use of *taukīd* in sentences through this culturally rich material.

9. Chapter IX: *‘Aṭaf* (Conjunctions)

This chapter introduces *‘aṭaf* (conjunctions), which function to connect words or sentences. The text “The Feast of the Passover,” an important celebration in Christianity, is used as the example. Through this text, students learn how to connect ideas in Arabic using appropriate conjunctions.

10. Chapter X: *Mafa’il* (Supplementary Information)

This chapter discusses *mafa’il*, or complements that function as adjectives in sentences, including *maf’ul mutlaq*, *maf’ul li ‘ajlih*, *maf’ul fih*, and *maf’ul ma’ah*. The text used is “*Nyadran*,” a Javanese tradition of praying for the spirits of ancestors. Through this text, students learn to understand various types of complements within the context of rituals that honor ancestors.

11. Chapter XI: *Mulhaq bi al-Mafa’il*

In this chapter, students study *mulhaq bi al-mafa’il*, including *hal*, *tamyiz*, and *istisna’*. The text used is “Good Friday,” an important Christian celebration that commemorates the spirit of sacrifice. Students can

observe the application of these types of complements within the context of religious sentences.

12. Chapter XII: *Kana* and Its Sisters

This chapter discusses the structure of *kana* and its sisters (*kāna wa akhawātuhā*), i.e., *fi'il* forms that affect the grammatical function of *jumlah ismiyah*. The selected text is “*Galungan and Kuningan*,” a Hindu holiday in Bali that celebrates the victory of good over evil. Students learn the use of *kana* within the context of Hindu culture.

13. Chapter XIII: *Inna* and Its Sisters

In this chapter, the concept of *inna* and its sisters (*inna wa akhawātuhā*) is introduced as particles that emphasize the meaning of nominal sentences. The text used is “The Sacrament of Baptism,” one of the sacraments in the Christian tradition. This text helps students understand the function of *inna* in the context of religious rituals.

14. Chapter XIV: *Zanna* and Its Sisters

This final chapter introduces *zanna* and its sisters (*zanna wa akhawātuhā*), which are verbs expressing assumption or estimation. The text used is “*Cap Go Meh*,” a celebration marking the fifteenth day after the Chinese New Year in Chinese tradition. Through this text, students can understand the use of *zanna* and its sisters in the context of Chinese celebratory culture.

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Figure 2. Table of Contents of Multicultural-Based *Nahwu* Teaching Materials

Figure 3. Material of Each Chapter in the Multicultural-Based *Nahwu* Teaching Materials

The multicultural approach in the developed *nahwu* teaching materials is clearly reflected in the texts that represent the cultural diversity of Indonesian society. These texts include various traditions and customs from different regions, such as traditional ceremonies, cultural arts, and religious celebrations unique to each ethnic group. For instance, one of the texts discusses the “*Rijoyo Ketupat*” tradition in Java, written as a narrative that embeds the *nahwu* topic under discussion, such as *jumlah fi’liyah*, *jumlah ismiyah*, and others, which are then highlighted to draw attention to the relevant grammatical rules. This approach helps students understand *nahwu* concepts more applicably while also developing deeper multicultural insights.

The words or sentences highlighted in these multicultural texts are then used as focal points in subsequent subchapters, where the related *nahwu* concepts are explained in depth. Each subchapter elaborates on the Arabic grammar rules underlying the use of these bolded words or sentences, complete with definitions, functions, and examples. Through this approach, students do not merely read passively but are encouraged to actively analyze and understand Arabic sentence structures within real cultural contexts.²³

²³ Hindun Hindun, Humaidi Humaidi, and Mohamed Abu Bakr, "Arabic Language Learning Strategy Based on Pesantren Local Wisdom: An Effort to Maintain Cultural Identity," *Al-Insiyroh: Journal of Islamic Studies* 10, no. 1 (March 2024): 1, <https://doi.org/10.35309/alinsiyroh.v10i1.253>.

Latihan 2
Uraikanlah kalimat pasif berpolas *fi'il majhul* di bawah ini dengan kalimat pasif berpolas *inin ma'ful*!

No	Kalimat Pasif berpolas <i>fi'il majhul</i>	Kalimat Pasif berpolas <i>inin ma'ful</i>
	الكتاب كتبت عليه السهم	الكتاب كتبت عليه السهم
1	أقول على القليلين	
2	الكتاب المصنوع بغير قلوب	
3	أنكر العلماء الطلاب المتفوقين في يومنا الحاضر	
4	هؤلاء الآراء التي قدمت مناقشتها في العرب	
5	الشيخ لا يلقى الكتاب في الإمتحان	

Latihan 3
Uraikanlah kalimat aktif di bawah ini dengan kalimat pasif!

No	Kalimat Aktif	Kalimat Pasif
	قرأت القرآن الكريم	قرأ القرآن الكريم
1	علم الأستاذ المعلمين اللغة العربية	
2	المعتمد المأمون الملك لا الإمتحان	
3	عاشق إلى شوق	
4	أعجب الأستاذ بهذه الآراء الحديثة المجددة	
5	أعلن القارئ نتائج الإمتحان	
6	رحمنا الله	
7	السيد المصطفى السعدي	

Figure 4. Sample Exercises in the Multicultural-Based *Nahwu* Teaching Materials

To achieve the learning objectives, the researchers compiled five types of exercises in each chapter, covering various aspects of understanding and producing multicultural texts. These exercises are systematically organized, ranging from activities that require students to identify *nahwu* structures within a text, complete sentences using specific grammatical patterns, to compose paragraphs that demonstrate the application of *nahwu* rules in different cultural or traditional contexts. Each exercise is designed to engage students in critical thinking, explore the interrelationship between Arabic grammar and cultural diversity, and produce writing that is not only grammatically accurate but also culturally meaningful. This approach aims to make *nahwu* learning more contextual and relevant, thereby helping students develop applicable language skills.

Validity of Teaching Materials

At the feasibility test stage, *nahwu* teaching materials based on a multicultural approach underwent a validation process conducted by two Arabic education experts. The assessment considered several important aspects, including the validity and relevance of the *nahwu* material presented, particularly within the context of multicultural texts integrated into the teaching materials. The experts evaluated the extent to which the texts reflected Indonesia's cultural diversity and

supported the concept of religious moderation as the core of a multicultural approach.

The validation instruments used included three main aspects: (1) the suitability of the material with the learning objectives; (2) the clarity of the material presentation; and (3) the relevance of the material to the students' context. The results of the assessment of *nabwu* teaching materials through this multicultural approach are as follows.

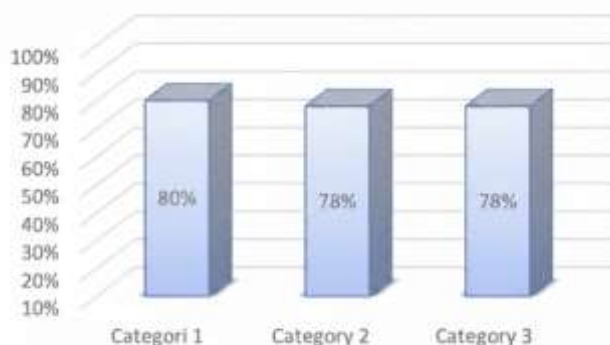


Figure 5. Validator Assessment Results

The results of the validity analysis of the multicultural-based *nabwu* teaching materials showed that the product fell within the “valid” category, with an average percentage of 78.67%. The assessment covered three main aspects: (1) material suitability with learning objectives; (2) clarity of presentation; and (3) relevance to the student context. Overall, the teaching materials align with students' learning needs, although some parts still require improvement for greater optimization.

In terms of material suitability, the teaching materials were considered to include essential elements such as core competencies and basic competencies. The validators gave a score of 70%, indicating that while the material supports the achievement of learning objectives, it can still be enhanced. The presentation of basic concepts, examples, and practical applications received an excellent score of 90%, as it was considered applicable and relevant to students' needs. However, the relationship between *nabwu* material and multicultural values remained limited, as reflected in the 70% validity score. This finding suggests the need for deeper content integration so that multicultural values become more explicit.

The clarity of presentation also received considerable attention. Systematic explanations and concrete examples were validated with a score of 90%, showing that the material was organized in a clear and easy-to-understand manner. However, the use of language and technical terms only achieved a score of 70%, indicating that certain *nabwu* terms may still be challenging for students. Therefore, additional explanations in the form of a glossary or simplified descriptions are recommended to make technical terms easier to comprehend.

Meanwhile, the relevance of the material to the student context showed quite positive results. In general, the teaching materials were considered relevant to the needs of Generation Z students living in a multicultural society, with a score of 80%. The examples used even achieved a validity score of 90%, as they were deemed highly appropriate for the students' real-life situations. However, efforts to associate *nahwu* learning with cultural diversity were still suboptimal, with a score of only 70%. This highlights the need to strengthen the material further to better emphasize the values of tolerance and multiculturalism in *nahwu* learning.

A Multicultural-Based Teaching Tool

The trial was conducted in two stages: a small-group trial and a limited trial. In the first stage, the researchers involved 15 seventh-semester students as respondents to assess the validity of the multicultural-based *nahwu* teaching materials. A limited number of respondents were intentionally selected to allow for more in-depth observation and to enable students to provide direct feedback. The assessment focused on the clarity of presentation, the relevance of the material, and the level of student engagement during learning. This process helped the researchers gain an initial understanding of the validity of the teaching materials as well as obtain important input for refinement before large-scale testing.

The first trial was conducted in a single learning session lasting more than 100 minutes. During the session, students studied the material using the provided teaching resources, while the researchers observed their engagement, clarity of understanding, and responses to the multicultural approach. The students demonstrated high enthusiasm, actively participated in discussions, and attempted to relate *nahwu* concepts to their personal experiences. After the session, the students completed a questionnaire and created a poster to evaluate the extent to which the materials were considered valid and relevant to their learning needs. The results indicated that the students found the teaching materials to be fairly clear, engaging, and aligned with the multicultural context.

The second phase of the trial involved 30 third-semester students and was conducted over six sessions. In the first session, students completed a pretest to assess their initial understanding. The second through fifth sessions focused on implementing the first four chapters of the teaching materials, which covered the themes of education, culture, tolerance, and religious moderation. These themes were selected because they were considered the most representative for integrating *nahwu* concepts with multicultural values. During the learning process, students not only received the material but also actively engaged in discussions, read contextual texts, and reflected on issues of tolerance.

The sixth session was dedicated to poster presentations and the completion of student validation questionnaires. The researchers also used observation sheets to assess material clarity, student engagement, and the relevance of the teaching

materials. The results showed that students provided positive evaluations of the validity of the teaching materials in terms of content, presentation, and relevance to their lives as members of a multicultural society. However, this trial was limited to the first four chapters, so the evaluation scope remained narrow. This limitation was intended to ensure that the validity assessment focused on representative themes closely related to the students' social and cultural experiences.

Table 1. Analysis Results of Questionnaire Responses

No.	Statement	Score		%
		$\sum x$	$\sum xi$	
Clarity of Teaching Materials				
1.	The <i>nabwu</i> teaching materials are presented clearly and systematically.	126	150	84.00
2.	The examples presented in the teaching materials are relevant to daily life.	125	150	83.33
3.	The <i>nabwu</i> terms used are explained with easy-to-understand definitions.	114	150	76.00
4.	The explanation of <i>nabwu</i> concepts in the teaching materials supports a deep understanding of the subject.	117	150	78.00
5.	The structure of the material helps learners understand concepts progressively, from basic to applied levels.	124	150	82.67
Relevance of Teaching Materials to Students' Needs				
6.	The teaching materials align with the needs of today's generation of students.	127	150	84.67
7.	The examples in the teaching materials reflect diverse social and cultural contexts.	132	150	88.00
8.	The teaching materials are relevant to learning in a multicultural environment.	130	150	86.67
9.	The teaching materials enhance understanding of tolerance and religious moderation values.	130	150	86.67
10.	The teaching materials provide a new and enjoyable learning experience.	107	150	71.33
Alignment of Teaching Materials with Learning Objectives				
11.	The teaching materials help achieve the established <i>nabwu</i> learning objectives.	121	150	80.67
12.	The <i>nabwu</i> teaching materials support practical mastery of Arabic language skills.	122	150	81.33
13.	Multicultural elements in the teaching materials support holistic learning goals.	119	150	79.33
14.	The activities suggested in the teaching materials encourage students' active participation in learning.	114	150	76.00
15.	The teaching materials motivate students to study <i>nabwu</i> more deeply.	117	150	78.00
Total		1825	2250	81.11 %

The results of student responses presented in Table 1 indicate that the multicultural approach in the *nabwu* teaching materials has been well integrated, effectively fostering an inclusive learning atmosphere that is relevant to students' needs in a diverse social environment. However, the indicator related to new and enjoyable learning experiences obtained a relatively lower score (71.33%). This suggests the need for more innovative elements, such as technology-based

activities or other creative strategies, to enhance engagement and variety in the learning process.

In terms of alignment with learning objectives, the teaching materials achieved an average score of 79.47%. The highest indicators were observed in the contribution of the materials to the mastery of practical Arabic skills (81.33%) and the achievement of *nahwu* learning objectives (80.67%). These findings demonstrate that the teaching materials are fairly effective in developing students' competencies, both theoretically and practically. Nevertheless, the integration of multicultural elements (79.33%) and the inclusion of activities that foster active student engagement (76.00%) require further reinforcement to create a more interactive learning experience. Additionally, students' motivation to explore *nahwu* received a score of 78.00%, which, although relatively good, still offers room for improvement.

Overall, the multicultural-based *nahwu* teaching materials met the eligibility criteria with a total score of 81.11%, categorized as excellent. The aspects of clarity and relevance of the material serve as the primary strengths, while certain indicators under the learning objectives aspect still require enhancement to optimize the overall quality and effectiveness of the teaching materials.

Conclusion

This research resulted in the development of a multicultural-based *nahwu* textbook designed for Arabic language students in *nahwu* courses. The textbook integrates the values of religious moderation into the study of Arabic grammar through a multicultural approach. It consists of 14 main chapters, each containing *nahwu* concepts, contextual sentence examples, simplified explanations of *nahwu* terminology, and various types of exercises.

The textbook was found to be highly feasible and valid for use in the *nahwu* learning process. Expert validation indicated that the textbook met the eligibility criteria with a score of 78.67%. Furthermore, field trials demonstrated its effectiveness in enhancing students' understanding of *nahwu* concepts while simultaneously fostering the values of religious moderation. This result was evidenced by an increase in the average student score, from 60.33 in the pretest to 81.17 in the posttest, showing an improvement of 20.84 points.

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