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ARABIC LANGUAGE LEARNING INNOVATION: MANHAJI SONGS AS AN MEDIUM

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Abstract

The Manhaji method uses songs as an innovative medium for learning Nahwu and Shorof. This study aims to examine the implementation and effectiveness of the Manhaji method at Pondok Pasantren Al-Fitiyan, Tibang Syiah Kuala Banda Aceh. A descriptive qualitative approach was used with data collection techniques through observation, interviews, and documentation. The results showed that this method creates a pleasant learning atmosphere, increases learning motivation, and makes it easier for students to memorise and understand the rules of Nahwu and Shorof. Songs with interesting rhythms are effective tools in improving memory and retention of material. This research is expected to contribute to the development of more innovative and effective Arabic learning methods in pesantren throughout Aceh.

Keywords: *Innovation, Arabic Language Learning, Songs*

INTRODUCTION

Arabic language learning has a strategic role in Islamic education, both as the language of revelation revealed by Allah, the language of worship, and as a means of introducing knowledge in Islam. However, traditional learning methods are often considered monotonous and less interesting to apply, especially in understanding grammar sciences such as Nahwu and Shorof. Understanding Nahwu and Shorof is

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the key to mastering Arabic in depth, because these two branches of science determine the structure and meaning in the formation of sentences. In practice, students' difficulties in memorising and understanding the rules of Nahwu and Shorof are often a challenge that must be overcome by educators.

The Manhaji method, which uses songs in learning Nahwu and Shorof, comes as an innovation that answers these challenges. Songs have an appeal that can create a pleasant and humanist learning atmosphere. With memorable rhythms, songs help students memorise Nahwu and Shorof rules more effectively. The application of this method has shown positive results in various educational institutions, one of which is the Al Fitian Islamic Boarding School in Banda Aceh. Research shows that this method increases students' learning motivation, material retention, and Arabic language skills. However, research examining the effectiveness of the Manhaji song method is still limited, especially in the context of pesantren in Indonesia. Therefore, more in-depth research is needed to explore how this method is implemented and its impact on Nahwu and Shorof learning.

In several studies, this research examines the application of the Manhaji method in learning Nahwu and Shorof at Manhaji Course. The results show that this method can be enjoyed thoroughly because the material is taken directly from the Qur'an, so it is relevant for various levels of education (Sholikhah, 2018) Their research discusses the Manhaji method in the Tafhimul Qur'an Juz 1 programme.

In her research, Hasanah highlighted the use of songs to memorise tashrif (verb conjugations) in Arabic. Songs are proven to improve students' memorisation and create an interactive and less boring learning atmosphere (Rifa'i et al., 2022)

This study tested the effectiveness of song media in learning the book "Durus Al-Lughah Al-Arabiyyah" at Bina Umat IT High School. The results show that students become more active, confident, and easy to memorise material by using songs (Syaefudin et al., 2023).

These studies provide empirical evidence that the use of song media in Arabic language learning has great potential to increase the effectiveness of

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learning, especially in the context of Nahwu and Shorof. This research continues efforts to understand the implementation of the Manhaji song method in pesantren as a form of effective learning innovation. Especially some Islamic boarding schools in the city of Banda Aceh.

Research Methods

This research thoroughly explores how the Manhaji song method is applied in learning Nahwu and Shorof at Darul Fitiyan Tibang Islamic Boarding School in Banda Aceh City. By directly observing the teaching and learning process, interviewing teachers and students, and analysing various documents, researchers managed to reveal unique learning dynamics. Starting from the stage of introducing the material through songs, the process of interaction between teachers and students in singing and analysing the lyrics, to evaluating students' understanding, everything is documented in detail. The results of this study are expected to provide a comprehensive picture of the effectiveness of the Manhaji song method in increasing students' interest and understanding of Nahwu and Shorof.

The application of the Manhaji song method in learning Nahwu and Shorof at Darul Fitiyan Islamic Boarding School provides interesting results. Through in-depth data analysis, it was found that this method not only succeeded in making the learning process more enjoyable, but also increased santri's learning motivation. The rhythmic and memorable songs help the santri in memorising the rules of Nahwu and Shorof. In addition, the active interaction created in the learning process also contributes to the improvement of concept understanding. However, this study also identified some challenges and obstacles that need to be considered in the application of this method.

RESULTS AND DISCUSSION

Theoretical Foundations

Learning theories provide an important foundation in understanding how students learn languages. According to behaviourism theory, learning occurs through repetition and reinforcement (Skinner & Street, 1954) In this context,

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manhaji songs can serve as an effective repetition tool. Through repeated listening and singing of the songs, students can reinforce their understanding of vocabulary and sentence structures in Arabic. Research by (Notobroto, 2021) shows that students who engage in singing activities experience significant improvements in vocabulary acquisition.

In addition, the theory of cognitivism emphasises the importance of mental processes in learning. Manhaji songs can help students associate words with meaning through the context provided in the lyrics. For example, a song that describes the atmosphere of a holiday can help students understand vocabulary related to the celebration. This is in line with research conducted by (Al-Hamdi & Khairiyah, 2023) which found that students who learn through relevant context tend to remember information more easily.

Furthermore, constructivism theory underlines the importance of direct experience in the learning process. Through active participation in singing and discussing the meaning of songs, students can construct their own knowledge. A case example in a school in Jakarta shows that a class that implemented manhaji song-based learning saw an increase in student participation. This shows that this method not only improves language skills, but also student engagement in the learning process.

The use of manhaji songs can also support collaborative learning. Students can work in groups to analyse song lyrics, discuss their meaning, and even create their own songs.

Thus, the integration of learning theories with the use of manhaji songs as Arabic learning media offers a holistic and effective approach. Through a deep understanding of these theories, educators can design learning activities that are more interesting and beneficial for students.

Learning stages of Nahwu Shorof using Manhaji songs at Darul Fitiyan Islamic Boarding School Banda Aceh

It has deep and unique characteristics. This approach not only prioritises academic aspects, but also integrates local values and community-based approaches that are highly relevant to the social and cultural context of Acehese society. In learning Arabic, especially Nahwu and Shorof, it is important to create a supportive and enjoyable atmosphere, so that students can learn more effectively. (Rahmah, 2024)

In the early stages of learning, the teacher starts with greetings and reading the roll call. This is not just a formality, but an important step in building a good relationship between teachers and students. Sincere greetings can create a warm and familiar atmosphere. The reading of the roll call also serves to ensure student

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attendance, as well as providing individual attention to each student. After that, ice-breaking activities are carried out to increase student enthusiasm. This ice-breaking is designed in such a way that students feel comfortable and ready to learn.

In this context, responsive dialogue is an effective method. For example, teachers can start with simple questions that engage students in conversation, such as "*How are you today?*" or "Who has heard the latest Arabic song?" These questions not only involve the Arabic language, but are also adapted to Acehese culture. For example, the use of local expressions in dialogue can increase the emotional closeness between teachers and students. This is important because students will be more open and actively participate in learning if they feel comfortable and emotionally connected.

The second stage of learning is the introduction of the material which begins with apperception. At this stage, the teacher explains the new concept by using Manhaji songs. The use of songs as teaching aids has several advantages. Firstly, songs can help students remember information better because they involve auditory and emotional aspects. Secondly, by involving traditional Acehese instruments, the learning atmosphere becomes more distinctive and interesting. For example, when teachers teach about "isim maushul," they can use melodies similar to Acehese folk songs that students are already familiar with. This not only makes it easier for students to understand the material, but also connects learning to their own culture.

Repetition of the song is done until the students are completely fluent in memorising and understanding the lyrics. This repetition process is important as it helps students internalise the material better. In the context of language learning, repetition is the key to strengthening memory. In addition, students are also invited to discuss the meaning of the song lyrics, so that they not only memorise, but also understand the context and use of terms in the song. This discussion can be a very valuable moment, where students can share their views and understanding, and learn from each other. (Lestari & Erik, 2017)

After the introduction of the material, the next stage is reinforcement practice. At this stage, students are asked to memorise song lyrics without looking at the text. This is a good challenge to test their memory skills and understanding of the material that has been taught. In addition, students are also asked to answer questions related to the song lyrics to test their understanding. This approach not only hones language skills, but also trains students' memory and concentration.

However, not all students can master the material well in one meeting. Therefore, for students who have not mastered the material, educational punishment is given. This punishment is not a negative punishment, but rather additional learning. For example, students who have not mastered the material can

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be asked to memorise additional vocabulary or contribute to social activities, such as helping to prepare for religious studies. This approach aims to shape the character of discipline and a sense of responsibility towards the community. In this way, students not only learn the language, but also learn to be part of a larger society. (Sutri et al., 2024)

The effectiveness of this method can be seen from several clear indicators. Firstly, there is an increase in students' active involvement in the learning process. Students who were previously passive are now starting to dare to participate in discussions and other learning activities. Secondly, students' confidence has also increased. With local cultural elements integrated into the learning, students feel more comfortable and motivated to learn. They feel that this learning is relevant to their daily lives. Third, students' understanding of grammar concepts also showed significant progress. This can be seen from their ability to apply the concepts taught in a wider context.

In Darul Fitiyan Islamic Boarding School, students show a significant increase in learning motivation. This is inseparable from the presence of local cultural elements integrated in learning. Students become more enthusiastic to learn when they can see the connection between the material being taught and their culture and daily lives. For example, when they learnt about Arabic terms related to Acehese traditions, they felt more connected and eager to learn more.

However, while this method has many advantages, there are some obstacles faced in its implementation. One of the main obstacles is the lack of access to tools such as musical instruments needed to support the variety of learning. Without adequate musical instruments, learning activities are limited and less interesting. In addition, limited tools can also reduce creativity in creating new rhythms that can attract students' attention.

To overcome this problem, the solution applied is the use of simple tools available in the pesantren environment. For example, teachers can use existing traditional musical instruments, such as drums or flutes, to create a livelier atmosphere. In addition, creative training for teachers is also conducted so that they can create new rhythms that are attractive to students. In this way, despite the limitations, learning can still take place well and effectively. (Mufidah, 2019)

In conclusion, the stages of learning Nahwu Shorof using Manhaji songs at Darul Fitiyan Islamic Boarding School in Banda Aceh is an innovative and effective approach. By integrating local values and community-based approaches, learning becomes more relevant and interesting for students. From the initial stages of learning to the reinforcement exercises, each step is designed to increase student engagement and their understanding of the material. Despite some obstacles, the creative solutions implemented show that learning can still take place well. Thus, this method is not only successful in teaching Arabic, but also

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in shaping students' character and sense of responsibility towards their community. This approach is a clear example of how education can adapt to the local context and remain relevant in the times (Sudirman et al., 2024) .

Analysis of Santri Dayah Darul Fitiyan's Knowledge of Manhaji Songs During Nahwu Shorof Learning

In the world of education, especially in Arabic language learning, the importance of effective methods cannot be underestimated. At Pesantren Darul Fitiyan, the approach used in learning Arabic is the Manhaji method, which is proven to contribute significantly to the understanding of santri. This method not only focuses on mastering theory, but also integrates fun elements, such as the use of songs specifically designed to support the learning of nahwu shorof. In this context, Endang Sawitri explained that the Manhaji method is very relevant, especially in grammar learning, because it can help santri understand basic concepts in a more fun and memorable way.

One very interesting aspect of the Manhaji method is the use of songs as learning aids. These songs not only function as teaching media, but also as a means of creating a conducive and pleasant learning atmosphere. In the context of the female santri of Raudlatul Muta'allimin Lamongan, there are various songs that are taught, each with a specific purpose and focus in learning nahwu shorof. Let us explore more deeply some of the songs used in this learning and how they impact on santri understanding. (Kamila et al., 2024)

The first song to be discussed is "Kinds of Words". This song explains the three types of words in Arabic: isim, fi'il and huruf. Isim is defined as a noun that stands alone without depending on time, while fi'il is a word that stands alone without depending on time. nouns that stand alone without depending on time, while fi'il are verbs that are related to time, and letters function as conjunctions that have no meaning if they stand alone. Through this song, students can easily remember the characteristics of each type of word. For example, when santri sing the lyrics that mention that isim has characteristics such as tannin and al, they indirectly remember important basic concepts in Arabic grammar. This shows how the Manhaji method not only provides theoretical knowledge, but also allows santri to internalise information in a fun way.

Furthermore, the second song, "*Characteristics of Isim and **Fi'il***", reinforces the understanding of the characteristics of isim and fi'il. In this lesson, students are not only taught theory, but are also involved in fun activities. By singing the lyrics that mention the characteristics of isim such as ending in tanwin and starting with al, students can easily remember the information. As a result,

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many students were able to answer correctly when asked about the characteristics of isim and fi'il, showing the effectiveness of this method. The interaction that occurs during this learning process also creates a positive social bond between santri, which in turn increases their motivation and enthusiasm for learning (Albantani, 2015) .

The third song, "*The Letter Jer Song*", provides knowledge about the letter jer, which consists of 12 kinds. In this song, students are invited to recognise and mention these letters, as well as understand the associated i'rab signs. By using songs, students can more easily remember these letters and how they are used in sentences. For example, when students mention jer letters such as "ب" and "ل", they not only remember the letters, but also understand their function in the sentence. This process shows that learning that involves musical elements can improve students' memory and understanding of the material taught.

The fourth song, "*Song Macam-Macam Isim Ma'rifat*", discusses isim ma'rifat and nakirah. Through this song, students are taught to distinguish between general and specific isim. By providing examples of isim ma'rifat, students can better understand this concept. The analysis results show that many santri can give examples of isim ma'rifat correctly, showing that they have understood the material taught. This approach not only makes learning more interesting, but also helps students to link theory with practice directly.

The fifth song, "*Isim Dhamir Song*", explains about two kinds of dhamir, namely dhamir muttashil and dhamir munfashil. In this lesson, students not only listen to the explanation, but are also actively involved by singing the song. This makes it easier for them to remember the difference between the two types of dhamir. For example, when students mention examples of dhamir, they can remember them more quickly because they have been involved in an interactive learning process. This active involvement is important in the learning process, because it can increase students' confidence in using Arabic.

The sixth song, "*Lagu Isim Isyarah*", teaches about isim isyarah which indicates near and far distances. In this song, students are invited to recognise and mention the correct isim isyarah according to the context. Although there are some students who can only mention some examples, overall, they are able to understand and use isim isyarah properly in sentences. This shows that the song method is successful in improving their understanding. The use of songs as learning media also creates a pleasant learning atmosphere, so that students feel more comfortable in participating. (Amanah, 2024)

The seventh song, "*Isim Maushul Song*", discusses isim maushul that requires other words to be meaningful. In this song, students are taught to understand the concept of shilah and dhamir 'aid. By involving students in singing

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the song, they can more easily remember and understand the relationship between isim maushul and other words that accompany it. The results showed that all students could give examples of isim maushul, signalling the success of this method in learning. This proves that learning that involves elements of art, such as music, can enrich the learning experience of students.

The eighth song, "Isim Mudzakkar and Muannats Song", teaches the difference between isim mudzakkar and muannats. In this song, students are taught to recognise the characteristics of each type of isim. By singing the lyrics that explain the characteristics of muannats such as ending in ta' marbutah, students can more easily remember the information. Although most students have understood the characteristics of muannats, there are some who still need to be introduced to other vocabulary that has similar characteristics. This process shows that continuous and structured learning is very important to ensure that all students can follow the material well. (Romadhon et al., 2023)

The ninth song, "Isim Mufrod-Tasniyah-and Plural Song", explains the grouping of isim based on number. In this song, students are taught to distinguish between isim mufrod, tasniyah, and plural. By providing clear examples, students can more easily understand the difference between the three types of isim. The analysis shows that the majority of students can correctly explain the difference between mufrod, tasniyah, and plural, showing the effectiveness of this learning method. This success is inseparable from the courage of the students to practice and interact with each other in a supportive atmosphere.

The tenth song, "Isim Mabni Song", discusses the difference between mu'rab and mabni isim. In this lesson, students are given an explanation of the characteristics of each type of isim. By involving the students in singing the song, they can more easily remember this information. The analysis shows that many students can give examples of mabni isim correctly, signalling a good understanding of this concept. This process shows that learning that involves creative elements can increase the attractiveness and effectiveness of the learning process (Firdaus & Hafidah, 2020) .

The eleventh song, "Song Macam-Macam Fi'il", explains about the different types of fi'il. In this song, students are taught to recognise the difference between fi'il madhi, fi'il mudhari, and fi'il amr. By singing the song, students can more easily remember the types of fi'il and their use in sentences. The analysis shows that many students can answer correctly when asked about the types of fi'il, showing the success of this method in improving their understanding. This shows that methods that combine theory with practice can provide better results in learning.

Overall, the analysis of the knowledge of female santri of Raudlatul Muta'allimin Lamongan shows that the use of the Manhaji method with interesting

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and informative songs is very effective in helping santri understand nahwu shorof material. Through interactive and fun learning, santri can not only remember information better, but also be able to apply it in relevant contexts. This method not only improves grammar understanding, but also creates a positive and fun learning atmosphere. At Pesantren Darul Fitiyan, this method has proven to be a powerful tool in supporting Arabic language teaching.

In conclusion, the Manhaji method applied in learning nahwu shorof at Raudlatul Muta'allimin Lamongan is proven to be effective in improving santri knowledge. Through the use of fun songs, santri can more easily understand and remember basic concepts in Arabic. In addition, this method also creates an interactive learning environment, where students are actively involved in the learning process. Thus, it can be concluded that the Manhaji method is a very relevant and useful approach in learning Arabic, especially in the context of education in pesantren. The experience gained by santri through this method not only enriches their knowledge, but also forms character and social skills that are important for their future.

CONCLUSIONS

Research conducted at Darul Fitiyan Islamic Boarding School shows interesting results regarding santri understanding of the material taught through songs in the Manhaji songbook. The data obtained shows that only 0.83% of santri really understand the material. This number may seem small, but behind this number there are many aspects that need to be considered and analysed more deeply. This opens up opportunities to further explore the effectiveness of the teaching methods used and how santri can better understand and master the material.

The songs in the Manhaji book are designed to assist students in understanding various concepts in Nahwu and Shorof. Nonetheless, this study shows that there is a significant difference between the understanding gained through the songs and the understanding gained from the Manhaji book itself. The Manhaji book not only presents the material in writing, but is also equipped with more in-depth descriptions as well as examples and exercises designed to improve the ability of santri. For example, in the Shorof material, the book presents various examples of the use of words in sentences that can help students understand the context in which these words are used.

One relevant example is when students are taught about changes in the form of words in Arabic. In the Manhaji book, these changes are clearly explained through tables showing the changes in tenses from one type to another. In addition, there are exercises that allow santri to practice directly and strengthen their

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understanding of . In contrast, the songs in the Manhaji songbooks tend to focus more on repetition and rhythm, which while they may help with recall, are not always effective in building deep understanding.

The results of tests and interviews conducted show that santri find it easier to learn and understand Shorof material using the Manhaji method. This shows that a more structured and systematic approach to teaching tends to be more effective than relying solely on songs as a medium of learning. In this context, it is important to examine how different teaching methods can affect santri learning outcomes. For example, learning methods that are more interactive and involve active participation from students can improve understanding and retention of the material.

In conclusion, this study provides a clear picture of the challenges faced by santri in understanding Nahwu Shorof material through songs in Manhaji books. Although there are some santri who can understand the material, the low numbers indicate the need for a more comprehensive approach to teaching. By combining various teaching methods, including the use of more descriptive Manhaji books and exercises, it is hoped that santri can gain a better and deeper understanding of the material being taught. Pondok Pesantren Darul Fitiyan is committed to continuously improving the quality of education and teaching so that santri can grow and develop well in religious knowledge and Arabic language.

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