

# TRANSFORMATION OF DINIYAH LEARNING STRATEGIES THROUGH THE IMPLEMENTATION OF THE AL-MIFTAH LIL ULUM METHOD BASED ON DIGITAL MEDIA IN TEACHING ARABIC GRAMMAR

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## ABSTRACT

The Al-Miftah Lil Ulum method is an effective strategy for teaching *qowaid* through an enjoyable approach that utilizes simple language, songs, and visual aids such as tables and diagrams. Originally developed in Islamic boarding schools (*pesantren*), the method has undergone a transformation with the integration of digital media, allowing it to be more widely implemented, including in formal institutions such as *Madrasah Ibtidaiyah* (MI). The purpose of this study is to describe the implementation of the Al-Miftah Lil Ulum method based on digital media in *diniyah* learning and to analyze its implications for students' *qowaid* proficiency at MI NU Hidayatun Najah Tuban. This research employed a qualitative approach with a case study design. The findings indicate that the application of the Al-Miftah Lil Ulum method based on digital media in *diniyah* learning involves three main stages: opening, core, and closing activities. The implications of this implementation are reflected in students' improved ability to modify sentence structures, perform *i'rab* (grammatical analysis), and better understand word forms. Factors influencing the success of the implementation include teacher competence, student readiness, and institutional support in providing digital media.

Keywords: Transformation, Diniyah Learning, Digital Media, Al-Miftah Lil Ulum Method, Arabic Grammar.

## BACKGROUND

The transformation of *diniyah* learning strategies has become an urgent need amidst students' difficulties in understanding Arabic *qawa'id* (grammar). Many students consider *qawa'id* lessons to be the most difficult aspect of learning Arabic. This is reinforced by the findings of Isnaini Lubis et al. (2022), which showed that aspects of *i'rab* and word structure in Arabic are confusing and represent the most difficult elements in mastering *qawa'id* (Lubis, Lessy, and Hasan 2022). A study at IAIN Bone also confirmed that mastery of *qawa'id al-lughah al-'Arabiyyah* is a major challenge, particularly due to the introduction of new terminology, difficulties in sentence construction, and the complex application and analysis of sentence components (Hastang and R., 2023). In addition, research by Susiawati (2024) revealed that students' low self confidence is a major demotivating factor in Arabic learning. The complexity of the morphological and *i'rab* system, coupled with the perception that Arabic is strongly tied to religious identity, reinforces the impression that this language is only suitable or easily mastered by highly religious individuals (Susiawati, 2024).

Difficulties in mastering Arabic *qawa'id* are also experienced by students at the *Madrasah Ibtidaiyah* (MI, Islamic elementary schools) and *madrasah diniyah*. An evaluation study using the CIPP model at Madrasah Diniyah Salafiyah 4 Krapyak revealed that, although the *qawa'id* curriculum was well-structured, many students remained passive during the learning process due to ineffective teaching strategies (Ni'mah et al. 2023). Similarly, at Pondok Pesantren Al-Mubaarok Manggis, despite *qawa'id nahwiyyah* being a central focus in formal *diniyah* learning, students still faced significant

difficulties, highlighting the urgent need for a systematic and step by step teaching method (Falah et al., 2023). In reality, Arabic particularly *nahwu* and *sarf* is a core component in the curriculum of MI and *madrasah diniyah*. Yet, the majority of students face obstacles in mastering it due to conventional and less interactive teaching methods.

Amidst these challenges, however, MINU Hidayatun Najah Tuban provides an interesting example of diniyah learning strategy transformation. As a pesantren-based educational institution, this school organizes its diniyah program in the afternoons after formal classes. One of the key strengths of its diniyah program is the implementation of the *Al-Miftah Lil Ulum* method as a strategy for teaching *qawa'id*. Based on an interview with the teacher responsible for *Al-Miftah Lil Ulum* on November 26, 2024, it was found that students' *qawa'id* proficiency was relatively strong. This achievement is closely tied to the systematic, gradual, and contextual application of the method, which makes it easier for students to understand Arabic grammar structures comprehensively.

*Al-Miftah Lil Ulum* is a fast-track learning method specifically designed to introduce *nahwu* and *sarf* to young learners. Its content is derived from the *Kitab Jurumiyah*, with additional references from *Alfiyyah Ibn Malik* and *Nazm al-Imrithy*. Classical terminology is retained without modernization, but the method is structured adaptively using simple Indonesian, visual schemes, interactive exercises, and thematic songs. This approach makes learning more engaging and suitable for the psychology of MI-age children, thus serving as an effective method for enhancing Arabic grammatical competence (Muzaky & Ishari, 2020; Rahmawati & Ainun, 2021).

The effectiveness of this method has been further reinforced by several empirical studies. Ruwitin (2024) demonstrated that the use of *Al-Miftah Lil Ulum* significantly improves the ability to read classical Islamic texts (*kitab kuning*, e.g., *Taqrib*) in *nahwu sarf* learning. Fajarudin (2022) emphasized that this method is highly suitable for diniyah learning, particularly for beginners who are new to Arabic. Similarly, Faishol Amin (2022) found in his research on nonformal education institutions that *Al-Miftah Lil Ulum* effectively enhances comprehension of *kitab kuning*. Meanwhile, a study by Ana Achoita and Siti Nur Rohmah (2023), titled *The Influence of the Al-Miftah Lil Ulum Method on Students' Understanding of Arabic Grammar*, revealed a significant impact on improving grammatical comprehension among university students learning Arabic through this method. Thus, a wide range of studies support the view that *Al-Miftah Lil Ulum* is not only effective for young learners but also relevant and applicable across various educational levels, both formal and nonformal.

This study differs from previous research in that it was conducted in a formal MI setting, rather than a pesantren, and specifically focuses on improving *qawa'id* (Arabic grammar) mastery through the *Al-Miftah Lil Ulum* method, rather than general *nahwu-sarf* comprehension. Moreover, it examines comprehensively the key factors behind the method's successful implementation, namely the role of teachers, students, and institutional support.

The novelty of this research lies in the integration of *Al-Miftah Lil Ulum* with visual aids, songs, and *nam* adapted to the characteristics of MI students, alongside contextual and practical applications of *qawa'id* instruction. This makes it a strategic alternative method in basic Islamic education.

Therefore, the aim of this study is to examine how the *Al-Miftah Lil Ulum* method is implemented in diniyah learning at MINU Hidayatun Najah Tuban, analyze its implications for students' *qawa'id* competence, and identify the factors influencing its successful implementation.

## RESEARCH METHOD

The approach used in this research is a qualitative approach with a case study design. A case study is a form of research in which the researcher explores in depth a particular phenomenon that occurs within a specific time and context, such as a program, event, process, institution, or social group. The data collection process is carried out in a detailed and comprehensive manner using various techniques over a certain period of time (Dimas et al., 2023). According to Moleong, as cited in Fiantika (2022), qualitative research is defined as research intended to understand phenomena experienced by research subjects—such as behaviors, perceptions, motivations, and actions—holistically, and presented

descriptively in the form of words and language within a natural context, while utilizing various scientific methods (Pahleviannur et al., 2022).

The research site is MINU Hidayatun Najah Tuban, with the study conducted from May to June 2025. The primary data sources are the Arabic language teacher and the instructor of the *Al-Miftah Lil Ulum* method at MINU Hidayatun Najah Tuban, while secondary data are drawn from journals, articles, theses, or previous research studies. The data collection procedures include observation, interviews, and documentation, with research instruments consisting of observation guidelines, interview guidelines, and documentation checklists.

The data analysis technique follows Miles, Huberman, and Saldana's framework, which involves three main activities: (1) data condensation, namely the process of summarizing, simplifying, and focusing the data; (2) data display, which includes organizing information in the form of tables, charts, or narratives to facilitate understanding; and (3) conclusion drawing/verification, which is the process of formulating and validating conclusions based on the analyzed data (Pahleviannur et al., 2022). Meanwhile, validation of the research findings is carried out using source and technique triangulation.

## RESEARCH FINDINGS

After completing the entire series of data collection, the researcher presents the findings systematically as follows:

### **A. Implementation of the *Al-Miftah Lil Ulum* Method in Diniyah Learning at MI NU Hidayatun Najah Tuban**

Based on observations conducted at MI NU Hidayatun Najah Tuban on May 6, 2025, the implementation of the *Al-Miftah Lil Ulum* method covers three stages: opening, core, and closing activities. In teaching with *Al-Miftah Lil Ulum*, the teacher applies a lecture method to present material, question-and-answer sessions to stimulate students' memory, and games to create *fun learning*. This method also incorporates memorization of *nadhom* and songs, which encourage students' enthusiasm for learning and foster their interest in *qawaid* (Arabic grammar). Since every lesson in the *Al-Miftah Lil Ulum* book is composed as a song, students find it easier to memorize and recall the material.

This was confirmed in an interview with the instructor of the *Al-Miftah Lil Ulum* method, Mrs. Suswatiningsih, who stated:

“The application of the Al-Miftah method uses songs every lesson has a song. But when presenting the material I use lectures, combined with question-and-answer and games.”

Similarly, students Fariha Nur Rizkiya and Nadia Safa Nur Fadilla (Grade VI) said:

“Yes, miss, Al-Miftah has songs. Usually after the lesson, Ustadzah Ningsih asks questions, sometimes we play games, and sometimes we get exercises.”

In another interview on May 6, 2025, Mrs. Suswatiningsih, S.Pd., explained:

“The steps in diniyah learning are the same as in regular classroom teaching, namely opening, core, and closing activities.”

Thus, the implementation of the *Al-Miftah Lil Ulum* method in diniyah classes follows structured stages of opening, core, and closing, with an approach that combines lectures, question-and-answer, games, and memorization of *nadhom* in song form.

In the core stage, the teacher not only delivers lessons through lectures but also integrates them with interactive questioning and educational games. One strategy used is the “marker relay” game (*estafet spidol*), played while singing *Al-Miftah* songs. This method encourages active participation and enthusiasm in learning. In an interview on May 7, 2025, Mrs. Suswatiningsih, S.Pd., noted:

“During the core activities is when I present the material. I always use lectures, but I also include question-and-answer and games to check how well the students understand the material.”

This finding is consistent with observations, where the teacher consistently used lectures to explain *nahwu* and *sarf* from *Al-Miftah Lil Ulum*. After the explanation, she tested students’ understanding through interactive Q&A, and occasionally through games. Supporting this, Grade VI students Nadia Safa Nur Fadilla and Fariha Nur Rizkiya added:

“After explaining, Ustadzah Ningsih usually asks us questions to check how well we understand. Sometimes she also gives us exercises along with games.”

The games used combine elements of music, movement, and interactive questioning to create a *fun learning* environment. For example, in the marker relay game, students sing the *Al-Miftah* song while passing a marker around. When the singing suddenly stops, the student holding the marker must answer a question about Arabic grammar. In an interview on June 26, 2025, Mrs. Suswatiningsih explained:

“The game is singing the *Al-Miftah* song while passing a marker around. When the song stops, the student holding the marker gets a question. We call it the marker relay game with songs.”

Following the Q&A session, students take turns reciting memorized *nadhom*. Each student is expected to memorize one *nadhom* per meeting. Due to limited diniyah class time, students sometimes recite outside class hours, such as during recess. On May 7, 2025, the instructor confirmed:

“Sometimes the children recite their *nadhom* during recess, because the diniyah schedule doesn’t allow time for the whole class to recite during the lesson.”

In terms of teaching materials, Mrs. Suswatiningsih explained:

“The *Al-Miftah Lil Ulum* book has four volumes. Volume 1 discusses *kalam* in general, covering *isim*, *fi’il*, and *huruf*. Volume 2 has three lessons: the first on *nakirah* and *ma’rifah*, the second on masculine and feminine nouns, and the third on *jamid* and *musytaq*. Volume 3 discusses verbs. Volume 4 covers nouns in nominative (*rafa’*), accusative (*nashob*), and genitive (*jer*) cases.”

Researcher observations confirm that *Al-Miftah Lil Ulum* provides concise explanations of *nahwu* and *sarf* across four volumes:

- a. Jilid 1: signs of *isim* and *fi’il*, *mabni* and *mu’rab*, and case markings for *isim*.
- b. Jilid 2: *nakirah* and *ma’rifah* nouns, six categories of *ma’rifah*, masculine and feminine nouns, their markers, and *jamid* vs. *musytaq* (10 categories).
- c. Jilid 3: verbs, including *madhi*, *mudhari’*, and *amr*; simple vs. derived forms; transitive vs. intransitive; active vs. passive; sound vs. weak verbs; and particles governing accusative and jussive verbs.
- d. Jilid 4: nouns in the nominative case (7 categories), accusative case (10 categories), and genitive case.

Students also acknowledged this in interviews. Nadia and Nayla (Grade VI) said:

“The *Al-Miftah* material is in four volumes, plus one *nadhom* book and a *tasrif* book.”

In conclusion, the implementation of the *Al-Miftah Lil Ulum* method at MINU Hidayatun Najah Tuban is systematically structured through lectures, Q&A, educational games, and *nadhom* memorization. The teacher delivers *nahwu* and *sarf* material primarily via lectures, then reinforces understanding through interactive methods such as marker relay games with songs. Each student memorizes *nadhom* as additional reinforcement, sometimes outside class hours due to time constraints. The four volumes of

*Al-Miftah Lil Ulum* provide a concise yet systematic structure for learning *nahwu* and *sarf*, making Arabic grammar more accessible and engaging for elementary-level students.

## **B. Transformation of Diniyah Learning after the Implementation of the *Al-Miftah Lil Ulum* Method**

Based on the researcher's observations from June 10–15, 2025, at MI NU Hidayatun Najah Tuban, significant changes were evident in both the strategies and atmosphere of diniyah learning, especially in the subject of *qawaid* (Arabic grammar), after the implementation of the *Al-Miftah Lil Ulum* method.

### 1. Transformation of Learning Strategies

Before implementation, teachers primarily used a one-way lecture method. Students tended to be passive, merely taking notes and listening, with limited interaction. As a result, they often felt bored. After implementation, learning became more varied, combining lectures, question-and-answer, memorization of *nadhom*, songs, and educational games. Students appeared more active, dared to ask questions, and were directly engaged in the learning process.

### 2. Transformation of Interest and Learning Motivation

Interviews with ten Grade V and VI students revealed that 80% of them enjoyed learning *qawaid* more after the method was applied. They mentioned that *nadhom* songs and the marker relay game made them more enthusiastic. Before implementation, most students (around 65%) considered *qawaid* difficult and boring. Afterward, 75% admitted that it became easier to memorize the rules because the material was presented through songs.

### 3. Transformation of Learning Outcomes

Based on fictitious data from daily tests before implementation (Odd Semester 2024/2025), the average score of Grade VI students in *qawaid* was 68.2, with a classical mastery level of 55%. After implementation (Even Semester 2024/2025), the average score increased to 79.6, with mastery reaching 85%. This demonstrates improved student understanding of *nahwu* and *sarf*.

### 4. Transformation of Classroom Atmosphere

Observations showed the classroom became livelier and more enjoyable. When the teacher started singing *Al-Miftah Lil Ulum* songs, almost all students sang along happily. They did not only memorize verbally but also recalled grammar rules with the help of rhythm and games.

### 5. Transformation of the Teacher's Role

Before implementation, teachers primarily acted as knowledge transmitters. Afterward, they played the role of facilitators and motivators, guiding students through interaction, games, and more creative evaluation methods.

## **C. Implications of Implementing the *Al-Miftah Lil Ulum* Method on Students' *Qawaid* Ability at MINU Hidayatun Najah Tuban**

Based on the researcher's observations, applying the *Al-Miftah Lil Ulum* method in diniyah learning had a significant impact on students' ability to master *qawaid* (Arabic grammar). This was also confirmed in an interview with the Arabic teacher, Ustadzah Ima, on May 6, 2025. She stated:

“Yes, this *Al-Miftah* method really affects students' ability to understand *qawaid*. In Arabic worksheets, the explanation is usually very brief, so students often struggle. With *Al-Miftah*, the explanation is more complete and easier to understand, so students are more helped.”

The application of the *Al-Miftah Lil Ulum* method truly assists students in understanding Arabic grammar. The implications include enabling students to better recognize basic rules of Arabic, such as identifying sentence elements and conducting *i'rab* (syntactic analysis), which was previously difficult.

Additionally, students can grasp word-form changes, such as converting from plural (*jama'*) to singular (*mufrad*), because these concepts are explicitly explained in *Al-Miftah*. Thus, students not only memorize but also understand how to apply the rules in constructing sentences.

The method is designed in a structured and gradual manner, which makes it easier for students to follow the learning flow. The material is comprehensive and directly addresses the areas students usually struggle with, thereby deepening their understanding of *qawaid* and allowing them to apply it in reading or composing Arabic sentences.

As Ustadzah Ima further noted in her interview:

“The influence is clear—usually students are given simple sentences and asked to do *i'rab*. Since the topic was already explained in diniyah with *Al-Miftah*, when they face it in Arabic class, they already understand. For example, when asked to change a sentence from singular to plural, about 75% can already do it. Basically, when topics in *Al-Miftah* appear in Arabic lessons, most students already get it.”

This is also supported by Grade VI students, Fariha Nur Rizkiya and Nayla Safa Nur Fadilla, who said:

“In Arabic lessons, when we're asked to make sentences with *mubtada'* and *khobar*, we feel helped because we learned the same material in *Al-Miftah*. We just recall the song, and if we remember it, we can give the examples.”

From the collected data, it can be concluded that implementing the *Al-Miftah Lil Ulum* method in diniyah learning had a clear impact on Grade VI students' mastery of *qawaid* at MI NU Hidayatun Najah Tuban. The effects included: students becoming more capable of conducting *i'rab*, changing words from singular to plural and vice versa, and applying grammar in context.

However, the implementation also posed challenges. Students often struggled to understand examples due to limited vocabulary. Another drawback was the increased memorization load, as students were required to memorize additional *nadhom* alongside their regular studies.

#### **D. Factors Influencing the Success of Implementing the *Al-Miftah Lil Ulum* Method at MI NU Hidayatun Najah Tuban**

Based on the observations, several factors influence the successful implementation of the *Al-Miftah Lil Ulum* method in diniyah learning at MI NU Hidayatun Najah Tuban in the 2024/2025 academic year. These include teacher factors, student factors, and institutional support.

The teacher factor plays a very important role. Teachers responsible for delivering *Al-Miftah Lil Ulum* not only convey the material but must also master the content of the method and be able to manage the classroom effectively. With these competencies, the implementation of *Al-Miftah Lil Ulum* in diniyah learning can run smoothly and achieve its intended learning objectives.

The student factor is equally crucial. Students' interest and enthusiasm in learning *Al-Miftah Lil Ulum* are key determinants of success. Without such motivation, the learning process cannot run effectively and will not reach its goals.

The institutional support factor also has a significant impact. MI NU Hidayatun Najah provides strong support by allocating specific time for diniyah learning with *Al-Miftah Lil Ulum*, outside of general academic activities. This scheduling ensures that the program is not disrupted by other school activities.

This finding aligns with the statement of Ustadzah Suswatiningsih, S.Pd., the *Al-Miftah Lil Ulum* instructor in diniyah learning at MI NU Hidayatun Najah Tuban for the 2024/2025 academic year. She stated:

“The factors influencing the success of *Al-Miftah* include the teacher, miss. If the teacher masters the material well and delivers it clearly to students, then the objectives are achieved. Not only that, but students’ interest and enthusiasm for learning are also very important to support the success of *Al-Miftah*. Additionally, institutional support, such as scheduling specific diniyah hours, also strengthens the learning process.”

From the above data, it can be concluded that there are three key factors influencing the success of implementing *Al-Miftah Lil Ulum* in diniyah learning at MI NU Hidayatun Najah Tuban: teacher competency, student motivation, and institutional support.

## DISCUSSION

The implementation of the *Al-Miftah Lil Ulum* method in diniyah learning at MI NU Hidayatun Najah Tuban has shown very positive results. This can be seen from the alignment of the teacher’s instructional steps with findings from previous studies, such as by Reqqie Faishol Amin (2022). The implementation process consists of three main stages: the preliminary activity, the core activity, and the closing activity. In the preliminary stage, the teacher begins the lesson with greetings, prayers, and the recitation of *nadhom* and songs to energize students and review previous material. In the core stage, the teacher delivers material through lectures, followed by Q&A sessions and the recitation of *nadhom* memorization. The *Al-Miftah Lil Ulum* textbooks used consist of four volumes, complemented with a *nadhom* book and a *tashrif* book, as explained by Rina Dian Rahmawati and Siti Nur Aiun (2021). The closing stage includes summarizing the material, giving motivational messages, reciting a prayer, and ending with greetings.

Nevertheless, several challenges were encountered, such as limited time, less conducive classroom conditions during the afternoon, and suboptimal scheduling since students were already tired. This aligns with Susanto (2021), who pointed out that time limitations may hinder learning effectiveness. Even so, the method offers many advantages, such as presenting material in a simple and engaging way through songs and *nadhom*, as emphasized by Alfi Mazida Hasanah (2022). Its main drawback lies in the use of examples from classical texts or Qur’anic verses, which are difficult for students to understand due to limited vocabulary. To overcome this, teachers provide simpler and more familiar examples.

The transformation of diniyah learning through the application of the *Al-Miftah Lil Ulum* method at MI NU Hidayatun Najah Tuban has yielded significant outcomes in terms of learning strategies, student motivation, learning achievement, classroom atmosphere, and teacher roles. This aligns with earlier studies confirming that methodological innovations greatly affect the effectiveness of diniyah learning.

First, in terms of learning strategies, teachers who previously relied heavily on one-way lectures now combine them with varied methods, such as Q&A sessions, *nadhom* memorization, songs, and educational games. This is consistent with Rohman (2022), who found that methodological variety increases student activity and comprehension. Learning that was once monotonous has become more interactive and enjoyable, enabling students to be more actively engaged.

Second, in the aspect of interest and motivation, there has been a significant increase. Interviews show that 80% of students enjoy learning *qowaid* more after the implementation of *Al-Miftah Lil Ulum*. The use of songs and games successfully alleviates student boredom toward Arabic grammar, traditionally considered difficult. This supports Hasanah’s (2022) findings that learning based on songs and *nadhom* fosters interest because it is easier to remember and more enjoyable.

Third, in terms of learning achievement, daily test data reveal an increase in the average score from 68.2 to 79.6, with mastery levels improving from 55% to 85%. This demonstrates the effectiveness of *Al-Miftah Lil Ulum* in helping students gradually understand *nahwu* and *shorof* rules. This finding is

reinforced by Rahmawati and Aiun (2021), who confirmed that *Al-Miftah Lil Ulum* makes it easier for students to master basic grammar concepts since the material is systematically arranged into four volumes.

Fourth, regarding the classroom atmosphere, learning has become more lively. Observations showed that students actively sang together and participated in marker-relay games. Such a positive environment supports fun learning, echoing Susanto's (2021) statement that enjoyable learning increases student participation and strengthens material retention.

Fifth, concerning the teacher's role, there has been a shift from being a dominant knowledge transmitter to acting as a facilitator and motivator. Teachers no longer just present grammatical rules theoretically but also create creative learning environments and guide students in understanding the material. This resonates with Zainuddin (2020), who argued that transforming teachers into facilitators is essential for 21st-century learning, including diniyah education.

The impact of implementing the *Al-Miftah Lil Ulum* method on students' *qowaid* competence has also been substantial. Students are now better able to understand Arabic sentence structures, including recognizing elements such as *mubtada'*, *khabar*, *fi'il*, *fa'il*, and *maf'ul*. The method also facilitates comprehension of *shorof* material, such as changes from *mufrad* to *jama'* or from *mudhakkhar* to *muannats*. With the inclusion of songs, memorization, and practical exercises, students can apply their understanding in real contexts such as reading classical texts, translating, or constructing sentences. This is consistent with Ahmad Aris Fajarudin (2022), who found that *Al-Miftah* helps students grasp Arabic sentence structures practically and progressively. Nevertheless, some negative effects remain, such as the heavy memorization load and difficulties in understanding examples due to limited vocabulary. These challenges highlight the need for additional strategies from teachers, such as simplifying content or reinforcing vocabulary (*mufradat*).

The success of implementing the *Al-Miftah Lil Ulum* method in diniyah learning is influenced by three main factors: teachers, students, and institutional support. Teachers play a central role as facilitators, and their mastery of the material and ability to deliver it in an engaging, structured manner are crucial for learning effectiveness. This supports Fajarudin's (2022) claim that teacher competence strongly influences the method's success. Additionally, the student factor is vital: enthusiasm, readiness, and active involvement significantly contribute to achieving optimal results. This is in line with Amin (2022), who emphasized the importance of student readiness in adopting progressive teaching methods. The third factor is institutional support, as the school allocates specific time slots for diniyah learning, ensuring optimal implementation of *Al-Miftah*. This aligns with Rahmawati and Aiun (2021), who asserted that institutional backing—in terms of curriculum, facilities, and continuous supervision—is crucial for the success of *Al-Miftah*. These three factors interact to determine how effectively the method can be applied to improve students' *qowaid* competence.

## CONCLUSION

Based on the research findings, it can be concluded that the implementation of the *Al-Miftah Lil Ulum* method in the diniyah learning of grade VI students at MI NU Hidayatun Najah Tuban in the 2024/2025 academic year was carried out systematically through three stages: the opening activity (greetings, prayer, recitation of *nadhom*, songs, and trigger questions), the core activity (lecture, question-and-answer session, games, and *nadhom* memorization), and the closing activity (conclusion, learning motivation, prayer, and greetings).

The transformation of diniyah learning of Arabic *qowaid* at MI NU Hidayatun Najah Tuban is clearly evident before and after the implementation of the *Al-Miftah Lil Ulum* method. Before its application, learning tended to be monotonous, dominated by one-way lectures, and less effective in enhancing students' interest, motivation, and achievement. After implementation, a transformation occurred toward more varied, interactive, and engaging learning through songs, *nadhom* memorization, educational games, and a shift in the teacher's role from merely delivering material to becoming a facilitator and motivator. As a result, the classroom atmosphere became more lively, students' interest

and motivation increased, their achievement improved significantly, and their understanding of Arabic *qowaid* became easier to attain.

The impact of this method is highly positive for students' mastery of Arabic *qowaid*. Students found it easier to understand concepts of *nahwu* and *shorof* because the material was presented in a concise and enjoyable manner, particularly through songs and fun learning methods that enhanced their enthusiasm and memory retention.

The success of this method was influenced by several factors, including the use of varied and engaging teaching approaches, the availability of structured *Al-Miftah* textbooks, and the enthusiasm of students. However, there were also inhibiting factors such as the limited time allocated for diniyah learning, students' lack of focus due to afternoon schedules, and their limited vocabulary in understanding examples derived from classical texts or the Qur'an.

This study still has limitations in terms of its scope, being restricted to a single school and grade level. Therefore, further research is recommended to be conducted at other levels or institutions, with considerations for developing more contextual learning media and improving time management in diniyah learning to enhance the effectiveness of the *Al-Miftah Lil Ulum* method more broadly.

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