



The Influence of Javanese-Arabic Translation Methods by *Tafsir Al-Jalalain* towards the Students' Mastery in *Nahwu*

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Abstract: The Arabic-Javanese translation method is one of the Arabic translation methods commonly used in Arabic language teaching and learning in *pondok pesantren* (Islamic boarding schools) in Indonesia. This method was considered to be able to facilitate students in understanding *Nahwu*. This article aimed to determine the influence of the use of Javanese-Arabic translation methods in the book of *Tafsir Jalalain* on the mastery of *nahwu* of the students and its influence. Quantitative approaches and bivariate correlational analysis were used. The data about the students' mastery in *nahwu* was collected by using multiple choice test instruments and essays which were tested on 6th grade students of Madrasah Diniyah Islamic Boarding School Karangasem Muhammadiyah Lamongan with a sample of 20 students. The sample determination was based on a simple random sampling technique. There was a significant positive influence between Javanese-Arabic translation and the students' mastery in *nahwu*, which was 0.910 on the sig. 0.000 or <0.05. In addition, based on the results of the regression linear test, an increase in the Javanese-Arabic translation score will increase the *nahwu* mastery score by 1,014. Hence, it could be stated that use of the Javanese-Arabic translation method helped the students in understanding the the rules of *nahwu*. Based on the findings, the Javanese-Arabic translation method was recommended to be applied in Islamic boarding schools with *Kitab Kuning* (Yellow Book) learning system, especially for Islamic Boarding Schools in Java.

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Introduction

Boarding schools became one of the non-formal Arabic language education institutions that still survive today.¹ One of the characteristics that continue to be attached to the system of Arabic education in Islamic boarding school is the use of classical Arabic books or commonly called *Kitab Kuning* (Yellow Book) is still maintained as a

reference and medium of learning.² Several boarding schools in Java still preserve the use of Javanese-Arabic translation methods in studying the classic books, especially traditional boarding schools or *Salaf* boarding schools.³

Javanese-Arabic translation method is a method of translating Arabic text into Javanese that is commonly used in boarding schools on the island of Java. This method is done by interpreting word for word⁴ Arabic into Javanese, usually, this Javanese-Arabic translation method is delivered with a *bendongan* or *sorogan* system.⁵ This translation process is also known as *maknani/ngesahi*.⁶ In the translation also used unique terms related to the rules of *nahwu* with a grammatical sign in writing⁷. Examples of Javanese-Arabic translation methods are as follows:

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حُسْنًا

Wa wasayna (lan wasiatno sopo kito).. al-insana (ing menungso)... biwalidaihi (kelawan wong tuo loro) husna (kelawan keapikan).

وَأِنجَاهَدَكَ لِتُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ

Wa injahadaka (lan lamun mekso sopo siro)... litusyrika (supoyo nyekutukno siro).. bi (kelawan ingsun).. ma (ing barang).. laisa (ora ono).. laka (kedue siro).. bihi'ilmun (kelawan iku ilmu).

Arabic grammatical consists of several disciplines including syntax, morphology, phonology, and semantics.⁸ Among these disciplines, syntax or in Arabic called *nahwu* gets special attention and focus.⁹ It is not surprising because seeing *nahwu* science is

¹ Muhammad Furqan, "Surau dan Pesantren sebagai Lembaga Pengembang Masyarakat Islam di Indonesia (Kajian Perspektif Historis)," *Jurnal Al-Ijtima'iyah* 5, no. 1 (2019): 1-34.

² Satrio, "Urgensi Penguasaan Bahasa Arab dalam Studi Islam di Indonesia," *Perada* 1, no. 2 (2018): 163-177.

³ Muhamad Burhanudin, "Nilai Humanisme Religius Syiir Pesantren," *Jurnal Sastra Indonesia* 6, no. 1 (2017): 35-42.

⁴ Muhammad Alang Wicaksono, "Metode Pengajaran Penerjemahan Bahasa Arab," *Uktub: Journal of Arabic Studies* 1, no. 1 (2021): 39-44.

⁵ Darisy Syafaah, "Tantangan Pesantren Salaf dalam Pembelajaran Bahasa Arab di Era Globalisasi" in *Prosiding Konferensi Nasional Bahasa Arab IV Malang*, (2018), 349-357.

⁶ Ainur Rohmah and Muhammad Muklas, "Aplikasi Metode Penerjemahan dalam Pembelajaran Kitab Kuning," *Titian Ilmu: Jurnal Ilmiah* 10, no. 2 (2018): 92-98, <https://doi.org/10.30599/jti.v10i2.324>.

⁷ Mochammad Mu'izzuddin, Juhji Juhji, and Hasbullah Hasbullah, "Implementasi Metode Sorogan dan Bandungan dalam Meningkatkan Kemampuan Membaca Kitab Kuning," *Geneologi PAI: Jurnal Pendidikan Agama Islam* 6, no. 1 (2019): 43-50.

⁸ Saida Gani and Berti Arsyad, "Kajian Teoritis Struktur Internal Bahasa (Fonologi, Morfologi, Sintaksis, dan Semantik)," *A Jamiy: Jurnal Bahasa Dan Sastra Arab* 7, no. 1 (2019): 1-20.

⁹ Nadia Selim, "Arabic , Grammar , and Teaching : An Islamic Historical Perspective," *International Journal of Islamic Thought* 13 (2018): 80-89.

quite complicated with a series of rules,¹⁰ the complexity of *nahwu* rules is one of the problems faced in Arabic learning, especially for students in Indonesia.¹¹ Simplification is necessary in the delivery of complex *nahwu* rules,¹² as well as the use of appropriate learning methods.¹³

Apriani Novitasari in her research said, Pegon Arabic translation conducted by *sorogan* can affect the grammatical mastery of Arabic students. The more often Javanese-Arabic translation methods are used, the wider the grammatical knowledge possessed by students.¹⁴ Seeing the broad scope of Arabic grammatical including *shorof*, *nahwu*, semantics, etc. It is necessary to have a separate study that discusses specifically the influence of Javanese-Arabic translation on each aspect of Arabic grammatical. This research focused on examining the influence of Javanese-Arabic translation on *nahwu* mastery.

Several analyses related to Arabic-Javanese translation have previously been carried out. Among previous studies about the Arabic-Javanese translation of Isti'annah,¹⁵ Mawaddah,¹⁶ and Tolinggi,¹⁷ the study used Pegon letters in their translation. In addition, research related to Arabic-Javanese translation is mostly focused on studying the grammatical aspects of Arabic in general as stated by Mardhotillah¹⁸ and Masrukhi.¹⁹ In

¹⁰ Nailis Sa'adah, "Problematika Pembelajaran *Nahwu* bagi Tingkat Pemula Menggunakan Arab Pegon," *Lisan Arabiya: Jurnal Pendidikan Bahasa Arab* 3, no. 1 (2019): 15–32.

¹¹ Ahmad Mualif, "Metodologi Pembelajaran Ilmu *Nahwu* dalam Pendidikan Bahasa Arab," *Jurnal Al-Hikmah* 1, no. 1 (2019): 26–36.

¹² Ade Arip Ardiansyah and Azhar Muhammad, "Implementation of Integrative Arabic Grammar (*Nahwu* & *Sharaf*) Curriculum in Islamic Boarding School," *Izdihar: Journal of Arabic Language Teaching, Linguistics, and Literature* 3, no. 3 (2020): 211–228, <https://doi.org/10.22219/jiz.v3i3.13264>.

¹³ Dendi Yuda Safrullah, Novita Sekar Arum Sari, Julia J., Enjang Yusup Ali, and Nani Widiawati, "Understanding of Arabic Syntax on High School Students in Indonesia," *Cypriot Journal of Educational Sciences* 17, no. 3 (2021): 702–718.

¹⁴ Apriani Novitasari, "Analisis Pengaruh Pembelajaran Teks Arab Berbasis Terjemah Arab Pegon pada Penguasaan Mufrodad dan Gramatikal Bahasa Arab Siswi MTs Kelas Mumtaz Awwal Di MTs Pondok Tremas Pacitan Jawa Timur," *UIN Sunan Kalijaga*, (2017).

¹⁵ I Istianah and Mintaraga Eman Surya, "Terjemah al-Quran Jawa Banyumasan: Latar Belakang dan Metode Penerjemahan," *Alhamra Jurnal Studi Islam* 2, no. 1 (2021): 80-96.

¹⁶ Siti Lum'atul Mawaddah, "Problematika Pembelajaran *Nahwu* Menggunakan Metode Klasik Arab Pegon di Era Modern," *Maharaat: Jurnal Pendidikan Bahasa Arab* 4, no. 2 (2022): 102-119.

¹⁷ Syindi Oktaviani R Tolinggi, "Model Pembelajaran Bahasa Arab di Pesantren Salafi dan Khalafi," *Al-Lisan: Jurnal Bahasa IAIN Sultan Amai Gorontalo* 5, no. 1 (2020): 64-95. <https://doi.org/https://doi.org/10.30603/al.v6i1.966>.

¹⁸ Fina Rizqina Mardhotillah, "Penerapan Metode Sorogan sebagai Upaya Meningkatkan Pemahaman Gramatikal Bahasa Arab," in *Semnasbama: Seminar Nasional Bahasa Arab Mahasiswa V Tahun 2021 HMJ Sastra Arab Fakultas Sastra Universitas Negeri Malang*, (2021).

¹⁹ Moh Masrukhi, "Penerjemahan Arab-Jawa Tradisi Pesantren Pada Karya Kitab-Kitab Klasik: Analisis Fungsi," *Sasdaya: Gadjah Mada Journal of Humanities* 2, no. 1 (2017): 283–301.

line with this information, a study that focused on studying the influence of Javanese-Arabic translation on aspects of *nahwu* mastery only had not been found.

This article results can be a consideration for the future researchers and teachers in choosing methods for *nahwu* learning in boarding schools. Several studies focused on analyzing the function of grammatical markers in Javanese-Arabic translation methods in Arabic language learning. The other research about the influence of the use of Javanese-Arabic translation methods on the mastery of Arabic grammar in general was limited without explaining specifically each aspect of Arabic grammar. This article focused on examining the influence of Javanese-Arabic research on the students' mastery in *nahwu*. A correlational quantitative approach and the Pearson product-moment analysis were used. The purpose of the research was to find out and determine the effect of using Javanese-Arabic translation methods on the students' mastery in *nahwu*.

Methods

Ex post facto research was applied in this research. Sukardi stated that ex post facto research is the research that is no treatment or manipulation of the variables of its research.²⁰ Held from November 25, 2021, to December 10, 2021, at Karangasem Muhammadiyah Lamongan boarding school, the implementation of Arabic-Javanese translation method in this Islamic boarding school uses Latin letters in writing the translation results, different from other Islamic boarding schools that apply a similar method but use Pegon letters in writing the translation results. This uniqueness is the reason for choosing the Karangasem Muhammadiyah Lamongan Islamic Boarding School as the research location or place.

This study used a correlational quantitative approach, to measure the presence or absence of a relationship between independent variables (independent variables) with dependent variables (bounding variables). The form of correlation is a bivariate correlation. Bivariate correlation is a simple correlation between one independent variable and one dependent variable. Pearson product-moment correlation analysis technique was chosen as the data analysis technique.²¹

²⁰ Sukardi, *Metodologi Penelitian Pendidikan Kompetensi dan Praktiknya*, (Jakarta: Bumi Aksara, 2009).

²¹ Nikolas Duli, *Metodologi Penelitian Kuantitatif*, (Yogyakarta: Deepublish, 2019).

The free variable in this study is the Arabic-Javanese translation method, while the bound variable is the students' mastery in *nahwu*. This study involved 6th-grade students of Madrasah Diniyah Putri in the boarding school Karangasem Muhammadiyah Lamongan as a research population. There are 3 classes with a total number of female students as many as 75 students. Thus, simple random sampling technique was used to find the research samples and 20 students were obtained.

The study was conducted in 4 face-to-face meetings. At the first and second meetings, testing of research instruments was conducted in the form of questionnaires. The questionnaire containing statements related to Javanese-Arabic translation activities in the book of *Tafsir Jalalain* was distributed to students and then filled out directly.

Table 2. Alternative Answers With Scores

Likert scale		
No	Alternative Answers	Score
1	Strongly Agree	5
2	Agree	4
3	Undecided	3
4	Disagree	2
5	Strongly Disagree	1

Questionnaire scoring was carried out by referring to the Likert scale as in table 2 above. Furthermore, to measure the level of mastery of *nahwu* students, single test was used as a research instrument²² consisting of 25 points of multiple-choice questions. The multiple-choice questions were arranged according to *nahwu* syllabus on 6th-grade in the first semester at Madrasah Diniyah which includes material (1) *Khobar Muqoddam* (2) *Mubtada' Mu'akhor* (3) *Maf'ul Bih* (4) *Maf'ul Mutlak* (5) *Hal*. Test instrument testing was conducted at the third and fourth meetings. The scoring was done by giving a score. The incorrect answer was scored 0 point. Meanwhile, the correct one was scored 1 point. Then, the total score was multiplied by 4.²³

The pearson product-moment correlation analysis technique was used to analyze the data and to prove the correlation coefficients between two variables it was followed the design of the research in picture 1. Before Pearson product-moment correlation analysis, the data must first be tested for normality to find out whether the data is normal

²² Burhan Nurgiyantoro, *Penelitian Pembelajaran Bahasa Berbasis Kompetensi* (Yogyakarta: BPFE, 2012).

²³ Sugiyono, *Metode Penelitian Pendidikan: Pendekatan Kualitatif, Kuantitatif dan R&D* (Bandung: Alfabeta, 2015).

or not, as a requirement to perform a data correlation test must be a normal distribution. The basis of decision-making in the Shapiro-Wilk normality test is that if the sig. value is higher than 0,05, it means the data is normal. Meanwhile, if it is less than 0,05 then the data is not normal²⁴.

Table 3. Normality Test Results

	Kolmogorov-Smirnov ^a			Shapiro-Wilk		
	Statistic	df	Sig.	Statistic	df	Sig.
Arabic-Javanese translation	.156	20	.200*	.948	20	.342
Mastery of <i>nahwu</i>	.175	20	.111	.940	20	.241

Based on table 3 of normality test results using SPSS, sig value. Javanese-Arabic translation shows a number of 0.342 or greater than 0.05. then sig value. *Nahwu* mastery shows the number 0.241 or greater than 0.05.

Results and Discussion

Based on the testing of *nahwu* mastery test research instruments in the 6th class of Madrasah Diniyah Putri Karangasem Muhammadiyah Lamongan boarding school obtained results as in table 4. The data was input by using Microsoft excel and then analyzed by using Pearson product-moment correlation analysis technique with SPSS software, to prove the existence or absence of a correlation of Javanese-Arabic translation to *nahwu* students mastery. The basic assumption for Pearson's product-moment correlation analysis test, if the value of the r count is less than r table then H_0 is accepted and H_a is rejected. Meanwhile, if the value of the r count is higher than the value of the r table then is H_a is accepted and H_0 is rejected.²⁵

Table 4. Pearson Product Moment Correlation Test

Correlation	N	r count	r table	significance	α
X and Y	20	0,910	0,438	0,000	0,05

The result in the table 4 showed the r count = 0.910 > r table = 0.438. The data proved that H_a was accepted and H_0 was rejected. It could be concluded that Javanese-

²⁴ Asep Saepul Hamdi, *Metode Penelitian Kuantitatif Aplikasi dalam Pendidikan, 1st ed.* (Yogyakarta: Deepublish, 2014)

²⁵ Sugiyono, *Metode Penelitian Pendidikan: Pendekatan Kualitatif, Kuantitatif Dan R&D*, (Bandung: Alfabeta, 2015).

Arabic translation had a significant positive influence on the students' mastery in *nahwu*. The correlation coefficient found at 0.910 belongs to a very strong category. The linear regression test was also conducted to find out the influence Javanese-Arabic translation has on the students' mastery in *nahwu*.

Table 5. Regression Test Results

Model	Unstandardized Coefficients		Standardized Coefficients		t	Sig.
	B	Std. Error	Beta			
1 (Constant)	4.034	6.838			.590	.563
Javanese-Arabic translation	1.014	.109	.910		9.283	.000

The SPSS output result in table 5 shows the regression equation $y = 4.034 + 1.014x$. So that the regression coefficient ($B = 1.014$) indicated that an increase in the Javanese-Arabic translation score by 1 number will increase the *nahwu* mastery score by 1.014. Javanese-Arabic translation proved to affect increasing the students' mastery in *nahwu*.

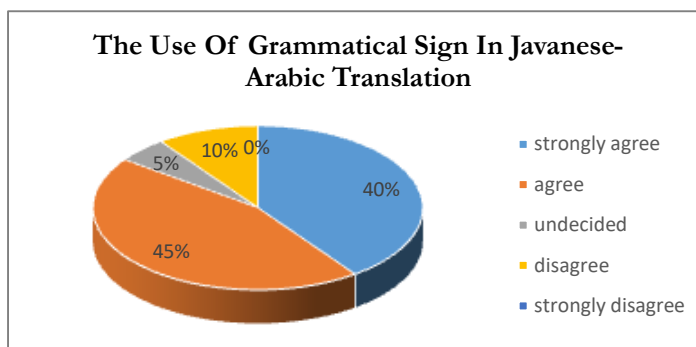


Figure 1. The result of indicator 5 of questionnaire

Figure 1 describes the data from the indicator 5 questionnaires related to the use of grammatical signs in Javanese-Arabic translation. Grammatical signs on the Javanese-Arabic translation method make it easier for students to use and practice the word in a sentence with a total of 40% of strongly agree, 45% of agree, 5% of undecided, 10% of disagree and 0% of strongly disagree. From the explanation of the questionnaire result diagram in indicator 5, students feel that the use of grammatical signs help them to find out the position of words in sentences so that it is easier to understand *nahwu* rules.

Javanese-Arabic translation began to be known along with the Religion of Islam that began to develop in Indonesia.²⁶ At the beginning of the development of Javanese-Arabic translation only aimed to help Muslims on the island of Java who did not entirely master the Indonesian language, to understand the Islamic treasures that were then mostly Arabic.²⁷ However, over time the goal transforms according to context and needs.²⁸ At this time the practice of Javanese-Arabic translation can be found in boarding schools, especially traditional boarding schools located on the island of Java.²⁹ Karangasem Muhammadiyah Lamongan boarding school became one of the many boarding schools that still consistently apply Javanese-Arabic translation in *Kitab Kuning* (Yellow Book) learning. The legendary Qur'anic Tafsir, *Tafsir Jalalain* by Imam Jalaluddin As Suyuthi and Jalaluddin Al-Mahalli is one of the *Kitab Kuning* (Yellow Book) studied in this boarding school.

In general, Javanese-Arabic translation is better known as Arabic pegon translation.³⁰ both have the same concept, which is to translate Arabic text into Javanese.³¹ The difference lies in the writing of the translation,³² in the Arabic translation pegon writing uses Pegon script letters,³³ while the Javanese-Arabic translation uses ordinary Latin letters in the writing of the translation.³⁴ Nonetheless, both the Javanese-Arabic translation and Pegon Arabic translation use the same unique terms and grammatical characters in their translations.

²⁶ Ade Rizki Maulana, "Eksistensi Aksara Arab Pegon dalam Naskah Mocoan Lontar Yusuf Budaya Suku Osing Banyuwangi," in *Semnasbam: Seminar Nasional Bahasa Arab Mahasiswa V Tahun 2021 HMI Sastra Arab Fakultas Sastra Universitas Negeri Malang*, (2021).

²⁷ Zaim Elmubarok and Darul Qutni, "Bahasa Arab Pegon sebagai Tradisi Pemahaman Agama Islam di Pesisir Jawa," *Journal of Arabic Learning and Teaching* 9, no. 1 (2020): 61–73, <https://doi.org/https://doi.org/10.15294/la.v9i1.39312>.

²⁸ Nailis Sa'adah and Muhammad Asif, "Terjemah dan Tafsir di Jawa Awal Abad Ke-18: Studi Filologis Bundel Naskah Kajen," *Al Itqan: Jurnal Studi Al-Qur'an* 6, no. 2 (2020): 1–32.

²⁹ Achmad Ridlowi, "Implementasi dan Problematika Pembelajaran Kitab Kuning dengan Arab Pegon (Studi di Ponpes Al-Falah Karangrejo Pacitan)," *Jurnal Studi Agama Islam* 11 (2018): 28–44.

³⁰ Mohammad 'Ulyan, Nurti Budiyaniti, and Shepta Adi Nugraha, "Islamic Education Based on Arabic Pegon Letters in Madrasah Diniyah Al Barokah Watuagung Tambak Banyumas," *Jurnal Iqra': Kajian Ilmu Pendidikan* 5, no. 1 (2020): 133–144, <https://doi.org/10.25217/ji.v5i1.576>.

³¹ Sri Wahyuni and Rustam Ibrahim, "Pemaknaan Jawa Pegon dalam Memahami Kitab Kuning di Pesantren," *Manarul Qur'an: Jurnal Ilmiah Studi Islam* 17, no. 1 (2017): 4–21, <https://doi.org/https://doi.org/10.32699/mq.v17i1.920>.

³² Nur Ahmad, "Shedding New Lights on Javanese Mycicism: Pegon Manuscript in the Javanese World," *Ulumuna; Journal of Islamic Studies Published by State Islamic University Mataram p-ISSN* 23, no. 2 (2019): 221–241.

³³ Agung Danarta, "Pégon Script Phenomena in the Tradition of Pesantren's Qur'anic Commentaries Writing," *Studi Ilmu-Ilmu Al-Qur'an dan Hadis* 2, no. 1 (2021): 162–84, <https://doi.org/10.14421/qh.2020.2102-12>.

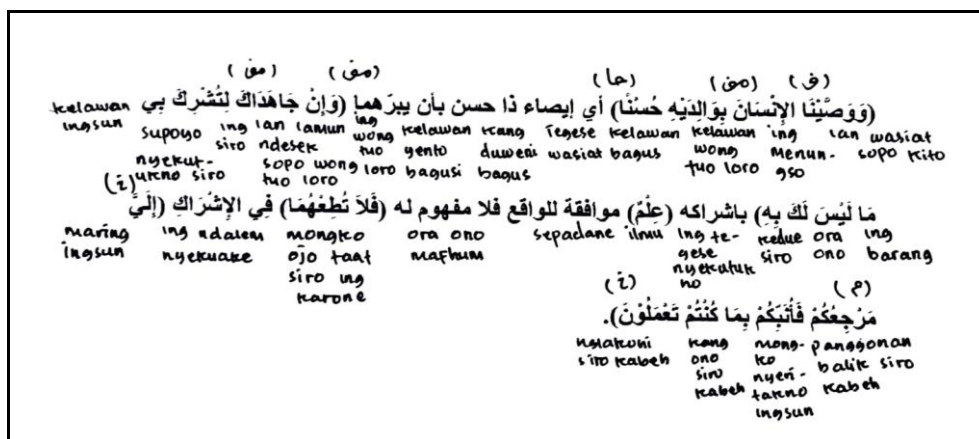


Figure 2. Translation of Javanese-Arabic in the *Tafsir Al-Jalalain*

Based on figure 2, in the process *maknani*, the teacher would read or interpret by using terms following the grammatical process in every word.³⁵ In addition, the teacher also explains the rules of *nahwu* contained in the word or sentence.³⁶ The existence of grammatical packaging serves as a sign that explains the position of the word in each sentence.³⁷ The unique terms and grammatical characters used in Javanese-Arabic translation are special,³⁸ features and characteristics not found in other translation methods. The grammatical sign placement and the *tarkib* of Arabic sentences is seen as being able to help the students to translate as well as understand the rules of *nahwu*³⁹

³⁴ Syahfitri Rahmadani, “Tulisan Jawi untuk Penerjemahan di Pesantren Kabupaten Mandailing Natal,” (Universitas Sumatera Utara, 2022).

³⁵ Imam Wahyono, “Strategi Kiai dalam Mensukseskan Pembelajaran *Nahwu* dan *Shorof* di Pondok Pesantren Al-Bidayah Tegalbesar Kaliwates Jember,” *Tarbiyatuna: Kajian Pendidikan Islam* 3, no. 2 (2019): 106-121.

³⁶ Nurul Husna, “Analisis Akurasi dan Karakteristik Terjemahan al-Qur’an dan Terjemahnya Bahasa Jawa Banyumasan,” *AL ITQAN: Jurnal Studi Al-Qur’an* 6, no. 1 (2020): 25-44, <https://doi.org/10.47454/itqan.v6i1.717>.

³⁷ Jamaludin, Muhammad Sarbini, and Ali Maulida, “Implementasi Metode Sorogan dalam Meningkatkan Kemampuan Membaca Kitab Kuning pada Students Tingkat Wustho di Pondok Pesantren Al-Muslimun Desa Hegarmanah Kecamatan Sukaluyu Kabupaten Cianjur Tahun 2019,” *Prosiding Al Hidayah Pendidikan Agama Islam* 2, no. 1 (2019): 124-34, <https://doi.org/http://dx.doi.org/10.30868/ppai.v2i1.535>.

³⁸ Abdul Munip, “Uniqueness in Translating Arabic Hagiography of Shaikh ‘Abd Al-Qādir Al-Jailānī: The Case of an-Nūr Al-Burhā Nī,” *Indonesian Journal of Applied Linguistics* 7, no. 3 (2018): 668-75, <https://doi.org/10.17509/ijal.v7i3.9817>.

Table 6. Grammatical sign in Javanese-Arabic Translation

Grammatical sign	How To Read	Position
م	<i>utawi</i>	<i>Mubtada'</i>
خ	<i>iku</i>	<i>Khobar</i>
ف	<i>Sopo/opo</i>	<i>Fa'il</i>
نفا	<i>Sopo /opo</i>	<i>Na'ibul Fa'il</i>
مف	<i>ing</i>	<i>Maf'ul Bih</i>
مظ	<i>Kelawan</i>	<i>Maf'ul Mutlak</i>
ظ	<i>Ing Ndalem</i>	<i>Maf'ul Fih</i>
مع	<i>Serta</i>	<i>Maf'ul ma'ah</i>
حا	<i>halih</i>	<i>Hal</i>
ن	<i>Kang</i>	<i>Na'at</i>

The description of the grammatical functions in table 6 explains that the translation of Javanese-Arabic is not limited to the transfer of Arabic text into Javanese.⁴⁰ Javanese-Arabic translation helps strengthen the understanding and mastery of *nahwu* students, the use of the Javanese-Arabic translation method also has the important role to the existence and authenticity of the Javanese-Arabic translation method in this modern era.⁴¹

Previously, there had been no research examining the influence of Javanese-Arabic translation methods on the students' mastery in *nahwu*. However, it has been reported that the use of the pegon Arabic translation method in Arabic learning can increase students' Arabic vocabulary, besides that students can explore the meaning and sense of language (*Dzauqul Arabiya*).⁴² In line with previous research and the research result, the use of Javanese-Arabic translation methods has proven to affect the students' mastery in *nahwu*. This showed that the application of the Javanese-Arabic translation method in Arabic learning based on the *Kitab Kuning* (Yellow Book) helped the students to understand the rules of *nahwu*, so the the teachers should continue to increase knowledge related to Arabic learning methods to be able to maintain the quality of student learning.

Regardless of the results, the limitations of this study should be considered as well. At the time of the research carried out, the students were preparing ahead for the

³⁹ Nurul Husna, "Analisis Akurasi dan Karakteristik Terjemahan al-Qur'an dan Terjemahnya Bahasa Jawa Banyumasan," *Al Itqan: Jurnal Studi Al-Qur'an* 6, no. 1 (2020): 25–44

⁴⁰ Muhammad Yunus Anis, Eva Farhah, and Anfan Arummi, "The Information Structure in Arabic-Javanese Translation: Case Study in the Book of Bidayah Al-Hidayah," *Addin* 11, no. 2 (2017): 463-484.

⁴¹ Ahmad Muradi, Faisal Mubarak, Farid Permana, Yusuf Hidayat, and Ismail Wekke, "Revitalization of the Existence of Arabic in Indonesia," *SSRN Electronic Journal* (2021), <https://doi.org/10.2139/ssrn.3767448>.

⁴² Bashirotul Hidayah, "Peningkatan Kemampuan Membaca Kitab Kuning melalui Pembelajaran Arab Pegon," *Jurnal Ilmu Pendidikan* 3, no. 1 (2019): 102–119.

boarding school exam. It became one of the obstacles in this study and the sampling is less maximal. For further research, it is recommended to conduct the research in the start of new school year so that research can be maximized. This article only examined the influence of Javanese-Arabic translation on one of the various branches of science in the scope of Arabic grammar, namely *nahwu*, so the next research is expected to examine from the point of view of the *sharaf* so that it can be known whether Javanese-Arabic translation also influences the mastery of the *sharaf*.

Conclusion

This article examined the influence of the use of Javanese-Arabic translation methods on the students' mastery in *nahwu*. It showed that Javanese-Arabic translation method had a significant positive influence on the students' mastery in *nahwu*. Javanese-Arabic translation activities helped the students to understand and strengthen their understanding of *nahwu* rules. Knowing the findings obtained from this study, the Javanese-Arabic translation method was recommended to be applied in Islamic boarding schools with a learning system based on *Kitab Kuning*. This article examined the influence of Javanese-Arabic translation on one of the various categories in the scope of Arabic grammar, namely *nahwu*, so the next research is expected to analyze the influence of Javanese-Arabic translation on other Arabic grammatical disciplines such as *sharaf*, semantics, etc. also needs to be carried out. The research will provide information about the positive and negative influence of Javanese-Arabic translation on these sciences, further research can also examine the method of Javanese-Arabic translation about the other aspects besides Arabic grammatical.

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Author Contributions Statement

In this study, AC was the first author to compile this research article. Meanwhile as the second author, MF and FM guided during the research and writing process such as

helping to develop ideas and correct articles. The result and the final manuscript were discussed and contributed by all authors

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