MATAN JURUMIYAH IS NOT FOR THE NOVICE ARABIC LEARNERS: A CRITICAL STUDY TEXT

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Abstract

Albeit the studies on Matan Jurumiyah Book have been extensively conducted, few studies have been focusing on the critical content of Kitab Matan Jurumiyah. To fill the gap, this research aims to examine why Matan Jurumiyah Book is not applicable for novice Arabic learners. To collect the data, observation and in-depth interviews were conducted. The results of the study show that the material of the Matan Jurumiyah is not relevant to be used for the novice learners due to (1) the conciseness and condensation of the book contents, (2) the lackness of Arabic basic knowledge, (3) the raising of new problems for novice learners because of the number of syarah or explanation over the Book of Matan Jurumiyah. That empirical evidence was anchored to the internal and external factors. Internal factors are closely related to the dichotomy of syntax and morphology while external factors are related to the absence of consideration of the Indonesian context and are arranged in a deductive way. Therefore, this study recommends empirical, contextual, and policy implications for the readers.

Keywords: Arabic Learning, Critical Case Study, Matan Jurumiyah, Novice learners

Abstrak

Meskipun penelitian tentang *Kitab Matan Jurumiyah* sudah banyak dilakukan, masih sedikit penelitian yang membahas kritik konten *Kitab Matan Jurumiyah.* Untuk mengisi celah tersebut, penelitian ini bertujuan untuk mengkaji mengapa *Kitab Matan Jurumiyah* tidak dapat diterapkan pada pembelajar pemula bahasa Arab. Data dikumpulkan dengan menggunakan teknik observasi dan wawancara mendalam. Penelitian empiris ini menunjukkan bahwa materi *Kitab Matan Jurumiyah* tidak dapat diajarkan terhadap pembelajar pemula disebabkan oleh (1) materi ajar yang sangat ringkas dan padat, (2) kurangnya dasar kelimuan bahasa Arab para pembelajar, serta (3) banyaknya *syarah* atas *Kitab Matan Jurumiyah* yang justru memunculkan persoalan baru bagi para pembelajar pemula. Ketiga temuan itu didasarkan pada persoalan faktor internal dan external. Faktor internal berkaitan erat dengan dikotomi ilmu Nahwu (sintax) dan Saraf (morfologi) sementara faktor eksternal berhubungan dengan penyusunan buku teks yang tidak mempertimbangkan konteks keindonesiaan dan disusun dengan cara deduktif. Oleh karena itu, penelitian ini merekomendasikan implikasi yang bersifat empiris, kontekstual, kebijakan bagi pembaca.

Kata Kunci: *Pembelajaran Bahasa Ara, Pembelajar Pemula, Matan Jurumiyah, Studi Kasus Kritis.*

INTRODUCTION

Academic considerations in choosing *Kitab Matan Jurumiah* (KMJ) as an Arabic grammar textbook for novice learners in Indonesia are questionable. The question is anchored on the phenomenon that KMJ is used from the Elementary to Senior high school level and even, Higher Education. The fact shows that the Indonesian Ministry of religious affairs included *Kitab Matan Jurumiah* in the *formal Diniyah Education* (PDF) curriculum at the novice level. Likewise, many other Islamic boarding schools in South–Sulawesi use it as a basic textbook for novice both in Islamic junior high schools and Islamic senior high schools, such as Darul Da'wah wal Irsyad (DDI) Mangkoso Barru, Yastrib Soppeng, Al-Junaediyah Biru Bone, Nurul Junaediyah Luwu Timur, and Datu' Sulaeman Palopo Islamic Boarding Schools. This phenomenon proves that KMJ is taught at all levels of education, which is supposed not to be. A textbook should be used based on the student's education levels and should not be generalized. Some experts in educational settings reported that a textbook should be customized with the students' education level and supposed not be generalized at all levels of education.[1]

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[1] Dafna Yitzhaki, Michal Tannenbaum, and Elana Shohamy, "Shared Education' and Translanguaging; Students at Jewish and Arab Schools Learning English Together", *International Journal of Bilingual Education and Bilingualism*, 2020: 1–16, https://doi.org/10.1080/13670050.2020.1740164; Minna Maijala and Marjon Tammenga-Helmantel, "Grammar Exercises in Dutch, Finnish and Global Textbooks for Teaching German as a Foreign Language", *Language Learning Journal* 47, no. 5 (2019): 537–57, https://doi.org/10.1080/09571736.2017.1309449;

Several researchers have investigated KMJ. However, the research is only limited to several perspectives. First, the implementation of various practical methods in *Kitab Matan Jurumiyah.*[2] The researchers argued that there were various kinds of learning methods, such as the *Qiyasiyyah* method and *Zhu Takaoka* Algorithm, which could be applied to explain the very dense KMJ material to make it easier to understand. Second, examination of the content drafting of *Qawaid Nahwu* in *Jurumiyah.*[3] Third, the model development of *Kitab Matan Jurumiyah.*[4] Fourth, reading practice of *Kitab Matan Jurumiah.*[5] The previous empirical investigations show that KMJ attracted many researchers' attention. However, these studies were conducted descriptively instead

Karen Risager, "Language Textbooks: Windows to the World", *Language, Culture and Curriculum*, 2020: 1–14, https://doi.org/10.1080/07908318.2020.1797767.

[2] Mochamad Mu'izzuddin, "Implementasi Metode Qiyasiyah Terhadap Kemampuan Santri Dalam Memahami Kitab Al-Jurumiyah", *An Nabighoh: Jurnal Pendidikan Dan Pembelajaran Bahasa Arab* 21, no. 1 (2019): 93–113, https://doi.org/10.32332/an-nabighoh.v21i01.1608; Kasyful Anwar, "Istikhdām Kitāb 'Al-Taṭbīq Al-Nahwī Wa Al-Ṣarfī' Bi Al-Ṭarīqah Al-Qiyāsiyyah Fi Ṭārqiyyah Sayṭarah Al-Ṭalabah 'Ala Al-Jumlah Al-Ismiyyah Bi Ma'Had Dār Al-Ulūm Bandā 'Atsyīh Indonisiā", *DAYAH: Journal of Islamic Education* 1, no. 1 (2018): 40–55, https://doi.org/10.22373/jie.v1i1.2431; Muhajirun Najah, "Penerapan Pembelajaran Shorof Bagi Pembelajar Tingkat Pemula Menggunakan Metode Pemerolehan Bahasa", *Al Mahāra: Jurnal Pendidikan Bahasa Arab* 5, no. 1 (2019): 117–40, https://doi.org/10.14421/almahara.2019.051-07; Nia Novianti, Nelly Astuti Hasibuan, and Suginam Suginam, "Implementasi Algoritma Zhu Takaoka Pada Aplikasi Kitab Jurrumiyah Berbasis Android", *KOMIK (Konferensi Nasional Teknologi Informasi Dan Komputer)* 2, no. 1 (2018): 460–65, https://doi.org/10.30865/komik.v2i1.976.

[3] Qoim Nurani, Irmansyah Irmansyah, and Indah Dwi, "Ta'līm an-Nahw Bi Istikhdām Kitâb Amtsilati Fī Al-Ma'had Abdurrahman", *Taqdir* 5, no. 2 (2019): 41–53, https://doi.org/10.19109/taqdir.v5i2.5018; Mahyudin Ritonga, "Kemampuan Nahwu Dan Sharaf Mahasiswa Program Pascasarjana Universitas Muhammadiyah Sumatera Barat Serta Pengaruhnya Terhadap Pemahaman Kitab Kuning", *Konferensi Nasional Ke-8 Asosiasi Program Pascasarjana Perguruan Tinggi Muhammadiyah Dan Aisyiyah*, 2018,6; F. F. Amri, "Ta'līm Al-Nahw Fī Matn Al-Ajrūmiyyah," *Lisaanuna Talim Al-Lughah Al-Arabiyah* 1, no. 1 (2018); Heri Gunawan et al., "Penyusunan Materi Pembelajaran Qawaid Nahwiyah Dalam Kitab Al-Jurumiyah," *Dialog* 41, no. 1 (2020): 237–48, https://doi.org/10.47655/dialog.v41i2.305.

[4] Husnaini Jamil, "Tathwir Kitab Matan Al Jurumiyah Bi Al-Madkhal Al Qur'any Wa Al-Ittishaly Bi at Tathbiq 'Ala Ma'Had Miftahul Al 'Ulumy Asy-Syar'Iyyah Sumathra Al-Gharbiyyah", *Naskhi: Jurnal Kajian Pendidikan Dan Bashasa Arab* 1, no. 1 (2019): 21–32; Andy Hadiyanto, Cendra Samitri, and Siti Maria Ulfah, "Model Pembelajaran Bahasa Arab Multiliterasi Berbasis Kearifan Lokal Dan Moderasi Islam Di Perguruan Tinggi Negeri", *Hayula: Indonesian Journal of Multidisciplinary Islamic Studies* 4, no. 1 (2020): 117–40, https://doi.org/10.21009/004.01.07; Ahmad Zubaidi, "Model-Model Pengembangan Kurikulum Dan Silabus Pembelajaran Bahasa Arab", *Cendekia: Jurnal Kependidikan Dan Kemasyarakatan* 13, no. 1 (2015): 107–22, https://doi.org/10.21154/cendekia.v13i1.240; Muhammad Wafaul Humam; Raswan Raswan, "Tamyiz: Model Alternatif Pembelajaran Bahasa Arab Sebagai Bahasa Al-Qur'an", *Lisanul' Arab: Journal of Arabic Learning and Teaching* 6, no. 1 (2017): 18–28, https://doi.org/10.15294/la.v6i1.14389; Zulhanan Zulhanan, "Model Pembelajaran Bahasa Arab Komunikatif", *Jurnal Al Bayan: Jurnal Jurusan Pendidikan Bahasa Arab* 9, no 1 (2017): 69-98; Sembodo Ardi Widodo, "Model-Model Pembelajaran Bahasa Arab," *Al-Arabiyah* 2, no. 2 (2006).

[5] Sahrah, "Pembelajaran Nahwu Di Madrasah Quran Wa Al-Hadits (MQWH) Pondok Pesantren Al-Aziziyah Kapek Gunungsari Kabupaten Lombok Barat", *El-Tsaqafah : Jurnal Jurusan PBA* 16, no. 2 (2017): 189–210; Imam Wahyono, "Strategi Kiyai Dalam Mensukseskan Pembelajaran Nahwu Dan Shorof Di Pondok Pesantern Al-Bidayah Tegalbesar Kaliwates Jember", *Tarbiyatuna : Kajian Pendidikan Islam* 3, no. 2 (2019): 106–21, https://doi.org/10.29062/tarbiyatuna.v3i2.262; Ihin Solihin, "Strategi Pembelajaran Nahwu Di Pesantren Ciloa Garut Dan Al-Ihsan Bandung", *Jurnal Al-Tsaqafa* 14, no. 2 (2017): 359–72; Ihin Solihin, "Strategi Pembelajaran Nahwu Di Pesantren Ciloa Garut", *Al-Tsaqafa : Jurnal Ilmiah Peradaban Islam* 14, no. 2 (2017): 359–72; Wahyuddin Wahyuddin, "I'dad Kitab Al-Nahwi Al-Ta'limi Ala Dhau'i Tajdid Al-Nahwi 'inda Syauqi Dhayf Li Talabah Jami'ah Palopo Al-Islamiyah Al-Hukumiyyah Bi Sulawesi Al-Janubiyyah", *Arabiyat : Jurnal Pendidikan Bahasa Arab Dan Kebahasaaraban* 7, no. 1 (2020): 154–72, https://doi.org/10.15408/a.v7i1.15165; Ahmad Ahmad, "Artikulasi Ilmu Nahwu Dalam Kehidupan (Studi Analisis Makna i'rob Kitab Al-Jurumiyah Menggunakan Semantika Dalalah Lafzhiyah Dalam Ushul Fikih)", *Syaikhuna: Jurnal Pendidikan Dan Pranata Islam* 10, no. 2 (2019): 193–210, https://doi.org/10.36835/syaikhuna.v10i2.3722.

of critically. These empirical studies examined the practice of reading KMJ, how to develop KMJ that is easier to understand, and how to apply various learning methods to understand KMJ more easily. Those empirical pieces of evidence show that critical studies of KMJ tend to be under-researched.

To fill the gaps, this article aims to evaluate why *Kitab Matan Jurumiyah* is not advisable to be used for the beginner of Arabic learners in Indonesia. Regarding this case, two questions are addressed. First, how are the contents of *Kitab Matan Jurumiyah* arranged as irrelevant to the novice of Arabic learners? Second, what are the reasons that *Matan Jurumiyah* not suitable to be used for Arabic beginner learners? The findings of this study are expected to contribute both empirical and contextual, and policy in Arabic teaching and learning.

METHOD

This study administered a critical case study that focused on *Kitab Matan Jurumiyah*'s evaluation. Stake defined case study design as an analysis of a single or collective case, intended to capture the complexity of the object of study.[6] The analysis of a single case refers to KMJ as the object of the research and it is critically investigated. The data came from KMJ written by Syeikh Abu Abdillah Muhammad bin Muhammad bin Dawud Ash-Shanhaji, known as Ibnu Al-Jurrum. The book was chosen as the subject of study because of the massive use by Islamic Boarding schools in Indonesia, due to its limitations. This study; however, focused on the material aspects of KMJ. Observation and in depth-interviews were used to collect the data. The observation was conducted to answer how the forms of KMJ and factors influencing why KMJ is not suitable for novice Arabic learners. The in depth-interviews were conducted to know the responses of students in Junior and Senior high school as well as higher education who used KMJ for the first time in learning Arabic.

The depth – interviews were conducted to the students of some Islamic boarding school, Islamic higher education, and they answered the questions voluntarily. The students studied in Islamic boarding schools and State Islamic Institutes in Eastern Indonesia. Two male participants studied in the second grade of Junior High School at Islamic Boarding School Depok, Indonesia. Two female participants were students of the first grade of Senior High School at Islamic Boarding School Bone, Indonesia. One student was the first-semester student at one of the biggest Islamic higher education in South Sulawesi, majoring in Arabic Education, and another student was a first-semester student of Arabic Education at the Islamic University of Kendari, Southeast Sulawesi.

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[6] Robert E. Stake, *The Art of Case Study Research* (SAGE Publications,1995): 5.

The participants were chosen because they were considered novice learners that never studied Arabic in their previous education, but they had a high passion in learning Arabic. The recruitment of participants was conducted by researchers as teachers and lecturers in both Islamic boarding schools and an Islamic university. The data analysis used was content analysis. Content analysis was administered to examine and analyze why KMJ is not suitable for beginner Arabic learners. In this step, the materials of KMJ were analyzed based on their forms and then followed by an explanation of what factors are behind the incompatibility of KMJ being taught to beginner Arabic learners. Furthermore, conclusions were made based on the data and facts in the result.

RESULT AND DISCUSSION

Novice Arabic learners face several problems in learning the basic Arabic language. They are the students of Junior high school, Senior high school, and higher education institution learning Arabic for the first time. Unfortunately, one of the textbooks that they use is KMJ which is considered difficult to be understood for novice learners. The following elaboration explains how the form of KMJ textbook material is and what factors influence KMJ as the difficult material for novice learners to understand.

The Contents Structure of *Kitab Matan Jurumiyah*

Students with no prior knowledge of Arabic are given high content, and a lack of cognitive aspects will make them difficult to comprehend the Arabic content and materials. Therefore, Arabic lessons can only be memorized, but still cannot be well understood. The following evidence can explain why KMJ is considered to be inappropriate as a basic handbook for the beginner of Arabic learners.

Solid Teaching Material Arrangements

The contents of KMJ are thick, which can make it difficult for students to comprehend the Arabic lesson. KMJ is organized in a straightforward manner with simple definitions of the contents and consists solely of the names and descriptions of the materials. From twenty-four (24) chapters, there are no specific chapters that focus on words, types of words, and their divisions. These three materials form a basic understanding of Arabic. The types of words and their divisions are found scattered in various chapters, and the word is mentioned functionally. Also, most of the material is described without adequate definitions and examples. For instance, single noun, dual noun, plural noun, imperative indicative verb, and diptotes. Table 1 can help our understanding of how the teaching materials compact and confuse students.

No	Grammatical Terminology	Mentioned in context		Chapters
		Function	**Recognition**	
1	Noun, verb, and particle	As a sentence element	Characteristics	Sentence (Al-Kalam)
2	Single noun, dual noun, plural noun, sound feminine plural, sound masculine plural, diptotes, imperative indicative verb, five verbs, indicative verb with wāw and yā.	As a place of applied signs I'rab (declension)		Definitive (Ma'rifah)
3	The five nouns (Asma al-khamsah)	As a place of applied signs I'rab (declension)	Only mentioning the example	Definitive (Ma'rifah)
4	Preposition	characteristics of noun and amil	Mentioning all members	Sentence (Al-kalam)
5	Qad, syin, shaufa	Characteristic of a verb	-	Sentence (Al-kalam)
6	Dhamir rofa muttasil (subject pronoun)	subject pronoun (fa'il mudmar dan naibul fa'il mudmar)	-	Subject; verb without a subject (Al-Fa'il or Al-Fi'lu al-ladzi lam yusamma fa'iluhu)
7	Subject pronoun (Dhamir rofa Mumfasil)	Topicalization (mubtada')	-	Theme and rheme (Mubtada' khobar)
8	Object pronoun (Dhamir nasab muttasil dan mumfasil)	Object pronoun (maf'ul bih mudmar)	-	Object (Al-Maf'ul bih)
9	Conjunction (Harf Ataf)	Conjunction (Ataf)	Mentioning all its members	Conjunction (Ataf)
10	Definitive noun (Ism Ma'rifah)	adjective and its noun (Na'at wal Man'ut)	Mentioning the definitions, 5 kinds of definitive noun and each example	Adjective (An-Na'at)
11	Undefinitive noun (Isim Nakirah)	Adjective and its noun (As Na'at wal Man'ut)	Mentioning contents and the example	Adjective (An-Na'at)

Table 1: Words in Context of Function and Recognition

The columns without definitions and examples in table 1 show that certain words only mention the functional contexts (*epistemology*) and are not explained in the context of the recognition. As mentioned in table 1, the following explanation is the reason why KMJ is inappropriate for beginner Arabic learners:

- Cumulating types of words in certain chapters, for example, in the chapter signs of declension (*i'rab*) are classified into ten (10) types of words.

- Describing inconsistent material, such as the explanation of noun *(ism)* and declinable verb *(fi'il mu'rab)*. In elaborating declinable noun *(ism mu'rab)*, KMJ uses the term declinable noun *(al-mu'rabat min al-asma)*. On the other hand, in describing declinable verbs *(fi'il mu'rab)*, KMJ adopts a chapter of the verb *(bab fi'il)*, not a declinable verb *(al-mu'rabat min al-af'al)*. At the noun part, KMJ only mentions declinable noun *(ism mu'rab)*, meanwhile, at the verb part, KMJ describes both declinable verb *(fi'il mu'rab)*, and verb *(mabni)*.

- Introducing special terms referring to important categories of words. It can be seen in chapter subject *(al-fa'il)* and verb without a subject *(al-fi'lu alladzi lam yusamma fa'iluhu)*. Those two chapters do not introduce the category of an intransitive verb *(fi'il lazim)* and transitive verb *(mut'addy)*. Those chapters also do not introduce active voice *(fi'il ma'lum)* and passive voice *(majhul)*, whereas these two categories are the basis for understanding the concept of the subject *(fa'il* and *naib al-fa'il)*.

- Mentioning irregular clusters of related words. This can be seen in personal pronouns *(dhamir)* in various versions, such as subject, object, and possessive. Likewise, several groups of words have prepositions *(jar)*, accusative particle *(nasab)*, and jussive particle *(jazm)*.

- Presenting the derivative of the word earlier than the original form, for example, the five verbs (al-*af'ālul khamsah)*, imperative indicative verb *(mudhari lam yattasil bi akhiri sye')* are mentioned in chapter (3); the characteristics of declension preceding the explanation of imperfect verb are mentioned in chapter 5, namely chapter of the verb *(bāb al-fi'ly)*.

- Using the unrecognized name in Indonesia, such as *Zaiduna*, and *Hindāt*.

- Introducing words in functional contexts that are not accompanied by adequate explanations, such as theme *(mubtada)* and rheme *(khobar)*, female *(muannats)*, and male *(mudzakkar)*, male *(mufrad)*, dual *(musanna)*, and plural *(jamak)*.

Lack of Cognitive Capital of Novice Learners

The learners who never study Arabic at the previous level of their education face some difficulties to learn the contents of KMJ. Because the contents were written simply and solidly, KMJ is easy to memorize as memorizing the Qur'an. However, when the students were asked to apply it in various real examples, they were confused and did not even know how to use what they had memorized. This was due to the content of KMJ is too high and does not match the students' cognitive capital. This is in line with several excerpts from interviews with the participants.

Participants	Gender	Grade	Responses
Participant 1	Male	2nd grader of Junior high school Depok	I get confused with the preposition (*huruf jar*). Although I memorize it, I don't know to use it in a sentence.
Participant 2	Male	2nd grader of Junior high school Depok	*Kitab Matan Jurumiah* was not taught in the first grade of MTs. I started to use it in my second grade. I have been learning for about a year but I still can not understand because it is written in Arabic and my teacher uses Arabic in explaining the contents. If my teacher explains in Indonesia, I may understand a little bit.
Participant 3	Male	1st-semester student at South Sulawesi	I cannot fully understand all materials in the *Matan Jurumiah.* I have tried my best, but I still cannot understand because my teacher explains without concrete examples. Moreover, my teacher uses Arabic to explain the content, make me more confused about the lesson.
Participant 4	Female	1st grader of Senior high school Bone	I do not understand the theme (mubtada) which is at the beginning of the sentence and rheme (khabar) in the middle of the sentences, even at the end of the sentence. Likewise, the problem of verb that must be read passive voice or active voice.
Participant 5	Female	2nd grader of Senior high school Bone	For me, accusative nouns are very difficult, because many things should be recognized earlier before I can determine them.
Participant 6	Female	1st-semester student at Southeast Sulawesi	I cannot understand the issue of a direct object before the verb and verb which requires a lot of objects.

Table 2: Students' responses to *Kitab Matan Jurumiah's* contents

The interview results as referring to in table (2) indicate that the contents of KMJ are not suitable to be used for beginner Arabic learners. Those who study for a year in Islamic boarding school, even, find it difficult to read and distinguish several materials in KMJ. For instance, the contents about passive voice and active voice, a verb which need object, direct object before the verb, and accusative nouns. In addition to the dense material, the teacher's explanation using Arabic and the material written in Arabic also make students confused in understanding the meaning of the material being taught. This also means that the student's previous knowledge of Arabic influences the textbooks they are supposed to be used in their learning process.

The Number of Interpretations (syarah) in Kitab Matan Jurumiyah

Because of the complexities and the solid materials in KMJ, several language experts make its explanation books or *syarah*. The explanation books aim to designate KMJ easier to be understood by learners. The number of *syarah* of KMJ proves that the textbooks are not suitable for

novice learners. Based on document review, at least fourteen explanation books were found explaining KMJ contents. Among the fourteen books are as follows: *(1) Kitab al-mustaqill bi al-mafhumiyyah fî Syarhi Alfadzi al-Âjurrûmiyyah written by Abi Abdillah Muhammad bin Muhammad al-Maliky known as al-Ra'î al-Andalusy al-Nahwy al-Maghriby; (2) Kitab al-Durrah al-Nahwiyyah fî Syarhi al-Âjurrûmiyyah written by Muhammad bin Muhammad Abi Ya'lâ al-Husainy al-Nahwy; (3). Kitab al-Jawâhir al-Mudhiyyah fî halli Alfâdz al-Âjurrûmiyyah written by Ahmad bin Muhammad bin Abdul Salam; (4) Kitab al-Nukhbah al-'Arabiyyah fî halli Alfâdz al-Âjurrûmiyyah written by Ahmad bin Muhammad bin Abdul Salam; (5). Kitab al-Duror al-Mudhiyyah karangan Abu Hasan Muhammad bin 'Ali al-Maliky al-Syâdily; (6) Kitab al-Kawâkib al-Dhauiyyah fî halli Alfâdz al-Âjurrûmiyyah by Syeikh Syamsuddin Abil Azam Muhammad bin Muhammad al-Halâwy al-Muqoddasy; (7). Kitab al-Jawâhir al-Sunniyyah fî Syarhi al-Muqaddimah al-Âjurrûmiyyah by Syeikh Abu Muhammad Abdillah which known as Ubaid bin Syeikh Abul Fadly bin Muhammad bin Ubaidillah al-Fâsy; (8) Kitab Syarhu al-Syeikh Khalid al-Azhary 'alâ Matni al-Âjurrûmiyyah; (9). Kitab Syarhu al-Syeikh Yazîd Abdurrahman bin Ali al-Makûdiy al-Nahwy; (10). Kitab Al-Tuhfah al-Sunniyyah by Syeikh Muhammad Muhyiddin Abdulhamid; (11) Kitab Sharah owned by Syeikh Hasan al-Kafrawy al-Syafi'î al-Azhary; (12). Kitab Hâsyiat al-Âjurrûmiyyah written by Abdurrahman bin Muhammad bin Qosim al-Najdy; (13). Kitab Îdhôh al-Muqaddimah al-Âjurrûmiyyah by Syeikh Shalih bin Muhammad bin Hasan al-Asmary; (14). Kitab Al-Ta'lîqât al-Jaliyyah 'alâ Syarhi al-Muqaddimah al-Âjurrûmiyyah written by Muhammad Shalih al-'Utsaimîn.* The research conducted by Gunawan et al (2018) found that there are still more syarah describing KMJ content.

Some Factors behind the Difficulty of *Kitab Matan Jurumiyah*

Kitab Matan Jurumiyyah is difficult to be grasped by novice learners caused of its internal and external factors. The internal factor is closely related to the drafting of KMJ using a deductive approach and the dichotomy between *Nahwu* and *Saraf*. The external factor is related to the drafting context that is not suitable to the Indonesian context.

The systematics of the discussion of teaching materials of KMJ which consists of 24 chapters show that the book uses a deductive pattern. The deductive pattern appears from the general explanation to the specific. This can be seen from the derivative explanations of each element of the chapter. The chapter of sentence or *al-kalam* and its constituent elements, for example, is described in the first chapter and then compiled with the explanation of *I'rab*, the rules or provisions binding parts of the sentence. After that, the discussion continues to theme and rhyme,

and so on. Likewise, in studying Arabic, *Nahwu* and *Saraf* should be integrated.[7] *Nahwu* can be described as the father of Arabic, while *Saraf* can be described as the mother of Arabic.[8] In KMJ, *Nahwu* stands alone without *Saraf*. The distinct delineation of two separate points of study for Arabic makes it difficult for students to comprehend the concept of *Nahwu*. *Nahwu* starts from word mapping which is discussed a lot in *Saraf*. The subject noun in *Nahwu* will never be understood if it is not brought together with language shift which involves single noun, dual noun, and plural noun, especially plural broken. However, the description of language shift cannot be found in KMJ.

Another factor that the textbook is difficult to understand is that the textbook does not consider the Indonesian context. KMJ was written by Abu Abdillah Sidi Muhammad bin Daud Ash-Shanhaji or Ibnu Ajurrum, an Arabic language expert from Maroko in 1324 M. This means that the drafting of the textbook was based on the middle east context instead of Indonesia. KMJ was introduced by four Indonesian learners who studied with shaikh Zaini Dahlan, one of KMJ transcribers through his book entitled *Muktasor Jiddan* which also became popular in Indonesia. Those four Indonesian learners were Syeikh Abdul Hamid Kudus, Syekh Nawawi Banten, K.H. Khalil Madura, and Syeikh Saleh As-Samarani. Then, they taught Arabic by using the textbook to some students who also famous as Islamic boarding school founders in their areas, such as Hasyim Asy'ari, the founder of Tebuireng Islamic boarding school and Nahdhatul Ulama: Abdul Wahhab Hasbullah, the founder of Tambakberas Islamic boarding school; Bisri Syamsuri, the founder of Denanyar Islamic boarding school; Khalil Lasem, the founder of Annur Lasem Rembang Islamic boarding school; Ma'shum, the founder of Islamic boarding school Al-Hidayah Lasem, Rembang. Through the alumni of the Islamic boarding schools that was mentioned, KMJ circulated and spread quickly and widely recognized in Indonesia. This is the description of the continuity of KMJ from its author. Teaching KMJ in Indonesia is based on considerations of simplicity, *sanad* continuity, and belief in blessings.

The results of this study show that KMJ was arranged solidly. The content is too high for novice learners, and it is not suitable for the students' cognition so that the beginner Arabic learners cannot understand the Arabic material easily. KMJ did not describe types of words and their mapping in the context of recognition. This could be found vividly throughout the explanation of the material. KMJ also only described the types of functional context without giving definitions

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[7] Ariadi Muliansyah, "Whatsapp Sebagai Model Pembelajaran Nahwu Berbasis Internet", *EDULAB: Majalah Ilmiah Laboratorium Pendidikan* 3, no. 2 (2020): 1–13, https://doi.org/10.14421/edulab.2018.32-01.

[8] Fadlil Munawwar Manshur, "Typical Literary Works of Pesantren on Righteousness Teaching within Cultural Transformation", *Journal of Social Studies Education Research* 11, no. 4 (2020): 114–48; Moh Pribadi, "Sumbangan Al-Khalil Dalam Perkembangan Nahwu Arab", *Adabiyyāt: Jurnal Bahasa Dan Sastra* 1, no. 1 (2017): 73–93, https://doi.org/10.14421/ajbs.2017.01104.

and examples. Thus, KMJ was written without building a foundation for the *I'rab* understanding. In line with that, an empirical investigation conducted by Nurhayati reported that novice students at the Salafi Islamic boarding school, Sukabumi, West Java also experienced difficulties in understanding KMJ. The difficulty persists because KMJ was concisely written with a compact concept, and did not provide concrete examples. Therefore, the students could only memorize it without understanding the rote. To overcome this problem, teachers can utilize inductive methods so that students can easily understand the material. The inductive method starts from basic examples followed by definitions and concepts, and not the other way or using the deductive method as is in KMJ.[9] This aim is to make students understand the grammar rules functionally and theoretically along with memorizing. Likewise, the other research studying one of the Islamic Boarding Schools in Serang Banten also showed that providing more examples will help learners understand KMJ.[10]

From this phenomena, it can be noted that drafting textbooks are not easy to do. The teachers should master the way the book is well arranged. Four things, at least, that should be considered in drafting textbooks are: (1) the teaching material should be in line with the curriculum to achieve the instructional goals, (2) the content should fit the students' educational level and development, (3) the contents should be arranged systematically and continually, (4) the teaching materials should include factual and conceptual things and refer to the instructional goals, be meaningful to students, as well as the goals can be achieved.[11] Zulhanan revealed that the learning design focuses on three aspects, namely text-based teaching materials, task-based teaching materials, and reality-based textbooks.[12] Moreover, the characteristics of Arabic textbooks should be different between Arabic native speakers and non-Arabic native speakers, including the Indonesian Arabic learners. The characteristics of non-Arabic native learners should pay attention to the language, culture, and geography of the local students. In this case, Arabic book writers should consider the socio-cultural, psychological, and linguistic aspects of local students.[13]

From the socio-cultural aspect, the correlation between language and culture is dialectical. There will be no cultural expression without language, and there is no language that can be

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[9] Yayat Nurhayati, "Pengaruh Penggunaan Teknik Pembelajaran Induktif Terhadap Pemahaman Kitab Al-Jurumiyah", *Alsuniyyat* 1, no. 1 (2018): 158.

[10] Mu'izzuddin, "Implementasi Metode Qiyasiyah Terhadap Kemampuan Santri Dalam Memahami Kitab Al-Jurumiyah.":101

[11] Nuraini Nuraini, "Competency-Based Syllabus and Skills-Based Syllabus of Arabic Learning in College", *Jurnal Al Bayan: Jurnal Jurusan Pendidikan Bahasa Arab* 11, no. 1 (2019): 25–52, https://doi.org/10.24042/albayan.v11i1.2846.

[12] Zulhanan, "Model Pembelajaran Bahasa Arab Komunikatif.": 69-98

[13] Maufiq Abdullāh Al-Qashiri, *Asytarāṭāti Maqtarahata Lā 'adāda Al-Kitāb Al-Ta'limī Fī Al-Lughati Al-'Arabiyyah* (Kuala Lumpur: al-Jamiah al-Wathaniyah, n.d.): 5

produced without culture. Language is the pot of culture and its first instrument. The cultural relationship in teaching Arabic to non-native students implies that the culture of Arabic and Islamic society is a substantial part of language learning requirements. In sociolinguistic, non-native students should acknowledge the societies' culture of the language that the students want to learn. From the psychological aspect, modern education emphasizes that students should become an active element in all educational activities.[14] This thing is considered as the objective of education. Hence, learning the students characteristic from psychological and mental perspectives are important to prepare and write textbooks. There is an immense distinctive learning interest between teenagers and adults in learning a foreign language. One of the characteristics of foreign language learners is a motor drive that can be interpreted as an inner feeling that occurs in an individual and cannot be directly observed but can be inferred from learners' behavior. Field studies in foreign language learning have shown a dialectical relationship between learning a foreign language and the student's motivation. Learning a foreign language is not easy because it contains mental processes, long efforts, and patience. Therefore, self-motivation and its role in the success of learning a foreign language is very crucial, so it is necessary to know these motives in advance to draft Arabic textbooks as a foreign language. From language aspects, language is defined as a state of phonetics, grammatical, morphology, and lexical systems that are combined to generate sentences and meaning, and meaning between a particular group of people.[15] Thus, writing Arabic textbooks should pay attention to these things. Also, Arabic textbooks cover the basics of language linguistics which include sounds, vocabulary, and language structures that are tailored to the mental and linguistic levels of the students. Proper Arabic textbooks should cover four skills, namely speaking, listening, reading, and writing, because Arabic is a subject that is directed to encourage, guide, develop, and nurture students' abilities towards Arabic, both receptive and productive skills. Receptive and productive skills in Arabic are important in helping to understand the Quran and Hadith as the main source of Islamic teachings

In contrast, Gunawan reported different empirical research results. He said that the author of the *matan jurumiah* had succeeded in compiling the concise textbook with solid content. According to him, KMJ has already fulfilled the drafting and the teaching material development principles, both in the aspects of material preparation, systematics, and the context of developing student-centered material following the new learning paradigm. Besides, KMJ also meets the criteria of the highly tested learning material and has functional uses. However, KMJ is recognized

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[14] Madison E. Andrews et al., "Student Resistance to Active Learning: Do Instructors (Mostly) Get It Wrong?", *Australasian Journal of Engineering Education*, 2020: 1–13, https://doi.org/10.1080/22054952.2020.1861771.

[15] Al-Qashiri, *Asytarāṭāti Maqtarahata Lā 'adāda Al-Kitāb Al-Ta'limī Fī Al-Lughati Al-'Arabiyyah*: 5.

as conceptual material.[16] The report is paradoxical. He noted that KMJ is a conceptual textbook, but on the other hand, KMJ is considered to comply with the principles of preparation and development of learning. Logically, conceptual teaching material is difficult for learners to understand because it contains more concepts and fewer concrete examples.[17] In language learning, students are easily grabbed the lesson with more concrete examples rather than having more concepts. Thus, providing examples of the application of existing concepts has a very important role. That's why *syarah* or explanations book of KMJ are widely found.

The result of this study reflects that KMJ is not a textbook that meets the standardized level of knowledge for beginner Arabic learners. It means that choosing KMJ for novice learners is not the right choice. Drawing on Brumfit's term, KMJ can be classified as masses of skillfully marketed rubbish.[18] This conclusion is proven by empirical facts. *First,* the textbook was arranged without considering the context of the Indonesian students as novice learners. As it is known that KMJ was written by Abu Daud as-Sunhaji, an Arabic grammatical expert from Morocco, Africa, who used Arabic as his first language. The beginner learners in Morocco already have sufficient knowledge of the word and its various divisions. This fact is different from the beginner students in Indonesia who do not have cognitive aspects. Even if KMJ is suitable in Morocco, it is not suitable for novice learners in Indonesia. This study also reflects that the textbook bears stigma for beginner Arabic learners that the Arabic language is difficult to learn. KMJ, which is considered a basic, simple, and concise book seems difficult to understand, moreover the other Arabic textbooks, such as *Alfiyah Ibn Malik, Imriti*, and so on. This research also suggests that the shift in Arabic learning materials background has a noticeable impact on students' comprehension. Language learning materials in one region could not be applied in another region due to the different geographic, socio-cultural, and educational criteria.[19]

Second, KMJ material is arranged in unstructured chapters because it separates the basic grammar of Arabic, such as *Nahwu* and *Saraf*. However, both are classified as part of Arabic language knowledge which are interrelated with one another. The concept of integration and interconnection in the learning curriculum is important to make it easy for students to understand

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[16] Gunawan et al., "Penyusunan Materi Pembelajaran Qawaid Nahwiyah Dalam Kitab Al-Jurumiyah.": 237

[17] Gunawan et al., "Penyusunan Materi Pembelajaran Qawaid Nahwiyah Dalam Kitab Al-Jurumiyah" :238

[18] Christopher J Brumfit, *General English Syllabus Design: Curriculum and Syllabus Design for the General English Classroom* (New York: Pergamon Press, Maxwell House, Fairview Park, Elmsford, 1984) :53

[19] Baburhan Uzum et al., "A Comparative Analysis of Cultural Representations in Collegiate World Language Textbooks (Arabic, French, and German)", *Linguistics and Education* 61 (2021): 1009-01, https://doi.org/10.1016/j.linged.2020.100901.

the content of the material presented.[20] This concept is appropriate and applicable in the K-13 learning curriculum and the independent learning curriculum proclaimed by Nadiem Makarim as the Minister of Education and Culture in the era of President Joko Widodo.[21] In the context of learning Arabic, genealogically, *Nahwu* shows dynamic developments. *Nahwu's* reference appears with different content sizes. *Nahwu* created several schools of thought, such as the Basrah and Kufah. This shows that *Nahwu* is not a closed corpus so it is impossible to be updated. KMJ is the simplification from the previous textbooks material. Even in the span of history, *Nahwu* has created various ideas ranging from conservative to progressive ideas.

Third, the content of KMJ was not compiled with adequate definitions and explanations and it is not accompanied by a variety of exercises. As the result, it is difficult for beginner learners to understand. Academically, choosing KMJ as a handbook for beginner Arabic learners in Indonesia is due to its concise material. This is in line with the pattern of education in Islamic boarding schools which relies on memorization.[22] This is reinforced by non-academic reasons that the belief in obtaining blessings because of their inherent nature to the author and a unique story of KMJ's writing process. But on the other hand, the absence of discussion about the types and mapping of words has the potential to result in teachers being trapped in a double or even multi-focus in teaching and learning. When explaining the signs of *I'rab*, for example, the teacher will find ten types of words that have never been explained in the chapter of the *I'rab*. As a result, the teachers will take the initiative to explain it. This enables dual focus even multi-focus occurs. In addition to the sign of *I'rab*, the teacher must also teach ten types of words that are discussed in other chapters. By implication, the explanation of this will look like tangled threads that are difficult to untangle. This is what then underlies the emergence of books of explanation or *syarah*. The use of the *syarah* is also inappropriate for beginners. At the level of word explanation, *syarah* got over it. The problem is *syarah* did not change the systematics of the chapters so that the shortcomings of KMJ that come from systematics still went down to the *syarah* book. Thus, *syarah* is not only a solution but also a part of the problem. KMJ initially aimed to build the ability to read books without *harakat*, then *syarah* came without *harakat* as well. Instead of being able to solve the problem, the book of *syarah* is part of the problem.

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[20] Durdane Bayram-Jacobs et al., "Science Teachers' Pedagogical Content Knowledge Development during Enactment of Socioscientific Curriculum Materials", *Journal of Research in Science Teaching* 56, no. 9 (2019): 1207–33, https://doi.org/10.1002/tea.21550.

[21] Kamaludin Yusra and Yuni Budi Lestari, "Integrating Attitude, Knowledge and Skills in K-13 English Lesson Plans: Explorations into Teachers' Agentic Roles in Materials Development", *Asian EFL Journal* 20, no. 3 (2018): 176, https://doi.org/10.5220/0007303903380345.

[22] Ahmad Nurcholis et al., "The Ontology of Arabic Curriculum at Pesantern At-Tahdzib Jombang", *Arabi : Journal of Arabic Studies* 5, no. 2 (2020): 153–65, https://doi.org/10.24865/ajas.v5i2.247.

Likewise, novice students certainly do not have adequate cognitive capital. Their cognitive capital is only at the phoneme level. This is indicated by their poor reading ability of the Qur'an. The next level is the word (morpheme). The explanation of nouns, verbs, and prepositions is briefly explained in the chapter of *Kalam*. KMJ can only reveal one problem, namely verbal sentence, and nominal sentence. This means that other teaching materials for beginners that focus on word recognition are needed. Material that introduces the word as the smallest sound unit contains meaning, types, and their division based on several categories. Given that KMJ is the most basic book, teachers should take the initiative and carry out the creativity in teaching it. These efforts are quite promising for better because they will produce concepts that are appropriate to the context.

Thus, this study contributes not only to the aspects of empirical and contextual contributions but also to policy contributions. Empirically, this research contributes to the readers' awareness that KMJ was compiled not without mistakes, but instead positioned the KMJ proportionally because it had to be adapted to the context of beginner Arabic learners in Indonesia. This means that selecting KMJ is not appropriate to be used as a textbook for beginner Arabic learners. Contextually, the research contributes to providing practical advice, that Arabic teachers can compile more contextual teaching materials with various examples that proper to novice students in Indonesia. In terms of the policy, the Indonesian government represented by the Ministry of religious affairs should be able to review KMJ as an Arabic learning handbook for beginner students and recommend compiling teaching materials that are easier to understand and are interesting for beginner Arabic learners.

CONCLUSION

The results of this study indicate that KMJ is not suitable for Arabic beginner learners in Indonesia. Apart from the problem of the too dense material, it is also because novice learners have no basic knowledge of Arabic. The emergence of *syarah* does not become a solution, but also raising problems for novice learners because of its complexity. Internal factors related to the dichotomy of *Nahwu* and *Saraf* are the reason why KMJ material is arranged as it is. Therefore, the issue of integration and interconnection between one and another material is very essential to be presented in a curriculum. An integrated and interconnected curriculum is not only intended for Arabic, but also other subjects, such as Islamic Religious Education, Islamic Education Management, and others. Likewise, external factors related to the context of the drafting KMJ not considering the Indonesian context are also the reasons why KMJ is not suitable to be used for beginner Arabic learners. Thus, the drafting of teaching materials should be conducted contextually and carried out inductively. This research certainly has some limitations. The participants are

limited and it does not discuss learners' responses. Therefore, future research is expected to discuss the responses of beginner Arabic learners to the KMJ with a large number of participants and more varied students' backgrounds.

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