



Mastering Arabic Grammar with Contemporary Learning Method on Mohamed Mekawy's Channel

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Abstract

Learning *nahwu* (Arabic grammar) nowadays can be accessed on various digital platforms. One of them is Mohamed Mekawy's nahwu learning channel. Mohamed Mekawy provides *nahwu* learning materials and methods that anyone can master, from basic to advanced levels. Mekawy has an Arabic language learning institution called the Mekawy Academy, along with social media platform on YouTube, Instagram, TikTok, and Telegram. This study aims to understand the learning activity and the method used in nahwu learning from Mohamed Mekawy's social media. This study uses the Krippendorff analysis method with a qualitative approach that includes 6 research steps, those are determining the research theme, determining data sampling, finding answers to the research questions, filtering the data, connecting the findings, and writing the research report. The results of the study show that Mekawy has a distinctive method in mastering *nahwu*, first is the choice of starting material by *mu'rab* and *mabni* or *al-jumlah al-fi'liyyah* and *al-jumlah al-ismiyyah*. Second are *Maharab tafkik* which is the skill of breaking down a sentence into individual words and *maharab taṣnif* which is the skill of classifying words into *isim*, *fi'il*, or *ḥarf*. The last or third is the application of the analogy method. This research will provide new ideas in studying *nahwu* with new methods up to an advanced level. A recommended topic for future research is the creation of short videos to facilitate understanding of nahwu on social media, which can be studied using the research and development method to create the idea of using social media as media to learn *nahwu*.

Keywords: Contemporary Learning, Content Analysis, Nahwu, Social Media

ملخص

يوصل تعليم النحو اليوم من المنصات الإلكترونية المتعددة. أحد منشئي تعليم قواعد اللغة العربية هو مُجّد مكاوي. أنشأ طريقة ومادة تعليم النحو من مستوى الإبتدائية إلى العالية أو الاحتراف. لديه مؤسسة تسمى بأكاديمية مكاوي ومعها موقع الوسائل التواصل الاجتماعي في يوتيوب، انستقرام، تيك توك، وتيليجرام. يهدف هذا البحث لفهم عملية التعليم ومنهجه المستخدم من الوسائل التواصل الاجتماعي لمحمد مكاوي. استخدم هذا البحث العلمي منهج تحليل المحتوى بالمدخل النوعي الذي يدور معه ستّ مراحل وهي تحديد موضوع البحث، وتحديد البيانات، وإيجاد إجابات مشكلة البحث، وتصفية البيانات، وربط النتائج، وكتابة تقرير البحث. يحصل من البحث أنّ لمحمد مكاوي طريقة خاصة لأتقان النحو يعني الأول خيارى بداية تعليم النحو هما المعرب-المبني أو الجملة الإسمية-الجملة الفعلية. الثاني مهارة التفكيك وهي مهارة تقسيم الجملة إلى كلمات فردية ومهارة التصنيف وهي مهارة تصنيف الكلمات إلى اسم أو فعل أو حرف. والأخير أي الثالث هو تطبيق طريقة التشبيه. ومن الموضوع الموصى بها للبحث في المستقبل إنتاج فيديو قصيرة لتسهيل فهم قواعد النحو على وسائل التواصل الاجتماعي، والتي يمكن دراستها باستخدام طريقة البحث والتطوير لوجود فكرة استخدام وسائل التواصل الاجتماعي كوسيلة تعلم قواعد النحو.

الكلمات المفتاحية : تعليم المعاصرة، تحليل المحتوى، النحو، وسائل التواصل الاجتماعي

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Introduction

Nahwu is a complex Arabic grammar that can lead to other branches of knowledge such as tafseer and fiqh.¹ It is no surprise that *nahwu* has a long history with various differences among linguists, which are grouped into two well- *maṣḥab*, namely Kufah and Basrah, and other *maṣḥab* such as Baghdad, Egypt, and Andalusia.² *Nahwu* is the study of Arabic grammar rules, which examines the final harakat in a word to determine its part of speech and function.³

Nahwu developed during the era of caliphate of Ali bin Abi Talib, who initiated it himself because he saw the spread of Islam, interracial marriages, and dialect differences affecting the recitation of the Quran.⁴ The desire of Ali bin Abi Talib was supported by the *tabi'in* Abu al-Aswad ad-Du'ali after hearing his daughter's mistake when praising the sky.⁵ The mistake was in the words *ajmalu* and *ajmala*. The word *ajmalu* (ending in dummah) in the first sentence is the word *tafdīl* or superlative, which means most beautiful. As for the word *ajmala* (ending in fathah) in the second sentence, it is *fi'il maḍi* (past tense). This word is actually used for *uslub at-ta'ajjub*, which is an expression of admiration in Arabic.

Nahwu has gone through four stages of development, namely the *takwin* period, which was the early period of the formation of *nahwu* in Basra. The people of Basra were enthusiastic in studying *nahwu* and were able to gradually compile *nahwu* chapters, although not in the form of a book but taught to their students.⁶ The ability of the people of Basra to reason grammatical rules was due to their intense exposure to foreign knowledge from Greece and India. The *nasy'u* period, also known as the Basri-Kufi period, was a time when linguists from Basra and Kufa met. However,

¹ Nida Husnia Ramadhani dkk., “Comparing Arabic Linguistic Complexity with Other Languages in Relation to Cognitive Development,” *Izdihar: Journal of Arabic Language Teaching, Linguistics, and Literature* 8, no. 2 (Agustus 2025): 255–74. DOI: <https://doi.org/10.22219/jiz.v8i2.37304>

² Albi Tisnadi Ramadhan, “Sejarah Generasi Awal Madrasah Nahwu Basrah dan Pengaruhnya terhadap Metode Pengajaran Nahwu di Mesir,” *Jurnal Intelektualita: Keislaman, Sosial dan Sains* 9, no. 2 (Juli 2020): 243–56. DOI: <https://doi.org/10.19109/intelektualita.v9i2.5634>

³ Ali Ulhaq dan Dedy Wahyudin, “Perbedaan Klasifikasi Kalimah (Kata) Menurut Linguis Arab Klasik Dan Modern Serta Konsep Jumlah (Kalimat) Dalam Pembelajaran Tata Babasa Arab,” *An Nazhair: Journal of Arabic Education* 1, no. 1 (Juni 2024): 37–47. DOI: <https://doi.org/10.20414/nazhair.v1i1.16>

⁴ Farid Ahmad Zulqornaen, “Pengaruh Khalifah Ali Bin Abi Thalib Dalam Labirnya Ilmu Nahwu: Studi Sejarah Awal Pembentukan Kaidah Babasa Arab,” *Jurnal Riset Multidisiplin Edukasi* 2, no. 3 (Maret 2025): 275–90. DOI: <https://doi.org/10.71282/jurmie.v2i3.206>

⁵ شعبان محمود عبد القادر, “أبو الأسود الدؤلي ومروياته في كتب السنة جمع ودراسة وتعليق,” *مجلة كلية الدراسات الإسلامية* dan عبد القادر, *العربية للبنات بالسادات* 3 (Desember 2023): 478–593. DOI: <https://doi.org/10.21608/jflags.2023.333052>

⁶ Azhar Ismail Hasibuan dkk., “Moderasi Maṣḥab Mesir Terhadap Maṣḥab Kufah, Basrah dan Andalusia,” *Nady Al-Adab: Jurnal Bahasa Arab* 20, no. 3 (November 2023): 76–88. DOI: <https://doi.org/10.20956/jna.v20i3.31403>

this meeting was not for discussion but to defend grammatical arguments. Kufah focused more on morphology, while Basra focused on syntactics.⁷

The third period was *an-nudujwa al-kamal* (maturity and perfection), which was a period of intense competition between Basra and Kufa, but it was also when the sciences of nahwu and şaraf began to be separated. However, over time, these two large groups of scholars abandoned their fanaticism and united in Baghdad. The fourth period was *tarjih* or the period of selection. This era also gave rise to a new school of thought, namely Baghdadi. The Baghdadi school of thought is a school of thought that takes both the grammatical thoughts of Basra and Kufah and adds the thoughts of its own group. However, this school of thought began to disappear along with the weakening influence of the Abbasid Caliphate.⁸

Nowadays, studying nahwu does not have to be done in a face-to-face forum. Technology makes all learning activities easier and more effective.⁹ Humans create technology to make their work easier by building automated systems so that humans do not have to complete their work manually.¹⁰ There are two approaches to understanding technology, namely the engineer's approach and the philosopher's approach. Engineers view technology as "Filling the Blanks," which is a work that can fill in the gaps in missing functions. For example, humans cannot dive for long periods of time, so submarines were invented. This allows humans to explore the depths of the ocean without having to swim and study marine life. Additionally, the crew can share video recordings taken during their underwater journey on social media.

This sharing activity also involves technology. Philosophers believe that technology is not just a tool. They view technology as "The Desired Problem-Solving," a system that is expected to solve problems. Therefore, this view sees technology not only as a product but also as an idea, basic concept, function, and impact.¹¹ For example, recordings of underwater life shared on social media can provide knowledge about things that cannot be achieved with ordinary human abilities.

By utilizing social media, everyone has the opportunity to share knowledge quickly and freely, including receiving that knowledge.¹² In fact, individuals can now build their own learning institutions based on their expertise in a particular field of knowledge by creating YouTube channels or utilizing other social media platforms, albeit with shorter viewing times. This use of social media is also practiced by Muhammad Makkawī, a professor at Al-Azhar University in Egypt, who created his channel to teach *nahwu* and *şaraf*. Muhammad Makkawī's social media channels include YouTube, Instagram, TikTok, Telegram, and Facebook.

⁷ Tati Nurhayati dan Anwar Rudi, "Perdebatan Madzhab Basrah dan Kufah Dalam Penetapan Kaidah-Kaidah Nahwu," BARA AJI: Jurnal Keilmuan Bahasa Arab dan Pengajarannya 1, no. 01 (Juli 2023): 38–48. DOI: <https://doi.org/10.52185/baraj.v1i01.312>

⁸ Jazuli Abu Bakar, *Sejarah Lengkap Mazhab-Mazhab Nahwu*, 1 ed., (Yogyakarta: DIVA Press, 2025), hlm. 48.

⁹ Jiyoung Kim, Narae Heo, dan Hyuncheol Kang, "Validity and Reliability of Positive Attitudes Toward and Perceived Importance of Wearable Display Technology as an Effective Learning Tool Among Nursing Students," *Nurse Education in Practice* 73 (November 2023): 103812. DOI: <https://doi.org/10.1016/j.nepr.2023.103812>

¹⁰ Kazuhiko Kato, Yuu Iwama, dan Toshihiro Ioi, "Proposal of Knowledge Creation Process for Innovation Aim in Research and Development," *Journal on Innovation and Sustainability* RISUS 3, no. 3 (2012): 27–34. DOI: <https://doi.org/10.24212/2179-3565.2012v3i3p27-34>

¹¹ Paul Nightingale, "What is Technology? Six Definitions and Two Pathologies," *Social Science Research Network* 19, no. 1 (Oktober 2014): 1–32. DOI: <https://doi.org/10.2139/ssrn.2743113>

¹² Orçun Muhammet Şimşek dkk., "Learning and Performance Orientation, Life Satisfaction and Problematic Social Media Use in High School and University Students: A Moderated Mediation," *Acta Psychologica* 258 (Agustus 2025): 105224. DOI: <https://doi.org/10.1016/j.actpsy.2025.105224>

The researcher's interest in taking the theme of content analysis of *nahwu* learning in Muhammad Makkawi's channel was based on previous research on *nahwu* learning through WhatsApp. The learning material was first explained by the teacher through voice notes for students to study and take notes. The results of these notes are then presented in front of the class, and the teacher subsequently sends a summary file of the learning material through the same application and explains it using the lecture method.¹³ The third research is digital media innovation created to study *nahwu* anywhere and anytime without being tied to a specific place or time.¹⁴ Next is content analysis on Arabic language learning accounts on the Instagram platform. This includes creating linguistic content such as idioms, grammar, and vocabulary.¹⁵ The fourth study, there is an analysis of the Pare tutoring institution's social media account on Instagram, which contains easy Arabic learning content recommended for beginners.¹⁶ The last study is the creation of a *nahwu* learning system using a Telegram chatbot. This article is a re-research and development article. The researchers created a question and answer system with a robot that can help users access knowledge about *nahwu* in Indonesian.

In addition, the researcher found uniqueness in the *nahwu* learning method taught by Muhammad Makkawi, which the researcher used as the novelty of the research, namely *nahwu* analysis skills, as will be discussed in the results chapter. This study focuses on analyzing the activities of learning Arabic grammar in Mohamed Mekawy's channel and the method of learning Arabic grammar in the series *An-Nahwu Al-Mubassaf Muḥammad Makkāwī*. This study aims to understand the learning activity and the method used in *nahwu* learning from Mohamed Mekawy's social media.

Method

This study uses a qualitative approach with content analysis methods. Content analysis is a method that is applicable in various research objects such as manuscripts, books, or videos.¹⁷ Content analysis is a method used to study the content of information, both printed and non-printed, in the mass media.¹⁸ This analysis was first pioneered by Harold D. Lasswell, who discovered the symbol coding technique for recording messages systematically. Initially, content analysis was used during World War II as a method of analyzing communication instruments to anticipate propaganda messages. As time progressed, research approaches became not only

¹³ Abdul Muid dkk., “*The Ijtihad Approach in Nahwu Reform: Amin Al-Khuli’s Thoughts on Modern Arabic Grammar*,” *Titian: Jurnal Ilmu Humaniora* 8, no. 2 (Desember 2024): 391–414. DOI: <https://doi.org/10.22437/titian.v8i2.38842>

¹⁴ Fauziah Bachtiar, Muhammad Radhi Al Mardhi, dan Mardhiana Jamal, “*Interactive Digital Media in Nahwu Learning for the Millennial Generation: Media Digital Interaktif pada Pembelajaran Nahwu Bagi Generasi Milenial*,” *J-CEKI: Jurnal Cendekia Ilmiah* 4, no. 1 (Desember 2024): 1616–26. DOI: <https://doi.org/10.56799/jceki.v4i1.6442>

¹⁵ Wipa Raziq Shihab Habibi, Imam Fauji, dan Hamzah Hamzah, “*Analisis Konten Pembelajaran Bahasa Arab pada Platform Media Sosial Instagram / Analysis of Arabic Language Learning Content on the Instagram Social Media Platform*,” *Loghat Arabi: Jurnal Bahasa Arab dan Pendidikan Bahasa Arab* 5, no. 2 (Desember 2024): 351–70. DOI: <https://doi.org/10.36915/la.v5i2.308>

¹⁶ Siti Uriana Rahmawati dkk., “*Analisis Konten Instagram @alazharcenterpare dalam Pembelajaran Bahasa Arab Online*,” *Ukazh: Journal of Arabic Studies* 5, no. 1 (Maret 2024): 20–30. DOI: <https://doi.org/10.37274/ukazh.v5i1.895>

¹⁷ Tiara Nurfingkan Priantiwi dan Maman Abdurrahman, “*Analisis Konten Pembelajaran Bahasa Arab pada Media Tiktok*,” *Jurnal Ilmiah Profesi Pendidikan* 8, no. 3 (Agustus 2023): 1365–71. DOI: <https://doi.org/10.29303/jipp.v8i3.1502>

¹⁸ Zainuddin Muda Z Monggilo, “*Analisis Konten Kualitatif Hoaks dan Literasi Digital Dalam @Komikfunday*,” *Interaksi: Jurnal Ilmu Komunikasi* 9, no. 1 (Mei 2020): 1–18. DOI: <https://doi.org/10.14710/interaksi.9.1.1-18>

quantitative but also qualitative.¹⁹ Qualitative research is needed for discourse analysis, ethnography, and various studies that examine cases or phenomena.²⁰

The research steps in this method, according to Krippendorff, include unitizing, sampling, coding, reducing, inferring, and narrating. Unitizing means determining the units (keywords) of the theme to be studied. Sampling is determining the sample from the population of data to be studied. In this study, the research population is all content on Mohamed Mekawy's YouTube channel, and the sampling technique used is purposive sampling, namely the *An-Nahwu Al-Mubassat Muḥammad Makkāwī* series. Coding is the classification of research results based on the answers to the research questions, namely the analysis of nahwu learning activities in Mohamed Mekawy's channel and the nahwu learning method in the *An-Nahwu Al-Mubassat Muḥammad Makkāwī* series. Reducing is the process of simplifying, summarizing, and sorting data. Inferring is connecting data findings and then drawing conclusions. Finally, narrating means writing a research report in the form of a scientific paper.

The research design of content analysis is begin from planning. Planning means preparing the aim, sample and unit data, method of data collection (documents and observations), and method of analysis. Second, data collection. Last is data analysing. Data analysing is the process to interpret all datas such as explanation in result section.²¹

Result and Discussion

A. Nahwu Learning Activities on Mohamed Mekawy's Channel

Distance learning has been widely practiced by formal and non-formal educational institutions. In Arabic, this is known as *at-ta'allum 'an bu'din*. Distance learning is considered more effective and cost-efficient because students can still access learning materials even outside the classroom and even if the class is held in a different country.²² Learners only pay for class sessions, and many classes are currently offered for free, so students do not have to spend money on travel or living expenses if they have to stay away from home. Although there are certainly negative aspects to *at-ta'allum 'an bu'din*, such as network constraints, this learning system still provides many benefits that make it easy for anyone to access learning in any field, including nahwu.²³

Nahwu is generally studied extensively in Islamic boarding schools without the aid of technology. The teaching method used is the lecture method, where the center of learning activities is the teacher and students depend on the teacher's explanations.²⁴ Islamic boarding schools teach

¹⁹ Luc Pauwels dan Dawn Mannay, *The SAGE Handbook of Visual Research Methods*, (United States: SAGE, 2019), hlm. 355.

²⁰ Klaus Krippendorff, *Content Analysis: An Introduction to Its Methodology*, (United States of America: SAGE Publisher, 2013), hlm. 14.

²¹ Mariette Bengtsson, "How to Plan and Perform a Qualitative Study Using Content Analysis," *Nursing Plus Open* 2 (Januari 2016): 8–14. DOI: <https://doi.org/10.1016/j.npls.2016.01.001>

²² Omina Sharipova, "Problems and Development Ways of Distance Learning in Arabic Language Teaching," *Emergent: Journal of Educational Discoveries and Lifelong Learning (EJEDL)* 6, no. 4 (Mei 2025): 6. DOI: <https://doi.org/10.47134/emergent.v6i4.71>

²³ Budi Azhari dan Iwan Fajri, "Distance Learning During the COVID-19 Pandemic: School Closure in Indonesia," *International Journal of Mathematical Education in Science and Technology* 53, no. 7 (Juni 2022): 1934–54. DOI: <https://doi.org/10.1080/0020739X.2021.1875072>

²⁴ Muhammad Jabir dan Wahyu Wahyu, "Efektivitas Metode Sorogan Terhadap Pembelajaran Nahwu di Pondok Pesantren Randbatul Mustofab Lilkebairat," *Albariq: Jurnal Pendidikan Bahasa Arab* 1, no. 1 (September 2020): 13–24. DOI: <https://doi.org/10.24239/albariq.v1i1.2>

nahwu more deeply than other Islamic schools. In public and private Islamic schools, nahwu is included in Arabic language textbooks with a smaller and simpler portion of material. For vocational religious schools, namely MAPK (Madrasah Aliyah Program Khusus) or specific high school program, the Ministry of Religious Affairs has specifically compiled a separate nahwu book from Arabic language learning.²⁵ The MAPK nahwu book was compiled by the Ministry of Religious Affairs with graded material for 10th grade, 11th grade, and 12th grade of high school.

Mohamed Mekawy has also developed access to learning on digital platforms. Mohamed Mekawy is the founder of the Mekawy Academy and author of Arabic language books. Mohamed Mekawy is an Arabic language lecturer at Al Azhar University in Egypt. His focus is on Arabic linguistics, and he has created a series of Nahwu lessons from scratch in his book *An-Nahwu Al-Mubassaf Muḥammad Makḥawī*, which is intensively discussed in his YouTube channel and Daurah classes. The website of the Mohamed Mekawy Learning Institute can be accessed via the link <https://mekkawyacad-emy.com/>. It contains information about Arabic learning workshops or daurah (short Arabic language class), book prices, Q&A, and more. Additionally, Mekawy provides free access to some of his books, which can be downloaded in PDF format, such as the book titled *المشتركات في حروف المعاني*. Mekawy breaks down the content of his books in YouTube playlists and intensive classes via Telegram. His YouTube channel has 293.000 subscribers with Arabic grammar content.

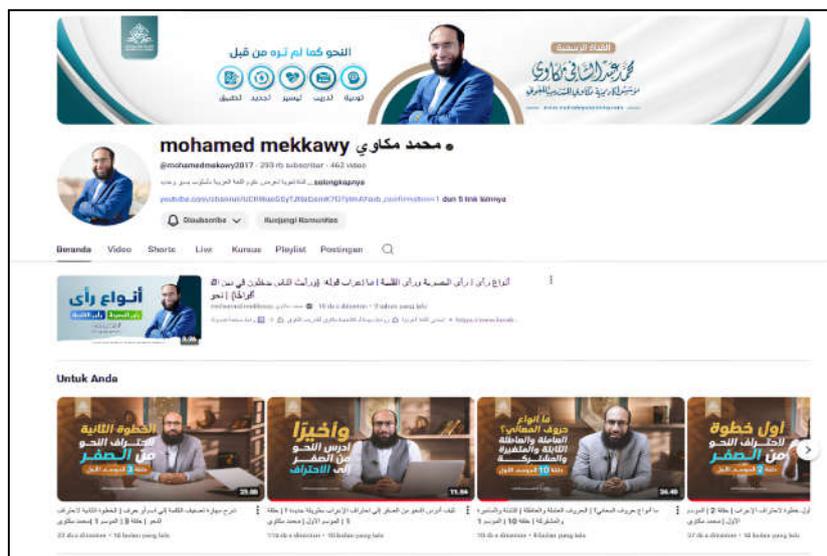


Figure 1. Mohamed Mekawy Channel

Accordinging to figure above, viewer can watch the playlist and find out what kind of content has been created by this channel. Among them are learning content on uslub or expressions in nahwu, bab tanwin, and so on. Grammar explanations in this channel are not only presented in PDF books but also written on a digital board. This is done so that learners can understand other sentence analysis examples and take notes. The notes on this electronic whiteboard are also intended to make distance learning more interactive.

²⁵ Nida Husnia Ramadhani, Rinda Eka Mulyani, dan Muhaiban Muhaiban, "Analysis of the 10th Grade Nahwu Sharaf Textbook Based on Rusydi Ahmad Tbn'a'imab's Perspective," *Abjadia: International Journal of Education* 10, no. 3 (September 2025): 522–36. DOI: <https://doi.org/10.18860/abj.v10i3.32824>

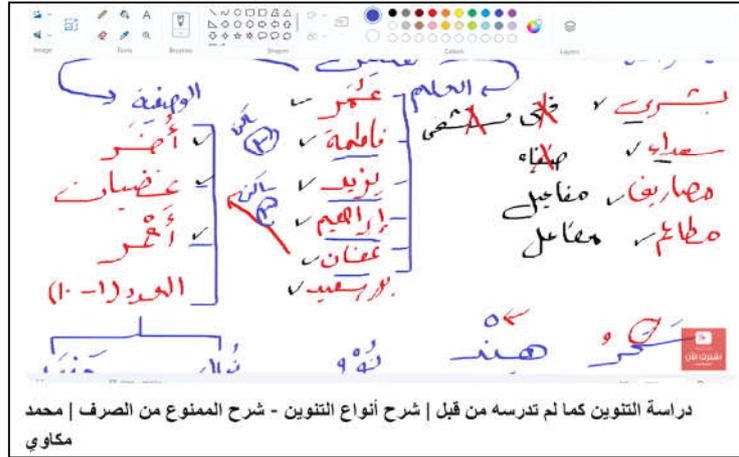


Figure 2. Simulation of Nahwu Explanation

Based on figure 2 in this scribble, there are differences in the colors of the ink used, blue which refers to chapters discussing nahwu such as the chapter 'alam, red for examples of words such as the example in the chapter 'alam example Umar, and black for the equivalent of wazan. As noted in this learning session, the word *maṭa'im* is the plural form of *maṭ'am*, meaning restaurant. The word *maṭa'im* is a word form that follows the *mafa'il* pattern. Learning activities on the Telegram channel include Zoom classes and quizzes. Quiz questions cover the application of *i`rab*, *i`rab* is a change in the ending of a sentence in Arabic or the function of an *`amil* (this material will be explained in the results and discussion chapter). These quizzes serve as *muraja`ah* or review exercises. The quizzes automatically show the accuracy of our answers, as in the example quiz completed by the researcher. Correct answers are marked by tick, and incorrect answers are marked by cross.



Figure 3. Telegram Quiz

Figure 3 is the quiz section. The first quiz is an *i`rab* quiz on the sentence البرّ بالوالدين وطاعتها. The question is, if البر becomes the object of the verb إلزم which is erased, is erasing the

verb الزم optional (جوازا) or must (وجوبا)? This sentence is an expression of *at-tahẓīr wa al-igrā'*: *at-tahẓīr* (التحذير) is an expression to avoid bad deeds, while *al-igrā'* (الغراء) is an encouragement to do good deeds. The sentence in this quiz is an expression of *al-igrā'* because it contains the word البر which means to do good, and طاعة which means to obey. These two nouns indicate praiseworthy deeds. The expression *al-igrā'* requires a verb that encourages good deeds, namely the imperative word الزم, which means "have to" but this word is erased. Furthermore, there are three types of sentences in the expression *al-igrā'* they are *ifrād* (افراد), *tikrār* (تكرار), and *`atf* (عطف).

Ifrād means singular, where the noble deed is only mentioned once example الزم البر. *Tikrār* means repetition, where the noble deed is repeated twice for example الزم البر البر. As for *`atf*, it means that there is more than one noble deed connected by a conjunction, such as the sentence in the quiz الزم البر بالوالدين وطاعتهم which comes from the sentence:

الزَّمِ البرَّ بِالْوَالِدَيْنِ وَطَاعَتَهُمَا

The first noble deed is (البر) the conjunction is and (و) the second noble deed is (طاعة). The rule for erasing the word الزم in *ifrād* is optional, so the word الزم may or may not be included. Meanwhile, erasing the word الزم in *tikrār* and *`atf* is must. The sentence in the quiz is *`atf* because there is a connecting word and two noble deeds, so the rule for erasing the word الزم is must.

The second quiz is about the role of harf in *i`rab*. The question is: which harf does not play a role in determining *i`rab*? The answer is هل, هل is an interrogative word meaning "is/are". هل does not cause *i`rab* (change the last sign) of *isim* or *fi`il*. Meanwhile لكن (but) plays a role in *i`rab nashab* and لما (not yet) in *i`rab jazm*. Beside Telegram and YouTube, Mohamed Mekawy also has an Instagram and TikTok channel containing nahwu Q & A or brief explanations of nahwu. An example is as follows:



Figure 4. Nahwu Q & A on TikTok

The figure 4 above tells about somebody asked for an explanation of the *i`rab* of the sentence *كل سنة وانتم طيبون*. Mekawy explained that the sentence is correct. This sentence is an *ismiyiyah* sentence because the phrase *كل سنة* is a *muftada* in the form of *idāfah* and its *khobar* is *مقبلة*, which called *khobar mahẓuf*. This means that the word *مقبلة* is become a hidden word and just found when this sentence is interpreted. Then *و* is *waw al-ḥālīyah* or *harf* which is used to connect two conditions. *انتم* is pronoun which acts as *muftada* and *طيبون* as *khobar*. The overall meaning of this expression is “every year, may you be in good health”.

B. Nahwu Teaching Method on Mohamed Mekawy's Channel

1. How to Begin the Lesson

In general, nahwu or Arabic syntax must begin with an understanding of the three types of words that make up a sentence.²⁶ These three types of words are *isim*, *fi`il*, and *harf*. *Isim* is a noun that refers to all names that are not bound by time. *Fi`il* is a verb or action word that is bound by three types of time they are *mudāri`* (present), *mādi* (past), *istiqbāl* (future).²⁷ *Harf* is a particle that connects words to form a meaning, but it has no meaning when standing alone. Therefore, *harf* or particles must be connected to other *isim* or *fi`il*.²⁸

²⁶ Miftah Fauzi, *Dasar-Dasar Ilmu Nahwu*, (Depok: GUEPEDIA, 2021), hlm. 9.

²⁷ Zuhirawati Zuhirawati, “Dynamics of Arabic Language Learning in the Digital Era,” *At-Tasyrih: Jurnal Pendidikan dan Hukum Islam* 11, no. 2 (November 2025): 122–34. DOI: <https://doi.org/10.55849/attasyrih.v11i2.356>

²⁸ Yi Shan, “Book Review: Pragmatic Particles: Findings from Asian Languages,” *Frontiers in Psychology* 12 (September 2021): 736899. DOI: <https://doi.org/10.3389/fpsyg.2021.736899>

According to Mekkawy, nahwu can be learned by choosing between two starting points, namely *mu'rab* and *mabni* or *al-jumlah al-fi'liyyah* and *al-jumlah al-ismiyyah*. *Mu'rab* is a condition when the ending sign of the word can change, while *mabni* is a condition when the ending sign of the word can not change. The change in a *mu'rab* word is called *i'rab*, and the condition of a *mabni* word is called *bina*. There are four types of *i'rab*, namely *rafa'*, *jar*, *nashab*, and *jazm*. The difference in *i'rab* depends on the factors that cause the change, which will be explained in the following explanation. The reason for starting the lesson with *mu'rab* and *mabni* is because these two topics will make it easier for learners to understand the concept of *i'rab*. The introduction to *al-jumlah al-fi'liyyah* and *al-jumlah al-ismiyyah* is closer to introducing the position of words in a sentence. This way, learners can quickly identify word classes and their *i'rab*.

The researcher began her explanation with an understanding of the characteristics of *isim*, *fi'il*, and *harf*. This understanding is necessary to identify word groups in a sentence. The characteristics of *isim* as mentioned in *naẓam alfiyah*:

ومسند للاسم تمييز حصل بِاِجْرٍ وَالتَّنْوِينِ وَالنِّدَا وَالِ

The meaning of this sentence is *isim* begins with *`amil jar*, ends with *tanwin*, begins with *`amil nida*, begins with *ال*, become *mubtada* and *fa'il*, and an addition from Mekawy other than this *naẓam* is ending with *ta marbutah*.

The characteristic of the *fi'il muḍāri'* is that it begins with the four letters of *muḍāra'ah*, namely *ya*, *ta*, *nun*, *hamzah*. Each example is taken from the verb "to open", such as *يفتح/افتح/نفتح/تفتح*. Mekawy also adds a simple formula to remember the characteristics of the *fi'il maḍi*. The characteristic of *fi'il maḍi* is that it always ends with a *fathah*, except when it meets *وَتَنُنَّا* which is an abbreviation of *wau al-jamā'ah*, *ta dlamir*, *nūn niswab*, and *nūn al-jamā'ah*. The examples are as follows:

فتحوا، فتحت، فتحن، فتحنا.

The characteristic of *fi'il amr* is that it contains a command meaning that can be understood through its *fi'il* form. Its *i'rab* rule is definitely *jazm*. The *fi'il amr* is formed from the *fi'il muḍāri'* by removing the *muḍāra'ah* letter and replacing it with a *hamzah*, then its *i'rab* becomes *jazm*. For example, in the *fi'il* *نفتح* the letter *ن* is removed and replaced with a *ا* then its *i'rab* changes to *jazm*, becoming *افتح*

Regarding *harf* as defined above, *harf* is a particle or a word other than *isim* and *fi'il*, which can be an interrogative word, a conjunction, a preposition, and so on. However, *harf* in Arabic can also be interpreted as a symbol of the sounds that form words. According to Mekkawy, *harf* is divided into *ma'any* and *mabany*. *Harf ma'any* is a *harf* that contains "meaning" such as the whole preposition. There are a total of 80 types of which are categorized into 5 based on the number of graphemes, namely *uḥādī*, *ṣunā'ī*, *ṣulāṣī*, *rubā'ī*, *ḵhumāsī*.

Table 1. Types of *Harf Ma'navi*

Type of <i>harf ma'navi</i>	<i>Uḥādī</i>	<i>Tsunā'ī</i>	<i>Tsulaṣī</i>	<i>Rubā'ī</i>	<i>Khumāsī</i>
Example	ب	في	على	حاشا	لكنّ

Based on the table 1 types of *harf ma'navi*, *uḥādī* is a letter with 1 grapheme such as ba. *Ṣunā'ī* means 2 graphemes, such as fa and ya. *Ṣulaṣī* has 3 graphemes, such as 'ain, lam, alif maqsurab. *Rubā'ī* has 4 graphemes, such as ha, alif, syin, alif. *Khumāsī* has lam, alif, kaf, nun, and a second nun. Meanwhile, *harf mabany* is a *harf* that has no meaning, such as an alphabet that functions as a numbering or a *harf* that makes up a word, for example غـر-ف-ة consists of غ-ر-ف-ة.

As stated by Makkawī learners should begin studying nahwu from two introductory topics, *mu'rab* and *mabni* or *al-jumlah al-fi'liyyah* and *al-jumlah al-ismiyyah*. Words that belong to the *mu'rab* group are some *isim* and *fi'il muḍāri'* as long as not end with *nun niswah* and *nun taukid*. Examples of *mu'rab* nouns are as follows :

هذه الحقيقة، اشترت الحقيقة، الكتاب في الحقيقة

These three short sentences contain the same word, those are *al-ḥaqibatu*, *al-ḥaqibata*, *al-ḥaqibati*. The final *barakat* in these three words are different, *dummah*, *fathab*, *kasrah*. These three different *barakat* indicate different part of speech. *Al-ḥaqibatu* is *rafā'* and becomes a nominal predicate, *al-ḥaqibata* is *nashab* and becomes an object, and *al-ḥaqibati* is *jar* and becomes a locative predicate. Examples of *fi'il mu'rab*:

ارجع اليوم، لن ارجع، لم ارجع

These three sentences have the same verb, namely *arji'u*, *arji'a*, *arji'*, which means "to return" but they differ in their final signs. The first verb is *arji'u* with *rafā'* ending in *dummah*, meaning "I return". The second verb *arji'a* as *nashab* ending in *fathab* and preceded by *harf لن*, *لن* causes the change in the ending of *arji'u* to *arji'a*, so that the meaning becomes "I will not return". The third verb, *arji'* has a *jazm i'rab* ending in *sukun* and is preceded by the letter *لم*, *لم* which causes the sign on *arji'u* to change to *arji'*, so that the meaning becomes "I don't return"

The question is how can these words have different *i'rab*? This is caused by *'amil*. *'Amil* is a factor that causes changes in *i'rab*, whether *rafā'*, *jar*, *nashab*, or *jazm*, such as the change of *al-ḥaqibatu* to *al-ḥaqibata* and then *al-ḥaqibati*. There are two types of *'amil* or *'amil* in *nahwu*, namely *'awamil lafdziyyah* and *'awamil ma'naviyyah*.²⁹ *'Awamil lafdziyyah* is an *'amil* that appears in a sentence, whether it comes from *isim*, *fi'il*, or *harf*. For example, in the sentence *الكتاب في الحقيقة* which means "a book

²⁹ Mohammad Javad Hassanpouri dkk., "A Study of the Factors Affecting the Difficulty and Complexity of Grammar Rules in Ancient Arabic Grammar," *بحوث في اللغة العربية* ١٤, no. 26 (April 2022): 33–52. DOI: <https://doi.org/10.22108/rall.2021.125013.1323>

question of who taught. An example of a passive sentence pattern (فعل – نائب الفاعل) is called نائب الفاعل / *nāib al-fā'il*, which means the subject's representative. This term is based on the position of the object, which changes by taking the position of the subject so that the object automatically changes its *i`rab* from *nasab* to *rafā`* like the *i`rab* of the subject. For example, the sentence *يُصَوِّرُ زَيْدُ الْجَبَلَ* when changed to a passive sentence, the subject must be removed and what remains is *الْجَبَلَ* and *يُصَوِّرُ*. In this condition, *الْجَبَلَ* replaces the position of *زَيْدُ* so that *الْجَبَلَ* is *nāib al-fā'il* and *فِي* *يُصَوِّرُ* becomes *يُصَوَّرُ* because the first word changes from drawing to being drawn. To make it easier consider the following table:

Table 2. Formation of Passive Sentences

Object (<i>maf'u l</i>)	Subject (<i>fa 'il</i>)	Verb (<i>fi'il</i>)	Kind of Sentece
الْجَبَلَ	زَيْدُ	يُصَوِّرُ	Active sentence
الْجَبَلَ	Removed	يُصَوِّرُ	Passive sentence
-	الْجَبَلَ	يُصَوَّرُ	Result of forming passive sentences

Based on the table 2, the definition of nominal phrase is a sentence that begins *with isim al-ma'rifah*. *Isim al-ma'rifah* is an isim whose existence has been identified. *Isim al-ma'rifah* is divided into 6 types, namely names given *alif lam* (ال), *isim maushūl*, *isim dlamir*, *isim isyārah*, *'alam*, *idlafah*. An example of a noun with *alif lam* is *جَبَلَ* which becomes *الْجَبَلَ*, a *maushūl* or relative pronoun, a *dlamir* noun is a pronoun such as he, *'alam* is the name of a specific place or individual, *idlafah* is a phrase where there are two or more words that are mutually dependent to form a new meaning but do not constitute a sentence. The sentence pattern in *al-jumlah al-ismiyyah* is *مبتدأ – خبر مفرد* and *جملة – خبر*. *Khabar mufrad* is a complement of *mubtada* in the form of a single word, while *khabar jumlah* is a complement of *mubtada* in the form of a sentence. An example is *يُصَوِّرُ الْجَبَلَ زَيْدُ* because this sentence begins with *زَيْدُ* (the name of the person Zaid), so it must be *al-jumlah al-ismiyyah* and the *khabar* is *يُصَوِّرُ الْجَبَلَ* which is *khabar jumlah*. If the sentence is *زَيْدُ مَصَوِّرٌ* (Zaid is a painter) then the *khabar* is *مَصَوِّرٌ* which is *khabar mufrad*.

2. *Taṣnif Skill* and *Tafkik Skill*

Understanding nahwu from the basics to proficiency according to Mohamed Mekkawy can be done by practicing two skills, first the skill of dismantling or *mabarab taṣnif* and second is the skill of classification or *mabarab tafkik*. *Mabarab tafkik* is the skill of dismantling a sentence into individual words. *Mabarab taṣnif* is the skill of grouping words into *isim*, *fi'il*, or *harf*. To be able to classify words, learners must study the characteristics of *isim*, *fi'il*, and *harf*.

Mabarab tafkik is the skill of breaking down a sentence into individual words. After understanding the characteristics of *isim*, *fi'il*, and *harf*, analyzing sentences becomes easier. What does the sentence consist of? For example:

يَكْفُرُونَ بآيَاتِ اللَّهِ = ي + ك ف ر + و + ن + ب + آ ي آ ت + اللّٰه

To explain the dismantled word units, classification skills are needed by explaining each dismantled word class one by one. *ي* (ya) is an *isim dlamir muttaṣil* which indicates the pronoun he, *كفر* (kafara) is *fi'il* which means denial or, in Islamic law, is interpreted as closed. *و* (wau) is *ḥarf ma'any wau al-jamā'ah* referring to the plural pronoun for males. *ن* (nūn) is *ḥarf mabany*. *ب* (bi) is *ḥarf ma'any* meaning with. *آيَات* (āyāt) is *isim jama' muannats sālim* which means verses of the Qur'an. *اللّٰه* (Allah) is *isim al-jalālah*. This sentence is a *fi'liyyah* sentence or called *al-jumlah al-fi'liyyah* in Arabic syntax. *Al-jumlah al-fi'liyyah* is a sentence structure that begins with a verb followed by a subject or object, as in the sentence above, which means “their denial of the verses of Allah” if interpreted literally. However, this translation is usually modified by keeping the subject in front so that the meaning can be clearly understood. So the translation of the sentence becomes “they deny the verses of Allah”. It does not stop there, learners of nahwu in this method must also be able to *i'rab*. According to Ibn Malik in³¹ *i'rab* is a change in the ending of a word caused by *'amil*. *I'rab* means the activity of analyzing word classes, their position in a sentence, changes in endings, and the factors that cause these changes. *I'rab* has four types, namely *rafa'*, *jar*, *nashab*, and *jazm*.³²

Table 3. *I'rab* Signs for *Isim*

<i>Isim</i>	<i>Rafa'</i> sign	<i>Jar</i> sign	<i>Nashab</i> sign
<i>Mufrad</i>	<i>Ḍummah</i>	<i>Kasrah</i>	<i>Fathah</i>
<i>Mutsanna</i>	<i>Alif</i>	<i>Ya</i>	<i>Ya</i>
<i>Jama' mudzakkar sālim</i>	<i>Wau</i>	<i>Ya</i>	<i>Ya</i>
<i>Jama' muannats sālim</i>	<i>Ḍummah</i>	<i>Kasrah</i>	<i>Kasrah</i>
<i>Jama' taksir</i>	<i>Ḍummah</i>	<i>Kasrah</i>	<i>Fathah</i>
<i>Asmāul khamsah</i>	<i>Wau</i>	<i>Ya</i>	<i>Alif</i>
<i>Gairu munṣarif</i>	<i>Ḍummah</i>	<i>Fathah</i>	<i>Fathah</i>

³¹ Hazuar Hazuar, “Konsep *I'rab* dalam Pandangan Ibrahim Mustajfa dan Ibrahim Anis,” *Arabiyatuna: Jurnal Bahasa Arab* 3, no. 1 May (Mei 2019): 163–78. DOI: <https://doi.org/10.29240/jba.v3i1.796>

³² Adib Alfalah dan Asep Sopian, “Simplifikasi *I'rab Nahwu Imam Sibawaih Perspektif Nahwu Modern Ibrahim Mustajfa / Simplification of I'rab Nahwu Imam Sibawaih According to Perspective of Ibrahim Mustajfa's Modern Nahwu,”* *Loghat Arabi: Jurnal Bahasa Arab dan Pendidikan Bahasa Arab* 5, no. 1 (Juni 2024): 1–20. DOI: <https://doi.org/10.36915/la.v5i1.93>

Based on the table 3 of *i'rab isim* above, it can be seen that the *i'rab* sign can be in the form of a *harakat* (short vowel marks that help pronounce words correctly) or a letter.

Table 4. *I'rab* Signs for *Fi'Il Muḍāri'*

<i>Fi'il</i>	Sub chapter of <i>Fi'il</i>	<i>Rafa`</i> sign	<i>Jazm</i> sign	<i>Nashab</i> sign
<i>Fi'il shabih</i>	<i>Sālim</i>	<i>Ḍummab</i>	<i>Sukun</i>	<i>Fathab</i>
	<i>Muḍa`af</i>	<i>Ḍummab</i>	<i>Fathab</i>	<i>Fathab</i>
	<i>Mahmūz</i>	<i>Ḍummab</i>	<i>Sukun</i>	<i>Fathab</i>
<i>Fi'il mu'tal</i>	<i>Mitsāl</i>	<i>Ḍummab</i>	<i>Ḥadẓf 'illab</i>	<i>Fathab</i>
	<i>Ajwaf</i>	<i>Ḍummab</i>	<i>Ḥadẓf 'illab</i>	<i>Fathab</i>
	<i>Nāqīṣ</i>	<i>Ḍummab</i>	<i>Ḥadẓf 'illab</i>	<i>Fathab</i>
	<i>Lafif maqrūn dan mafrūq</i>	<i>Ḍummab muqaddarah</i>	<i>Ḥadẓf 'illab</i>	<i>Fathab dhabirab dan muqaddarah</i>
<i>Af'alul kbamsab</i>	<i>هما، هم، انتم، انت</i>	<i>Tsubūt an-nūn</i>	<i>Ḥadẓf an-nūn</i>	<i>Ḥadẓf an-nūn</i>

Based on the table 4, to understand the *I'rab* signs in the following *fi'il*, readers need to understand each definition. In table 4, researchers put various *i'rab* signs based on the kinds of Arabic verbs. *Fi'il shabih* is a *fi'il* constructed solely from the letter *shabih*. There are three types of *shabih* verbs, namely *shabih sālim* or verbs consisting of *shabih* letters other than *mudla`af* and *mahmūz*, for example شهد. *Mudla`af* is a verb consisting of two identical *shabih* letters joined together using *tasydid*, for example فرس. *Mahmūz* is a verb in which one of the letters is the letter *hamzah*, namely سأل. Meanwhile, a *mu'tal* verb is a verb constructed from one of the *'illat* letters, namely *wau*, *ya*, and *alif*, which can be located at the beginning (*miṣāl*), for example وقع, in the middle (*ajwaf*), such as نام, at the end (*nāqīṣ*), for example بنى, or in both positions (*lafif maqrūn* and *mafrūq*), such as وقى.

Af'alul kbamsab is a *muḍāri'* verb ending in *nūn*, namely the *muḍāri'* verb in *dlamir huma* (third person pronoun for 2 males and females), for example يشربان meaning they are both drinking, *hum* (third person plural pronoun for males) For example, يشربون means “they are drinking,” *antum* (second person pronoun for two males and females) for example تشربان means “you two are drinking,” *antum* (second person plural pronoun for males) for example تشربون means “you males are drinking,” *anti* (second person pronoun for females) for example تشربين means “you female are drinking.”

The *I`rab* in this sentence will be explained as follows:

يَكْفُرُونَ بآياتِ اللَّهِ

يَكْفُرُونَ is a verb (*fi'il mudā'iri*) belonging to the *mu`rab rafa`* group with the *I`rab tsubūt an-nūn* sign (the presence of *ḥarf nūn*) because this word comes from *af`āl al-kebamsab* and is not preceded by any *`amil*. يَكْفُرُونَ contains a plural subject indicated by *wau al-jamā'ah*, which means “they” (masculine). ب is a particle (*harf jar*) belonging to the *mabni* group, which has no equivalent in the types of *I`rab*, whether *rafa*, *nashab*, *jar*, or *jazm*, but has the function of connecting the following word. ب will affect the *I`rab* of the following word. آياتِ is an object that follows the *I`rab* rules of its *`amil jar*, so its *I`rab* is *majrur*. The word اللَّهِ is a word that relies on آياتِ. This word order is called a phrase or, in nahwu, known as *idafah*.

3. Application of the Analogy Method

One of the unique features of the nahwu learning method devised by Muhammad Makka wī is the application of the analogy method to facilitate understanding of nahwu. The analogy method is a method used to develop learners' cognitive abilities³³ by comparing complex concepts with simpler examples.³⁴ The analogy method helps student to understand complex or hard concepts.³⁵ One example is in the concept of *لا محل له من الاعراب*. In every sentence, there will be words that have a position in *i`rab*, including four options, namely *rafa`*, *jar*, *nashab*, or *jazm*. However, there are also words that do not have a position in *i`rab*. This means that these words are not identified as having the rules of *rafa`*, *jar*, *nashab*, or *jazm*. This group of words is called the *Lā mahalla labu min al-I`rab* group.

To explain this easily, Muhammad Makkāwī gives the following analogy. There are three types of words that must be understood when studying the concept of *لا محل له من الاعراب*, namely words that have a home, words that rent a home, and words that have no place to live. Words that have a home are words that have *i`rab rafa`*, *jar*, *nashab*, or *jazm*. Words that rent a home are *mabni* words (words that do not have *i`rab* characteristics) but can occupy the position of *i`rab* words. Meanwhile, words that do not have a home are *mabni* words that do not have *i`rab* and cannot occupy the position of *i`rab*.

The first group is the group of words that have a home are all *mu`rab* words, namely *mu`rab* and *fi'il mudā'iri*, which do not meet *nun niswab* and *nun taukid*. The second group is the group of words that rent a home, they are *mabni* words that have equivalents in *mu`rab* words, which will

³³ Maria Ellul dan Amanda Bezzina, “The Effectiveness of Analogy Learning as a Learning Practice Condition in Primary Physical Education,” *Malta Journal of Education* 4 (November 2023): 47–66. DOI: <https://doi.org/10.62695/ZSNV3229>

³⁴ Andi Prayudi dkk., “Studi Literatur : Penggunaan Model Analogi Dalam Proses Pembelajaran,” *Ainara Journal (Jurnal Penelitian dan PKM Bidang Ilmu Pendidikan)* 4, no. 1 (Mei 2023): 22–28. DOI: <https://doi.org/10.54371/ainj.v4i1.203>

³⁵ Stina Eriksson, Niklas Gericke, dan Karin Thörne, “Analogy Competence for Science Teachers,” *Studies in Science Education* (Desember 2024): 1–29. DOI: <https://doi.org/10.1080/03057267.2024.2434797>

be explained in the next paragraph. Meanwhile, the third group is words that do not have a place to live, they are *mabni* words that do not have equivalents in *i'rab*. They are the letters *al-ma'anī, fi'il mādlī, fi'il amr*, and *isim fi'il*.

Next is the concept of word equivalents. These word equivalents apply to the second group of words, namely words that rent a house *i'rab*. Included in this group of words are *isim isyarab* (demonstrative), *isim dlamir*, and *isim mauṣul*, for example as follows.

Table 5. Example of Equivalents

Example		Description
متعلم	خالد	Sentence
متعلم	هو	Equivalents

Based on the table 5, it can be seen that the difference lies in the subject, which is هو and خالد. خالد is an *isim mu'rab* that is *i'rab rafa'*. The word خالد can be replaced with a pronoun that corresponds to the gender and number of the object. Because خالد is a third person singular masculine noun, the appropriate pronoun for it is هو. هو is actually a *mabni* noun that does not have *i'rab* characteristics, but because it has a counterpart (it can replace the position of خالد), it is called a noun that rents an *i'rab* position. So it is called a *mabni* that occupies the *rafa'* position.

Closing

This content analysis aims to understand the learning activities and the methods of *nahwu* learning used by Mohamed Mekawy on his social media channels. Learning activities include social media Q & A posts, brief explanations, serial explanations, special classes on *nahwu* chapters (*daurab*), and quizzes. For longer and more detailed explanations of *nahwu*, please refer to his YouTube channel. For shorter explanations, there are accounts on TikTok, Instagram, and YouTube Shorts. Meanwhile, information about *daurab* classes, quizzes, access to free materials, and book sales can be found on the Telegram channel. The *nahwu* learning method in the *An-Nahwu Al-Mubassat Muḥammad Makkāwī* learning session includes tips on starting with *mu'rab* and *mabni* material or *al-jumlah al-fi'liyyah* and *al-jumlah al-ismiyyah*. These two materials make it easier for *nahwu* learners to understand the concept of *i'rab* more quickly. The next *nahwu* learning method taught is mastery of *taṣnif* and *tafkik* skills. These two skills serve to train learner's sensitivity to the classification of word classes in Arabic and the analysis of each word. Finally, there is learning using the analogy method or comparing a material with an example to facilitate understanding. This research contributes to learning *nahwu* method. The method can use for self learning *nahwu* so that the learners can mastering Arabic grammar from beginning level. Every learners can access and mastering Arabic easily and free. The method offered by Muhammad Mekkawi can be a guide for studying *nahwu* independently. There are still many aspects of contemporary *nahwu* learning that can

be explored in future research. A recommended topic for future research is the creation of short videos to facilitate understanding of nahwu on social media, which can be studied using the research and development (R & D) to create the idea of using social media as media to learn *nahwu*.

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