The Influence of Collaboration of Memorization Methods with Nahwu and Shorof on the Understanding of Al-Qur'an Hadith Subjects of Class X Students of Madrasah Aliyah Bumi Sholawat Wates

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Abstract
This study aims to analyze the effect of collaborative memorization method with Nahwu and Shorof science on the understanding of Al-Qur'an Hadith subjects. This study uses a quantitative research method with a One Group Pretest-Posttest design. The population in the study amounted to 90 students, and the sample used was 20 class X students selected through cluster random sampling technique. The research instrument was a test designed to measure students' level of understanding before and after treatment. The instrument has been tested for content validity and reliability using Cronbach's Alpha with the help of IBM SPSS version 30, the test results show sig 0.41> 0.05, it can be concluded that the instrument is reliable and can be used to obtain research data. The results of the paired sample T test show a sig value of 0.001 <0.05, so it can be concluded that there is a significant effect after applying the collaboration of memorization methods with Nahwu and Shorof in Al-Qur'an Hadith subjects for class X Madrasah Aliyah Bumi Sholawat Wates students. The results of data analysis show that there is an increase in student understanding after the application of this collaborative method, with an N-Gain score of 0.36 which is included in the moderate category. This finding indicates that the collaboration of memorization method with Nahwu and Shorof can significantly improve students' understanding of the Hadith Qur'an subject.

INTRODUCTION

Islamic education has a strategic role in shaping the character and intellectuality of students, especially in understanding the teachings of the Qur'an and Hadith. One of the main challenges in learning Al-Qur'an Hadith subjects is how students are not only able to memorize texts, but also understand their meaning and application in everyday life. The memorization method has long been used in the world of Islamic education as the main technique in internalizing the verses of the Qur'an and Hadith. However, in many cases, this method is less effective in improving students' understanding of the content they memorize. After the researchers conducted observations at MA Bumi Sholawat Wates, it was found that the memorization method was the main strategy in learning Hadith. This is due to the Islamic scientific tradition that emphasizes the importance of mastering texts

through memorization as a foundation for further learning. However, in practice, many students tend to be easy to memorize but have difficulty understanding the context of the discussion. One of the contributing factors is that the methods used are not effective in improving the understanding of the meaning of each Hadith they memorize. Therefore, it is important to find a memorization method that is not only effective in helping students memorize Hadith, but is also able to improve their understanding of the content (The results of a survey conducted by the author at MA Bumi Sholawat Wates, t.t.).

In the teachings of Islam, every word and action of the Prophet has a deep meaning as a guide for human life. Rasulullah Saw is not a figure who speaks based on his personal desires, but every word is divine guidance delivered through revelation. This is confirmed in the word of Allah in QS. An-Najm: 3-4, which states that everything conveyed by the Prophet Muhammad Saw is not the result of lust, but the revelation revealed to him.

وَمَا يَنْطِقُ عَنِ الْهَوٰى ۝ اِنْ هُوَ اِلَّا وَحْيٌ يُوْحٰى� ۝

Meaning: "*nor does he speak (about the Qur'ān and its explanations) out of lust. He (the Qur'ān) is nothing but a revelation conveyed to him.*"

In the first verse, Allah makes it clear that Muhammad (peace be upon him) was neither misguided nor mistaken because he never indulged in his own desires, including in what he said. In the second verse, Allah reinforces the previous verse, namely that Muhammad (peace be upon him) only said what Allah commanded him to say to the people perfectly, neither adding nor subtracting according to what was revealed to him. So there was a Companion named 'Abdullah bin 'Amr bin 'As wrote down everything he heard from the Messenger of Allah, because he wanted to memorize it (Surah An-Najm Verse 4, n.d.).

In many Islamic educational institutions, memorization is the main strategy in learning Hadith. This is due to the Islamic scholarly tradition that emphasizes the importance of mastering texts through memorization as a foundation for further learning. As mentioned in the preamble of the book Arbain Nawawiyah, Imam Nawawi was motivated by a hadith narrated by Ali bin Abi Talib, Abdullah bin Mas'ud, Mu'adz bin Jabal, Abu Darda, Ibn Umar, Ibn Abbas, Anas bin Malik, Abu Hurairah, and Abu Sa'id Al Khudri radhiallahu 'anhum, from many different narration lines, the hadith is:

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أَنَّ رَسُولَ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ:"مَنْ حَفِظَ عَلَى أُمَّتِي أَرْبَعِينَ حَدِيثًا مِنْ أَمْرِ دِينِهَا، بَعَثَهُ اللَّهُ يَوْمَ الْقِيَامَةِ فِي زُمْرَةِ الْفُقَهَاءِ وَالْعُلَمَاءِ".وفِي رواية:"بَعَثَهُ اللَّهُ فَقِيهًا عَالِمًا".وفِي رواية أبي الدرداء:"وَكُنْتُ لَهُ يَوْمَ الْقِيَامَةِ شَافِعًا وَشَهِيدًا".وفِي رواية ابن مسعود:"قِيلَ لَهُ: ادْخُلْ مِنْ أَيِّ أَبْوَابِ الْجَنَّةِ شِئْتَ".وفِي رواية ابن عمر: كُتِبَ فِي زُمْرَةِ الْعُلَمَاءِ، وَحُشِرَ فِي زُمْرَةِ الشُّهَدَاءِ

Indeed, the Messenger of Allah (peace and blessings be upon him) said: *"Whoever among my ummah memorizes forty hadiths related to matters of religion, Allah will resurrect him on the Day of Judgment among the group of jurists and scholars."* In another narration: *"Allah will resurrect him as a jurist and a scholar."* In the narration of Abu Ad-Darda: *"I will be his intercessor and witness on the Day of Judgment."* In the narration of Ibn Mas'ud: *"It will be said to him: enter Paradise through whichever gate you desire."* In the narration of Ibn 'Umar: *"He will be recorded among the scholars and gathered with the martyrs."*

Imam Nawawi mentioned in the introduction of this book that the hadith upon which he based his work is classified as da'if (weak), although it has many transmission chains. Nevertheless, weak hadiths can still be practiced in matters of virtues (*fada'il al-a'mal*) as long as their weakness is not severe (Mengenal Arbain Nawawiyah, The Book of 40 Selected and Popular Hadiths, n.d.)

Monotonous teaching tends to be repetitive, lacking variety, and minimal in interactive engagement. Typically, this method consists of long lectures with little student participation, which may lead to boredom, lack of interest, and decreased learning motivation (Susanti et al., 2024). Such practices may affect students' interest and motivation in learning (Nair et al., 2014). The use of innovative methods that go beyond mere knowledge transfer can enhance the efficiency and effectiveness of teaching (Bezjak, 2010). A teacher's ability to reflect on the shortcomings in their teaching practices is essential to ensure the effectiveness of their instructional methods (Masuwai et al., 2024). This is because the function and role of teachers are highly valued and acknowledged—not only as transmitters of knowledge but also as social architects, builders of unity, developers of critical thinking, character shapers, and agents of change (Jaafar et al., 2012).

From the perspective of constructivist theory, it is explained that teachers should not merely teach or deliver lessons using traditional methods. Instead, they should create situations that actively engage students with the subject matter through content processing

and social interaction. This means that educators are expected to be more active and engaging in their explanations and capable of using media in the learning process. Teachers should not rely solely on outdated methods such as lecturing and note-taking until completion; rather, they must teach in a way that makes students actively involved in the learning process (Suparlan, 2019).

To address this challenge, integrating the memorization method with Arabic grammar approaches namely *nahwu* (syntax) and *sharaf* (morphology) presents a promising alternative. The sciences of *nahwu* and *sharaf* provide a foundational understanding of Arabic language structure, enabling students to more easily comprehend the texts they memorize (Dodi, 2013). In Arabic grammar, words in a sentence must follow certain patterns to be meaningful. Otherwise, the sentence loses its clear meaning. *Nahwu* and *sharaf* are the sciences that study Arabic grammar (Omari, 2015). In order to read and understand Arabic literature, one must at least master the supporting linguistic sciences, such as *nahwu* and *sharaf*, along with adequate vocabulary (*mufradat*), to get a grasp of the text's meaning (Adhimah, 2024). *Sharaf* and *nahwu* are branches of Arabic linguistics that study the rules related to word formation and sentence construction in Arabic (Fauziah et al., 2019). Thus, the collaboration between memorization methods and *nahwu-sharaf* is expected to improve students' comprehensive understanding of the subject Al-Qur'an Hadith.

Previous studies have explored the influence of the memorization method on students' comprehension. For instance, research by Salmah Baabud examined the influence of the memorization method on students' interest in the Al-Qur'an Hadith subject. The results indicated that the application of this method significantly affected students' learning interest (Baabud, 2024). Similarly, Nur Dianti's study showed that the memorization method significantly influenced students' interest in learning Al-Qur'an Hadith (Dianti, 2019). Comparable findings were obtained in a study by Fiqih Rizqiyah, Robingun Suyud El Syam, and Nur Farida, which investigated the effectiveness of Qur'an memorization in enhancing students' cognitive understanding of the Al-Qur'an Hadith subject (Rizqiyah et al., 2024).

Although various studies have proven the effectiveness of the memorization method, limitations remain in terms of contextual understanding of the memorized texts. Previous

research has not specifically examined the impact of combining memorization with *nahwu* and *sharaf* on students' understanding of Al-Qur'an Hadith.

This study offers a scientific novelty by investigating the influence of combining the memorization method with *nahwu* and *sharaf* approaches on students' comprehension in the Al-Qur'an Hadith subject. Unlike previous studies that focused solely on memorization or Arabic grammar separately, this research integrates both within a single instructional model. This approach is expected to bridge the gap between memorization and comprehension, enabling students not only to recall texts but also to understand their content and meaning more deeply. The hypothesis of this study is that the integration of memorization with *nahwu* and *sharaf* approaches can enhance students' understanding of Al-Qur'an Hadith. Therefore, this research aims to examine the extent to which this integrated method affects students' comprehension of religious texts.

The objectives of this research include analyzing the influence of integrating memorization with *nahwu* and *sharaf* on students' understanding of the Al-Qur'an Hadith subject among grade X students at Madrasah Aliyah Bumi Sholawat Wates, identifying students' level of understanding after the application of the combined method, evaluating the effectiveness of this approach in improving the quality of Al-Qur'an Hadith learning, and providing recommendations for more optimal teaching strategies to enhance students' comprehension. Furthermore, this study is expected to contribute to the development of learning methods in Islamic educational institutions and help improve students' understanding of the Qur'an and Hadith in a more comprehensive manner.

METHOD

This study employs a quantitative research method. Quantitative research is a method that involves the use of numerical data throughout the entire process from data collection to interpretation. Quantitative research requires an explanation of how the variables used in the study influence one another. According to Sudaryana et al., quantitative research emphasizes the analysis of numerical data processed using statistical analysis methods. Essentially, the quantitative approach is applied in inferential research (hypothesis testing), and the conclusions are based on the probability of error in rejecting the null hypothesis. Through the quantitative method, the significance of differences
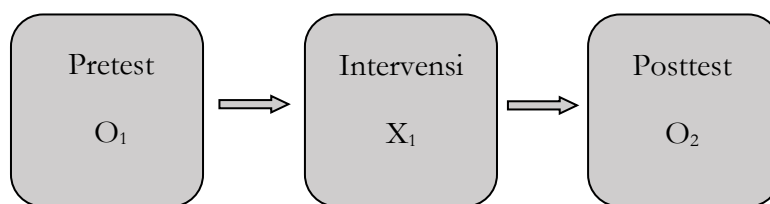
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between groups or the relationships between variables under study can be determined. Generally, quantitative research involves large sample sizes (Syamsul et al., 2023).

This study uses a One Group Pretest-Posttest research design, in which observations are conducted twice before the experiment (called the pretest) and after the experiment (called the posttest).

Figure 1. Quantitative Research Design

Description:

O1   : Pretest data to measure students' understanding before the intervention.

X1   : The influence of the collaboration between the memorization method and Nahwu and Shorof on students' understanding of the Qur'an-Hadith subject in Grade X at Madrasah Aliyah Bumi Sholawat Wates.

O2   **:** Posttest data to measure students' understanding after the intervention.

This research was conducted at Madrasah Aliyah Bumi Sholawat Wates, located in Bumi Ratu Nuban District, Central Lampung Regency, with a population of 90 students residing within the Pondok Pesantren Bumi Sholawat Safinatunnajaa. The sample selected consisted of 20 students from Grade X of Madrasah Aliyah Bumi Sholawat Wates. The sample was obtained using the cluster random sampling technique. Cluster random sampling is a probability sampling technique in which the population is divided into several groups or clusters, and then samples are randomly selected from those groups, rather than directly from individuals (Zahra et al., 2017).

This study employed a test instrument to measure the understanding of the Qur'an-Hadith subject among Grade X students at MA Bumi Sholawat Wates before and after the intervention. Prior to its use, the instrument was tested for validity and reliability. The validity test was conducted to determine the level of validity of the instrument. An instrument is considered valid if it can accurately reveal data related to the variables under

study. Content validity was used, and expert judgment confirmed that the instrument was valid.

For the reliability test, Cronbach's Alpha was used with the assistance of IBM SPSS version 30. The test result showed a significance value of 0.41 > 0.05, indicating that the instrument is reliable and suitable for collecting research data.

Research Hypotheses:

H_0　　 : There is no significant effect of the collaboration between the memorization method and Nahwu and Shorof on students' understanding of the Qur'an-Hadith subject in Grade X at Madrasah Aliyah Bumi Sholawat Wates.

H_1　　 : There is a significant effect of the collaboration between the memorization method and Nahwu and Shorof on students' understanding of the Qur'an-Hadith subject in Grade X at Madrasah Aliyah Bumi Sholawat Wates.

FINDINGS AND DISCUSSION

The results of the test instrument implementation are presented in Table 1 follows:

Table 1. Pretest and Posttest Results.

Data	N	Skor Min	Skor Max	Mean	Standard deviation
Pretest	20	40	100	69,6	19.5
Posttest	20	53,3	100	77,6	17,2

Before conducting the paired sample t-test and the N-Gain test, the test results were first subjected to normality and homogeneity tests. The normality test is a statistical procedure used to determine whether a dataset follows a normal distribution. Meanwhile, the homogeneity test is one of the statistical methods used to determine whether two or more data groups have equal variances or not (Husaeni et al., 2025). The results of the normality test using the Shapiro-Wilk statistical method show that the significance value for the pretest is 0.092 and for the posttest is 0.067. Since both values are greater than 0.05, it can be concluded that the data are normally distributed, as shown in Table 2 below:

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Table 2. Normality Test Results.

Tests of Normality				
		Shapiro-Wilk		
Data		Statistic	df	Sig.
Pemahaman mata pelajaran Al-Qur'an Hadis	Pretest	.918	20	.092
	Posttest	.911	20	.067
*. This is a lower bound of the true significance.				
a. Lilliefors Significance Correction				

The results of the homogeneity test show a significance value of 0.38, which is greater than 0.05. This indicates that the variances between the pretest and posttest data are considered homogeneous. This result was obtained using IBM SPSS version 30, as presented in Table 3 below:

Table 3. Homogeneity Test Results.

Test of Homogeneity of Variance					
		Levene Statistic	df1	df2	Sig.
Hasil	Based on Mean	.789	1	38	.380

The collected data were then analyzed using comparative hypothesis analysis. A comparative hypothesis is proposed as an answer to the research problem that questions whether there is an effect of the presence of variables from two or more data groups.

Next, a paired sample T-test was conducted to measure the difference in the average scores between the pretest and posttest results. The paired sample T-test results showed a significance value of $0.001 < 0.005$, so it can be concluded based on the hypothesis above that there is a significant difference between the pretest and posttest. Thus, it can be concluded that there is a significant effect after applying the collaboration of the memorization method with Nahwu and Shorof in the Qur'an-Hadith subject for Grade X students at Madrasah Aliyah Bumi Sholawat Wates. These results are presented in Table 4 below:

Table 4. Paired Sample T-Test Results.

		Paired Differences			t	df	Significance
Paired Samples Test							
		Mean	Std. Deviation	Std. Error Mean			Two-Sided p
Pair 1	Posttest - Pretest	8.00050	5.11926	1.14470	6.989	19	<.001

The N-Gain test results showed a value of 0.36. Referring to the normalized gain criteria, this indicates a moderate improvement in understanding after applying the collaboration of the memorization method with Nahwu and Shorof in the Qur'an-Hadith subject for Grade X students at Madrasah Aliyah Bumi Sholawat Wates. The data calculation was carried out using IBM SPSS version 30, as presented in Table 5 below:

Table 5. N-Gain Test Results using IBM SPSS Version 30.

Descriptive Statistics					
	N	Minimum	Maximum	Mean	Std. Deviation
Ngain_skor	19	.11	1.00	.36	.26
Ngain_persen	19	11.12	100.00	36.84	26.16
Valid N (listwise)	19				

The results of this study indicate that the implementation of the collaboration between the memorization method and Nahwu and Shorof significantly influences the improvement of students' understanding in the Qur'an-Hadith subject for Grade X students at Madrasah Aliyah Bumi Sholawat Wates. This finding aligns with previous research on the influence of memorization methods in enhancing student comprehension conducted by Fiqih Rizqiyah, Robingun Suyud El Syam, and Nur Farida (Rizqiyah et al., 2024). Muhamad Zaedi, in his study titled *"Memorization Learning Method in Islamic Religious Education,"* discusses that the memorization learning model is an approach aimed at sharpening students' intelligence, both academically and morally (Zaedi, 2023). Other

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studies exploring the effect of memorization methods on students' learning interest in the Qur'an-Hadith subject found that the application of memorization methods has a significant influence on students' motivation to learn (Baabud, 2024). However, this study combines the memorization method with Nahwu and Shorof, encompassing not only the implantation of lessons into memory but also the understanding of the context discussed in Qur'anic verses and Hadiths, which are primarily in Arabic.

The memorization method in this study involves embedding Qur'anic verses and Hadiths into memory through repeated repetition, providing stimuli (material) that are expected to elicit memorization responses. This is consistent with Skinner's Behaviorist Theory, which states that learning is a change in behavior observable and measurable as a result of experience (Az-Zahra & Rizal, 2024). In the context of Qur'an-Hadith learning, the use of memorization (repetition) acts as a stimulus which, if accompanied by reinforcement (such as rewards as positive reinforcement), can enhance motivation and sustain the process of memorizing the Qur'an (Nasution & Sa'diyah, 2024). Repetition of memorizing Qur'anic verses with a certain pattern strengthens memory and forms cognitive habits that support long-term learning processes (Suputra, 2023).

The Nahwu and Shorof methods in Qur'an-Hadith learning closely align with David Ausubel's meaningful learning theory. According to Ausubel, meaningful learning occurs when new information can be substantively linked to the learner's existing cognitive structure. This process emphasizes concept comprehension rather than mere mechanical memorization. In this context, learning Nahwu and Shorof requires students to understand Arabic grammar rules (both morphology and syntax) and apply them in analyzing Arabic texts, including Qur'anic verses and Hadiths (Hamida et al., 2022). Thus, students do not merely memorize grammatical rules but are able to relate word forms and sentence structures to the meanings contained within (Adhimah, 2024). This reflects the hallmark of meaningful learning: the integration of new knowledge into an existing cognitive framework. Therefore, the Nahwu and Shorof methods support the formation of deeper understanding of religious texts (Muamanah, 2020).

The collaboration between the memorization method and Nahwu and Shorof learning aligns with constructivist theory principles. From a constructivist perspective, effective learning occurs when learners actively construct new knowledge by connecting it with prior experiences and cognitive structures (Allen, 2022). In this context, the

memorization method is no longer positioned as a mechanical recall process but as a foundational step for students to construct meaning through grammatical analysis (Dodi, 2013). This process encourages active student engagement in deeply understanding the material, consistent with core constructivist principles. Therefore, the collaboration between memorization and the Nahwu and Shorof approach can serve as a learning strategy that not only maintains memory strength but also builds meaningful conceptual understanding in students (Wibowo et al., 2025).

This study involved Grade X students at Madrasah Aliyah Bumi Sholawat Wates, an educational institution situated within a pesantren environment. The students participating in this study not only attend formal learning activities at the madrasah but also undergo intensive religious education at the pesantren. The salaf pesantren curriculum, as a non-formal educational institution, focuses solely on religious studies based on classical texts in fields such as tauhid, hadith, tafsir, ushul fiqh, tasawuf, fiqh, Arabic language including nahwu, shorof, balaghah, tajwid, as well as mantiq and akhlaq. These are generally classified into three categories: basic texts, intermediate texts, and major texts (Wijaya & Ehwanudin, 2021). This makes students accustomed to typical pesantren learning methods, such as memorization and studying classical texts based on auxiliary sciences, especially Nahwu and Shorof (Nurochim, 2016). This context provides strong support for investigating the influence of the collaboration between memorization methods and Nahwu and Shorof on students' understanding in the Qur'an-Hadith subject.

The success of implementing the collaboration between memorization methods and Nahwu and Shorof is highly dependent on teacher competence as the main facilitator in the teaching and learning process (Reonaldi et al., 2023). Teachers not only serve as content deliverers but also as designers of learning strategies that can integrate memorization techniques with meaningful grammatical comprehension (Nuryadin et al., 2024). In this regard, teachers are required to have deep mastery of Nahwu and Shorof knowledge and pedagogical skills to deliver the material systematically and communicatively. Additionally, teachers need to understand student characteristics to develop suitable approaches, including the use of memorization methods that are not merely repetitive but directed toward building understanding. Teacher competence in creating an active, reflective, and contextual learning environment strongly determines how well students can relate memorization to the language structures studied. Without mastery of good teaching

strategies, this collaborative method may lose its essence and fail to achieve optimal learning goals (Tyagita & Iriani, 2018). Therefore, strengthening professional and pedagogical teacher competencies is a crucial element in the effective implementation of this method in the classroom.

CONCLUSION

Based on the results of this study, it can be concluded that the collaboration between the memorization method and Nahwu and Shorof has a significant effect on the understanding of the Qur'an-Hadith subject among Grade X students at Madrasah Aliyah Bumi Sholawat Wates. Data analysis shows that after the implementation of this method, there was an improvement in student comprehension as evidenced by the paired sample T-test results, where the significance value (p-value) of $0.001 < 0.05$ indicates a significant difference between pretest and posttest scores. Furthermore, the N-Gain value of 0.36 suggests that the improvement in student understanding falls into the moderate category. The application of the memorization method combined with the comprehension of Nahwu and Shorof helps students not only to memorize the texts but also to understand the Arabic language structures that form the meaning of the verses and hadiths. This aligns with constructivist theory, which emphasizes that student understanding is built through active and reflective learning experiences. Additionally, the study shows that students with a stronger foundational understanding of Nahwu and Shorof experienced greater improvements compared to those who only memorized without understanding the Arabic language rules. Therefore, this study confirms that learning based solely on memorization is insufficient. Integration with the knowledge of Nahwu and Shorof can be an effective solution to improve students' understanding of the Qur'an-Hadith subject.

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