THE EFFECTIVENESS OF *AL-QAWĀ'ID WA AL-TARJAMAH* METHOD ON THE ABILITY TO READ THE BOOK OF *Al-TURĀTS*

Siti Shalihah*[1], Ali Maksum[2], Nurvaliza[3], Rossalia[4], Norahida Mohamed[5]

[1,2,3,4] Universitas Islam Negeri Sultan Maulana Hasanuddin Banten, Indonesia
[5] Universiti Islam Pahang Sultan Ahmad Shah, Malaysia

ABSTRACT

This study aims to analyze the implementation of the *al-qawā'id wa al-tarjamah* method at Pesantren Hidayatul Mubtadi'in and evaluate its effectiveness in improving students' ability to read *kitab al-turāts* (classical Islamic texts). This study uses a descriptive qualitative approach, and data was collected through interviews, observations, questionnaires, and supporting documents. The findings reveal that the *al-qawā'id wa al-tarjamah* method significantly enhances students' reading abilities, as shown by improved post-test scores compared to pre-test scores across all three classes: Class 1 (82:68), Class 2 (84:71), and Class 3 (92:78). Moreover, the post-test scores exceeded the predetermined targets for each class, indicating the method's effectiveness. Observations also highlight high levels of student engagement and motivation, with learners actively participating in activities such as memorization, completing assignments, and *muraja'ah* (lesson reviews). These findings underscore the method's role in fostering academic achievement and enthusiasm for learning. The study's implications suggest that this method could serve as a model for other Islamic boarding schools (*pesantren*) aiming to improve students' mastery of classical texts. To enhance its application, integrating modern pedagogical tools such as digital platforms may further optimize learning outcomes. Future research should explore the method's long-term impact, its adaptability in non-boarding school settings, and comparisons with alternative teaching methods to maximize its potential benefits.

CORRESPONDING AUTHOR:
Siti Shalihah,
Departement of Islamic Education,
Universitas Islam Negeri Sultan Maulana Hasanuddin Banten,
Jl. Jendral Sudirman No.30, Kota Serang Banten, Indonesia.
Email: siti.shalihah@uinbanten.ac.id

INTRODUCTION

Reading *al-turāts* (classical Islamic texts) books is a crucial skill in Islamic studies, especially for students delving into the classical Islamic tradition (Maskuri et al., 2022). Mastery of these texts requires a deep understanding of the Arabic language and the ability to comprehend the context and intellectual richness embedded within these works (Al-Tamimi et al., 2021). Among the teaching methods long employed is the *al-qawā'id wa al-tarjamah* method, which emphasizes grammatical understanding and direct translation of texts (Hidayat & Rahmah, 2020). This study aims to evaluate the effectiveness of this method in enhancing students' abilities to read *al-turāts* (classical Islamic texts) books.

Arabic language education employs a variety of approaches, one of which is the *al-qawā'id wa al-tarjamah* method, a long-established approach (Awaluddin, 2021; Hidayat & Rahmah, 2020). This method focuses on systematically teaching grammar and directly translating texts into the target language. In the context of learning *al-turāts* (classical Islamic texts) books, this method is often considered relevant due to the classical Islamic texts' demand for a deep understanding of Arabic grammar (Aziz et al., 2021; Kosim & Fitriyyah, 2020). However, the extent to which this method effectively improves the ability to read *al-turāts* (classical Islamic texts) books remains a question requiring empirical investigation.

Al-turāts (classical Islamic texts) books, as the intellectual heritage of the Islamic world, possess linguistic complexities that require specialized teaching strategies (Ardiansyah & Aziz, 2019; Herawati, 2020). Within the tradition of Islamic education, the *al-qawā'id wa al-tarjamah* method has often been used to address these challenges. This method prioritizes grammatical analysis and text translation, which are believed to help students grasp sentence structures and the meanings they convey (Holimi, 2020). However, the effectiveness of this method compared to other modern approaches remains a subject of debate. In Islamic education, the ability to read *al-turāts* (classical Islamic texts) books is one of the primary competencies that students are expected to master (Ardiansyah & Muhammad, 2020; Syafei et al., 2024). These books serve not only as a source of knowledge but also as a guide for understanding authentic Islamic values (Fallucchi et al., 2022; Satori et al., 2023). One of the methods historically used to study these texts is the *al-qawā'id wa al-tarjamah* method. This method teaches students to understand Arabic grammar and translate texts accurately and systematically.

Among the methods commonly used in Arabic education is the grammar-translation method (*al-qawā'id wa al-tarjamah*), which emphasizes grammatical rules and translation skills essential for understanding classical texts. While this method is sometimes criticized for lacking engagement, it remains indispensable for deep textual analysis in Islamic studies. Effective application of any teaching method, including *al-qawā'id wa al-tarjamah*, depends on the teacher's competence, understanding of pedagogical principles, and ability to adapt approaches to the learning context (Asro & Rohman, 2023; Fernando & Marikar, 2017). As Azhar Arsyad noted, the method's quality can significantly impact the learning process, making mastery of teaching strategies crucial for success (Gani & Arsyad, 2019).

Although numerous studies have explored Arabic teaching methods, most focus on urban educational settings or modern pedagogical paradigms. Limited attention has been given to traditional Islamic boarding schools (*pesantren*), especially in rural areas where resources and teaching contexts differ significantly. Moreover, there is a lack of research on the effectiveness of the *al-qawā'id wa al-tarjamah* method in improving students' ability to read

al-turāts (classical Islamic texts) books (Ramadhani, 2022). Addressing this gap is critical to understanding how traditional methods can be optimized for better outcomes in Islamic education. This study uniquely examines the application of the *al-qawā'id wa al-tarjamah* method at Hidayatul Mubtadi'in Islamic Boarding School in Sobang Village, Sobang District, Pandeglang Regency.

Several relevant studies serve as comparisons for the present research. Rahmat Hulbad found that the *Qawaid wa Tarjamah* method significantly improved students' ability to read the Yellow Book through a structured process of memorization, *nahwu-sharaf* practice, independent translation, and direct evaluation (Hulbad, 2024). Similarly, Ade Arip Ardiansyah reported that implementing the Ibtidai method made it easier for students to comprehend the Yellow Book by applying a gradual learning approach, intensive practice, and continuous evaluation (Ardiansyah, 2020). Mu'allimah et al. also highlighted that the use of the *Qawaid wa Tarjamah* method enhanced fifth-grade students' *qirā'ah* (reading) and *kitābah* (writing) skills at SDI Al Hadad through mastery of Arabic grammatical rules and systematic translation exercises (Mu'allimah et al., 2023). Mulyadi's study further supported these findings, emphasizing that the *Qawaid wa Tarjamah* method effectively helped students understand classical Arabic texts by strengthening their grammar skills and translation habits (Mulyadi, 2020). Meanwhile, Husnaini Jamil and Sardiyanah's research demonstrated that the *Qawaid wa Tarjamah* method remains highly relevant in the Fourth Industrial Revolution era, adapting to technological advances while continuing to enhance students' grammar comprehension and Arabic reading proficiency (Jamil & Sardiyanah, 2020).

The application of the *al-qawā'id wa al-tarjamah* Method at Hidayatul Mubtadi'in Islamic Boarding School in Sobang Village, Sobang District, Pandeglang Regency, is something that needs to be highlighted because, from the initial observation, this method is quite successful. Therefore, the researcher, in this case, was interested in conducting research with the theme of research "the effectiveness of the method of *al-qawā'id wa al-tarjamah* on the ability to read the book of *al-turāts* (classical Islamic texts) at Hidayatul Mubtadi'in Islamic Boarding School in Sobang Village, Sobang District, Pandeglang Regency. This study aims to evaluate the effectiveness of this method in improving the ability to read *al-turāts* (classical Islamic texts) books, particularly amidst the growing challenges of modern educational methodologies.

METHOD

This study employs a qualitative descriptive approach to explore the effectiveness of the *al-qawā'id wa al-tarjamah* method on the ability to read the book of *al-turāts* (classical Islamic texts) at Pesantren Hidayatul Mubtadi'in. A qualitative approach was selected due to the complex, contextual nature of the research subject, which is deeply embedded in cultural and educational practices. The research aims to capture the nuanced changes in students' reading abilities that statistical measures cannot quantify. This method provides a comprehensive understanding of how the *al-qawā'id wa al-tarjamah* method interacts with students' learning experiences, motivation, and the pedagogical context at the pesantren. While quantitative data can be valuable, the subjective and cultural dimensions of learning in Islamic boarding schools require qualitative methods to provide deeper insights into the educational processes.

The research was conducted at Pesantren Hidayatul Mubtadi'in, in Sobang Village, Sobang District, Pandeglang Regency, Banten Province. This pesantren was chosen for its successful application of the *al-qawā'id wa al-tarjamah* method in improving students' ability to

read the book of *al-turāts*. The primary data were gathered through direct observations, structured interviews, and documentation. Observations were conducted during learning activities to examine how students engage with the method in real time. Interviews with key informants, including the pesantren leaders, *ustādz*, and students, provided in-depth perspectives on the method's effectiveness. Secondary data were gathered from documents related to the pesantren's curriculum and al-turāts study programs. Participants were selected purposively, targeting leaders, *ustādz*, and students experienced with the method to ensure a rich and relevant data set. Data collection included observations, interviews, and documentary analysis, supporting triangulation to enhance validity and reliability. Data were analyzed through systematic reduction, thematic and content analysis, and the use of inductive, deductive, and comparative approaches to verify conclusions. Ethical considerations such as informed consent and confidentiality were strictly maintained to uphold research integrity. This structured methodology strengthens the study's validity, reliability, and overall academic rigor, aligning with scholarly standards.

RESULT AND DISCUSSION
Applying the method of *Al-Qawā'id Wa Al-Tarjamah* at Hidayatul Mubtadiin Islamic Boarding School

The method applied at Pondok Pesantren Hidayatul Mubtadi' in *al-qawā'id wa al-tarjamah* is known from the results of observations during the study and confirmed from interviews with Ustādz. H. Ibrahim Sambasi, when interviewed, said that:

" I don't understand the various methods of learning Arabic, but after my sister (the researcher who interviewed) explained, I think the method we use at Hidayatul Mubtadi'in Islamic boarding school is the al-qawā'id wa al-tarjamah method. Kiayi or ustādz read the text in the book lifted word by word, sentence by sentence, discuss nahwu, sharaf and translate the text".

Arabic language skills (listening, speaking, reading, and writing) are one of the goals to be achieved and targeted in addition to understanding and exploring Islamic knowledge. Still, the priority is the skill of reading *al-turāts* (classical Islamic texts). The Yellow Book at Pondok Pesantren Hidayatul Mubtadi'in is the main and most basic element. However, many people still do not understand the importance of the yellow book in Islam. It is called the yellow book because the paper used for Indonesia's first Islamic classical books (al-turāts) was yellowish. Some call it the bald book because the writing has no hope. Ustādz. H. Ibrohim Sambasi:

"We want our students to be able to understand the teachings of Islam from the original Arabic source, not from translated books, although the use of translated books is not prohibited, only as a helper or rather a comparison of understanding, such as Al-Quran, al-Hadith and books al-turāts, including fiqh books such as the book Safinah al-najāh, fath al-qarīb, fath al-mu'īn, fath al-wahāb, we call it the yellow book or the book of bald."

Method *al-qawā'id wa al-tarjamah* applied in Class 1 to 3 Madrasah Diniyah Wustho (MDW) to Class 1 to 3 Madrasah Diniyah Ulya (MDU) the students are equipped or given the Subject tool (*nahwu & sharaf*) in addition to other subjects based on the book of *al-turāts*, such as Fiqh, Tajweed, Tawheed (*aqīdah*), akhlaq, Usul al-Fiqh, Tarikh. al-qawā'id wa al-tarjamah method is used on every subject, not just *nahwu* and *sharaf* (Arabic) subjects.

"In every subject, the al-qawā'id wa al-tarjamah method is used, especially from Grade 1 to Grade 3 MDW and Grade 1 to Grade 3 MDU, not just nahwu and sharaf subjects, but all subjects. For example,

when studying jurisprudence chapter ablution, the teacher reads the book chapter ablution by peeling nahwu & sharaf, also subjects such as Tajweed, monotheism, morality, Usul Fiqh date, tafsir, and others."

The steps of applying the method of *al-qawā'id wa al-tarjamah* at Pondok Pesantren Hidayatul Mubtadi'in, as explained by ustad H. Ibrohim sambasi and the results of observational researchers, include simple but consistent *ustādz/ustādzah* apply this method uniformly. The details are as follows:

1) The students enter the classroom when the bell rings; a sign of learning will soon begin.

2) *ustādz* or *ustādzah* entered the class while saying hello and answering simultaneously the students.

3) *ustādz* or *ustādzah* lead the opening of learning by reading bismillah, sending letters alfatihah to the kiayi and *ustādz* or *ustādzah* who have died and, of course, the author of the book to be studied.

4) *ustādz* or *ustādzah* charge the students ' memorization, and the students come forward to deposit their memorization. The students are given the opportunity up to three times if the memorization is wrong or forgotten. If it has been three times, students still do not know by heart, and then students are punished to stand in front of the class for 30 minutes. After the punishment is completed, students are asked to promise and try their best to memorize the required material. After that, students are allowed to sit and follow the learning process.

5) *ustādz* or *ustādzah* invites students to chant nadzoman for 10 minutes according to their class, such as Alfiyah, Imrithi, Nadzom Maqsud, Jazariyah, Tuhfah Al-Athfal, Hidayah Al-Shibyan, Khoridah Al-Bahiyah, Aqīdah Al-Awam.

6) *ustādz* or *ustādzah* read the text to be learned without *I'rāb* and translation.

7) *ustādz* or *ustādzah* read the text to be learned with *I'rāb* and translated words. This meng-I'rob activity is the core of the learning method at Pondok Pesantren Hidayatul Mubtadi'in and *Salaf Pesantren* in Indonesia. There are three important targets of the *al-qawā'id wa al-tarjamah* method. First, set the harakat end of a word in a sentence. Secondly, it can determine the position of a word in a sentence. Third, it can *I'rāb* every word contained in a sentence that is read. The third target is the most important of the three targets because achieving the third one is automatically achieved, as are the other two targets. If students have been able to *I'rāb* word, then automatically, he has also been able to set the end and the word's position in the sentence. It's just that, to achieve this third target, we must achieve the first and second targets because the first and second targets are provisions to achieve the third targets.

8) *ustādz* or *ustādzah* translate the text read as a whole with maknawiyah translation.

9) *ustādz* or *ustādzah* provide opportunities for students to ask questions related to the content of learning materials, how to read or the position of the words in the text that has been read.

10) *ustādz* or *ustādzah* tests the understanding of the students related to Reading are studied comprehensively. Various questions are always given during learning so students can read and understand what is read. Example:

   a) What are the harakat words, Al-Masjid, Al-Harom, Al-Harom, and Al-Aqsha, in the sentence?

<div dir="rtl">

من المسجد الحرام إلى المسجد الأقصى؟

</div>

b) How many *harf al-jars* are in the sentence above?
c) Name the jar letters you know.
d) What is the meaning of the word jar?
e) Why is the recitation of Al-Aqsho the *I'rāb* muqoddar, not *dzahhir* like the recitation of *maushuf*?

11) Before closing the learning, *ustādz* or *ustādzah* conclude the material learned, give assignments, and motivate so that *santri* keeps the spirit of learning.

The Effectiveness of the Method of *Al-Qawā'id Wa Al-Tarjamah* on The Ability to Read the Book of *Al-Turāts* in Pesantren Hidayatul Mubtadi'in

The ability to read and understand the classical Islamic texts, particularly the *al-turāts* (classical Islamic texts) books, is fundamental to the education of students in Islamic boarding schools (Pesantren). These texts, which include classical works of Islamic scholarship, require a strong foundation in Arabic grammar and translation skills. In this context, the method of *al-qawā'id wa al-tarjamah* has been introduced as a systematic approach to improving students' ability to read and comprehend these texts (Shidiki & Septi, 2022). This method integrates the study of Arabic grammar (*Al-Qawā'id*) and translation (Al-Tarjamah), providing students with the tools necessary to navigate the complexities of classical Islamic literature. The implementation of this method at Pesantren Hidayatul Mubtadi'in offers a valuable opportunity to assess its effectiveness in enhancing students' reading abilities.

Pesantren Hidayatul Mubtadi'in, known for its commitment to providing quality Islamic education, has adopted the *al-qawā'id wa al-tarjamah* method to improve the reading proficiency of its students, particularly in reading *al-turāts* texts. The ability to read these texts is crucial for academic success and essential for the student's spiritual and intellectual development. Classical texts such as fiqh, hadith, and tafsir are at the core of Islamic scholarship, and understanding these works requires both linguistic skill and interpretative abilities. By focusing on the grammatical foundations of the Arabic language and providing translation techniques, the *al-qawā'id wa al-tarjamah* method aims to equip students with the necessary skills to engage with these important texts.

One of the primary objectives of implementing the *al-qawā'id wa al-tarjamah* method is to address the challenges students face when reading *al-turāts* books. Many students in Islamic boarding schools struggle with the complex language of classical texts, which often include difficult vocabulary and intricate sentence structures. This can hinder their ability to comprehend the meaning of the texts fully. By emphasizing the mastery of Arabic grammar rules and providing students with strategies for translating complex passages, the *al-qawā'id wa al-tarjamah* method aims to improve students' reading fluency and comprehension, making classical Islamic texts more accessible and understandable.

The effectiveness of this method in enhancing reading ability has been a subject of interest for educators at Pesantren Hidayatul Mubtadi'in. To evaluate its impact, pre-tests and post-tests were conducted to measure student reading proficiency improvements. These assessments allow for a clear comparison of students' reading abilities before and after implementing the method. The results from these tests can provide valuable insights into

how much the method has contributed to students' progress in reading *al-turāts* (classical Islamic texts) books. Furthermore, qualitative data, such as student feedback and teacher observations, can offer additional perspectives on how the method influences students' engagement with the material and their overall learning experience.

In light of these objectives, this study aims to assess the effectiveness of the *al-qawā'id wa al-tarjamah* method in improving the ability of students at Pesantren Hidayatul Mubtadi'in to read al-Turāts books. By examining quantitative and qualitative data, the research will contribute to understanding how this method influences students' reading abilities, learning motivation, and overall academic performance. This research is particularly significant as it provides valuable insights into teaching methodologies that can be applied to other Islamic educational institutions seeking to enhance students' proficiency in reading classical Islamic texts.

To determine the effectiveness of the method of *al-qawā'id wa al-tarjamah* on the ability of students to read the book of *al-turāts* at Pondok Pesantren Hidayatul Mubtadi'in, researchers will collect research data that researchers get through observation, reading tests, interviews, and questionnaires.

The reading test was carried out twice; the first was on August 6, 2023, while the second was on October 15, 2023. The test was given to students of *Madrasah diniyah wustho* Class 1, Class 2, and Class 3 as a sample. Class 1 Read the book of *Minhaj Al-Qowīm*, Class 2 Read the book of *Fath Al-Qorib*, and Class 3 Read the book of *Fath Al-Mu'in*.

The test was conducted to measure and determine whether students ' reading ability has met the minimum target set by the pesantren, namely the value of 70 (70% can read correctly and understand what is read) for Class 1 MD Wustho, 75 for Class 2 MD Wustho, and 80 for Class 3 MD Wustho. This follows Surya that the effectiveness of learning programs is characterized by several characteristics, including successfully delivering students to achieve instructional goals that have been set or measure and determine the ability to read students whether there are changes for the better between the beginning or before learning and after learning (Surya et al., 2018).

Table 1. Pre-Test dan Post-Tes kelas 1 MD Wustho

No.	Name	Results Pre-Test	Results Post-Test
1.	Abdul Basit	60	75
2.	Abdul Somad	60	80
3.	Ahmad Kailani	65	75
4.	Ahmad Musyafa	60	70
5.	Ahmad Sofyan	70	85
6.	Ali Sobri	85	95
7.	Bambang Winarto	75	90
8.	Bima Arya	65	75
9.	Bukhari	70	85
10.	Carman	70	80
11.	Cintiya bella	75	80
12.	Dede Ayu Fitriani	70	85
13.	Jailani	55	75
14.	Khotimah	65	75

No.	Name	Results Pre-Test	Results Post-Test
15.	Lailatul Badriyah	65	85
16.	Lili Hilman	60	70
17.	Mahbub Bajuri	65	85
18.	Mahmudah	75	85
19.	Muhamad Sulaiman	70	80
20.	Nana Permana	80	90
21.	Opik	65	85
22.	Rusdi	70	85
23.	Siti Khodijah	65	85
	Average	**68**	**82**

Based on the data provided, it is evident that after the learning process, the student's reading ability at Hidayatul Mubtadi'in Islamic Boarding School successfully met the target set of 70. The average score achieved by the students was 82, with the lowest score being 70 and the highest score being 95. This indicates a significant improvement in the students' reading abilities after learning. Initially, at the start of the learning process, their average reading ability was only 68, showing that there was still considerable room for improvement.

This positive change in reading ability highlights the effectiveness of the *al-qawā'id wa al-tarjamah* method in enhancing the ability of Grade 1 MD Wustho students to read the *al-turāts* books. Through this method, students could better understand the grammatical rules of Arabic and the necessary translations to read classical texts. Therefore, it can be concluded that the *al-qawā'id wa al-tarjamah* method plays a significant role in improving the ability of students at Hidayatul Mubtadi'in Islamic Boarding School, particularly for those in Grade 1 MD Wustho, to read traditional Islamic texts.

Table 2. Result Pre-Test dan Post-Test Class 2 MD Wustho

No.	Name	Results Pre-Test	Results Post-Test
1.	Abdul Rohim	65	80
2.	Ahmad Ridwan	65	80
3.	Akrom	65	80
4.	Aliyah	65	80
5.	Anton Wijaya	75	85
6.	Asep Saputra	80	90
7.	Atriyah Wulandari	75	90
8.	Attabiq Muhsin	70	80
9.	Badri	75	90
10.	Badruzzaman	75	85
11.	Casmita	75	85
12.	Catra Wiranata	75	85
13.	Dahlia	65	75
14.	Darman	70	75
15.	Kumbara Eagle	70	85
16.	Ghufron Mas'udi	70	70
17.	Hasan Basyari	65	85
18.	Aaron Arrosyid	70	85
19.	Inayatul Hasanah	75	80

No.	Name	Results Pre-Test	Results Post-Test
20.	Inayatul Maula	75	90
21.	Siti Khodijah	70	90
22.	Judge's Suit	75	90
23.	Tsaqifah Islamiyah	65	85
24.	Uswatun Hasanah	65	90
	Average	**71**	**84**

The data presented above shows that after the learning process, the student's reading ability at Hidayatul Mubtadi'in Islamic Boarding School successfully met the target set of 75. The students achieved an average score of 84, with the lowest score being 70 and the highest 90. This indicates a noticeable improvement in their reading abilities. Before the learning process began, the average reading ability was 71, showing room for enhancement. After the learning process, the student's average score increased to 84, reflecting the positive effect of the learning method applied.

The significant improvement in students' reading abilities suggests that the *al-qawā'id wa al-tarjamah* method has effectively enhanced the student's capacity to read the al-*turāts* books. The method helped students understand essential grammatical rules and the translations needed to comprehend classical texts. This improvement in reading ability is particularly evident in the Grade 2 MD Wustho students, who were able to better engage with the traditional Islamic texts through this approach. Therefore, it can be concluded that the *al-qawā'id wa al-tarjamah* method is highly effective in developing the reading skills of students at Pondok Pesantren Hidayatul Mubtadi'in, especially for those in Grade 2 MD Wustho.

Table 3. Result Pre-Test dan Post-Test Class 3 MD Wustho

No.	Name	Results Pre-Test	Results Post-Test
1.	Abda Fillah	70	85
2.	Abdul Ghoni	80	90
3.	Abdul Rohim	85	95
4.	Abila Numa	75	80
5.	Ahmad Gufron	80	95
6.	Anton Sanjaya	90	95
7.	Asirwan Budiman	85	95
8.	Bambang Waluyo	75	85
9.	Baroroh	80	90
10.	Cinta Fitri	80	90
11.	Dalban Putra	85	90
12.	Dewi Samudra	85	95
13.	Joko Wibawa	80	95
14.	Kharisah	85	95
15.	Lala Indah Pratiwi	75	95
16.	Listiyo Prabowo	80	80
17.	Muhaimin Iskandar	75	95
18.	Mustain	85	95
19.	Muttaqina Imama	90	95
20.	Nabila Suhaimi	90	95
21.	Salma Abdullah	85	95
22.	Salma Aiman	80	95

No.	Name	Results Pre-Test	Results Post-Test
23.	Siti Fatimah	85	95
	Average	**78**	**92**

Based on the data presented above, it can be concluded that Pondok Pesantren Hidayatul Mubtadi'in students successfully met the target score of 80 after the learning process. The students achieved an average score of 92, with the lowest score being 80 and the highest score being 95. This indicates a marked improvement in the students' reading abilities. Before the learning intervention, the average reading ability score was 78, while post-learning increased to 92. Therefore, it can be inferred that the application of the *al-qawā'id wa al-tarjamah* method is effective in enhancing the reading proficiency of 3rd-grade MD Wustho students in reading the *al-turāts* (classical Islamic texts) books at Pondok Pesantren Hidayatul Mubtadi'in.

The pre-test and post-test results, which assessed the student's ability to read the *al-turāts* (classical Islamic texts) books at the beginning and end of the study, reveal significant differences in reading performance. The average post-test scores were higher than the pre-test scores, indicating improvements across Grade 1, Grade 2, and Grade 3 MD Wustho. Specifically, the post-test average scores for Grade 1, Grade 2, and Grade 3 were 82, 84, and 92, respectively, compared to pre-test scores of 68, 71, and 78. Moreover, the post-test results surpassed the target set for each grade level: Grade 1 achieved 82 compared to the target of 70, Grade 2 achieved 84 compared to the target of 74, and Grade 3 achieved 92 compared to the target of 80. These findings demonstrate that the *al-qawā'id wa al-tarjamah* method effectively improves the students' ability to read *al-turāts* (classical Islamic texts) at Hidayatul Mubtadi'in Islamic Boarding School.

In addition to the measurable learning outcomes, the effectiveness of the learning method can also be assessed by considering the students' motivation. A learning method is deemed effective not only if it enhances academic performance but also if it successfully fosters student motivation. To assess the level of motivation, the researchers administered questionnaires to the students and conducted interviews with caregivers, *asātidz*, and students. The collected data will be analyzed using descriptive statistics to determine the students' motivation levels in learning through the *al-qawā'id wa al-tarjamah* method. The analysis results will be classified into five categories: high, high, medium, low, and very low. The data will be examined to evaluate the overall motivational impact of the method on the students at Pondok Pesantren Hidayatul Mubtadi'in.

The results of the analysis of learning motivation students at Pondok Pesantren Hidayatul Mubtadi'in can be seen in the following table:

Table 4. The Results of The Questionnaire About the Motivation to Learn student

No	Indicators	Percentage	Categories
1.	The Spirit of Class	85	Very High
2	The Spirit of Memorizing Lessons	83	Very High
3	Passion to Do the Job	82	Very High
4	The Spirit of *Murāja'ah*	84	Very High
	Average	**83,5**	**Very High**

Based on the table above, it is known that four indicators have reached very high categories. From the above data, it can be concluded that the learning method used in Pondok Pesantren Hidayatul Mubtadi'in method *al-qawā'id wa al-tarjamah* can increase (effective) motivation to learn students. This is following the results of interviews conducted by researchers.

Discussion

The findings of this study demonstrate that the implementation of the *al-qawā'id wa al-tarjamah* method significantly enhanced students' abilities to read *al-turāts* (classical Islamic texts) at Pondok Pesantren Hidayatul Mubtadi'in. Across all three grades of Madrasah Diniyah Wustho (MD Wustho), there was a marked improvement in students' reading competencies, as indicated by the post-test results compared to pre-test scores. For Grade 1, the average reading score improved from 68 to 82, surpassing the target score of 70. Similarly, the average of Grade 2 students increased from 71 to 84, exceeding the expected 75. Grade 3 students exhibited the greatest improvement, with their average score rising from 78 to 92, well above the minimum target of 80. These results provide strong empirical support for the effectiveness of the *al-qawā'id wa al-tarjamah* method in developing students' literacy in classical Islamic texts.

This significant improvement aligns with previous research by Surya (Surya et al., 2018), who noted that effective learning programs are characterized by students' achievement of instructional goals and noticeable positive changes before and after learning interventions (Abdalla, 2024). The method's emphasis on mastering Arabic grammatical rules (*nahwu* and *sharaf*) and consistent translation practice directly addressed the linguistic challenges faced by students in accessing classical texts (Akmalia & Faizin, 2021). Furthermore, the study revealed that the method not only improved technical reading skills but also strengthened students' comprehension abilities, enabling them to engage more deeply with complex religious materials.

Beyond cognitive outcomes, motivational aspects were also considered when evaluating the method's effectiveness. Data obtained through questionnaires and interviews suggested that the *al-qawā'id wa al-tarjamah* method positively influenced students' learning motivation. Most students reported feeling more confident and enthusiastic when tackling classical Arabic texts (Siregar et al., 2024). These findings support the argument that effective pedagogical strategies in Islamic education should foster both academic competence and intrinsic motivation. The method's systematic approach—combining memorization, practical application, and regular evaluation—proved successful in sustaining students' engagement and promoting a culture of active learning within the pesantren environment (Al Usman et al., 2023).

Overall, the consistent improvement in reading scores and the positive student attitudes highlight the pedagogical relevance of the *al-qawā'id wa al-tarjamah* method in contemporary Islamic education. Particularly in the era where traditional religious education must adapt to new challenges, methods that simultaneously uphold classical scholarship and encourage effective learning processes are essential. Thus, this study not only confirms the effectiveness of the *al-qawā'id wa al-tarjamah* method at Pondok Pesantren Hidayatul Mubtadi'in but also offers broader implications for curriculum development and instructional strategies in similar Islamic educational institutions.

CONCLUSION

Based on data analysis and discussion in Chapter IV, it can be concluded that the application of the method of *al-qawā'id wa al-tarjamah* able to improve (effectively) the ability to read the book of *al-turāts* (classical Islamic texts) students at Pondok Pesantren Hidayatul Mubtadi'in. This result is known from the results of the post-test ability to read the book of *al-turāts* (classical Islamic texts) to students of Pondok Pesantren Hidayatul Mubtadi'in better than the pre-test scores in both three classes 1, 2, and 3. Class 1 is 82: 68, Class 2 is 84: 71, and Class 3 is 92: 78. Likewise, the value of the post-test is greater than the target set, Class 1 is 82: 70, class 84: 74, Class 3 is 92: 80. In line with their increased reading ability, they are highly motivated in learning. The students follow the spirit of learning with *ustādz* or *ustādzah* in the classroom or related to it, such as memorizing lessons, doing tasks, and *Murāja'ah*.

Al-qawā'id wa al-tarjamah method is a method that should not be ignored in learning Arabic. However, many studies have less relevance for now, but this study improved (effective) Arabic language skills, especially reading skills. This method is executed well, especially when coupled with effective supporting factors in learning Arabic. Suppose you want to use the *al-qawā'id wa al-tarjamah* method in educational institutions. In that case, you should prepare supporting factors well, including: 1) teachers must master *nahwu* and *sort of* knowledge Well, 2) the existence of supporting programs, such as memorization deposit, subject discussion, and *sorogan* language skills. For *Salafi* boarding schools that have successfully taught the skills of reading The Book of *al-turāts* (classical Islamic texts), is it good if you teach other language skills (listening, speaking, and writing) so that the language skills of the students are more complete and certainly very useful for them in the future? Many students have studied abroad, especially for Pondok Pesantren Hidayatul Mubtadi'in, where human resources (HR) are adequate. Basically, there are no bad methods or very good methods, and all have advantages and disadvantages. However, if the student prepares to study well, it will greatly help the teacher transfer knowledge to him. That's all there is to know.

ACKNOWLEDGMENT

AUTHOR CONTRIBUTIONS STATEMENT

[SH] led the study design and manuscript drafting. [AM] conducted data analysis and manuscript review. [N] managed data collection and processing. [R] contributed to the literature review and discussion writing. [NM] supervised the research and finalized the manuscript. All authors approved the final version of the manuscript.

REFERENCES

Abdalla, E. A. M. A. (2024). A Model For Teaching Arabic Grammar In Light Of The Common European Framework Of Reference For Languages. *Ijaz Arabi Journal of Arabic Learning*, *7*(3), 19–35. https://doi.org/10.18860/ijazarabi.v7i3.27825

Akmalia, F., & Faizin, K. (2021). Recitation: An Alternative Method For Virtual Nahwu Learning. *Ta'lim al-'Arabiyyah: Jurnal Pendidikan Bahasa Arab & Kebahasaaraban*, *5*(1), 97–110. https://doi.org/10.15575/jpba.v5i1.12435

Al Usman, S., Utami, S., Hayati, I., Daib Insan Labib, M. A., & Bin Aman, A. (2023). Strategies for Arabic Learning with a Formal Approach in the Disruption of the 21st Era. *Ta'lim al-'Arabiyyah: Jurnal Pendidikan Bahasa Arab & Kebahasaaraban*, *7*(2), 175–190. https://doi.org/10.15575/jpba.v7i2.22667

Al-Tamimi, A.-K., Bani-Isaa, E., & Al-Alami, A. (2021). Active Learning For Arabic Text Classification. *International Conference on Computational Intelligence and Knowledge Economy*, *1*, 123–126. https://doi.org/10.1109/ICCIKE51210.2021.9410758

Ardiansyah, A. A. (2020). Implementasi Metode Ibtidai dalam Pembelajaran Kitab Kuning di Pondok Pesantren Hidayatul Mubtadiien Majalengka. *Al-Ittijah: Jurnal Keilmuan Dan Kependidikan Bahasa Arab*, *12*(1), 1–14. https://doi.org/10.32678/al-ittijah.v12i01.1329

Ardiansyah, A. A., & Aziz, A. A. (2019). Taisīr An-Naḥwi al Ta'līmī lī Garḍ Qirāati An-Nuṣūṣ Al-'Arabiyyah Gair al-Masykūlah. *LISANUDHAD*, *6*(2), 86–110. https://doi.org/10.21111/lisanudhad.v6i2.3478

Ardiansyah, A. A., & Muhammad, A. (2020). Implementation of Integrative Arabic Grammar (Nahwu & Sharaf) Curriculum in Islamic Boarding School. *Izdihar: Journal of Arabic Language Teaching, Linguistics, and Literature*, *3*(3), 211–228. https://doi.org/10.22219/jiz.v3i3.13264

Asro, D. N., & Rohman, F. (2023). Tatbiq Toriqoh Al Qawaid Wa Tarjamah Fi Tanmiyati Maharatul Kitabah. *El-Tsaqafah: Jurnal Jurusan PBA*, *22*(2), 133–152. https://doi.org/10.20414/tsaqafah.v22i2.8012

Awaluddin, A. F. (2021). Kemampuan Baca Kitab Kuning di Pesantren (Studi Komparatif Metode Mumtaz dan Metode Qawaid wa Tarjamah pada Pendidikan Diniyah Formal (PDF). *Pusaka*, *9*(2), 199–208. https://doi.org/10.31969/pusaka.v9i2.524

Aziz, M. F., Jamilatussa'diyah, J., & Taufiqurrahman, W. (2021). Istikhdām Kitāb al Nushūs Li Ta'līm al-Qawa'id Wa Atsaruhu Fī Qudrati al-Thulāb 'Alā Qirāati al-Nushūs al-'Arabiyyah. *Ta'lim al-'Arabiyyah: Jurnal Pendidikan Bahasa Arab & Kebahasaaraban*, *5*(2), 167–180. https://doi.org/10.15575/jpba.v5i2.12715

Fallucchi, F., Ghattas, B., Spielhaus, R., & De Luca, E. W. (2022). Digital Qualitative and Quantitative Analysis of Arabic Textbooks. *Future Internet*, *14*(8), 1–14. https://doi.org/10.3390/fi14080237

Fernando, S. Y., & Marikar, F. M. (2017). Constructivist Teaching/Learning Theory and Participatory Teaching Methods. *Journal of Curriculum and Teaching*, *6*(1), 110–122. https://doi.org/10.5430/jct.v6n1p110

Gani, S., & Arsyad, B. (2019). Kajian Teoritis Struktur Internal Bahasa (Fonologi, Morfologi, Sintaksis, Dan Semantik). *A Jamiy: Jurnal Bahasa Dan Sastra Arab*, *7*(1), 1–20. https://doi.org/10.31314/ajamiy.7.1.1-20.2018

Herawati, E. (2020). Pendidikan Ibadah Akhlak Melalui Qiro'ah Kitab Turats Dengan Metode Klasik dan I'rab. *Al Qalam: Jurnal Ilmiah Keagamaan Dan Kemasyarakatan*, *14*(1), 59–76. https://doi.org/10.35931/aq.v14i1.312

Hidayat, A., & Rahmah, S. N. (2020). Relevansi Thariqah Qawaid-Tarjamah pada Perguruan Tinggi. *Tatsqifiy: Jurnal Pendidikan Bahasa Arab*, *1*(1), 47–55. https://doi.org/10.30997/tjpba.v1i1.2575

Holimi, M. (2020). Metode Qawa'id dan Tarjamah dalam Pembelajaran Menterjemah Bahasa Arab di Pondok Pesantren Baitussholihin Probolinggo. *Muhadasah: Jurnal Pendidikan Bahasa Arab*, *2*(1), 59-76. Retrieved from https://ejournal.iaiskjmalang.ac.id/index.php/muhad/article/view/151.

Hulbad, R. (2024). Metode Qawaid Wa Tarjamah dalam Belajar Baca Kitab di Pondok Pesantren Nahdhatul Qur'an pada Desa Manarap. *Durrun Nafis: Jurnal Ilmu Pendidikan Agama Islam*, *1*(1), 39-46. Retrieved from https://stitnafistabalong.ac.id/ejurnal/index.php/dn/article/view/57.

Jamil, H., & Sardiyanah, S. (2020). Eksistensi Metode Qawaid Tarjamah dalam Pembelajaran Bahasa Arab di Era Revolusi 4.0. *Jurnal Naskhi: Jurnal Kajian Pendidikan Dan Bahasa Arab*, *2*(1), 30–39. https://doi.org/10.47435/naskhi.v2i1.289

Kosim, N., & Fitriyyah, Z. (2020). Itqānu Al-Thulāb Li Tahlīl Al-Alfādz Nahwiyān Wa Sharfiyān Fī Darsi Al-Tarkīb Wa 'Alāqatuhu Biqudratihim 'Alā Qirāah Al-Nushūsh Al-'Arabiyyah. *Ta'lim al-'Arabiyyah: Jurnal Pendidikan Bahasa Arab & Kebahasaaraban*, *4*(2), 196–211. https://doi.org/10.15575/jpba.v4i2.8171

Maskuri, M., Kholison, M., & Islamiyah, W. (2022). Metode Pembelajaran Kitab Kuning. *Lahjah Arabiyah: Jurnal Bahasa Arab Dan Pendidikan Bahasa Arab*, *3*(2), 139–144. https://doi.org/10.35316/lahjah.v3i2.139-144

Mu'allimah, S. K., Anisah, Z., & Ulya, V. F. (2023). Penerapan Metode Qawaid Wa Tarjamah Pada Keterampilan Qaira'ah Dan Kitabah Kelas V SDI Al Hadad Kedungjambe Singgahan Tuban. *Al Ulya: Jurnal Pendidikan Islam*, *8*(2), 145–155. https://doi.org/10.32665/alulya.v8i2.2248

Mulyadi, M. (2020). Metode Qawa'id dan Tarjamah dalam Memahami Kitab Kuning. *AL-LIQO: Jurnal Pendidikan Islam*, *5*(01), 25–42. https://doi.org/10.46963/alliqo.v5i01.143

Ramadhani, A. (2022). Tahlīl Tadarruj Al-Mawād An- Nahwiyyah Fī Kitābay Mulakhas Qawā'id Al-Lugah Al-'Arabiyyah Wa Jāmi' Al-Durūs Al-'Arabiyyah (Dirāsah Muqāranah). *Al Mi'yar: Jurnal Ilmiah Pembelajaran Bahasa Arab Dan Kebahasaaraban*, *5*(1), 73–98. https://doi.org/10.35931/am.v5i1.800

Satori, A., Suparno, D., Aqil Assyauqi, W., Wahidah, W., Anas, M., Rokhim, M., & Zakaizak, F. M. F. (2023). Linguistic Discoveries: Tracing Grammatical Errors in the Translation of Qasas Al-Nabiyyīn by Abu Hasan Ali Hasani Nadwi. *Ta'lim al-'Arabiyyah: Jurnal Pendidikan Bahasa Arab & Kebahasaaraban*, *7*(2), 250–260. https://doi.org/10.15575/jpba.v7i2.26666

Shidiki, M. H. A., & Septi, D. (2022). Application of the Qowaid wa Al-Tarjamah Method in Arabic Learning in Grade 7 Madrasah Sanawiah in Jember Regency. *Indonesian Journal of Islamic Studies*, *10*(1), 1–11. https://doi.org/10.21070/ijis.v10i0.1638

Siregar, Z. U., Zainuddin, N., Ardiansyah, A. A., & Ruhani, N. (2024). Utilizing Complementary Cards with Formulate Share Listen Create Media to Enhance Arabic Text Understanding. *ALSUNIYAT: Jurnal Penelitian Bahasa, Sastra, Dan Budaya Arab*, *7*(2), 235–249. https://doi.org/10.17509/alsuniyat.v7i2.73110

Surya, A. P., Relmasira, S. C., & Hardini, A. T. A. (2018). Penerapan Model Pembelajaran Project Based Learning (PjBL) untuk Meningkatkan Hasil Belajar dan Kreatifitas Siswa Kelas III SD Negeri Sidorejo Lor 01 Salatiga. *Jurnal Pesona Dasar*, *6*(1), 41–54. https://doi.org/10.24815/pear.v6i1.10703

Syafei, I., Suleman, E., & Rohanda, R. (2024). The Development of Student Reading Skills in Arabic for Reading Islamic Classical Books Using the Arabic Learning Model at Indonesian Islamic Boarding Schools. *Theory and Practice in Language Studies*, *14*(5), 1381–1392. https://doi.org/10.17507/tpls.1405.10