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The Impact of *Turats* Based Arabic Learning in Islamic Boarding Schools on Madrasah Aliyah's Students's Learning Outcomes/Atsru Ta'lim al-Lughah al-Arabiyyah al-Qaim ala Kitab al-Turats fi al-Mahad ala Nataij Ta'allum Thullab al-Madrasah al-Aliyah

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Abstract: This research investigates how studying the Jurumiyah book (*turats*) influences students' comprehension of Arabic grammar and their educational results at MAN 3 Jombang. The investigation is founded on the belief that learning Arabic via traditional Islamic literature in Islamic boarding schools can enhance students' performance in formal educational settings. A mixed-methods strategy was utilized for this study, integrating both qualitative and quantitative data. Information was gathered through classroom observations, interviews, surveys, and examination of students' academic records. The quantitative data were analyzed by applying descriptive statistics and simple linear regression to explore the connection between the use of the Jurumiyah book and student performance, while qualitative data aided in interpreting the results. The findings reveal that employing the Jurumiyah book positively influences students' academic achievements. Learners who engage with Arabic through this traditional text show a stronger grasp of Arabic grammar and typically attain high levels of academic success. These outcomes imply that incorporating turats-centered learning in Islamic boarding schools can enhance students' achievements in formal madrasah education. This research adds to the dialogue surrounding Arabic language instruction by emphasizing the importance of classical Islamic texts as a valuable supplementary educational tool for enhancing students' grammatical skills and academic success.

مستخلص البحث: تبحث هذه الدراسة في تأثير دراسة كتاب الجروميات على فهم الطلاب لقواعد اللغة العربية ونتائجهم الدراسية في المدرسة العالية الإسلامية 3 جومبانج. وتستند الدراسة إلى الاعتقاد بأن تعلم اللغة العربية من خلال الأدب الإسلامي التقليدي في المعهد يُحسّن أداء الطلاب في البيئات التعليمية الرسمية. وقد استُخدم في هذه الدراسة منهج بحثي مختلط، يجمع بين البيانات النوعية والكمية. جُمعت المعلومات من خلال الملاحظات الصفية، والمقابلات، والاستبيانات، وفحص السجلات الأكاديمية للطلاب. خلّلت البيانات الكمية باستخدام الإحصاء الوصفي والانحدار الخطي البسيط لاستكشاف العلاقة بين استخدام كتاب الجروميات وأداء الطلاب، بينما ساعدت البيانات النوعية في تفسير النتائج. وتُظهر النتائج أن استخدام كتاب الجروميات يؤثر إيجاباً على التحصيل الدراسي للطلاب. فالمتعلمون الذين يتفاعلون مع اللغة العربية من خلال هذا النص التقليدي يُظهرون فهماً أعمق لقواعد اللغة العربية، ويحققون عادةً مستويات عالية من النجاح الأكاديمي. تشير هذه النتائج إلى أن دمج المناهج الدراسية القائمة على التوراة في المعهد يُمكن أن يُحسّن تحصيل الطلاب في التعليم النظامي بالمدارس الدينية. يُضيف هذا البحث إلى الحوار الدائر حول تدريس اللغة العربية من خلال التأكيد على أهمية النصوص الإسلامية الكلاسيكية كأداة تعليمية تكميلية قيّمة لتعزيز مهارات الطلاب النحوية ونجاحهم الأكاديمي.



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Introduction

Arabic may be an extraordinary dialect since Arabic is the dialect of the Qur'an and the language used by the Apostle/Prophet Muhammad as the foremost respectable prophet. Separated from that, The Arabic language is additionally among the official dialects utilized by the United Countries (UN) and occupies the fifth position as the foremost broadly utilized dialect within the world. In this manner, Arabic ought to be considered and there must be enhancement and change in learning to create it less demanding to ace Arabic.¹

Mastery of a second language can only be mastered through a conscious and deliberate learning process. This is different from Indonesian as a mother tongue or first language, which can be mastered unconsciously from the family environment.² Learning Arabic is not an easy matter because Arabic is very different from Indonesian as the mother tongue that is used every day.³ It requires various methods and media to learn Arabic to ensure that learning proceeds effectively and efficiently.⁴ Syuhadak emphasized that mastery of Arabic is not only a communication skill but also an essential component in building academic and religious understanding.⁵

The definition of Islamic boarding school (*pesantren*) in terms of wording may be a conventional Islamic instructive institution for considering, understanding, and developing the appreciation and hone of Islamic lessons by emphasizing the significance of devout ethics as a direct to day-by-day behavior.⁶ Most Islamic boarding schools don't define essential learning targets within the shape of an educational module. Learning goals are balanced toward the advancement regarding Islamic boarding schools that take

¹ Aliyah Aliyah, 'Pesantren Tradisional Sebagai Basis Pembelajaran Nahwu Dan Sharaf Dengan Menggunakan Kitab Kuning', *Al-Ta'rib: Jurnal Ilmiah Program Studi Pendidikan Bahasa Arab IAIN Palangka Raya*, 6.1 (2018), 1–25 <<https://doi.org/10.23971/altarib.v6i1.966>>.

² Nginayatul Khasanah, 'Pembelajaran Bahasa Arab Sebagai Bahasa Kedua (Uregensi Bahasa Arab Dan Pembelajarannya di Indonesia)', *An-Nidzam: Jurnal Manajemen Pendidikan Dan Studi Islam*, 3.2 (2016), 39–54.

³ Willi Rahim Marpaung and Zulfahmi Lubis, 'Strategi Penerapan Lingkungan Bahasa Arab Dalam Meningkatkan Kemahiran Berbahasa Arab Di Pesantren Modern Darussalam', *Inspiratif Pendidikan*, 12.1 (2023), 183–91.

⁴ Nurul Makrifah, 'Inovasi Pemecahan Pembelajaran Bahasa Arab Di Madrasah Ibtidaiyah', *Syaikhuna: Jurnal Pendidikan Dan Pranata Islam*, 11.1 (2020), 16–30 <<https://doi.org/10.36835/syaikhuna.v11i1.3840>>.

⁵ Syuhadak Syuhadak, Danial Hilmi, and Inayatur Rosyidah, 'Arabic Language Learning with Multicultural Perspective at State Islamic Universities in East Java', *LISANIA: Journal of Arabic Education and Literature*, 5.2 (2021), 129–43 <<https://doi.org/10.18326/lisania.v5i2.129-143>>.

⁶ B Marjani Alwi, 'Pondok Pesantren: Ciri Khas, Perkembangan, Dan Sistem Pendidikannya', *Lentera Pendidikan: Jurnal Ilmu Tarbiyah Dan Keguruan*, 16.2 (2013), 205–19.

after the arrangements of a kiai, counting learning Arabic.⁷ Islamic boarding schools as Islamic instructive educate have an awfully vital part within the center for the transmission of Islamic information, counting Islamic thinks about with classical books.⁸

Learning utilizing *turats* is one pertaining to the characteristics regarding education in Islamic boarding schools.⁹ The Book of *Turats* may be a name that's another dialect from the yellow book.¹⁰ It is referred to as the Yellow Book since the books with this name were printed utilizing yellow paper, but in their improvement, these books utilized white paper without changing the substance of the book.¹¹ Among Islamic boarding schools, the Book of *turats* is additionally frequently alluded to as a classic book (*al-kutub al-qodimah*) since the fashion and systematics of its composing are distinctive from today's advanced books.¹² In circles exterior Islamic boarding schools, the book of *turats* is better known as the Bare Book since it does not have any *harakat* within the book. Islamic boarding schools as Islamic instructive educate have an awfully vital part within the center for the transmission of Islamic information, counting Islamic thinks about with classical books.¹³ Instructing utilizing *turats* book instructing materials is one of the characteristics of the education handle in Islamic boarding schools.¹⁴ Subsequently, understudies from an Islamic boarding school tend to be seen as knowing Arabic.

One of the *turats* books that is often used within Islamic Boarding Schools as a means of learning Arabic is the book *Al-Jurumiyah*. *Al-jurumiyah* or *Jurumiyah* is a book

⁷ Suharmon Suharmon, Muhammad Yusuf Salam, and Nur Hasaniyah, 'Ta'allum Al-Lughah Al-Àrabiyyah Fi Dhau'al-Biah Li Tahfiz at-Thullab a'la Al-Tahaddus Biha Fi Al-Maáhid Al-Islamiyyah Sumatra Al-Gharbiyyah', *Arabiyatuna: Jurnal Bahasa Arab*, 6.1 May (2022), 103–24.

⁸ Dewi Nurhayati and others, 'Sorogan Method on Qawaid Arabiyah Learning of Anwarul Huda Islamic Boarding School', *Loghat Arabi: Jurnal Bahasa Arab Dan Pendidikan Bahasa Arab*, 2.2 (2021), 142–72 <<https://journal.iaiddipolman.ac.id/index.php/loghat/index>>.

⁹ Munifah Munifah and Septiana Purwaningrum, 'Leadership Strategy: Developing School Culture through Digital" Turats" Learning.', *Cypriot Journal of Educational Sciences*, 17.1 (2022), 68–80.

¹⁰ Andi Arif Pamessangi, 'تطوير كتاب تعليم اللغة العربية في ضوء المدخل السياقي في المدرسة الثانوية الإسلامية الحكومية الثانية', *Al-Ishlah: Jurnal Pendidikan Islam*, 16.1 (2018), 85–99.

¹¹ Purwanti Purwanti, 'IMPLEMENTASI PROGRAM KEPESANTRENAN BERBASIS KAJIAN KITAB KUNING DI KELAS VII MTs YASPI PAKIS TAHUN AJARAN 2023/2024' (UPT. Perpustakaan Undaris, 2024).

¹² Musthafa Bin Che Omar and others, 'كتب التراث وطرق تدريسها في المعاهد الإسلامية بإندونيسيا', *Lughatu Ad-Dhat*, 3.1 (2022), 1–21.

¹³ Neni Khoirwati and Nurul Latifatul Inayati, 'Implementasi Metode Pembelajaran Kitab Kuning Dalam Meningkatkan Kemampuan Berbahasa Arab Siswa Kelas Xi Di Madrasah Aliyah Negeri Program Keagamaan (MAN-PK) 1 Surakarta Tahun Pelajaran 2018/2019' (Universitas Muhammadiyah Surakarta, 2019).

¹⁴ Khasanah.

of *turats* that studies grammar in Arabic (*qawaid nahwiyah*).¹⁵ The book was compiled by Abu Abdillah Sidi Muhammad bin Daud in the 7H/13th century AD. The book contains learning rules regarding Arabic grammar written in classical form, namely rhyming form to make learning easier.¹⁶ The first chapter in the book is the kalam chapter (sentences) and ends with the *Makhfudzotul Asma'* chapter (*isim* sentences which are read *khafd* or *kasrah*). *Jurumiyah* in Arab society is a book that is often memorized besides the Al-Qur'an.¹⁷

Language learning, especially in the context of Arabic grammar, can be explained through two main theoretical approaches, namely behaviorism and constructivism. Behaviorism theory¹⁸ states that learning occurs through the process of repetition and reinforcement. In the context of pesantren, the method of memorizing and repeating the *Jurumiyah* book is in line with the principles of behaviorism, where students gain an understanding of grammar through continuous practice and correction from the teacher. In addition, constructivism theory¹⁹ highlights the significance of social engagement in the educational process. The concept of Zone of Proximal Development (ZPD) in this theory explains that students can understand more complex concepts if they get guidance from teachers or more advanced peers. In learning kitab *Jurumiyah*, students not only memorize but also discuss with *ustadz* and peers, which helps them understand grammar concepts better.

Learning Arabic at school is different from learning Arabic in Islamic boarding schools. In contrast to Islamic boarding schools which often use the Yellow Book as teaching materials in learning Arabic, state schools use learning books that have been adapted to the government curriculum as teaching materials. Learning with *turats* books will be teacher-centered in learning, while books that have adapted the curriculum are student-centered in learning.²⁰ Learning Arabic with books at school focuses on mastering 4 skills as indicators of success in education, that is *Maharah al-Istima'*

¹⁵ Qurroti Ayun, 'استخدام كتابي الأجرومية' و' الأمثلة التصريفية' في تعليم قواعد اللغة العربية بمعهد' دار الحكمة' السلفي', *Jurnal Al Bayan UIN Raden Intan*, 9.1 (2017), 73743.

¹⁶ Ayun.

¹⁷ Latipah Harahap and Darwin Zainuddin, 'Model Pembelajaran Kitab Al-Jurumiyah Di Pondok Pesantren', *Journal on Education*, 5.3 (2023), 9990–99.

¹⁸ Burrhus Frederic Skinner, *Science and Human Behavior* (Simon and Schuster, 1965).

¹⁹ Lev Semenovich Vygotsky, *Mind in Society: The Development of Higher Psychological Processes* (Harvard university press, 1978), LXXXVI.

²⁰ Ade Destri Deviana, 'Idārah Ta'lim Al-Lughah Al-'Arabiyyah Fi Al-Ma'Had Al-Islamiyyah Fi Dhou'Nadzoriyyah Sears (Sears Theory)', *Al-Ta'rib: Jurnal Ilmiah Program Studi Pendidikan Bahasa Arab IAIN Palangka Raya*, 8.1 (2020), 91–102.

(listening comprehension), *Maharah al-Kalam* (oral communication), *Maharah al-Qira'ah* (reading proficiency), and *Maharah al-Kitabah* (writing ability).

Learning Arabic with books at school does not center on the dominance of linguistic use in Arabic (*Qawaid Nahwiyyah*), learning places more accentuation on the dynamic application of Arabic dialect in existence.²¹ This is often exceptionally distinctive from Arabic language acquisition in Islamic Boarding Schools which utilize *Kitab Kuning* (the Yellow Book) as instructing fabric. The victory of learning is measured by how much and how solid the understudies are in memorizing the *gunan-mutun* (rhyming passages) within the *Turats* book, or to what degree the understudies Santri can get it the qualities of the books they ponder utilizing learning strategies that are centered on the teacher (*ustadz*).²²

The research subject is Madrasah Aliyah Negeri (MAN) 3 Jombang which is a learning institution structured as a state educational institution in Jombang. MAN 3 Jombang, which is a school educational institution, also uses teaching materials in the form of books that have been adapted to the government's learning curriculum. However, unlike schools in general, MAN 3 Jombang students are dominated by students who come from the boarding schools around MAN 3 Jombang. Therefore, MAN 3 Jombang students apart from receiving Arabic language learning at school using books, students also receive Arabic language learning using *turats* books at Islamic boarding schools. The research we conducted tried to find a correlation between whether the use of *turats* as teaching materials in Islamic boarding schools can help Arabic language learning in state schools, with the use of book teaching materials that have been adapted to the government curriculum.

The utilize of the *Turats* book as instructing fabric within Islamic boarding schools has gotten to become a convention, be that as it may, no investigate prove examines its coordinate affect on students' dominance of Arabic dialect fabric at school. A profound understanding of the utilize of *turats* books within traditional Islamic boarding schools in making strides the quality of formal instruction is exceptionally critical with the point of complementing existing educating strategies. This inquire about is additionally critical since it underpins Islamic boarding schools as conventional

²¹ Noza Aflisia and others, 'Komparasi Pembelajaran Nahwu Di Pesantren Dan Madrasah', *Al-Fathin: Jurnal Bahasa Dan Sastra Arab*, 5.01 (2022), 97–110.

²² Maskuri Maskuri, Mohammad Kholison, and Wildatul Islamiyah, 'Metode Pembelajaran Kitab Kuning', *Lahjah Arabiyah: Jurnal Bahasa Arab Dan Pendidikan Bahasa Arab*, 3.2 (2022), 139–44.

Islamic instructive teach which are not as it were the vanguard in shaping Islamic character, but moreover conventional Islamic boarding schools as a put to bolster information. With the observational prove that will be found, we are going be able the significance of the part of conventional Islamic boarding schools within the domain of national instruction components.

From the search results, the researchers found previous studies that were relevant to this research, namely: Almannah Wassalwa and Anisatul Mardiyah their research revealed that proficiency in reading the *Turats* affected the proficiency in spoken Arabic.²³ Siti Ma'fulah and Mucharommah Sartika Ami in their research revealed that learning the book of *turats* can have an impact on students by forming noble morals in learning, religion, and social life.²⁴ Likewise, Saifudin Zukhri, in his thesis, produced a relationship between the memorizing of Jurumiyah at the Khaudlul Pondok Pesantren 'Ulum in Kebumen with a correlation value of 0.765, this indicates that the hypothesis is confirmed and has a strong correlation value.²⁵ However, there is still a gap in assessing the impact of utilizing the urumiyah book in the educational process outcomes of natural learners following Arabic language education in schools.

While earlier research has explored the significance of turats literature within Islamic education, the majority has concentrated on aspects such as literacy skills, ethical growth, or the memorization of ancient texts. Numerous studies have indicated that proficiency in turats literature can have an impact on students' Arabic language abilities in Islamic boarding schools. Nonetheless, there is a scarcity of empirical research that investigates how the utilization of turats books in pesantren affects students' academic results within formal schooling. Specifically, there is a significant gap in studies regarding how learning from the Jurumiyah text influences students' comprehension of Arabic grammar as well as their educational outcomes in formal madrasah settings. Consequently, this research intends to examine the influence of studying the Jurumiyah text as a turats work in Islamic boarding schools on students' grasp of Arabic grammar

²³ Almannah Wassalwa and Anisatul Mardiyah, 'Pengaruh Kemampuan Membaca Kitab Kuning Terhadap Keterampilan Berbicara Bahasa Arab', *Lahjah Arabiyah: Jurnal Bahasa Arab Dan Pendidikan Bahasa Arab*, 2.1 (2021), 63–66 <<https://doi.org/10.35316/lahjah.v2i1.63-66>>.

²⁴ Siti Ma'fulah and Mucharommah Sartika Ami, 'Studi Kasus Pembelajaran Kitab Kuning Di MTs Darul Ulum Kepuhdoko Tembelang Jombang', *JoEMS (Journal of Education and Management Studies)*, 7.1 (2024), 30–36.

²⁵ Saifudin Zukhri, 'Hubungan Antara Hafalan Juruumiyah Dengan Prestasi Belajar Bahasa Arab Untuk Siswa Di Kelas Juruumiyah Di Pondok Pesantren Khaudlul 'Ulum Kebumen' (Universitas Islam Negeri Walisongo Semarang, 2012) <<https://eprints.walisongo.ac.id/id/eprint/716/>>.

and their educational results at Madrasah Aliyah Negeri (MAN) 3 Jombang. This study aims to deliver empirical findings that highlight the role of traditional pesantren-style learning in enhancing students' academic achievements within formal educational environments.

Methods

This study uses a mixed-method approach, which is a blend of qualitative and quantitative methods. The strategy used is Sequential Exploratory, where the first stage is done with qualitative analysis to identify concepts, followed by quantitative data collection and analysis to strengthen the findings.^{26,27} The qualitative approach was used to understand the process of learning Arabic with *Jurumiyah* book in pesantren and in formal schools, while the quantitative approach was carried out with a basic linear regression analysis to analyze the impact of *Jurumiyah* book on academic achievements of grade XI students of MAN 3 Jombang and use descriptive quantitative to analyze student's academic performance.

The participants in this study were 33 students from grade XI at MAN 3 Jombang, with samples selected using non-probability sampling technique. The sample comprised students who used *Jurumiyah* book in learning Arabic at the pesantren. Data collection techniques included observation of the learning process, interviews with teachers and students, documentation was also conducted to collect and analyze various research data, as well as distributing a questionnaire containing 12 items designed to measure the intensity of students' engagement with the *Jurumiyah* book.

The use of the *Jurumiyah* book as the independent variable was operationalized through several indicators, including:

1. Frequency of studying the *Jurumiyah* book,
2. Memorization of grammatical rules contained in the text,
3. Students' understanding of basic Arabic grammatical concepts (*nahw*), and
4. Application of grammatical rules in Arabic learning activities.

Data analysis was conducted descriptively qualitatively and quantitatively using SPSS 25.0. Descriptive analysis was employed to illustrate the characteristics of the data

²⁶ John W Creswell, 'Mixed-Method Research: Introduction and Application', in *Handbook of Educational Policy* (Elsevier, 1999), pp. 455–72.

²⁷ Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif, Dan R&D*, Cetakan ke (Bandung: ALFABETA, 2019).

obtained through observations, interviews, documentations of student's learning outcomes, and questionnaires, while inferential analysis used the product-moment correlation test to test the correlation between the use of *Jurumiyah* book and student academic achievements.

Results and Discussion

Description of Arabic Language Learning in Class XI MAN 3 Jombang

Arabic language learning at Man 3 Jombang follows the guidelines set out in the national curriculum issued by the government. The curriculum becomes a reference for teachers in preparing material, learning methods, and evaluating assessments. The Arabic learning curriculum is designed to develop four *Maharah* that is:

1. *Maharah al-Istima'*: focuses on developing students' abilities in listening to Arabic. To develop *Maharah al-Istima'* The teacher will read various Arabic texts or Arabic audio, to develop students' abilities in understanding Arabic through listening.
2. *Maharah al-Kitabah*: focuses on developing students in writing Arabic texts. Students in the class are taught various Arabic writing rules, from spelling to Arabic writing structure.
3. *Maharah al-Qira'ah*: develop students' ability to read Arabic texts fluently and understand their meaning²⁸. Reading practice is carried out with different kinds of texts, including news reports, articles, and verses from the Qur'an. Development *Maharah al-Qiro'ah* This is done by reading different types of texts, including news, articles, and conversational texts.
4. *Maharah al-Kalam*: train students' ability to speak Arabic fluently and structured. Students are encouraged to dare to introduce themselves, dialogue, share experiences, and express opinions in Arabic.

To develop skill four *Maharah* above, Arabic language learning at MAN 3 Jombang utilizes various modern technological media to support learning. Each language classroom at MAN 3 Jombang is equipped with a projector and sound system to provide a better learning experience. Arabic language learning at Man 3 Jombang is also

²⁸ Puti Zulharby and others, 'Post Solution Posing Based on Qiraah Learning Model for Developing Critical Thinking Process', *Izdihar: Journal of Arabic Language Teaching, Linguistics, and Literature*, 7.1 (2024), 41–62 <<https://doi.org/10.22219/jiz.v7i1.28835>>.

supported by a digital whiteboard which allows teachers and students to interact with learning material more creatively and interestingly.



Picture 1. Learning Arabic for Class XI MAN 3 Jombang

Learning Arabic at MAN 3 Jombang is additionally supported by the availability of laptops for students. So that students can access various Arabic language learning applications. These applications will help students learn vocabulary, and grammar, and practice questions in an interactive and fun way. Arabic language learning at MAN 3 Jombang uses Arabic books and worksheets that have been adapted to the government curriculum. These books and worksheets provide various learning and assessment evaluations that will develop various abilities *of Maharah* in Arabic. The material in the books and worksheets is prepared systematically and structured, taking into account students' abilities and learning needs.

Description of Arabic language instruction utilizing the Jurumiyah Book within the Al-Fatimiyah Bahrul Ulum Girls' Islamic Boarding School

In contrast to formal schools which follow the national curriculum, learning Arabic within Islamic boarding schools (*pesantren*) uses an independent system. The learning system is not tied aligned with the government-mandated curriculum but follows the provisions of the Islamic boarding school leadership. Although the Arabic language learning within *pesantren* does not follow the national curriculum, the the effectiveness of Arabic language education in Islamic boarding schools cannot be doubted. Many of the Islamic boarding school alumni have become well-known scholars, academics, and Arabic language experts. Arabic language instruction curriculum in islamic boarding schools is designed to deepen the students' abilities in understanding the holy book Al-Qur'an, Hadith, and equip students for further Islamic studies.

As is known, formal schools generally focus on developing communication skills, however, learning Arabic education in islamic boarding schools emphasizes more on

mastering the rules of Arabic. This is based on the belief that good mastery of Arabic language rules is the key to learning Arabic more deeply. The students are equipped with various understandings about *nahwu* (grammar), *shorof* (morphology), and *balaghah* (beauty of language).

The Arabic language instruction method in Islamic boarding schools uses the classical system and the study of the Yellow Book. One of the famous yellow books among In Islamic boarding schools, the book *Al-Ajrumiyah* or *Jurmiyah* which is a yellow book that studies grammar in Arabic (*al-Nahwiyyah*). This book was compiled by Abu Abdillah Sidi Muhammad bin Daud in the 7H/13th century AD. In this book, the rules for learning Arabic grammar are written in classical form, namely in rhyming form to make learning easier.

Learning the *Jurmiyah* book at the *Al-Fatimiyah Bahrul Ulum Pondok Pesantren Bahrul Ulum, Tambak Beras, Jombang* is carried out using a structured system and a typical approach to learning in the Islamic boarding school environment. The process in acquiring the *Jurmiyah* book usually takes place over several months, which depends on the students' comprehension level and the schedule set by the boarding school. Studying the *Jurmiyah* book in a day can last between 3 hours or even more, depending based on the students' grade level. During the process of studying the *Jurmiyah* book, students focus on the presence and consistency of the students in participating in the lesson, because perseverance in attending each meeting is the key to having the ability to comprehend the material presented well.

The educational process model for the *Jurumiyah* book at the *Al-Fatimiyah* Islamic boarding school tends to be *Student-Centered*, where female students are the main focus of learning activities. Students are asked to read and understand the book first independently, then after that, the *kyai* or *ustadz* will open a discussion session, where the students will ask the *kyai* or *ustadz* about the material they have not yet understood. Even though the main focus in learning is on female students, the *kyai* or *ustadz* will still explain the material that is not yet understood. The *Jurmiyah* book learning model at the *Al-Fatimiyah* Islamic boarding school also emphasizes memorization and repetition, where students are often asked to memorize certain parts of the book depending on grade level, to ensure that they truly master the rules of *nahwu* which is in the *Jurmiyah* book.

These results align with numerous earlier studies. A study performed by Wassalwa and Mardiyah discovered that proficiency in reading *turats* texts has a significant impact on students' ability to speak in Arabic. This indicates that interacting with classical literature can improve students' language skills. In a similar fashion, the research by Ma'fulah and Ami indicated that education through *turats* books plays a role in shaping students' ethical principles and behaviors within academic, religious, and social arenas. Moreover, Zukhri's exploration of the memorization of the *Jurumiyah* text at Pondok Pesantren Khaudlul 'Ulum Kebumen indicated a strong link between the memorization of this work and the students' ability to learn Arabic. Consistent with these studies, the current research also shows that studying the *Jurumiyah* text has a beneficial effect on students' grasp of Arabic grammar. Nevertheless, this research goes beyond earlier discoveries by investigating the correlation between *turats*-focused learning in Islamic boarding schools and students' performance in formal schooling environments. Thus, this study emphasizes the importance of traditional pesantren education in enhancing students' Arabic learning achievements within formal academic institutions.

The findings of the study indicate that the learning process the *Jurumiyah* book within Islamic boarding schools is done by memorization and repetition methods continuously. This aligns with the theory of behaviorism proposed by ²⁹, which asserts that language acquisition can be strengthened by means of stimuli in the shape of repeated practice and reinforcement from teachers. In this context, students who study the *Jurumiyah* book receive reinforcement in the form of corrections and guidance from *ustadz*, so that their understanding of Arabic grammar increases.

Al-Fatimiyah Islamic Boarding School also evaluates understanding of the material that has been presented. This evaluation of understanding is carried out at the end of each semester with an oral exam. Exams are usually carried out using students being tested one by one by a *kyai* or *ustaz*, where they are asked to recite *nadhoms* that they have memorized without reading from a book. Meanwhile, the written exam will evaluate the learner's capability to understand and implement the *nahwu* guidelines that have been taught. Apart from that, there is also daily monitoring carried out through questions and answers in class or by giving daily assignments, to guarantee that students continue comprehend and follow the subject matter well.

²⁹ Skinner.

In addition, the findings of the research also indicate that the learning process the *Jurumiyah* book within Islamic boarding schools does not only rely on memorization, but also on discussions and direct guidance from the *ustadz*. This is aligned with the constructivist theory proposed by ³⁰, which emphasizes the importance of the Zone of Proximal Development (ZPD) in learning. In this case, students who are at a certain stage of development will find it easier to understand difficult concepts if they get guidance from more expert people, namely *ustadz* and peers who are more experienced in reading and understanding the *Jurumiyah* book.

The process of learning the *jurumiyah* book is expected to provide results in the form of good basic skills for students in reading and understanding Arabic texts, especially those related to the science of *nahwu*. The *Jurumiyah* Book provides an important foundation for students to continue studying more complex books in Arabic. Through this disciplined and structured learning process, students are also taught academic and disciplinary skills that can support them in the process of further study or the daily lives among students in Islamic boarding schools.

The Impact of Education the *Jurumiyah* Book on the Learning Outcomes of Class XI MAN 3 Jombang Students

Validity Test

Variable X (Book of *Jurumiyah*)

Validity tests are carried out on each variable to determine the legitimacy and validity of data, with the following results:

r tabel:

N = 36 (Sample)

(df) = $n - 2 = 36 - 2 = 34$

r tabel 34 = 0.329

r count > r tabel = valid

Tabel 1. Findings of The Validity Test of The Questionnaire Variable X (Kitab *Jurumiyah*)

No	Item	Correlation coefficient	P value
1	How often do you use the <i>Jurumiyah</i> book in learning Arabic?	.582	Valid
2	What do you think about the difficulty of the contents	.315	Invalid

³⁰ Vygotsky, LXXXVI.

	of the Jurumiyah book?		
3	How useful is the Jurumiyah book in helping you understand nahwu?	.698	Valid
4	Do you feel more confident in understanding nahwu after using the Jurumiyah book?	.655	Valid
5	How often do teachers use the lecture method in teaching Arabic?	.511	Valid
6	How easy is it for you to understand the nahwu material taught through the Jurumiyah book?	.721	Valid

From the table information above, it can be explained that there are 5 questions on variable X whose calculated r value is > than r table. Based on a significant test of 0.05, it means that the question items are all valid. As for 1 question whose calculated r value is less than the r table, then the item is invalid and must be discarded.

Variabel Y (Learning Outcomes)

r tabel:

N = 36 (Sample)

(df) = $n - 2 = 36 - 2 = 34$

r tabel 34 = 0,329

r count > r table = valid

Table 2. Findings of The Validity Test of The Questionnaire Variable Y (Learning Outcomes)

No	Item	Correlation coefficient	P value
1	How satisfied are you with the improvement in your nahwu learning outcomes after using the Jurumiyah book?	.747	Valid
2	Did your nahwu score improve after using the Jurumiyah book?	.781	Invalid
3	How does the use of the Jurumiyah book affect your ability to answer nahwu questions?	.815	Valid
4	Would you recommend the use of the Jurumiyah book to your classmates?	.629	Valid
5	How much does the Jurumiyah book affect your ability to understand and apply nahwu?	.779	Valid
6	Do you feel that the Jurumiyah book helps you in nahwu exams or assignments?	.837	Valid

From the table information above, it can be explained that there are 6 questions on variable X1 whose calculated r value is > than r table. Based on a significant test of 0.05, it means that the question items are all valid.

Reliability Test

Variable X (Kitab Jurumiyah)

Reliability tests are carried out on each variable to determine the consistency of the data, yielding the following findings:

Table 3. Test of Reliability Statistics

Cronbach's Alpha	N of Items
.640	5

Instrument reliability testing for class XI MAN 3 Jombang students used the Cronbach's alpha formula which was carried out in the SPSS 16.0 program. the following is the explanation: It can be said to be reliable when the Cronbach's alpha value > the limit value. Limit value = 0.60

X: Jurumiyah

0,640 > 0,60

From the table above, it can be explained that the Cronbach's alpha value > limit value, namely 0.809 > 0.60, which indicates that variable X1 (Jurumiyah) is reliable.

Variable Y (Learning Outcomes)

Table 4. Test of Reliability Statistics

Cronbach's Alpha	N of Items
.862	6

From the table above, it can be explained that the Cronbach's alpha value > limit value, namely 0.862 > 0.60, which indicates that variable Y (learning outcomes) is reliable.

Normality Test

The Kolmogrov Smirnov normality test is a component of the classical assumption test. The normality assessment is carried out to assess whether the residuals values are normally distributed or not. An effective regression model has residual values that follow a normal distribution distribute.

Table 5. One-Sample Kolmogorov-Smirnov Test

		Unstandardized Residual
N		36
Normal Parameters ^a	Mean	.0000000
	Std. Deviation	3.06202739
Most Extreme Differences	Absolute	.136
	Positive	.076
	Negative	-.136
Kolmogorov-Smirnov Z		.818
Asymp. Sig. (2-tailed)		.516

a. Test distribution is Normal.

According to the normality test results, the significance value is $0.516 > 0.05$. Thus, it can be concluded that the residual values follow a normal distribution. And has met the requirements to carry out linear regression tests.

Linearity Test

Table 6. Linearity Test

		Sum of Squares	df	Mean Square	F	Sig.
(Combined)		608.006	10	60.801	6.224	.000
Hasil Belajar * Kitab Jurumiyah	Between Groups	524.062	1	524.062	53.647	.000
	Linearity	83.944	9	9.327	.955	.498
	Deviation from Linearity	244.217	25	9.769		
Within Groups		244.217	25	9.769		
Total		852.222	35			

The linearity test is conducted to assess the relationship between the independent and dependent variables. Also, a requirement before carrying out a simple linear

regression test. Based on the results of the linearity test, the Sig. Deviation from Linearity value is $0.498 > 0.05$, Thus, it can be concluded that a linear relationship exists between learning the Jurumiyah book and student learning outcomes.

Simple Linear Regression Test

A simple linear regression analysis was conducted to analyze whether there was a significant influence between the Jurumiyah book variable (X) on the learning outcome variable (Y).

Hypothesis

- H1 = There is simultaneous influence of Jurumiyah Book (X) on improving Learning Outcomes (Y)
- Confidence Level 95%, $\alpha = 0,05$

Table 7. Model Summary^b

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.784 ^a	.615	.604	3.10673

a. Predictors: (Constant), Jurumiyah Book

b. Dependent Variable: Learning Outcomes

The table above illustrates that the correlation/relationship value R is 0.784. From this output, the coefficient of determination (R Square) indicates was obtained of 0.615, which signifies that the impact of the independent variable (Jurumiyah Book) on the dependent variable (Learning Outcomes) was 61.5%.

Table 8. ANOVA^b

Model	Sum of Squares	df	Mean Square	F	Sig.
1 Regression	524.062	1	524.062	54.297	.000 ^a
1 Residual	328.160	34	9.652		
Total	852.222	35			

a. Predictors: (Constant), JurumiyahBook

b. Dependent Variable: Learning Outcomes

From the output above, it can be seen that the calculated F value = 54.297 with a significance level of $0.000 < 0.05$, so the regression model can be utilized to forecast learning outcome variables or, in other words, there is an effect from the Jurumiyah book variable (X) on the Learning Outcomes variable (Y).

Table 9. Coefficients^a

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
(Constant)	-.799	3.301		-.242	.810
1 Kitab Jurumiyah	1.259	.171	.784	7.369	.000

a. Dependent Variable: Learning Outcomes

The output of the fourth section (Coefficients) shows that the constant value (a) is -799. Meanwhile, the value of the Jurumiyah Book (b/regression coefficient) is 1.259, so the regression equation can be expressed as follows:

$$Y = a + bX$$

$$Y = -799 + 1.259X$$

The equation can be translated:

- The constant is -799, which means that the consistent value of the learning outcomes variable is -799
- The regression coefficient X is 1.259 states that for every 1% increase in the value of Jurumiyah Book, the Learning Outcomes value increases by -799. The regression coefficient is negative, so it can be said that the direction influence of variable X on Y is Negative

$$T \text{ tabel} = (a/2; n-k-1)$$

$$= (0,05/2 ; 36-1-1)$$

$$= (0,025 ; 34)$$

$$34 = 2.032$$

$$T \text{ Count} = 7.369$$

- Based on the significance value, a significance value of $0.000 < 0.005$ is obtained, so it can be concluded that the Jurumiyah Book variable (X) influences the Learning Outcome variable (Y).
- Based on the t value, it is known that the calculated t value is $7.369 > 2.032$, the more positive the value of variable

Student Achievement in Arabic Language Subjects

Researchers carry out documentation to collect and record student academic performance (grades) in Arabic subjects. This was done to analyze whether the 33 class XI MAN 3 Jombang students who were used as research samples had good grades. This value data was taken after the research sample was completed or completed studying the Jurumiyah book at the Islamic boarding school.

Tabel 10. Student Learning Outcomes in Arabic Subjects

<i>Nilai Siswa</i>	
Mean	87
Standard Error	0,897241
Median	88
Mode	90
Standard Deviation	5,308151
Sample Variance	28,17647
Kurtosis	1,707255
Skewness	-1,14628
Range	25
Minimum	70
Maximum	95
Sum	3045
Count	33

Based on the analysis results of student scores above, it can be concluded that the majority of student scores are in the good to very good category. This is indicated by the high average score (87.0) and the mode of 90, which means that most students get scores in that range. Thus, it can be concluded that studying the Jurumiyah book in Islamic boarding schools has a positive impact has an impact on student learning outcomes in

formal schools. This is evident from the dominance of high scores that reflect a good understanding of Arabic among students.

Conclusion

This research concludes that utilizing the *Jurumiyah* book, regarded as a traditional text in Islamic boarding schools, positively affects students' outcomes in learning Arabic within formal education settings. The results show that learners engaged in *turats*-based education exhibit a more profound comprehension of Arabic grammatical concepts and attain higher success in Arabic language courses at Madrasah Aliyah. These findings emphasize the supportive connection between conventional pesantren education and formal schooling systems. The inclusion of classical works like *Jurumiyah* aids in increasing students' linguistic abilities while enhancing their grasp of Islamic teachings. This research adds to the conversation surrounding Arabic language instruction by presenting concrete evidence that *turats*-based learning within Islamic boarding schools can improve students' academic achievements in formal academic environments. From a practical perspective, the results imply that integrating aspects of traditional Arabic grammar education could enrich Arabic language teaching in madrasah and similar educational frameworks.

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