Interpreting Arabic-Indonesian Grammatical Linguistic Symbols in Yellow Book Learning: Semiotic Analysis

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Abstract

This study aimed to explore the usages and practices of grammatical linguistic symbols (GLS) in the Indonesian language while examining their benefits, limitations, and impacts. GLS is employed in teaching the yellow book (*kitab kuning*/traditional Islamic texts) and Arabic grammar in traditional Islamic boarding schools. These schools use regional languages like Javanese and Sundanese and are now starting to incorporate GLS into the Indonesian language as well. This research novelty lies in its focus on the Indonesian language, considering that previous studies on GLS primarily focused on regional languages. The research method employed was descriptive qualitative, utilizing observation, interviews, and tests as instruments at Pondok Tahfidz Zawiyah Darul Hayat. The observational and interview data were analyzed using Saussure's semiotics theory. The test results were used to determine the impact of using GLS. This study investigated the use of GLS in Indonesian and examined its advantages, drawbacks, and effects. The results showed that GLS is useful for comprehending yellow book grammatical functions, particularly those related to syntax, *fa'idah*, and word abbreviations. Notwithstanding its benefits, GLS is not universally applicable and might cause mistakes, particularly when choosing symbols. Test results indicated that GLS helps with grammatical position determination. In an effort to address these limitations, the research recommends the creation of a standardized guidebook explaining the use of GLS and the addition of new symbols to support uncovered grammatical functions. This study makes a substantial contribution to the preservation of local

knowledge in the context of Indonesian Islamic boarding schools, especially with regard to Arabic grammar teaching. By examining this aspect, the study enriches understanding not only of language dynamics but also of cultural preservation and educational practices in Indonesia.

Keywords: Symbol; yellow book; pegon

Introduction

The yellow book is a characteristic of *pesantren salaf*[1]. The students study Islamic religious knowledge from classical books in Arabic to gain knowledge from primary sources[2]. To make it easier for students to understand the yellow book, *pesantren* applies certain symbols as grammatical markers[3]. This method is known as the classical or traditional method[4]. This method is the antithesis to the direct method, which promotes direct learning using the source language and avoids the target language[5].

In this approach, students transcribe these interpretations into their notebooks subsequent to the teacher orally presenting the Arabic passage and furnishing literal elucidations. In certain grammatical functions, the teacher expresses a word which is then translated by the student into a symbol. The teacher recites the زيد قائم (*ẕaidun qōimun*) by saying: *ẕaidun, adapun ẕaid, qōimun, itu orang yang berdiri,* for more details, consider the following picture:

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[1] Marzuki Marzuki, Miftahuddin Miftahuddin, dan Mukhamad Murdiono, 'Multicultural Education In Salaf *Pesantren* And Prevention Of Religious Radicalism In Indonesia,' *Jurnal Cakrawala Pendidikan* 39, no. 1 (2 Februari 2020): 12–25, https://doi.org/10.21831/cp.v39i1.22900.

[2] Moh. Yamin, Hasan Basri, dan Andewi Suhartini, 'Learning Management in Salaf Islamic Boarding Schools,' *At-tadzkir: Islamic Education Journal* 2, no. 1 (16 Februari 2023): 25–36, https://doi.org/10.59373/attadzkir.v2i1.10.

[3] Andini Cita Damayulfi, Mochammad Firdaus, dan Faisol Mahmud Adam Ibrahim, 'The Influence of Javanese-Arabic Translation Methods by Tafsir Al-Jalalain towards the Students' Mastery in Nahwu,' *Jurnal Al Bayan: Jurnal Jurusan Pendidikan Bahasa Arab* 15, no. 1 (11 Juni 2023): 118–32, https://doi.org/10.24042/albayan.v15i1.13068.

[4] Ahmad Arif Romadhoni, Syarifudin, and Syaifullah, 'Implementation of the Qawaid Method and Translation in Learning Maharah Qira'ah Santri Pondok *Pesantren* Tarbiyatul Qur'an (TQ) Darussalam Talang Watuagung Prigen,' Journal of Mu'allim 5, no. 2 (2023), https://doi.org/10.35891/muallim.v5i2.4135.

[5] Muhammad Arif, 'Direct Method in Arabic Language Learning,' *Al-Lisan* 4, no. 1 (February 23, 2019): 44–56, https://doi.org/10.30603/al.v4i1.605.
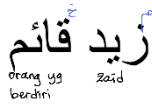
زَيْدٌ قَائِمٌ

orang yg   zaid
berdiri

Figure 1. An example of the use of a GLS in the yellow book.

When the teacher reads a sentence and interprets the grammatical elements with 'the following' *('adapun')*, the students will note in his book the symbol م (mim) stands for *mubtada'*, then when the teacher says 'is/am/are' *('itu')*, the students will give the symbol خ (kho') which stands for *Khobar*. The provision of this symbol aims to make it easier for students to know the syntactic position of a word[6].

Grammar-focused instruction is sometimes faulted for being tedious[7] and time-consuming[8], which causes students to lose interest[9]. However, linguistic representations persist as a valuable instrument in nurturing syntactic comprehension, particularly within the realm of Arabic studies[10]. Notwithstanding reservations, this method has proven effective in promoting thorough comprehension of the material.

Understanding the use of linguistic symbols is the life of the process of interpreting the words *pesantren salaf*. It becomes an important instrument in the learning model of *bandongan* and *sorogan*[11]. *Bandongan* refers to the process where the instructor elucidates[12] while the students attentively listen. Within the

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[6] Bashirotul Hidayah, 'Peningkatan Kemampuan Membaca Kitab Kuning Melalui Pembelajaran Arab Pegon,' *Muróbbî: Jurnal Ilmu Pendidikan* 3, no. 1 (18 September 2019): 102–19, https://doi.org/10.52431/murobbi.v3i1.194.

[7] Ahmad Nurcholis dan Syaikhu Ihsan Hidayatullah, 'Tantangan Bahasa Arab sebagai Alat Komunikasi di Era Revolusi Industri 4.0 pada Pascasarjana IAIN Tulungagung,' *Arabiyatuna : Jurnal Bahasa Arab* 3, no. 2 (13 November 2019): 283, https://doi.org/10.29240/jba.v3i2.999.

[8] Nailis Sa'adah, 'Problematika Pembelajaran Nahwu Bagi Tingkat Pemula Menggunakan Arab Pegon,' *Lisanan Arabiya: Jurnal Pendidikan Bahasa Arab* 3, no. 01 (3 Desember 2019): 15–32, https://doi.org/10.32699/liar.v3i01.995.

9 Rahmat Iswanto, 'Pembelajaran Bahasa Arab dengan Pemanfaatan Teknologi,' *Arabiyatuna : Jurnal Bahasa Arab* 1, no. 2 (29 Desember 2017): 139, https://doi.org/10.29240/jba.v1i2.286.

10 Damayulfi, Firdaus, dan Adam Ibrahim, 'The Influence of Javanese-Arabic Translation Methods by Tafsir Al-Jalalain towards the Students' Mastery in Nahwu.'

[11] Faisal Kamal, 'Model Pembelajaran Sorogan Dan Bandongan Dalam Tradisi Pondok *Pesantren*' 3 (2020).

[12] Effendi Chairi, 'Pengembangan Metode Bandongan dalam Kajian Kitab Kuning di *Pesantren* Attarbiyah Guluk-Guluk dalam Perspektif Muhammad Abid al-Jabiri,' *Nidhomul Haq : Jurnal Manajemen Pendidikan Islam* 4, no. 1 (15 Maret 2019): 70–89, https://doi.org/10.31538/ndh.v4i1.233.

framework of employing GLS, the teacher imparts the significance of the Arabic text, and subsequently, students merge this with their understanding, as illustrated earlier.

Despite the problems surrounding it, GLS has been implemented by many *pesantren* in Java[13], Sunda[14] and other *pesantren* located outside the area. GLS is used as a hallmark of *pesantren salaf*, being an important factor in the *bandongan* and *sorogan* models. Suteja mentioned the decline in understanding of the yellow book in West Java because his *pesantren* had begun to abandon[15] sorogan, where sorogan itself uses GLS.

Much research around linguistic symbols is combined with research on Javanese-Arabic (*pegon*). As did Saadah[16], Aziz[17], Hidayah[18], and Mawaddah[19]. They furnish reviews concerning the merits, drawbacks, challenges, and remedies pertinent to the utilization of Arabic Pegon in delving into the content of the yellow book, while also incorporating certain details regarding linguistic symbols, thereby ensuring that the discourse on these symbols does not overshadow the primary focus of the inquiry. Masrukhi[20] researched the meaning of Javanese GLS, he termed it marker, but he did not focus on the form of GLS. Meanwhile, Damayulfi[21] examined the use of linguistic symbols combined with Javanese-Arabic script.

Based on existing research, there has not been a study specifically focusing on explaining the practice of using Grammatical Linguistic Symbols in

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[13] Damayulfi, Firdaus, dan Adam Ibrahim, 'The Influence of Javanese-Arabic Translation Methods by Tafsir Al-Jalalain towards the Students' Mastery in Nahwu.'

[14] Ervan Nurtawab, 'The Decline of Traditional Learning Methods in Changing Indonesia: Trends of Bandongan-Kitāb Readings in *Pesantren*s,' *Studia Islamika*, 31 Desember 2019, https://doi.org/10.36712/sdi.v26i3.11026.

[15] Suteja Suteja dkk., 'The Implementation of Sorogan Methods for Santri Islamic Boarding School in Classical Islamic Book (Kitab Kuning),' *Edukasia : Jurnal Penelitian Pendidikan Islam* 17, no. 1 (23 Juli 2022): 121, https://doi.org/10.21043/edukasia.v17i1.13784.

[16] Sa'adah, 'Problematika Pembelajaran Nahwu Bagi Tingkat Pemula Menggunakan Arab Pegon.'

[17] Abdul Aziz dkk., 'Learning Arabic Pegon for Non-Javanese Santri at *Pesantren*,' *Jurnal Pendidikan Islam* 8, no. 2 (31 Desember 2022): 113–26, https://doi.org/10.15575/jpi.v8i2.19581.

[18] Hidayah, 'Peningkatan Kemampuan Membaca Kitab Kuning Melalui Pembelajaran Arab Pegon.'

[19] Siti Lum'atul Mawaddah, 'Problematika Pembelajaran Nahwu Menggunakan Metode Klasik Arab Pegon di Era Modern,' *Maharaat: Jurnal Pendidikan Bahasa Arab* 4, no. 2 (14 April 2022): 102–19, https://doi.org/10.18196/mht.v4i2.12976.

[20] Moh. Masrukhi, 'Penerjemahan Arab-Jawa Tradisi *Pesantren* Pada Karya Kitab-Kitab Klasik: Analisis Fungsi,' *SASDAYA: Gadjah Mada Journal of Humanities* 2, no. 1 (18 April 2019): 283, https://doi.org/10.22146/sasdayajournal.31744.

[21] Damayulfi, Firdaus, dan Adam Ibrahim, 'The Influence of Javanese-Arabic Translation Methods by Tafsir Al-Jalalain towards the Students' Mastery in Nahwu.'

Indonesian language within the context of yellow book (*kitab kuning*), which constitutes the novelty of this research. This study is expected to make a significant contribution to understanding the use of Indonesian word meanings within the context of yellow book, as well as providing new insights into the development of linguistic analysis methods.

In the West Bandung regency's Pondok Tahfidz Zawiyah Darul Hayat, a descriptive qualitative study was carried out. Nineteen students who were acquainted with GLS and had previously studied nahwu *Kitab al-Jurumiyah* were the subject of the study. The initial screening procedure ensured that participants possessed the ability to comprehend and employ GLS effortlessly.

Data were collected through observation, interviews and review of related literature. The observation was carried out from December 4, 2023 to December 17, 2023, this was carried out to determine student activities and teaching and learning practices, especially in lessons involving GLS. The interview resource persons were teachers and students, dialogue was needed to explore the background and motivation for using GLS. The data obtained were analysed using Ferdinand De Saussure's semiotic theory.

Saussure's theory of semiotics has gained popularity[22], as he categorized linguistic signs into signified and signifiers[23]. signified are in the form of sound or images, which refer to abstract concepts called signs, then these signs refer to something essential. Ironically, signifiers cannot describe the full nature of something[24]. This theory is used to find out what really happens in communication, and why the same object has different designations across languages[25]. Saussure considered that referring a word to its essence directly was too simplistic and ambiguous[26].

An exam assessing students' understanding of GLS is crucial for enhancing analytical skills. The exam consists of two parts: first, a group of students takes a test with Arabic sentences that lack GLS meaning, and then

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[22] Ilmi Husna dan Eko Hero, 'Analisis Semiotika Ferdinand De Sausures Makna Pesan Iklan Rokok A Mild Versi Langkah,' *Journal of Discourse and Media Research* 1, no. 01 (3 Juni 2022): 44–59.

[23] John E. Joseph, 'Saussure's Dichotomies and the Shapes of Structuralist Semiotics,' *Sign Systems Studies* 50, no. 1 (1 Juni 2022): 11–37, https://doi.org/10.12697/SSS.2022.50.1.02.

[24] Ziyadatul Fadhliyah, 'FERDINAN DE SAUSSURE'S SEMIOTICS AS A METHOD OF QUR'ANIC INTERPRETATION: A THEORETICAL STUDY,' Journal for Islamic Studies 4, no. 1 (2021).

[25] Patrick Sériot, 'Is Language a System of Signs? Lenin, Saussure and the Theory of Hieroglyphics,' *Sign Systems Studies* 50, no. 1 (1 Juni 2022): 143–62, https://doi.org/10.12697/SSS.2022.50.1.08.

[26] Ferdinand de Saussure dkk., *Course in General Linguistics* (New York: Columbia University Press, 2011).

they answer ten questions about sentence structure. The same sentences are then shown with GLS, and then the same questions are asked. The purpose of this test is to assess the effect of GLS versus its absence on sentence syntax comprehension.

Findings and Discussion

Practice of GLS in Learning Yellow Book

Pondok Tahfidz Zawiyah Darul Hayat (PTZDH) is an Islamic boarding school that primarily focuses on memorizing the Quran. However, it also emphasizes learning foreign languages and the yellow book, ensuring that students gain valuable knowledge in addition to memorizing the entire Quran. The books studied are *Khulasoh nur al-Yaqin, al-Ajurumiyah, Akhlak li al-Banin, Ta'lim al-Muta'allim, Fath al-Qarib, Hidayah al-Shibyan* and *Hidayah al-Mustafid.* For the study of the yellow book, *bandongan* and *sorogan* models are applied.

PTZDH uses two models: the *sorogan* and the *bandongan*. Under the *bandongan* technique, students record meanings and use GLS to determine grammatical aspects while the teacher discusses the Arabic text. For a deeper comprehension, advanced students read and discuss the material with the teacher in the *sorogan*[27] format. However, because of time limits, *sorogan* is not often used. PTZDH studies the yellow book mostly using the *bandongan* paradigm.

Table 1. GLS, its translation in Indonesian and the Grammatical Functions represented

GLS	Translation	Grammatical Function
م	*adapun*	مبتدأ
خ	itu	خبر
ف	apa	فاعل غير عاقل
فا	siapa	فاعل عاقل
مف	terhadap	مفعول به
مط	dengan	مفعول مطلق
ص	yang	صفة
ظ	Di/di dalam	ظرفية / ظرف
بد	yaitu	بدل

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27 Ach. Sholehuddin dan Mualim Wijaya, 'Implementasi Metode Amtsilati Dalam Meningkatkan Kemampuan Maharah Qiro'ah,' *Arabiyatuna : Jurnal Bahasa Arab* 3, no. 1 (14 Mei 2019): 47, https://doi.org/10.29240/jba.v3i1.708.

حال	Dalam keadaan	حا
تمييز	Apanya	تم
تعليل	karena	ع
جواب	maka	ج
عاطفة	dan	ن
مرجع الضمير	(adjust to *marja' al-dhomir*)	(Ruju')

The process of determining symbols and translating them is an agreement that occurs within the scope of certain institutions, Saussure calls it a conventional process, meaning that these symbols are formed from the results of conventions or agreements and are not formed naturally[28], suddenly and as is.

Drawing on Saussure's theory, the table above shows how symbols were chosen based on the components of the signs. For example, because the symbol م appears in the word's script, it signifies مبتداء[29]. Not all signs, meanwhile, are represented by a single character; مفعول به, for instance, is represented by two characters, مف. Furthermore, symbol selection is not necessarily based on the sign's first character; for example, ن represents دان (dan/*Arabic-Javanese writing*) and ع represents تعليل, regardless of where they appear in the word or at its end.

From the progression of this symbolization process, it can be concluded that it occurs randomly and is unpredictable. Therefore, beginner students need special instruction on GLS to be able to use and understand it effectively.

Table 1 also reflects that the signifiers represented by GLS are not all syntactic positions, but also functional positions and abbreviations of a word. *Mubtada', khobar, fa'il, maf'ul bih, maf'ul mutlaq, dzorof, badal, khal, tamyiz* and *jawab* are syntactic positions[30], but *ta'lil* are functional adverbs and word 'دان' is a *pegon* character from '*dan*', GLS ن for word 'دان' is an empty abbreviation that functions only to shorten words so that they are quite short when written.

[28] Saussure dkk., *Course in General Linguistics*.

[29] Mochamad Chobir Sirad, Refki Rusyadi, dan Choiruddin Choiruddin, 'The Implementation of the Utawi Iki-Iku (Pegon Symbols) Formula Method in Basic Syntax Courses at Islamic Higher Education,' *Arabiyatuna: Jurnal Bahasa Arab* 7, no. 1 May (3 Mei 2023): 299, https://doi.org/10.29240/jba.v7i1.6465.

[30] Asep Sopian, Ucu Siti Shafa Zakiah, dan Al-Rawafi Abdulkhaleq, 'Analysis of Pierce's Semiotic Perspective in the Terminology of Nahwu,' *Izdihar : Journal of Arabic Language Teaching, Linguistics, and Literature* 5, no. 2 (31 Agustus 2022), https://doi.org/10.22219/jiz.v5i2.17238.

The GLS task of these markers that have different motives demonstrates that GLS has limitations in providing grammatical representations, this is reinforced by not fully the syntactic position can be represented by GLS, such as *athof, taukid, maf'ul maah, munada, istisna* and the like, which do not have GLS as applicable in PTZDH.

Semiotics of Saussure to Identify the Advantages and Disadvantages of GLS

In the *bandongan* learning model, when the teacher says *adapun* (as for), students write the symbol 'م', This flow of communication occurs to refer to the same abstract concept, namely *mubtada'*. While in the *sorogan* model the opposite happens, the 'م' symbol printed in the book, read with 'as for', both refer to *mubtada'*.

From this flow there is a unique thing that can be understood, that the words 'as for' and GLS 'م' are 2 things that are interchangeable to refer to the concept of *mubtada'*. It's like the word *'kucing'* in Bahasa Indonesia and 'cat' in English, which refers to abstract concepts about one type of animal. In other words, the words '*adapun*' (as for) and 'م' are 2 different markers that refer to the same 1 sign.

Based on what has been mentioned, the categories for markers and markers in GLS can be seen in the following table:

Table 2. Signifier and Signified in GLS components

Signifier		Signified
GLS	Translation	Symbol for
م	*adapun*	مبتدأ
خ	itu	خبر
ف	apa	فاعل غير عاقل
فا	siapa	فاعل عاقل
مف	terhadap	مفعول به
مط	dengan	مفعول مطلق
ص	yang	صفة
ظ	Di/di dalam	ظرفية / ظرف
بد	yaitu	بدل
حا	Dalam keadaan	حال
تم	Apanya	تمييز
ع	karena	تعليل
ج	maka	جواب

ن	dan	عاطفة
(Ruju')	(menyesuaikan *marja' al-dhomir*)	مرجع الضمير

Next, the information obtained from the classification of signifier and signified will be utilized to explain each symbol and track their advantages and disadvantages.

GLS 'م'

Means '*adapun*' (as for), and refers to the concept of *mubtada*[31], as in:

Figure 2. Use of GLS 'م'

When delivered in a word, the above sentence will read:

Banun Nadhiri / adapun / bani nadhir

qobilatun / itu / kabilah

min yahudil madinati / dari Yahudi Madinah

Translated directly, 'Banu Nadhir is the Jewish tribe of Medina.' Through the process of combining words with GLS, students understand syntactically that the phrase بنوا النضير serves as the *mubtada*[32].

The word *'adapun*,' translated as 'م', doesn't imply absence of issues, as the word أَمَّا also means *'adapun'*. Without this clarification, students might mistake GLS 'م' for the *mubtada'* when interpreting أَمَّا as *'adapun'*.

When interpreting a word placed as *mubtada' muakhor* (*mubtada'* placed after *khobar muqoddam*), teachers should refrain from using '*adapun*' because it sounds strange in term of sense of language[33] in this particular grammatical context. This disparity highlights how crucial it is to comprehend GLS and its translations. Teachers, meanwhile, still read Khobar Muqoddam as 'is/am/are'.

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[31] M. Sartori, 'L'analogie de structure mubtadaʾ-ḫabar / šarṭ-ǧawāb et ses implications linguistiques,' *Zeitschrift für arabische Linguistik* 2022, no. 75 (2022): 23–39, https://doi.org/10.13173/ZAL/2022/75/3.

[32] Khoirunnisa, 'Penggunaan Model Pembelajaran Discovery Learning Pada Materi Mubtada Khabar Kelas Vii Mts Al-Musyawarah Lembang.'

[33] Hidayah, 'Peningkatan Kemampuan Membaca Kitab Kuning Melalui Pembelajaran Arab Pegon.'

With this method, students must independently ascertain a word's syntactic position if the teacher does not provide a clear explanation.

GLS 'خ'

It means '*itu*' (is/am/are in English), and refers to the concept of *khobar*, as exemplified in figure 2. From GLS and its translation the student learns the grammatical position قبيلة is *Khobar*.

GLS 'خ' also helps students in finding the *khobar* of *kana wa akhowatuha* who gives *i'rob nashob*, considering that the *i'rob* origin of *Khobar* is *rofa'*, as in the following sentence:
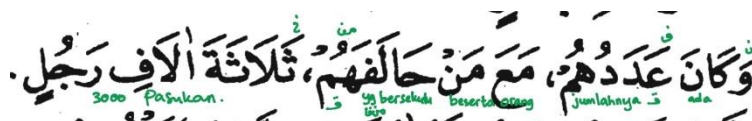

Figure 3. Use of GLS 'خ'

Wa kana / dan ada

Apa / 'adaduhum / jumlahnya Quraisy (ruju')

Ma'a man / bersama orang

Khaalafa / yang bersekutu / siapa / man

Hum / terhadap / Quraisy (ruju')

Itu / tsalaatsa alafi rojulin / 3000 pasukan

GLS 'ف' and 'فا'

In order both mean *'apa'* and *'siapa'* refer to the concept of *fa'il*[34], as in:

Figure 4. Use of GLS ف

Hadatsat / telah terjadi
Apa / Ghozwatu banin nadhiri / perang Bani Nadhir

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[34] Hazuar Hazuar, 'Konsep I'rab Dalam Pandangan Ibrahim Musthafa dan Ibrahim Anis,' *Arabiyatuna : Jurnal Bahasa Arab* 3, no. 1 (14 Mei 2019): 163, https://doi.org/10.29240/jba.v3i1.796.

If translated directly it means 'the war of Bani Nadhir has taken place'. The GLS tells us that the phrase غزوة بني النضير is Fa *'il*.

Agreeing on GLS 'ف' and 'فا' as translations of 'apa' and 'siapa' raises a problem that needs to be considered: when the teacher interprets the word that becomes *naibul fail*, the teacher will also give the meaning of 'what' or 'who', so in example: ضرب زيد, the teacher will read:

Dhuriba / sudah dipukul

siapa / Zaidun / Zaid.

Pupils will give GLS 'فا' scan from the '*siapa*' speech from the teacher, when the syntactic position زيد is not *fail,* but a *naibul fail.*

GLS 'مف'

Translated as '*terhadap*', as at the end of the following image:

Figure 5. Use of GLS 'مف'

Wa hashoru / dan / mengepung / siapa / qobailil 'arobi wal Yahudi

Al-Madinata / terhadap / Madinah

If translated directly to mean 'They (Arab and Jewish tribes) besieged Medina', GLS and its translation make students know the syntactic position of المدينة as *maf'ul bih.*

GLS 'مط'

Translated as '*dengan*' as GLS from *maf'ul mutlaq*[35], as in :

Figure 6. Use of GLS 'مط'

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[35] Mia Nurmala dkk., 'Why is Masdar Important? An Investigating of Masdar and its Translation,' *ALSUNIYAT: Jurnal Penelitian Bahasa, Sastra, dan Budaya Arab* 5, no. 1 (28 April 2022): 82–93, https://doi.org/10.17509/alsuniyat.v5i1.44843.

Hamala / menyerang / siapa / Kholid (ruju')

Alal muslimina / atas orang-orang Islam

Min kholfihim / dari belakangnya muslimin (ruju')

Hamlatan / dengan / serangan

Syadidatan / yang / kuat

The direct translation is 'Kholid attacks Muslims from behind with a powerful attack', from GLS مط the student will know that the syntactic position of the word حملة is *maf'ul muthlak*[36].

Misuse can also occur in this GLS: *ba' jer* has the original meaning *of al-ilshoq* (inclusion) which is often interpreted in Indonesian with *'dengan'* (with)*,* as in بسم الله which is read persely:

Bismillahi / dengan menyebut nama Allah

If this is not socialized in detail at the beginning of the lesson, and asks students to translate each utterance 'dengan' with مط, it is feared that students will give GLS مط to *ba' harfu jar* and then explain that the position of *ba' harfu jar* as *maf'ul muthlaq* when it is not. in PTZDH itself is taught this in detail, but only verbally, teachers realize the need to make specific guidelines in writing for overcoming these learning problems, so that new students have standard references.

GLS 'ص'

Means *'yang'* as GLS for *sifat/na'at.* In figure 6 :

Hamlatan / dengan / serangan

Syadidatan / yang / kuat

Because the teacher says *'yang'* then the student writes ص above the word شديدة, so that the student knows that the word is positioned as صفة. This translation also has the potential to trigger GLS misplaced, because *Isim Isyaroh* is often translated *'yang'* so that students will give the ص symbol as a result of the word *'yang'*, explaining that the position of the word is *sifat* even though *Isim Isyaroh*[37].

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[36] Manuela E. B. Giolfo dan Kees Versteegh, *The Foundations of Arabic Linguistics IV: The Evolution of Theory* (BRILL, 2019), https://doi.org/10.1163/9789004389694.

[37] Abdullah Hayyany, 'Breaking the Syntactic Context in Arabic Grammar: The Out-of-Context Adjective as an Example,' *Humanities and Management Sciences - Scientific Journal of King Faisal University*, 2021, 1–6, https://doi.org/10.37575/h/lng/0061.

GLS 'ظ'

Translated from '*di / di dalam*', '*di*' denotes *dzorof / maf'ul fih* while '*di dalam*' denotes *dzorfiyah*. Example ظ as *GLS dzorof* as follows:
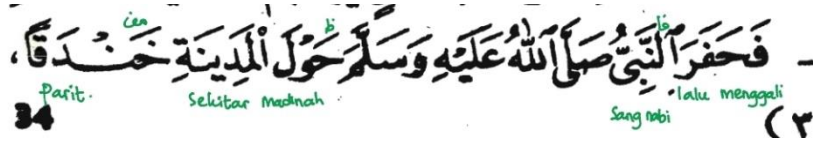

Figure 7. Use of GLS ظ which refers to *dzorof*

Fahafara / lalu menggali

Siapa / an nabiyyu / sang Nabi Shallallahu 'alaihi wasallam

Haulal madinati / di / sekitar Madinah

Khondaqon / terhadap khondaq

The direct translation is "The Prophet dug a trench around Medina'. As for example ظ as GLS *dzorfiyyah* as follows:

Figure 8. Use of GLS 'ظ' which refers to *dzorfiyah*

Fis sanati / di tahun

Al-khomisati / yang / kelima

Hadatsat / telah terjadi

Apa / ghozwatul khondaqi / perang khondaq

The direct translation is 'there was a battle of *Khondaq* in the fifth year'. From GLS and its translation students can know that حول المدينة has the syntactic position of *dzorof,* and في in figure 8 has the benefits of *dzorfiyah*.

GLS 'بد'

Translated as '*yaitu*' as GLS from *badal*[38]*,* in figure 6:

Falamma ro'a / lalu tatkala melihat

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[38] Afif Kholisun Nashoih dan M. Faridl Darmawan, 'Pengembangan Bahan Ajar Nahwu Berbasis Kontrastif Untuk Mengatasi Interferensi Bahasa Indonesia Terhadap Bahasa Arab,' *Arabiyatuna : Jurnal Bahasa Arab* 3, no. 2 (13 November 2019): 335, https://doi.org/10.29240/jba.v3i2.1008.

Kholidun / siapa / Kholid

Ibnul walidi / yaitu / putranya Walid

Al-jabala / terhadap / gunung

The direct translation is 'then when Kholid the son of Walid saw the mountain'. From GLS and its translation, it can be seen that the word ابن الوليد is *badal* from *Kholid*[39].

GLS 'حال'

Meaning '*dalam keadaan'*, as a GLS of *hal,* consider figure 6:

Kholiyan / dalam keadaan sepi

Minr rumati / dari para pemanah

The direct translation is 'then when Kholid bin Walid saw the mountain in a state of desert from the archers'. From GLS and its translation it can be seen that خاليا is positioned as *hal.*

GLS 'تم'

Translated as '*apanya'* as GLS for *tamyiz,* as in :

Figure 9. Use of GLS تم

Arsalat / mengirim / siapa / Quraisy (ruju')

Tis'a Miatin / terhadap / sembilan ratus

Wa Khomsina / dan / lima puluh

Apanya / rojulan / laki-lakinya.

The direct translation is 'the Quraisy sent 350 men'. From GLS and its translation, it can be seen that the word رجلا has a syntactic position *of tamyiz.* The word 'what' was chosen as if asking 'what is the 950?', then answered 'the man', this is in line with *tamyiz*'s definition which clarifies which vague item here is '950'.

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[39] Manuel Sartori, 'La différence entre badal et 'aṭf bayān. Mutisme et surdité des grammaires de l'arabe ?,' *Al-Qanṭara* 39, no. 2 (21 Mei 2019): 547, https://doi.org/10.3989/alqantara.2018.016.

GLS 'ع'

It is the GLS of *ta'lil,* which is translated into '*karena*' :

Figure 10. Use of GLS ع on *maf'ul min ajlih*

Khoufan / karena / takut

Minal muslimina / dari orang-orang Islam.

The direct translation is 'out of fear of Muslims'. *Ta'lil* is not a syntactic position, it is a function (*faidah)* that explains the reason for an action[40], while the position of خوفا is to be *maful min ajlih,* this syntactic condition is one way to express the function of *ta'lil.* in the context of figure 10, it is explained that people hostile to Islam fled to the top of the mountain, why did they flee?, out of fear of Muslims. The word 'fear' is the reason for 'running away', hence fear has the *faidah* of *ta'lil.* Since *ta'lil* is a *faidah* and not a syntactic position, it can appear in addition to the position of *maf'ul min ajlih,* such as:
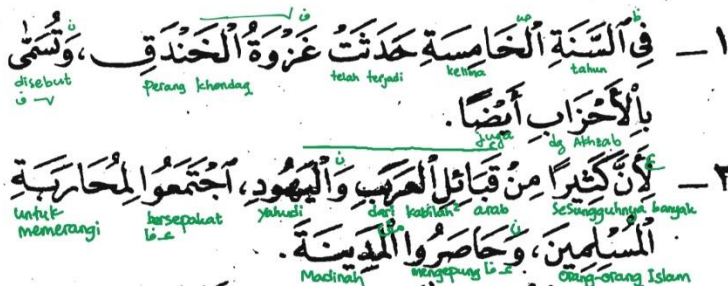

Figure 11. Use of GLS ع on *lam ta'lil*

GLS 'ج'

Abbreviation of syntactic condition *answer,* as opposed to *condition.* When the teacher says 'then' as the grammatical meaning of a word, the student will give GLS 'ج' above the word, as in:

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[40] Abdul Wahab Naf'an, 'The Method of Reasoning in Surat Al-Baqarah (An Analytical Grammatical Study),' LISANIA: Journal of Arabic Education and Literature 2, no. 1 (25 Juni 2018): 80, https://doi.org/10.18326/lisania.v2i1.80-101.
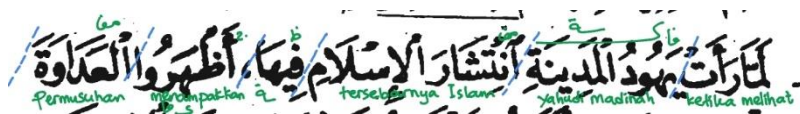
Figure 12. Use of GLS 'ج'

Teacher said *adzharu / maka / menampakkan / siapa / yahudil madinah,* then the student gives GLS 'ج' in response to the teacher's word 'maka', to tell that position أظهروا is *jawab* to the *harf Syarth* لَّا. GLS is intended to make it easier for novice students to determine *jawab* from *syarth*.

GLS 'ن'

Translated with '*dan*' (and), and GLS stands for pegon دان, therefore there is no connection at all between the selection of symbols and grammatical markers, the word 'dan' itself is a conjunction to combine the previous idea with the after[41], in Arabic such a conjunction is known as '*athifah* **(عاطفة)** [42], possible consideration is if this conjunction is marked with ع (as with other GLS creation patterns), it will be confused with GLS *ta'lil*. an example of using ن can be seen in figure 11.

GLS Ruju'

GLS *ruju'* serves to identify the point of reference for pronouns, known as *marja' al-dhomir*. Its form varies based on user creativity. Placed above a word, it indicates that the word below is the reference for the pronoun; placed below the pronoun, it indicates the referred word below the first equal sign. In detail, in Figure 11, a long sign above 'حاصروا' and 'اجتمعوا' and below 'قبائل العرب واليهود' signifies that these words share the same stored *fa'il isim dhomir* referring to ' قبائل العرب واليهود.'

From this description it can be seen that GLS *ruju'* is an auxiliary sign to know *marja' al-dhomir* and not a syntactic marker like most other GLS.

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[41] Abeer Alshbeil, 'Conjunctions letters on Soura (AL Kahf) of the Holy Quran ،the conjunction letters was: (Wa ،Fa ،Aw),' *Dirasat: Human and Social Sciences* 50, no. 1 (30 Januari 2023): 405–14, https://doi.org/10.35516/hum.v50i1.4423.

[42] Rahima Bentrcia, Samir Zidat, dan Farhi Marir, 'Extracting Semantic Relations from the Quranic Arabic Based on Arabic Conjunctive Patterns,' *Journal of King Saud University - Computer and Information Sciences* 30, no. 3 (Juli 2018): 382–90, https://doi.org/10.1016/j.jksuci.2017.09.004.

Impacts of GLS in Yellow Book Learning

19 PTZDH students were chosen to assess their mastery of GLS. These students were beginners in Arabic grammar. The results showed that 10 of them passed. The students who passed were then given verses 23 and 24 from Surah Al-Isra to study over two sessions. In the first session, they were given 2 verses with meanings taken from the *Al-Qur'an Hafalan Hafadzan 8 Blok Perkata latin* (Qur'an Hafazan Memorized 8 Latin Word Blocks)[43] then given 10 questions asking about the syntactic position and *marja' al-dhomir*. The second session students were given the same 2 verses delivered with GLS words in Bahasa Indonesia, then given the same 10 questions. The correct question is then calculated, the result is as follows:

Table 3. Test results from GLS testing

antri	Session 1	Session 2
A	0	3
B	2	7
C	1	7
D	0	1
E	2	5
F	3	7
G	0	7
H	1	6
I	5	8
J	1	8
Total Score	15	59
Mean	1,5	5,9

The answers to the questions given in the first session showed that the students hardly knew the grammatical position of a sentence even though it was helped by the meaning of words and informed that they had not been able to apply the knowledge gained from *al-Jurumiyah*'s study to determine the syntactic position. On the other hand, the meaning of words combined with GLS helps students in determining grammatical position.

Conclusion

The study, utilizing Saussure's semiotic theory, identifies three crucial elements in using GLS for yellow book study: the GLS itself, its translation, and the grammatical function it represents. In the *bandongan* model, teachers provide GLS translations for student recording, while in *sorogan*, students relay

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[43] *Al-Qur'an Hafalan Hafadzan 8 Blok Perkata Latin* (Bandung: alQosbah, 2022).

translations from their books, with GLS and translation serving as signifiers for abstract grammatical functions (signifieds).

GLS is a collection of symbols intended to make it easier for students to determine the grammatical function of a word in the yellow book. Not all GLS refer to syntactic functions, some show function (*faidah*), some even just as abbreviations. GLS appears based on agreement, so special teaching is needed to beginners in using the GLS.

GLS has several benefits, including: Can help students determine the grammatical function of a word, both the position function and the function of *faidah*, to the word that is a reference to *dhomir*, this is supported by test results that state that GLS can help novice students in determining grammatical functions.

But GLS also has problems, such as: some of the GLS languages trigger errors in the use of GLS, for example: *'adapun'* which refers to the *mubtada* and the meaning of **'أَمَّا'**, so it is afraid to put **'م'** above **'أَمَّا'** and then think of it as a *mubtada*, *'apa/siapa'* which refers to the *fa'il* and the *naibul fa'il*, so that it is afraid to put **'فا/ف'** on top of the *naibul fail* and then think of it as a *fail*, and so on.

Another problem is that GLS does not explain all grammatical functions especially in syntax, there is no GLS and its translation for *athof, taukid, maf'ul maah, munada, istisna* and so on. In addition, GLS also cannot be used in detailed conditions, such as the *'adapun'* sign for *mubtada* cannot be used to mark *mubtada' muakhor*.

To address this issue, the teacher can create a standard guide outlining the use of GLS and strategies to mitigate its weaknesses. For example, when interpreting *'adapun'* as 'أَمَّا', Teacher warn student not to write down GLS 'م'. Additionally, GLS such as 'نف' can be used to indicate grammatical elements like *'naibul fail'* for words following passive verbs. The propagation of such GLS relies on teacher agreement and creativity.

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