

The Manhaji Method: An Innovative Approach to Enhancing Arabic Language Learning Through Qur'anic Integration

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ABSTRACT

Despite the proliferation of Arabic teaching methods, many traditional approaches such as the Grammar-Translation and Granada methods often isolate grammar instruction or postpone engagement with authentic texts, limiting learners' contextual understanding. Addressing this gap, the present study examines the *Manhaji Method* an integrative approach that begins with Qur'anic verses and enables learners to inductively extract grammatical (*naḥw*) and morphological (*sarf*) rules. The study aims to analyze the implementation, pedagogical benefits, and challenges of this method in Arabic language education. Employing a descriptive-analytical library research design, relevant literature and teaching practices were reviewed to assess the method's impact. Findings indicate that the *Manhaji Method* significantly enhances comprehension of Qur'anic vocabulary, fosters learner autonomy, and bridges theoretical knowledge with practical application. Nevertheless, its highly structured nature can pose difficulties for novice learners, necessitating adaptive instructional strategies. These insights suggest that while the *Manhaji Method* offers a holistic and scalable framework for improving both Arabic proficiency and Qur'anic literacy, its application should consider learner readiness and instructional flexibility. This study contributes to the discourse on innovative Arabic pedagogy and underscores the potential of integrating religious texts meaningfully into language instruction.

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Introduction

In delivering Islamic education, an educator must not conduct the teaching process carelessly. The learning process requires not only adequate knowledge but also the selection

of appropriate methods to ensure that educational materials are effectively conveyed and comprehended. For instance, if a student has weak comprehension or retention skills, the teacher should not rely solely on lecture methods. Instead, a teaching method must be adapted to the learner's cognitive and contextual needs. Linguistically, the term "method" refers to a systematic approach to achieving objectives. According to Dr. Ahmad Husain Al-Liqany in Sutiono, a method consists of the stages a teacher undertakes to help students achieve their learning goals. M. Arifin, as cited in Zaini Miftah, adds that a method must facilitate the delivery of material in a structured and goal-oriented manner through formal, informal, or non-formal institutions. Methods play a crucial role in education as they form an integral part of the learning process (Ikhwanisyah et al., 2024).

The learning and comprehension of the Arabic language hold undeniable significance, especially for the Muslim generation. Mastering Arabic is key to deeply understanding Islamic teachings from their original sources, namely the Qur'an and the Sunnah, both written in Arabic. Additionally, Arabic serves as a gateway to the vast scholarly heritage of Muslim scholars, much of which remains preserved in Arabic manuscripts. However, in reality, many people feel alienated from the Qur'an. This is often due to the perception that Arabic, particularly Qur'anic Arabic, is difficult to learn and requires a long time to master (Ridwan, 2023). This perception often leads to alienation from the Qur'an and limits one's access to its deeper meanings.

Various educational institutions have attempted to address these challenges by implementing diverse teaching methods, such as the Direct Method, the Grammar-Translation Method, or the *Tamyiz* Method. These approaches offer different strategies, ranging from immersive communication to rule-based instruction. However, few of them directly incorporate Qur'anic content into the learning process. Most methods either treat Arabic as a secular linguistic subject or delay Qur'anic engagement until foundational skills are achieved thus missing opportunities for spiritual integration. In response to these limitations, The *Manhaji* Method was developed by M. Anas Adnan. It utilizes Qur'anic verses as primary teaching material and integrates *naḥw* (grammar) and *sarf* (morphology) directly into the study of these verses (Melikhatun; Dr. Aman, 2017).

The *Manhaji* Method represents a pedagogical approach that seeks to unify theory and practice while developing the four language skills listening, speaking, reading, and writing in tandem with Qur'anic study. It aims not only to teach language but to reinforce religious identity through a spiritually resonant instructional design. However, while anecdotal reports and preliminary applications suggest promising results, few empirical studies have systematically evaluated the method's effectiveness in enhancing learners' comprehensive linguistic competence.

The implementation of The *Manhaji* method in Arabic language learning is an approach that emphasizes the integration of theory and practice in the teaching and learning process. This method comprehensively develops Arabic language skills, encompassing four key aspects: listening, speaking, reading, and writing. In this context, selecting the appropriate method is crucial to achieving the desired learning objectives.

The application of The *Manhaji* method in Arabic language learning must consider various factors, including student characteristics, the learning context, and targeted goals. By integrating proven effective methods, educators can create a more dynamic and engaging learning environment, enabling students to achieve the expected Arabic language proficiency.

In Arabic language learning, selecting the appropriate method is one of the key factors for success. Various methods have been proposed and implemented, each with its own challenges and prospects. The *Manhaji* method has shown significant development due to its inclusive application, which is not limited to formal education. Even the general public can learn this method, as demonstrated by its implementation at the Muhammadiyah Branch in Palangka Raya. The method has been intensively applied there, including structured written evaluations. The results are quite promising, as participants who initially could not understand Qur'anic vocabulary are now proficient in translating it, along with a grasp of *naḥw* and *sarf* rules (Melikhatun; Dr. Aman, 2017).

One commonly used method in Arabic language learning is the Direct Method (*Thorîqat al-Mubâsyarah*). This method emphasizes the use of the target language in daily interactions, allowing students to learn Arabic naturally and contextually. Research has shown that applying the Direct Method significantly improves students' speaking skills (HAPID, 2023). Additionally, other studies support its effectiveness in enhancing students' comprehension of Arabic, particularly in early childhood education settings (Kasmianti, 2024).

Inductive and deductive methods also play an essential role in teaching Arabic grammar. The inductive method allows students to discover grammatical rules through provided examples, while the deductive method offers direct explanations of these rules. Both approaches can be combined to provide a deeper understanding for students (Muttaqin et al., 2023). Research conducted at MTs Negeri 1 Sragen shows that combining these methods effectively clarifies Arabic grammar concepts for students.

Cooperative learning methods, such as Two Stay Two Stray (TSTS), can also enhance student participation and learning outcomes. This method encourages students to work in groups, enabling them to learn collaboratively and support each other in understanding the material (Siti Rodiyah, 2023). Research indicates that implementing the TSTS method increases students' motivation and learning outcomes in understanding Arabic texts (Mazidatulfaizah, 2021).

In Islamic boarding schools, identifying students' needs is a crucial factor in selecting the appropriate teaching method. Studies in boarding schools indicate that understanding the expectations and requirements of students helps in designing more effective learning strategies (Maulana et al., 2024). Thus, a student-centered approach enhances engagement and learning outcomes in Arabic language studies. The eclectic method is also gaining popularity. This method allows teachers to integrate various techniques and approaches based on students' needs and learning contexts. The challenge lies in developing a more flexible and responsive curriculum and training educators to implement this method effectively (Ngarifah et al., 2022).

The Grammar-Translation Method and the Direct Method, for example, are two approaches often compared in the context of Arabic language learning. Research indicates that the Direct Method, which emphasizes the direct use of the target language in instruction, can significantly improve students' speaking skills (Sherina, 2024; HAPID, 2023; Arif, 2019). However, challenges arise in the need to adapt this method to students' backgrounds and abilities while ensuring that instruction remains engaging and non-monotonous (Setiadi, 2018).

The *Tamyiz* Method has also been identified as an effective approach in Arabic language learning, particularly in the context of reading classical Islamic texts (*kitab kuning*) and translating the Qur'an. This method enables students to better understand Arabic structures, despite the common perception that mastering *nahw* (grammar) and *sarf* (morphology) is difficult. One challenge in implementing this method is the need for more interactive and participatory teaching to prevent students from feeling overwhelmed by the complexity of the material (Wildan & Fuad, 2019).

Alternative methods, such as Hypnoteaching, have also been introduced to enhance student motivation and engagement in Arabic language learning. Research suggests that Hypnoteaching can help students overcome boredom and improve their speaking skills. However, a challenge in its implementation is the need for teachers to receive specialized training to effectively apply the necessary techniques (Setiadi, 2018).

Challenges in Arabic language learning include the necessity of adapting teaching methods to student characteristics, addressing boredom in the learning process, and developing a responsive curriculum. However, prospects for improving Arabic language instruction remain promising through the implementation of innovative and adaptive methods, as well as adequate training for educators (HAPID, 2023; Ngarifah et al., 2022).

Despite the abundance of research on Arabic teaching methodologies including the Direct Method, *Tamyiz*, and Grammar-Translation existing studies often treat language acquisition as separate from Qur'anic literacy. Very few have examined how Qur'anic texts can serve as both the content and medium of Arabic instruction. This gap leaves unanswered

questions about how integrated models like The *Manhaji* Method can simultaneously address linguistic challenges and strengthen students' connection to the Qur'an in a practical, scalable way. Moreover, most studies emphasize the content or structure of the method itself, without critically analyzing the contextual reasons behind its pedagogical effectiveness.

In light of these ongoing challenges, this study offers a distinctive contribution to Arabic language pedagogy by exploring The *Manhaji* Method, a Qur'an-based learning model that remains underexplored in contemporary scholarship. Unlike conventional methods that separate linguistic theory from sacred texts, The *Manhaji* Method integrates *naḥw* and *sarf* directly into Qur'anic verses, fostering both linguistic competence and spiritual engagement. This dual focus constitutes a pedagogical innovation that addresses two key challenges: the demand for meaningful instructional content and the reconnection of Muslim learners with the Qur'an as a living source. By situating this method within the broader context of Arabic teaching methodologies such as the Grammar-Translation Method, Direct Method, and *Tamyiz* this study positions The *Manhaji* approach as a complementary, contextually responsive model that enriches Arabic language learning in both formal and community-based Islamic education.

Unlike a mere textual summary, this research employs qualitative methods to evaluate real-life instructional practices, including teacher strategies, student responses, and learning outcomes. It focuses particularly on how this approach enhances the mastery of Arabic grammar and morphology through inductive exposure to sacred text—thus bridging the divide between language learning and spiritual engagement. Through this analysis, the study contributes not only to Arabic language pedagogy but also to broader discussions on Islamic education, da'wah, and identity formation in the modern era.

Method

This study adopts a qualitative-descriptive approach within the framework of library research (penelitian kepustakaan). The main objective is to analyze The *Manhaji* Method as a pedagogical model that integrates Arabic grammar (*naḥw*) and morphology (*sarf*) with Qur'anic verses, and to evaluate its relevance in contemporary Arabic language education.

The primary source of data in this study is The *Manhaji* Method book authored by M. Anas Adnan, which systematically outlines the instructional framework, stages of learning, and integration of Qur'anic content. This source serves as the foundation for understanding the conceptual design of the method. In addition, secondary data were obtained from scholarly literature, including books, peer-reviewed journal articles, theses, and other scientific references relevant to Arabic language pedagogy and Qur'anic education. These materials were accessed

through academic databases such as Google Scholar, Scopus, and PubMed, and selected based on their credibility, recency, and thematic alignment (Adila et al., 2023).

The research procedure involved three stages: 1. Identification and categorization of relevant literature based on keywords such as “Manhajī Method,” “Qur’an-based Arabic instruction,” and “Arabic grammar pedagogy.”; 2. Evaluation of source quality through author credibility, publication recency, and contextual relevance to the study focus; 3. Thematic content analysis, where data were synthesized and organized to explore recurring concepts, strategies, and implications of The *Manhaji* Method in Arabic language education.

This methodological framework ensures that the research remains strictly within the domain of textual analysis, without involving empirical fieldwork, interviews, or classroom observation. All arguments and conclusions are drawn from critical interpretation of documented sources.

By adopting this library-based analytical approach, the study aims to contribute not only to the theoretical development of Qur’an-based Arabic pedagogy, but also to offer practical insights into how documented instructional models like The *Manhaji* Method can inform and improve language teaching in both formal educational institutions and informal Islamic learning environments.

Result and Discussion

This section presents a thematic synthesis of The *Manhaji* Method, based entirely on textual sources and instructional models documented in published literature. Rather than reporting empirical findings, the discussion highlights conceptual insights and pedagogical implications derived from a critical review of Qur’an-based Arabic instruction. The following sub-sections present pedagogical insights gathered from scholarly publications, curriculum outlines, and descriptive studies of *Manhajī* implementation.

Qur’anic Integration in Arabic Language Pedagogy

The *Manhaji* Method is an approach in the study of *naḥw* (grammar) and *sarf* (morphology) aimed at deepening the understanding of meanings contained in Qur’anic verses. The uniqueness of this method lies in its direct application of grammatical analysis, using Qur’anic verses as the primary examples. This not only facilitates the internalization of abstract rules but also places sacred texts at the heart of instruction turning grammar study into an act of spiritual engagement. Since the Qur’an is a text frequently recited by Muslims, its use provides both authenticity and contextual familiarity for learners (Ahmad Roihan Al Farizi et al., 2023).

Beyond grammar, the Qur’anic integration serves as the foundation for designing Arabic learning materials, lesson sequencing, and evaluation schemes. Rather than isolating linguistic content from religious values, The *Manhaji* Method systematizes Qur’anic verses as both the

medium and the message of instruction. Students analyze sentence structures, apply grammatical principles, and reflect on meaning all within the same textual source. This integrative model enhances coherence in curriculum design while maintaining the theological centrality of the Qur'an.

Moreover, the method offers an inclusive learning experience for a wide range of learners men and women, young and old, and those from varied educational backgrounds. Because the Qur'an was revealed to mature audiences without prerequisite knowledge of grammar, its structure naturally guides learners to recognize patterns and meaning through observation and repetition (Sholikha, 2020). This inclusive design allows Qur'anic integration to function as both a cognitive and devotional pedagogy.

To systematize the integration of Qur'anic content into the Arabic curriculum, The *Manhaji* Method organizes instructional materials based on a progressive thematic mapping of Qur'anic verses. Each lesson is structured to align a particular grammatical rule such as *fi'il māḍī*, *ism ma'rifah*, or *jar-majrūr* with verses that naturally exhibit those forms. For example, early lessons focus on simple nominal sentences from surahs like *Al-Fātiḥah* and *Al-Ikhlāṣ* to introduce subject-predicate structures, while later units introduce more complex verbal forms and compound structures from verses in *Al-Baqarah* or *Yāsīn*. The *Manhaji* syllabus follows a spiral model, where previously learned concepts are revisited with increasing complexity in subsequent lessons. This thematic sequencing not only provides pedagogical coherence but also ensures that learners encounter linguistic rules within meaningful spiritual contexts. Evaluation is also integrated into the curriculum design: students are assessed not only on grammatical accuracy but also on their ability to interpret meaning and recite verses correctly, thus balancing language proficiency with Qur'anic fluency and comprehension.

This structured integration distinguishes The *Manhaji* Method from conventional approaches, which often separate grammatical theory from textual engagement. By aligning linguistic instruction with Qur'anic progression, it offers a curriculum that is both spiritually anchored and pedagogically coherent something rarely systematized in previous Arabic teaching models.

Enhancing Linguistic Competence through The *Manhaji* Method

The *Manhaji* Method plays a crucial role in Arabic language learning, particularly in the modern era, where people often perceive Qur'anic Arabic as difficult to understand. This method is not only a linguistic teaching tool but also serves as a means to strengthen Muslims' connection with the Qur'an. By placing Qur'anic verses at the center of learning, The *Manhaji* Method bridges the gap between theoretical Arabic language knowledge and its practical application within divine texts. This is especially relevant given the importance of Qur'anic

literacy as the foundation for faith development and a deeper understanding of Islamic teachings (Melikhatun & Aman, 2017)

The inclusive and flexible nature of The *Manhaji* Method makes it applicable at various educational levels and within community-based learning environments. In an era where learning time is often limited, this method offers an efficient approach without compromising depth of understanding. Moreover, it helps overcome psychological and technical barriers in learning Arabic, such as the perception that Arabic grammar is too complex and time-consuming. By systematically focusing on Qur'anic texts, this method provides a comprehensive solution that addresses both spiritual and academic needs, making it a valuable innovation in Islamic education (Adib, 2022).

The *Manhaji* method holds considerable urgency and relevance, particularly in its capacity to accelerate the dissemination of Islamic teachings (Apriyanti et al., 2023). Its application offers several significant benefits for the Muslim community. Firstly, it facilitates a deeper and broader dissemination of Islamic knowledge by using the Qur'an as the primary source for learning. This enables learners to directly engage with Arabic texts, thereby improving their comprehension of the Qur'an and Hadith (Adolph, 2016). Secondly, the method simplifies Arabic language acquisition for Muslims from diverse educational backgrounds. As it is grounded in the Qur'an, learners are able to connect linguistic theory with practical usage in sacred texts, enabling them to grasp key concepts in *naḥw* (grammar) and *ṣarf* (morphology) without requiring a foundation in highly technical linguistic theory. From a behaviorist perspective, Arabic language instructors play multiple roles not only as sources of knowledge but also as facilitators, classroom managers, motivators, and evaluators (Laila Agustina et al., 2023). Thirdly, The *Manhaji* method enhances comprehension of the Qur'an through a linguistic approach, enabling learners to interpret and apply its teachings more effectively in daily life (Ahmad & Alam, n.d.). Moreover, the method strengthens Islamic *da'wah* by equipping learners with the Arabic proficiency necessary for conveying Islamic teachings more meaningfully and persuasively. This is particularly evident in the use of classical texts such as *Ar-Rahīq Al-Makhtūm*, which illustrates foundational methods used by the Prophet in educating his followers (Hunainah, Ikhwanayah, et al., 2023). Finally, the method contributes to the overall improvement of Islamic education by offering a structured, Qur'an-based curriculum that enhances both religious understanding and linguistic competence. Its effectiveness is especially prominent in boarding school environments, such as the Muhammadiyah Ulama Cadre Education (PKUM) program in Palangka Raya (Hunainah et al., 2024), where immersive settings further support the development of well-rounded Islamic scholars.

The main reason this study is necessary is because current Arabic teaching methods often fail to connect language acquisition with the learners' spiritual development. Many students perceive Arabic especially Qur'anic Arabic as a technical subject full of abstract rules, disconnected from meaning. The *Manhaji* Method directly addresses this problem by placing Qur'anic verses at the center of instruction and guiding learners to derive grammar and morphology from divine texts. This approach provides immediate relevance and meaning to what students are learning, which increases their motivation and engagement.

Moreover, this method strengthens Islamic identity and da'wah capacity in ways that conventional approaches do not. As students learn Arabic through the Qur'an itself, they internalize both linguistic structures and religious messages simultaneously. This integration produces not just technically competent learners, but individuals who can articulate Islamic teachings with clarity, confidence, and sincerity. In contexts where Arabic is both a religious and educational priority, this dual impact language proficiency and spiritual formation makes The *Manhaji* Method a uniquely valuable pedagogical innovation.

In terms of linguistic competence, The *Manhaji* Method systematically cultivates all four Arabic language skills listening, speaking, reading, and writing through Qur'an-based learning. Students enhance *listening* by repeatedly hearing the correct recitation of verses. They develop *speaking* through oral repetition and group discussion of meanings and grammatical structures. *Reading* skills are strengthened by analyzing sentence construction within the Qur'an, while *writing* is reinforced through structured activities such as verse transcription and annotation of grammatical elements. This integrated approach ensures that learners acquire language skills not in isolation, but within a spiritually meaningful and syntactically rich context, thereby accelerating both linguistic mastery and personal motivation.

Compared to conventional Arabic teaching methods such as Grammar-Translation or *Tamyiz* which often isolate grammar instruction from meaningful content, The *Manhaji* Method embeds linguistic learning within authentic religious texts. This contextual approach increases learner motivation, reinforces memory through spiritual engagement, and ensures that language acquisition is not reduced to rote memorization but experienced as a holistic process of understanding, internalizing, and articulating faith-based meaning. These conclusions are drawn from various documented implementations and scholarly discussions on Qur'an-centered Arabic instruction, rather than from field experimentation.

Implementation Challenges and Pedagogical Opportunities across Diverse Learning Contexts

The insights in this section are drawn from published literature on the implementation of Qur'an-based Arabic instruction, with particular focus on descriptions, conceptual frameworks,

and curriculum designs of The *Manhaji* Method. While no primary field data were collected, the discussion reflects synthesized findings from documented models and scholarly analysis.

Several factors influence the success of Manhajī-based learning, including: Learning objectives; Teachers' competencies; Students' characteristics; Teaching activities; Evaluation methods. To effectively teach Arabic, educators must possess the following characteristics: (a) Love and pride for the Arabic language, fostering enthusiasm among students. (b) Mastery of the subject matter being taught. (c) Proficiency in spoken Arabic, ensuring effective communication. (d) A broad understanding of Arabic language and Islamic studies. (e) Ability to guide and mentor students in their learning process. (f) Commitment to professional development, continuously enhancing their expertise in Arabic education.

The implementation of the *Manhaji* Method in Arabic language learning is structured around three core components: lesson planning, the use of media, and evaluation. The first component, lesson planning, begins by facilitating students' engagement with Arabic through the Qur'an. Each day, learners translate selected Qur'anic verses word by word, enabling them to memorize vocabulary and understand the meanings within a broader Islamic context. For instance, students may study the phrase *Alhamdulillah Rabbil 'Alamin* by memorizing its meaning and internalizing its spiritual significance. Lesson plans also include clear scheduling and a variety of instructional strategies designed to sustain student motivation throughout the learning process. The second component involves the use of instructional media, including whiteboards, markers, and Manhaji guidebooks, which are essential for delivering material in a visual and interactive manner. Such tools help students better grasp Arabic grammatical structures and vocabulary. To further enhance engagement, technology-based resources such as educational apps and instructional videos can be integrated into the learning environment. Diverse media use also supports personalized learning approaches, particularly when combined with brain hemisphere-based teaching strategies, recognizing that students have different cognitive profiles (e.g., Sensing, Intuiting, Feeling, or Instinct) (Anisa et al., 2025). The third component is evaluation, which focuses not only on assessing students' ability to memorize and translate verses but also on providing formative feedback to guide their continued improvement. This process helps identify strengths and areas for growth in both language skills and comprehension of Qur'anic content. Moreover, evaluations are tailored to students' developmental stages, aligning with the principles of Child-Friendly Schools (CFS), which have proven more effective than conventional institutions in fostering student-centered learning (Hunainah et al., 2023).

This method offers several advantages, such as ease of understanding due to word-by-word explanations, gradual vocabulary memorization, and facilitation in identifying *ism* (nouns),

fi'il (verbs), and *harf* (particles), thereby supporting independent learning. Once students grasp the basics, they can learn with greater confidence without being entirely dependent on the instructor. However, the method also has drawbacks, such as being rigid or monotonous due to its highly structured approach, which may be challenging for beginners without prior Arabic knowledge. Although this method supports independent learning, the instructor must still possess a supportive personality (Hamidah et al., 2022), and it should be complemented by literacy in reading Arabic books to achieve better and expected results. This method can also be combined with character education values and serve as an implementation of the Character Education Strengthening Program (Ramdhani et al., 2017), as seen in the implementation of Character Education Strengthening (PPK) from *Kitab al-Akhlak lil-Banin* at PP Hidayatul Insan Palangka Raya (Hunainah, Usop, et al., 2023; Ramdhani et al., 2017).

To overcome these limitations, teaching innovations such as interactive learning environments, language games, or group discussions can be introduced, ensuring that students, especially beginners, feel more comfortable and motivated to learn. Independent learning that can be effective is one that follows proper procedures. It consists of planning, performance, and evaluation, as previous research has proven that speaking skills can improve with the help of academic self-regulation (Hunainah, 2024).

Compared to conventional methods such as the Grammar-Translation Method or the *Tamyiz* Method, which often treat linguistic instruction and religious understanding as separate domains, The *Manhaji* Method offers an integrative model that fosters simultaneous development of grammar mastery and Qur'anic literacy. Whereas traditional approaches may delay spiritual content until learners master basic grammar, The *Manhaji* Method begins with sacred text, encouraging inductive learning of grammatical patterns within meaningful contexts. This not only makes learning more engaging and spiritually resonant but also addresses motivational issues often observed in rule-based or rote instruction models.

To provide a clearer synthesis of the research findings, the following table summarizes the essential components of The *Manhaji* Method as explored in this study. It includes definitions, urgency, implementation strategies, influencing factors, and a balanced view of both its advantages and limitations. This summary helps illustrate how the method operates holistically within Arabic language education and Islamic pedagogy.

Table 1.
Summary of Research Findings on The *Manhaji* Method

Section	Findings
Definition of The <i>Manhaji</i> Method	The <i>Manhaji</i> Method is an approach to Arabic grammar (<i>naḥw</i>) and morphology (<i>sarf</i>) using Qur'anic verses as primary examples, enhancing comprehension through direct application. This method

	is inclusive, accessible to all individuals regardless of age, gender, or educational background.
The Urgency of The <i>Manhaji</i> Method	The method is crucial in modern Arabic language learning, bridging the gap between theoretical knowledge and Qur'anic application. It simplifies Arabic learning, enhances Qur'anic understanding, strengthens da'wah, and improves the quality of Islamic education.
Factors Affecting the Success of The <i>Manhaji</i> Method	The effectiveness depends on various factors: learning objectives, teacher competencies, student characteristics, teaching activities, and evaluation methods. Educators must possess mastery of Arabic, enthusiasm for teaching, and a commitment to professional development.
Implementation of The <i>Manhaji</i> Method	1. Lesson Planning: Students translate Qur'anic verses daily to build vocabulary and comprehension. 2. Use of Media: Teaching tools like whiteboards, <i>Manhaji</i> guidebooks, and digital resources enhance engagement. 3. Evaluation: Regular verse recitation and translation exercises assess students' progress and comprehension.
Advantages	Word-by-word explanations, vocabulary memorization, structured approach supporting independent learning.
Disadvantages	Can be rigid or monotonous; challenging for beginners without prior Arabic knowledge. Interactive methods can mitigate these issues.

This consolidated overview (see Table 1) enables educators, curriculum designers, and researchers to better understand the core framework and potential impact of The *Manhaji* Method when applied in both formal and informal learning settings.

In summary, this study finds that The *Manhaji* Method offers a coherent and spiritually grounded framework for integrating Qur'anic content into Arabic language instruction. By placing *naḥw* and *sarf* within the context of sacred texts, it bridges the gap between abstract grammar instruction and meaningful application. Compared to conventional approaches, this method significantly enhances students' linguistic competence across all four skills listening, speaking, reading, and writing by embedding grammar within authentic Qur'anic examples. Furthermore, the method proves adaptable across diverse learning environments, though its successful implementation depends on teacher expertise, appropriate media use, and contextual modifications. These findings affirm The *Manhaji* Method's potential not only to improve Arabic proficiency but also to serve as a strategic model for holistic Islamic education in the 21st century.

Conclusion

The findings of this study affirm that the *Manhaji* Method constitutes a meaningful advancement in Arabic language pedagogy by embedding *naḥw* and *ṣarf* within the interpretive study of Qur'anic texts. This integrative approach not only enhances grammatical competence

but also deepens students' spiritual connection to the material, effectively merging linguistic and devotional learning. By structuring the curriculum through thematic Qur'anic mapping and employing a spiral progression model, the method ensures coherence between content, pedagogy, and religious context. Evaluations that combine comprehension, grammatical accuracy, and recitation further reflect its balanced emphasis on both form and meaning.

Given its promising outcomes, future research should explore the broader applicability of the Manhaji Method across diverse educational settings both within and beyond Islamic institutions. Investigations might focus on its adaptability for beginners, its long-term impact on language retention and motivation, and its potential integration with digital tools to enhance interactivity. Moreover, comparative studies with other instructional models can deepen our understanding of how Qur'an-based pedagogy influences identity formation and religious literacy. Overall, the *Manhaji* Method offers a compelling foundation for the development of Arabic language instruction that is both theologically grounded and pedagogically robust.

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