

**APPLICATION OF *THE BOOK OF
FUTŪḤUL MANNĀN* IN LEARNING
NAHWU SHOROF AT SYEKH
MUHAMMAD JA'FAR ISLAMIC
BOARDING SCHOOL, BANYORANG
VILLAGE TOMPOBULU DISTRICT
BANTAENG DISTRICT**

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Abstract: Article This fall For discuss Application of *Kitab Futūḥul Mannān* in Learning Nahwu Shorof at the Syekh Muhammad Ja'far Islamic Boarding School, Banyorang Village, Tompobulu District Bantaeng Regency, Learning in Islamic boarding schools is very identical to the classical book called the Gundul Book (Kitab Kuning). The system used in Islamic boarding schools is still in the form of halakah. In study article This use The type of research is descriptive qualitative with a pedagogical approach. The data sources for this research use primary data (students, teachers or leaders) and secondary data such as the results of notes on daily activities and the results of notes in the field as well as other data that can be used as complementary data. Furthermore, the data collection method used is the observation method. interviews, and documentation methods. The research instruments are observation guidelines and interview guidelines. Data processing techniques include data collection, data transcription, data classification, data interpretation, and data description. Results study This suggest that educators use appropriate techniques to teach

Kitāb Futūhul Mannān well so that students are able to understand the rules of nahwu Shorof so that it is easy to read the yellow book. Supporting factors in the application of kitāb futūhul mannān in learning nahwu Shorof at the Syekh Muhammad Islamic Boarding School, Banyorang Village, Tompobulu District, Bantaeng Regency is the method used to quickly learn to read the yellow book, from the teacher/tutor side it is the result of selection who have extensive expertise in the field of Nahwu Shorof and in terms of good environment and facilities. The inhibiting factor is the lack of study hours which results in less extensive explanations, which often happens activities simultaneously so that sometimes tutors have to stop learning and there is a lack of coordination between tutors and Islamic boarding school administrators, especially Islamic boarding school leaders.

Keywords: *Application* , *Futubul Mannan*, Nahwu Shorof

INTRODUCTION

Education is an effort to develop the potential that exists within humans to become a quality human figure, which includes knowledge and morals which are formed and based on the values of faith and piety. Education does not just convey knowledge information to students, but rather creates situations, directs, encourages and guides students' learning activities towards optimal development. National education functions to develop abilities and shape the character and civilization of a dignified nation in order to make the life of the nation intelligent, and aims to develop the potential of students to become human beings who have faith and are

devoted to God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens¹

One of the existing forms of education is education at Islamic boarding schools. The Islamic boarding school itself has its own characteristics and is well known to many people. Islamic boarding school is a place or institution that teaches religious education. In general, Islamic boarding schools are known for their classic model, where the students and ustaz. Usually live in cottages (dorms) and always teaches religious knowledge to the students. Based on books written by medieval scholars, traditional educational institutions or what are called Islamic boarding schools exist five important elements that must be present in an Islamic boarding school include ustaz (kiyai), santri, study classical books (kitab kuning), huts, and mosques (muhallah).

Until now, the existence of Islamic boarding schools is still a source of pride separately for people Islam. Because of the cottage boarding school Still consistent in presenting a distinctive educational system, which is not only an educational institution but Also as agent change And development public in middle current globalization individualism, And pattern life materialistic Which the more thicken. Thus, Islamic boarding schools have a very important role vital in development and empowerment public.

¹Trianto, *Model Pembelajaran Terpadu: Konsep, Strategi, dan Implementasinya dalam Kurikulum Tingkat Satuan Pendidikan (KTSP)* (Jakarta: Bumi Aksara, 2011), p. 5..

Learning in Islamic boarding schools is very identical to the classical book called the Gubar Gundul (Kitab Kuning). The system used in Islamic boarding schools is still in the form of halakah. From a linguistic perspective, halakah itself is interpreted as a circle student or circle Study Students that is a certain number of students form *a halakah* which is led directly by a Kyai or ustaz to discuss or study an issue has predetermined."²

One of the characteristics of Islamic boarding schools which still persists today is the teaching which prioritizes religious knowledge. The religious knowledge studied at Islamic boarding schools is; the science of Tauhid, tafsir, hadith, Nahwu, Shorof, the science of aqidah, morals, dates and many other books that are used apart from those mentioned are the background to this problem. Usually the books used in Islamic boarding schools are classical books or what is better known as the yellow book. In the yellow book, of course, Arabic language or Arabic writings cannot be separated.

Arabic has an important role in studying sciences at Islamic boarding schools, especially in studying the Yellow Book. Arabic is also inseparable from the grammatical science of language or what is called the science of tools. Grammatical science in Arabic is also called qowa'id science. Qowa'id is the jama' of qaa'idah which means law, rules. The science of qowa'id is science that contains rules or regulations in Arabic.

² Amsul Nizar, *Sejarah Sosial & Dinamika Intelektual Pendidikan Islam di Nusantara* (Jakarta: Kencana Prenada Media group, 2013), p. 163.

There are many branches of qowa'id science, the most basic of which is the science of Nahwu Shorof. Qowa'id science is a science that contains rules or rules in Arabic. In general, Islamic boarding schools that study Nahwu Shorof use classical books such as Jurumiyah, 'Imrithi, Amsilatul Ath-Tashrih, Nadmul Maqsud, and Alfiyah Ibn Malik. .

Current developments require Islamic boarding schools in general to innovate in learning the Yellow Book. It has been proven that many Islamic boarding schools in Indonesia have made many changes in learning the Yellow Book, especially on the island of Java. Learning the yellow book nowadays is very different from before because the system and method used is acceleration, namely acceleration, there have been many methods or books applied which are used to make it easier for students to understand the rules of Nahwu Shorof, making it easier for students to read the yellow book. One of the books or the method applied in learning the Yellow Book on the island of Java, especially in Madura, namely futūḥul mannān. The futūḥul mannān book is a book which contains the rules of the Nahwu Shorof written in Indonesian which is a summary of other Nahwu books, especially the Al Ajurumiyah, Kaylani and other Nahwu books. This book is very practical as a tool for learning to read the Yellow Book. for beginners with several stages that are carried out and very practical to use, which since 2012 this book began to be implemented at the Mambaul Bata Bata Islamic Boarding School and it has been proven that many students can read the yellow book in a fairly

short time, namely 1- 6 months, and this book is also applied at the Nurus Salam Islamic Boarding School. This book makes it easier for students to read the Yellow Book in a relatively fast time. Since 2012, they have held 12 graduations, the results show.

The *Futūhul Mannān Kitāb* is not only applied in Madura, but the book is also applied at the Syekh Muhammad Ja'far Islamic Boarding School which is the first Islamic boarding school in South Sulawesi to apply the book. It started when the Syekh Muhammad Ja'far Islamic Boarding School brought in teachers Madura's assignment after collaborating with the Nurus Salam Islamic Boarding School was where the book began to be implemented.

Based on the facts in the field after researchers conducted preliminary observations at the Syekh Muhammad Ja'far Islamic Boarding School, quite a few students had the stigma that Nahwu Shorof science was a science that was difficult to understand and also boring. This is caused by several factors, one of which is the use of methods in conveying and studying Nahwu Shorof knowledge . With such a stigma, the cottage. The Sheikh Muhammad Ja'far Islamic boarding school took the decision so that this stigma would not be possessed by its students, therefore the boarding school leaders immediately tried to break the stigma of the students by implementing the *Futūhul Mannān Kitāb* imported from Madura.

Literature Review

Planning is arranging the steps that will be taken to achieve a predetermined goal. This plan can be prepared based on needs within a certain period of time according to the wishes of the planner. However, the most important thing is that the plans made must be implemented easily and on target.³

According to Oemar Ha Malik, the things that must be considered when making a learning plan are:

1. The plans made must be adjusted to the available resources
2. Learning must always pay attention to the situation and conditions of the school community
3. Teachers as learning managers must carry out their duties and functions with full responsibility.⁴

Almost all of its contents were taken from the Jurumiyah book and added some information from the books of Alfīyah Ibn Al-Malik and Nadzm 'Imrity and Kaylani, Nadmul Ill. Most of the terms used in this book are almost the same as the Nahwu book which is widely used in Islamic boarding schools. So, this method does not change the terms in nahwu science at all.⁵

³Abdul Majid, *Perencanaan Pembelajaran Mengembangkan Standar Kompetensi Guru*, (Bandung: Remaja Rosdakarya, 2006), h. 15

⁴Oemar Hamalik, *Perencanaan Pengajaran Berdasarkan Pendekatan Sistem* (Jakarta: PT Bumi Aksara, 2009), h. 50.

⁵Anwari Ahmad, *Prakom. com* (11 March 2015), p.1. <https://ikaba.id/>. (Accessed on 19 June 2023). P.17.

And what's interesting about this book is that the contents in it are presented in Indonesian, the conclusions and formulations are simple and systematic. The text is also designed in an interesting way. It is different from other teaching methods or materials because the *futūhul mannān kitāb* is only compiled in one book.

The *Kitāb Futūhul Mannān* began to be compiled in 2012 by a team of 9 M2KD (Public Deliberative Councils for *Politikenuddiniyah*) based on direct instructions from the late. RKH. Muhammad Tohir Zaen, S.Pd.I, and he corrected the method that had been prepared by the M2KD team. To date, *Kitāb Futūhul Mannān* has entered its nineteenth printing since it was first published by the drafting team.

In the *Futūhul Mannān Kitāb* it always starts from the definition, division, types and examples that are appropriate to the discussion written in one book. The *Kitāb Futūhul Mannān* starts from *Kalam*, its divisions, examples and types, explained in it. What is meant by *kalam* in the *Kitāb Futūhul Mannān* is pronunciation that is *morokkab* and gives understanding, and there are three divisions 1. *Isim* 2. *Fīl* 3. *Letters*. From these divisions in this book the types of each sentence are also written, the types of *isim* sentences include, *isim mufrod*, *isim tatsniyah*, *plural mudzakkār salīm*, *plural takir*, *plural muannats salīm*, *asmaul khomsah*, *isim manqush*, *isim maqsūr*, *isim ghairu munshorif* and *isim dhomir*.⁶

⁶Anwari Ahmad, *Prakom.com* (11 Maret 2015), h.1. <https://ikaba.id/>. (Diakses pda Tanggal 19 Juni 2023). p. 67.

A. Nahwu Shorof Learning Strategy or Method

Strategy is a pattern, steps, concepts arranged to achieve goals. According to Dick and Carey, there are five components to learning strategies, namely:⁷

1. Introduction

Namely, the ustaz gave a preamble first relating to the science of nahwu and Shorof, especially the yellow book, and gave motivation on how to get the students enthusiastic in learning nahwu and nerve.

2. Delivery of Information

Delivery of information is the core of the program or learning that will be carried out. Educators must be able to convey information or material well that can make students interested in taking part in the learning, short, fast and simple. The things that must be paid attention to in delivery are; sequence, scope and type of material.

3. Participation

Participation is an interaction that must be carried out by educators and students in order to get good results in learning.

4. Test

Before starting learning, we first carry out a test to determine the abilities of the students, so that we can determine the level or level of each student.

Methods are the stages or paths carried out by students (students) and educators (teachers) to achieve

⁷Wahyudin Nur Nasution, “*Strategi Pembelajaran...*”, (Medan: Perdana Publishing 2017), h. 5.

predetermined goals. ⁸There are also those who term the method as a learning process which is focused on achieving goals⁹

From the definition above, it can be concluded that methods are stages, actions, actions that have been formed and thought through carefully which are carried out by students (students) and educators (teachers) so that the desired goals are achieved.

In order for something to achieve the desired goal, it must use the right method. Educators (ustaz) must be able to choose and use the right methods, therefore they need to have knowledge and skills

B. Kitāb Futūl Mannān Learning System

The system used in the Kitāb Futūl Mannān is an accelerated system, where students who are able to master the material in the Kitāb Futūl Mannān more quickly move to the next level first. The standard for completing material in the Kitāb Futūl Mannān is 1 and a half months. Students who have passed the material selection are entitled to enter the next stage of entering the taqrib class, namely, the reading deposit and position of the recitation of the book Fath alQarib. The final stage, after you feel you are able to read the book Fathul Qarib well, is to take the graduation test.

⁸Muhamad Afandi, dkk., “*Model dan Metode Pembelajaran di Sekolah*” (Semarang:Unissula Press, 2013), Cet. 1, p. 16.

⁹Al Fauzan Amin, “*Metode Pembelajaran Agama Islam*” (Bengkulu: IAINBengkulusPress, 2015), Cet. 1, p. 4.

In the learning stages of the Kitāb Futūl Mannān the students' abilities in each class are adjusted to their class. recitation class/practical class. The stages of studying with the Futūl Mannān Kitāb are:

1. Delivery of the Kitāb Futūl Mannān material by the supervising teacher, with the provision that one supervising person guides five students, this activity is held every morning after the morning prayer and in the afternoon after the Asr prayer, in the evening after mutholaah hours, this stage is carried out in the first month.
2. Then the participants are required to memorize the material that has been taught by the supervisor, and submit the memorization to their respective supervisors, until all the material on the Kitāb Futūl Mannān is completed within one month.
3. The second and third months are filled with the next program, namely the practice of reading the yellow book as an application of the theory that has been taught and memorized. In this stage the practical material uses the book *Fathul Qarib* as practical material.
4. The supervisors carry out evaluations every one and a half months (15 days), to find out how far the participants understand it, both in theory and in the practical stages of reading the yellow book.

5. In practical activities, extra activities are also provided in the form of studying the book *Fathul Qarib* to provide basic understanding to students in providing meaning.¹⁰

Each book or method that has been compiled cannot be separated from its advantages and disadvantages, because the *Futūl Mannān Kitāb* has more than its own advantages and disadvantages, therefore the advantages and disadvantages will be explained below, namely:

1. Excess
 - a) Learning the yellow book, especially the *nahwu* and *Shorof* with *Kitāb Futūhul Mannān* is very easy to understand and concise.
 - b) This book is very suitable for beginner students who want to learn the yellow book, because this book can speed up students in learning the yellow book.
 - c) This book can be used to learn the yellow book in a relatively quick time, namely approximately 3-6 months to be able to read the yellow book.
 - d) *Kitāb Futūl Mannān* is very enjoyable, because it is written in Indonesian and the *nahwu Shorof* material is arranged in one volume.
2. Lack
 - a) There are no arguments written in it, either from *Imrithi* or *Alfiya*.

¹⁰Anwari Achmad, "Prakom" ,Ikaba.id, 30 Juni 2023. <https://ikaba.id/2015/03/11/254/> Diakses Pada Tanggal 30Juni 2023.

- b) There are no songs, which can make it easier for students to memorize the material.¹¹

RESEARCH METHODS

The type of research is descriptive qualitative with a pedagogical approach. The data sources for this research use primary data (students, teachers or leaders) and secondary data such as the results of notes on daily activities and the results of notes in the field as well as other data that can be used as complementary data. Furthermore, the data collection method used is the observation method, interviews, and documentation methods. The research instruments are observation guidelines and interview guidelines. Data processing techniques include data collection, data transcription, data classification, data interpretation, and data description. Meanwhile, data analysis in this research is reviewing all available data from various sources, *reducing* the data, compiling it, and checking the validity of the data using source triangulation.

RESULTS AND DISCUSSION

Results study showing that Learning the rules of Nahwu Shorof is a program that cannot be separated from Islamic boarding schools, because both are very important to study as a door or path to learning to read and understand other books. One of the books used at the Syekh Muhammad Islamic Boarding School to learn to understand the rules of

¹¹M2kd, *Pembelajaran Kitab Futūḥul Mannān*, h. 10.

Nahwu Shorof so that it can make it easier for students to read and understand the yellow book (gundul), namely *Kitāb Futūhul Mannān*, which is a very systematic book and easy to understand, the book is written using Indonesian as an alternative for students who find it difficult to learn Nahwu Shorof using the classical book, and the book was imported from the island of Madura which was published by the M2KD team at the Mambaul Ulum Bata Bata Islamic Boarding School as a new breakthrough for learning to read the yellow book in a fairly short time. more around 3-6 months.¹²

This is in accordance with the results of an interview with one of the ustads who taught using the *Kitāb Futūhul Mannān*, what the tutors did before starting to study the *Kitāb Futūhul Mannān*, Ust Saifuddin said:

"Before I and the other instructors started learning Nahwu Shorof by dividing groups and determining places, the first thing to do was open registration for the students after we saw that the students were declared capable and good at reading the Qur'an, then after the students were declared to have passed the registration was divided into two groups, each group consisting of a maximum of 5-10 people and directed to a place determined by the leadership of the Islamic boarding school."¹³

¹²Observation, on August 16 2023

¹³Syaifuddin, (24 years), Teaching Staff, *Interview* Bantaeng, 17 August 2023.

In the learning process after the planning stage, we enter the next stage, namely the implementation stage, where in this implementation stage the ustads provide learning materials in accordance with the book or method used at the Syekh Muhammad Ja'far Islamic Boarding School. The book or method used is the Kitāb Futūḥul Mannān contains the rules of Nahwu Shorof. At this stage the teaching staff provide material starting from the Nahwu discussion until the end and then moving on to the Shorof discussion. The technique used in providing material starts from understanding by writing on the board and explaining the meaning that has been written and adding examples taken from the Futūḥul Mannān Kitāb and other books such as Jurumiyah, Fathul Qarib and other Nahwu books. After writing the definition and examples on the board and the students who took part in the study have understood it, then move on to the division and types.¹⁴As the results of an interview conducted with one of the Ustads of the Syekh Muhammad Ja'far Islamic Boarding School. What is the technique/way of teaching the Kitāb Futūḥul Mannān Ustad Zubairi said that:

"Providing material in Nahwu Shorof learning using the Futūḥul Mannān Kitāb starts from the meaning that I have written on the board until the students really understand what I have explained, and I take examples from the Futūḥul Mannān Kitāb and other

¹⁴Observations, on August 18 2023.

books such as *Jurumiyah*, *Alfiyah*, *fathul qarib* and other *Nahwu* books. After finishing explaining the meaning and examples, move on to division, types and types and explain them in detail one by one."¹⁵

Based on the results of the interview, it was stated that the teacher uses the *bandongan* method, namely the teacher gives material to the students who have been determined to the teaching staff collectively, where the teacher reads, explains, explains using tools such as a whiteboard, markers. In this method, students listen to the reading and explanation of what has been conveyed by the *ustad* while noting additional explanations such as the meaning of other books, examples taken from other books in the *kitabya* or the books they bring.

Before the tutors start teaching the discussion of the *Kitāb Futūhul Mannān* material, the tutors first invite all participants to open the lesson by reading *Surah Al Fatihah* together so that it is easier for the participants to understand the *Kitāb Futūhul Mannān*. As in an interview conducted with *Ustad Syaifuddin*, what tutors do before starting to teach the book *Kitāb Futūhul Mannān*, said that:

"Before the tutors start learning, the tutors first lead the participants to read *Surah Al Fatihah* together, but before reading it, they usually make *Tawassul* first to the Prophet Muhammad SAW, the *Masyaikh* and the

¹⁵Zubairi, *Interview*, 2023.

founders of the Islamic boarding school with the aim of making it easier for the participants to understand the Kitāb Futūḥul Mannān and the knowledge gained becomes useful knowledge."¹⁶

After the tutors have finished reading Suroh Al Fatihah, before entering the discussion, the tutors take 5-10 minutes to first evaluate the results of learning the previous material, to recall the Kitāb Futūḥul Mannān material that has been taught. asking what has been explained as an example in the isim sentence, everything related to the isim sentence, starting from the meaning, division and examples, is used as evaluation material before starting the learning which is asked of each individual and simultaneously.

To strengthen the results of the interview, the researcher conducted an interview with another tutor, Ustad Syaifuddin. How did the tutors evaluate the material taught the previous day? He said that:

"This evaluation takes the form of questions which include understanding, division and examples. This is done approximately 5-10 minutes before starting to discuss the material. In this session the tutors use a system of questions individually and in groups. Not only understanding is asked, but the tutors take examples from other books, especially the book Fathul Qorib such as *قال الشيخ* from this example the tutors take one sentence to ask what has been written

¹⁶Syaifuddin , *Interview* , 2023

on the board such as *قال* what sentence is answered by the fiil sentence then continue asking again what is called the fiil sentence after being answered ask again how many sentences are divided into The answer is that there are three fiils, then asked again what kind of fiil this is, the answer is Madi fiil, then asked again what is called Madi fiil, after being answered, asked for the sign, asked again what the law is, Madi fiil was answered, Mabni asked again, how many mabni, after being answered here, Mabni with what, answered with the reason. with random questions"¹⁷

After the evaluation of the previous day's material has been completed in approximately 5-10 minutes, the tutors enter into a discussion of the material that will be explained on that occasion.

In providing material, the ustads in each discussion or chapter always start from understanding, division and examples until the students really master the material that has been explained, but before the ustads start their learning, as usual, the ustads evaluate or ask questions about the material explained the previous day. ¹⁸In line with the results of interviews conducted with students at the Syekh Muhammad Ja'far Islamic Boarding School, Asrul said that:

"In every study of the Futuhul Manan book, we never leave out the meaning which starts first, then goes into division and examples from other books. As in the

¹⁷Syaifuddin, *Interview*, 2023

¹⁸Observation, on August 19 2023.

discussion of the fiil sentence, the ustad starts with the meaning, such as the fiil sentence is a sentence which has its own meaning and does not coincide with the era. From this definition, Ustad divides the definition into two parts, namely, it has its own meaning and coincides with the times. After explaining the meaning of the sentence in detail, Ustad explains its division, signs and legal laws. When Ustad explains the law of fiil sentences such as Fiil Madi Ustad writes what is in The Futūḥul Mannān Kitāb contains three fatha domma sukun with detailed reasons and extensive explanations taken from various Nahwu book sources such as Jurumiyah, Alfiyah and Imriothi written directly with various kinds of examples.¹⁹

From the results of the interview, it was found that the ustad always repeated the material explained on the previous day, with the aim of ensuring that the students did not forget and stick to their minds the explanations that had been given by the ustad, and in delivering the material in the Kitāb Futūḥul Mannān the ustad always explained in detail along with examples taken from various types of Nahwu books and other books that are used in learning reading practices such as the Fathul Qarib book to make it easier for students to understand learning.

Providing material on the Futūḥul Mannān Kitāb which contains the rules of the Nahwu Shorof rules is usually

¹⁹Asrul, (16 years), Santri, Bantaeng *Interview*, 19 August 2023.

carried out over a period of approximately one month which does not only focus on the contents of the book but also adds explanations from references to other books to expand both in terms of understanding and examples. As per the results of the interview carried out with Ustad Saifuddin as the teacher of Kitāb Futūhul Mannān. How many months does it take to provide the Kitāb Futūhul material?

in Nahwu Shorof's learning it took one month to complete the material. The material was completed in one month in two stages, the first stage was the first fifteen days of the Nahwu material, the second fifteen days of Shorof so that the material was completed within a period of one month.

Success in learning Nahwu Shorof cannot be separated from the time that has been arranged by the tutors or teaching staff of the Futhul Mannan book after obtaining approval from the leadership of the Sheikh Muhammad Ja'far Islamic Boarding School. In the process of implementing the learning of the Futūhul Mannān Kitāb, the ustads have determined a time each day, where the Nahwu Shorof learning is carried out three times a day and night, namely morning, afternoon and evening.²⁰ As the results of an interview delivered by Ustad Zibairi as a teacher at Kitāb Futūhul Mannān at the Syekh Muhammad Ja'far Islamic Boarding School. How many times have I studied the Futūhul Mannān Book? in a day and night²¹

²⁰Observation, on August 20 2023.

²¹Observation, on August 24 2023.

"We provide three special times during the day and night for studying the Kitāb Futūḥul Mannān, namely in the morning 05.00-06.00 after morning prayers, in the afternoon 15.45-16.00 after Asr prayers and in the evening 08.00-10.00. Apart from the specified time, sometimes I increase the study hours at the request of students to repeat material that was not understood the previous day."²²

Interview results from several sources show that in the process of teaching the Kitāb Futūḥul Mannān at this second stage the tutors used the sorogan method. The sorogan method is an activity for students which focuses more on developing individual abilities under the guidance of an ustaz or kiai, where the students are required to come forward one by one to deposit, hand over material that has been memorized starting from the first page of the nahwu material and continuing on. Shorof. And when the students have finished depositing their memorization, the ustaz gives an assessment on their deposit card which aims to find out to what extent they have really memorized the material. In this second stage, the students are really stressed to improve the quality of their memorization to support them when they focus on the practice of reading the yellow book, because without a strong memorization of the material it will make it difficult for them to learn to read the yellow book.

²²Zubairi, *Interview*, 203.

Even though in the second stage there is the practice of reading the yellow book, it is only once a day and night by the tutors taking some lines in the fathul qorib book and writing them on the board and explaining the sentences both in nahwiyan and shorfiyah and continuing to focus on memorizing them until they are finished. approximately one month. This is the result of an interview with Rahmat Arif on how the ustad teaches the practice of reading the yellow book in the second stage

Therefore, in this third stage, in addition to learning the practice of reading the Yellow Book, the material and memorization are maintained, because every lafadz when the practice takes place, the position will be asked in a nahwu manner and the origin of the sentence in a sorrophic way, from there it will not be separated from the meaning of division and its various types in accordance with the lafadz or For example, in the Fathul Qorib book, apart from students being able to read the Yellow Book by heart and the material is still maintained strongly in this third stage.

After the tutors consider that the participants have started to be able to read the Fathul Qorib, the techniques or methods used in learning the practice of reading the Yellow Book are different. Because when the practice as stated above begins, the ustad takes 3-4 lines from the book of fathul qorib and then writes it on the blackboard, then after the participants have started to be able to carry it out and read it themselves, the tutors no longer write it, but the students are called one by one bringing the book. fathul qorib then the

ustad ordered him to read it while the tutors paid attention to the wrong reading and reprimanded him for the wrong reading after which he was asked for each lafadz that was read. Every line that had been studied had to be returned to the tutors with the aim of not forgetting what was learned the previous day and keeping it understand what you have learned. ²³As per the results of the interview with Ustad Saifuddin, do the tutors still use the method of writing the text of the book Fathul Qorib after the students have started to be able to read it?

1. Obstacle factor

In implementing the learning of Kitāb Futūḥul Mannān, tutors/educators also experience many factors which become obstacles/obstacles in the learning process of Kitāb Futūḥul Mannān. Inhibiting factors are factors whose existence will interfere with efforts to achieve goals, especially in Nahwu Shorof learning. With the presence of inhibiting factors, tutors are required to find the right solution so that learning goes according to what we want. There are inhibiting factors that are often felt and hinder the progress of the learning process of the Futūḥul Mannān Kitāb, namely:

- a. Limited time

In the learning process, time also greatly influences the success and failure of applying Kitāb Futūḥul Mannān to learn the rules of Nahwu and Shorof, because learning Nahwu Shorof really requires sufficient time. The time required for

²³Observation, on August 27 2023.

learning *Kitāb Futūhul Mannān* must be long because the learning process is not short. The hours available for each meeting at the Syekh Muhammad Islamic Boarding School are only 60 minutes or even less, of course this time is very short if used for studying Nahwu and Shorof and there is also a lot of wasted time that is not utilized by students who prefer other activities that are not important for them. followed by a lot of time off in one week, such as Sunday afternoons, evenings and Friday afternoons and evenings. ²⁴Considering that Nahwu Shorof learning is not the same as other learning according to the interview given by Ustad Zubairi, the maximum number of hours required for learning *Kitāb Futūhul Mannān* said that:

b. Absence of Sanctions

One of the inhibiting factors that has still been hampering the process of implementing the *Kitāb Futūhul Mannān* is that many students still do not participate in learning, enter late and some even leave while learning is in progress. This is due to a lack of attention from the Islamic boarding school and not implementing sanctions for participants who are often late and do not take part in learning.²⁵

Sanctions are one of the important things that must be applied in a learning process, because without sanctions it is impossible for participants to participate in learning well. If sanctions are not imposed in a program, the participants will

²⁴Observation, on August 20 2023.

²⁵Observations, on Taanggal September 1 2023.

definitely think it is normal, so they will take whatever they want, even if they are late and don't take part in the learning, they will not be afraid and will be considered normal. This is according to the results of the interview with Ustad Syaifuddin, what causes students not to take part in the learning and arrived late

Known _ that sanctions are something that plays a very important role in achieving success in a learning process. Because with sanctions given to participants who usually arrive late and do not take part in learning, they will think not to repeat violations that have been committed previously. However, so far In studying the Kitāb Futūḥul Mannān there are no sanctions given by the boarding school administrators so there are still some participants who arrive late and don't take part in the lesson. This will take up a lot of time, because the tutors have to wait and look for participants who didn't come in when they were supposed to. used to provide learning material.

c. Existence of Simultaneous Activities

Based on the results of observations conducted by researchers at the Syekh Muhammad Ja'far Islamic Boarding School, there are often many activities carried out simultaneously, such as sudden meetings, activities given by the leadership and other activities that are not important to follow which will cause the process of learning the book of Futuhulmannan to not run smoothly . smoothly, because the students consider this activity important to take part in.

Sometimes the tutors are forced to stop the lesson even though it has been going on for around 10-15 minutes if there have been instructions from the meeting either from the leadership or from other administrators or there is a request from the participants to leave quickly. which cannot be moved to another time. ²⁶As stated by Ikbal, apart from the absence of sanctions, there are other things that hinder the learning process of the Kitāb Futūhul Mannān.

CONCLUSION

ā b Fut ū hul Mann ā n Kit at the Syekh Muhammad Ja'far Islamic Boarding School where there are two teaching staff who have implemented nahwu Shorof learning using the ā b Fut ū hul Mann ā n Kit. The implementation begins with opening registration and after that divided into two groups each with a maximum of 10-15 people. After the planning stage, the next stage is entered, namely the implementation stage, where at this stage the tutors provide material for 1 month. The supporting factor for the implementation of Kit ā b Fut ū hul Mann ā n at the Syekh Muhammad Ja'far Islamic Boarding School is the presence of teaching staff/tutors who have been declared fit after graduating to study Kit ā b Fut ū hul Mann ā n and have the appropriate competence or ability widely in the field of nahwu and Shorof , inhibiting factors that cannot be denied in a learning process, which has been explained above, are one of the inhibiting factors, including

²⁶Observations, on September 2 2023.

lack of study hours, lack of sanctions for students who arrive late and do not take part in learning.

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