The Urgency of Linguistic Skills to Read Kitab Tafsir in Boarding Schools in Indonesia: Analysis of Students’ Learning Issue

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Abstract
The study is aimed at investigating learners’ issues on reading *kitab tafsir* in boarding schools in Indonesia. This study employs the case study approach of the qualitative method. Data is collected through in-depth interviews with ten informants (teachers and learners) selected by using purposive sampling technique. The data is thematically analyzed by using interactive analysis technique of Miles & Huberman model of NVivo 12. The findings of the study reveal that there are nineteen learners’ linguistic issues to understand the *kitab tafsir*. All issues are grouped into four categories, namely: two issues are related to ashwat (phonology), six issues are connected to sharaf (morphology), six issues are about nahwu (syntax), and other five issues are related to dilalah (semantic). All issues revealed in the study are crucial to be solved to understand the *kitab tafsir* in boarding schools all over Indonesia. Thus, teachers should be creative to find interesting and innovative learning techniques so that reading the *kitab tafsir* is no longer an issue for learners. The nineteen issues are deeply and comprehensively analyzed and discussed in the article.

INTRODUCTION
Pesantren is an educational center institution that focuses on learning about Islamic science (Ibrahim & Wiza, 2021; Wahyono, 2019). As a traditional educational institution for Muslims, Islamic boarding schools have their own uniqueness or characteristics in the learning process, one of which is the use of Arabic as the main language in the learning process (Astiti, 2016; Sungkar, 2019). Furthermore, in the pesantren environment, the language used between fellow students and teachers is also Arabic.
Furthermore, in learning Arabic there are four types of language skills that can be mastered, namely. Listening skills *Maharah Istima'* (مهارات الاستماع); Speaking skills *Maharah al-Kalam* (مهارات الكلام) (Nurhanifah, 2021; Sa‘diyah, 2019); writing skills *Maharah al-Kitabah* (مهارات الكتابة) and reading skills *Maharah Qira'ah* (مهارات القراءة), (Hidayat, 2012; Sungkar, 2019; Wahyono, 2019; Zaenuddin, 2012). But among these four skills, to be able to read and understand the text of *kitab tafsir*, it is necessary to have the skill of reading or Maharah Qira'ah (مهارات القراءة).

As for having these skills, students must be able to master the object of study of linguistics in *Maharah Qiraab* (reading skills) (Alam et al., 2021; Ishak et al., 2020; Nurhanifah, 2021). The goal of linguistics is to understand how language functions as a means of human communication or the delivery of messages both orally and in writing (Holilulloh et al., 2014; Tahir & Zulfiqar, 2017). Linguistics also plays an important role in understanding how language works and assisting learning, teaching and translation, as well as the study of cultural and social aspects of Arabic-speaking societies.

Furthermore, the object of study of linguistics that must be mastered consists of the science of *ashwat* (phonology), the science of *sharaf* (morphology), the study of *nabw* (syntax) and the science of *dilalah* (semantics). It can be concluded that in the context of learning Arabic, linguistic aspects have a great influence to determine whether one can master the skill of reading *kitab tafsir* (Maharah Qiraab) (Ainifarista, 2018; Mariyam, 2021; Rizki, 2020; Syafril et al., 2020). But in the process of exploring a knowledge, there will definitely be problems or difficulties where these difficulties make it difficult for students to master the skill of reading *kitab tafsir* even though they have studied it for years. Therefore, the author is also interested and has the opportunity to know and analyze the problems of students about linguistic problems in the skill of reading *kitab tafsir* in Islamic boarding schools.

**LITERATURE REVIEW**

In Arabic Linguistics is known as "علم اللغة". Linguistics is the scientific study of language, including the structure of rules, origins, development, and its use in various contexts of communication (Munawar, 2021; Prihananti, 2021).

Actually, the object of linguistic study in Arabic consists of six objects of study, including. i) *ashwat* sciences (phonology) is the study of sounds in language and how they are organized and interact with each other; ii) *sharaf* sciences (Morphology) is the study of word structure, changes in word form, and word classes in Arabic; iii) *nabw* sciences (Syntax) is the study of sentence structure ('Trab)/ grammatical and the relationship between words in sentences; iv) sciences (Semantics) is the study of the meaning of words and sentences and *dilalah* how they are understood in context; v) sciences of *Balaghab* (Pragmatics) is the study of the use of language in social contexts and how language is used to achieve communicative goals. iv) The sciences of *Laghawi* (psycholinguistics) is the study of how humans process language in their minds and how language is understood and produced (Alam et al., 2021; Holilulloh et al., 2014; Sungkar, 2019).

However, in this study the author only focuses on studying four linguistic problems in reading skills (*Maharah Qiraab*), the four objects of study include the problems of *ashwat* sciences, *sharaf* sciences, *nabw* sciences and *dilalah* sciences.

Furthermore, reading skills (Maharah Qira'ah) is an interactive activity to
pluck and understand the meaning and meaning contained in written materials.

The essence of reading proficiency lies in two aspects, first transforming the symbol in the form of writing into a correct sound (nahwu and sharaf), and secondly understanding the whole meaning of what is symbolized by written symbols and sounds (dilalah and ashwat) (Romadhon & Shaputra, 2018; Zuhriyah, 2020).

Therefore, to be able to master these skills, one of which is reading skills (reading-Arabic texts), one must master the object of linguistic study. The object of study of linguistics is ashwat (phonetics) which consists of accents (Culture Factor), then sharaf (morphology) which consists of (morphological Analysis), (speech transmission), (part of speech tagging). Then the object of study of nahwu science (Sintanetics) which consists of changing punctuation marks (code-switching), (embedding), and finally the studies of dilalah (Semanties) consisting of (state of Arabic), (vocabulary), (linguistic analysis), (text processing). Therefore, based on the explanation above, it can be understood that the object of study of Arabic linguistics has major implications for improving Arabic text reading skills. Therefore, the author is also interested in analyzing or studying the problematic aspects of the linguistic object of study in the reading skills of Arabic text.

METHODS

This research uses qualitative methods with a case study approach (Case Study) (Bartlett & Vavrus, 2016; Bolton, 2021; Gustafsson, 2017). Data sources were drawn from ten informants through in-depth interviews selected using Purposive Sampling Technique. The informants in this study were nine Aliyah students and one tafsir teacher of Diniyah Limo Jurai Islamic Boarding School,
Agam Regency. Furthermore, kitab tafsir that will be discussed by the author in this study is kitab Muqarrar Tafsir which is a combination of kitab Shafwahuttafassir and Aisaruttafassir and recorded by the ustaz in the Islamic Boarding School to be used as a learning medium for students in tafsir learning. According to (Clarke & Braun, 2018; Herzog et al., 2019; Neuendorf, 2019; Terry et al., 2017) After an in-depth interview with informants, the process of transcription of interview results with thematic analysis methods (Thematic Analysis) interactive with model Miles and Huberman according to the needs in research (Arifin et al., 2023; Engkizar et al., 2017). The analysis process carried out by the author uses NVivo 12 qualitative analysis software (Crowe et al., 2011; Neuendorf, 2018).

RESULT AND DISCUSSION

Based on the results of the author's interviews with ten informants, the results of the analysis were actually found that there were four themes related to linguistic problems in the skill of reading kitab tafsir. The four themes consist of problems in the science of ashwat (phonology), problems in the science of sharaf (morphology), problems in the science of nabun (Syntax), and problems in the science of dilalah (semantics).

![Diagram](https://via.placeholder.com/150)

**Table 1. Excerpts of Interview & Kitab Tafsir Muqarrar**

<table>
<thead>
<tr>
<th>Distinguishing <em>Huruf</em> properties sounds</th>
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</thead>
<tbody>
<tr>
<td>... The problem faced by students is to distinguish the nature of</td>
<td></td>
</tr>
<tr>
<td>وَقَدْ أَخَذَ الْحَابَةُ الصَّبُّعَضَةَ،ْ رَضْوَانُ اللَّهُ عَلَيْهِمْ (نشاة علم)</td>
<td></td>
</tr>
</tbody>
</table>
Related to linguistic problems, the skill of reading *kitab tafsir* from the aspect of *ashwat* (phonology) sciences. That the problems of the study include first *Makharijul Hurf* (vowels, consonants) where students are difficult to distinguish the nature of the sounds of *hurst* / *Makharijul Hurf*, and secondly the placement of intonation or accents that are not right in reading *kitab tafsir* so that the accents of each region are still carried away when in the process of reading *kitab tafsir* (Sholihin, 2020; Sungkar, 2019).

Please note that in various madrasah, pesantren, and houses of the Qur’an the learning of the Qur’an accompanied by the teaching of Arabic grammar is usually called *Makabrijul Hurf*. Which if in the study of the Qur’an is known as the *Ilmu Tajwid* (Alam et al., 2021; Sholihin, 2020). However, the cause of the problem in distinguishing sounds in the nature of *hurst* is due to the lack of attention from both teachers and students to learning Arabic, especially in training in pronunciation of good and correct *hurst* sounds and habituation to reading *kitab tafsir* with the correct accent (Touma et al., 2023). In addition, according to (Romadhon & Shaputra, 2018) This problem is caused because there are some Arabic *hurst* not found in Indonesian *hurst* which then require habituation in recognizing these *hurst*.

**Linguistic Problems from the Study Aspect of Sharaf Sciences to Read Kitab Tafsir**

As the author has explained that in the research there are linguistic problems in the science of *sharaf* science in the skill of reading *kitab tafsir*. To make it clear, the author presents the results of this finding based on informant information and examples in one of *kitab Tafsir Muqarrar*.

**Table 2. Excerpts of Interview & Kitab Tafsir Muqarrar**

<table>
<thead>
<tr>
<th>Determining the Tashrif of Sighat and Wazan fi'il when reading</th>
</tr>
</thead>
<tbody>
<tr>
<td>&quot;... difficult to distinguish between Fi'il Lazim and Fi'il Muta'addi&quot; (Informant 9 &amp; 1)</td>
</tr>
<tr>
<td>التفسير القائم على عَرَضَ معنى الآيات القرآنية (أنواع التفسير) ص. 9</td>
</tr>
<tr>
<td>ودَخَلَ في ذلك علم اللغة العربية (أنواع التفسير). ص. 9</td>
</tr>
</tbody>
</table>

In that sentence there are two *fi'il* with different classifications, namely "دخل" which means 'in' and is a *fi'il lazim* (does not require maf'ulun bib information) while "عرض" which means 'to present' is included in *fi'il muta'addi* (requires maf'ulun bib information).
Fi’il who have entered the *Idgham* process or *I’lal* process

"... determine the fi’il that has passed the *I’lal* process" (Informant 5)"

Where the word "مُسْجَد" the masbdar of the chapter is "إفْعَال" where the *wazan* is "مُسْجَد" "إفْعَال" the *wazan* has *faidatul bina’* (fi’il that requires *ma’fulun bih*).

Distinguishing *sighat Fi’il Mu’tal*

"... it is difficult to distinguish between the types of fi’il *lafiful Maqruq’* and *lafiful Maqrun’* " (informant 8).

In the sentence "روايته" is the fi’il of the *wazan* "روي " which is the fi’il mu’tal *lafiful maqruq* and the sentence "رضي" is the fi’il of the *wazan* "رضي " which is the fi’il mu’tal *lafiful maqrun*.

Memorizing the *Qaidah* and *faidatul bina’* in the sharaf chapters

"... it is difficult to distinguish *faidaitul bina’* in the chapter *Raha’I Mujarrad* and *Raha’I Madjid* (informant 6)."

In the sentence "إِجْتَهَدُوا" is fi’il madbi from "إِجْتَهَدُوا" which is *wazan* fi’il with *faidatul bina’*.

Determining fi’il in the chapters of *Tsulatsi Mujarrad*

"... In distinguishing *wazan* fi’il sometimes they hesitate, " (informant 10)

The phrase "ذَهَبْ" is *jama’ ghaib* from fi’il - "ذَهَبْ" which is a chapter *Fatbataani*.

Related to the problem of reading *kitab tafsir* from the aspect of study *The science of sharaf* (morphology). Among them are the skills of students in determining *Wazan* and *Shigat* fi’il exactly, according to (Romadhon et al., 2018; Joubran-Awadic & Shalhoub-Awwad, 2023) This problem can arise due to the large division of *sharaf* chapters (*Tasbri*) that must be studied and memorized as well.

According to (Mughits, 2017; Nur’aini & Qomariyah, 2022) As for the problems in *Idgham* and *I’lal* are where the process is in *Idgham* one fi’il must be in accordance with the rules *idgham* in *sharaf* as well as students must understand the placement of *surf I’lal* the right in process *I’lal*. So this makes it difficult for students to determine whether this is the result of the process *idgham* and also on fi’il *I’lal* (Holilulloh et al., 2014; Sungkar, 2019). This will also affect the ability of students to distinguish between Fī’il *Shabib* and fi’il *mu’tal* which fi’il *mu’tal* Also the division there are six types (Mariym, 2021; Septiyaningrum, 2018).
Furthermore, there are problems in memorization of Qaidah and Faidatul Bina’ which is a problem that is very much encountered in sciences of sharaf (Prihananti, 2021). This problem arises because of the large division of sharaf chapters, which makes it difficult for students to distinguish the differences between Qaidah and Faidatul Bina’ in each of sharaf chapters. Therefore, this problem also affects students in determining Shigat and Wezan as well as the meaning of fi’il, especially in fi’il which has Qaidah and Faidatul Bina’ are fi’il latsi Madzid and fi’il Riba’i Mujarrad and Madzid, because to be able to determine and understand the form of fi’il-fi’il students must memorize and understand Qaidah and Faidatul Bina’ nature chapter sharaf (Zaenuddin, 2012).

Linguistic Problems from the Study Aspect of Nahwu Sciences to Read Kitab Tafsir

As the author has explained that in research there are linguistic problems in the science of nahwu sciences in the skill of reading kitab tafsir. To make it clear, the author presents the results of this finding based on the information of informants and examples in one of kitab Tafsir Muqarrar.

Table 3. Excerpts of Interview & Kitab Tafsir Muqarrar

<table>
<thead>
<tr>
<th>I’rab Dhammir/ Ism Dhammir</th>
</tr>
</thead>
<tbody>
<tr>
<td>&quot;... in reading kitab tafsir, sometimes I find it difficult to determine I’rab dhammir,&quot; (Informant 1)</td>
</tr>
<tr>
<td>التفسير المقرّن: وهو التفسير الذي يدرس فيه التفسير سورة قرآنية في أكثر من تفسير، تم بعرض طريقة كل تفسير ومنهجه، عألًا بعد ذلك مقارنات بين مناهجهم (التفسير المقرّن، ص. 10).</td>
</tr>
</tbody>
</table>

In the word "يْرَاهُ" is Ism which there is dhammir bariz "ه" and in the word "سمّاههم" is Ism after dhammir bariz "هو".

<table>
<thead>
<tr>
<th>I’rab Ism Mutsanna and Jama’</th>
</tr>
</thead>
<tbody>
<tr>
<td>&quot;... the difficulty is in determining the I’rab ism which is Mutsanna and Jama’ “(Informant 3)</td>
</tr>
<tr>
<td>وهذا اللون أكثر تحوّلية من سابقة؛ لأنّ القرآن يلجأ إلى مفردات، ومصطلحات مختلفة (التفسير الموضوعي، ص. 11).</td>
</tr>
</tbody>
</table>

As for the sentence "مفردات & مصطلحات" is ism Jama’ muannts salim whose position as nasab is jar majrur.

<table>
<thead>
<tr>
<th>I’rab Athaf Ma’thuf</th>
</tr>
</thead>
<tbody>
<tr>
<td>&quot;... there is hurf ‘athaf to find his ma’thuf it is very difficult,&quot; (Informant 4)</td>
</tr>
<tr>
<td>سيكون باختيار المتفسر مصطلحا قرآئياً ففيدة بدراسة خاصة موضوعاً اشتقاقاته، وتصريفاته، وحالاته الوردية في القرآن، ثم يتعالى في دراسة</td>
</tr>
</tbody>
</table>

International Journal of Islamic Studies Higher Education
Vol. 2, No. 1, pp. 1-15, 2023
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The sentence "ثُبسَتعم قُ" is a sentence ma’thuf from sentence "فِيهَا خَلِيفَة" which is positioned as marfu’ because it follows from the previous sentence.

I’rab Manshubaat

"... for me I doubt if distinguish between I’rab Badl and I’rab Taukid" (Informant7)

In the sentence "فيَهَا خَلِيفَة" "ها" is bariz muttashil muannats, who explains and at a time replaces the phrase "خُلِيفَة". Which if you look at the original sentence form "على خَلِيفَة" I’rab Na’at and Mudhaf ilaih

"... when I met I’rab Na’at and Mudhaf I was often reversed in determining it, " (informant 2)

The sentence pattern is like this "بذكرِ سندِ الأحاديثِ" then the word "بذكرِ" is positioned to be mudhaf and the sentence "سندِ الأحاديثِ" is positioned to be mudhaf ilaih and also to be Mudhaf for the word "الأحاديث". So in one word can have more than one position of I’rab, but if the reader does not carefully understand the passage of the sentence then the reader will be trapped in understanding it, where when viewed from the sentence "بذكرِ سندِ الأحاديثِ" then the position is na’at man’ut because both are ism nakirah.

I’rab ‘Adad /Number

"... the pronunciation of numbers or numbers in Arabic is very diverse, " (Informant 10)

Where the word "ثلاثة أضعاف" is an example of the sentence ‘Adad where the word "أضعاف" ism jama’ describes the number more than three.

Related to the problem of reading kitab tafsir from the aspect of science nabawi sciences (Syntax). Among them determine I’rab ism nakirah and ism ma’rifat, especially in determining Dhammir and Ism Dhammir as well as determining I’rab ism mutsanna and jama’ (Algifari, 2022; Muawanah & Rifa’i, 2018). As for the aspect of dhammir the difficulty is decisive dhammir mustatir, where in determining dhammir mustatir the reader must know and understand the who and what of the topic of discussion, this depends on skills in analyzing and translating Arabic text (Fransi sca, 2015; Muawanah & Rifa’i, 2018). Furthermore, problems in
determining 'I'rab ism mutsanna and jama', where each position is 'I'rab affect the change in the form of the word according to the position of 'I'rab, and it is very time consuming to determine 'I'rab.

Next in 'I'rab tawabi' like 'I'rab 'atbaf and na'at which is a division 'I'rab tawabi' (Jaclani, 2014; Nasiruddin, 2020). As for most students, sometimes it is difficult to master and understand the types 'I'rab this is due to the form of division 'I'rab There are many and different types. As for na'at be tabi' which explains some of what circumstances it follows and fines it with clues that exist in that meaning (Holilulloh et al., 2014). So the main difference between na'at with mubdal mubdal ilab lies in the function and relationship of ownership or linkage between two objects, as soon as na'at give a description or quality to the noun described (Holilulloh et al., 2014; Nasiruddin, 2020; Sungkar, 2019).

Then among the four types 'I'rab (Marfu', Manshub, Majnr and Majzun) then the most difficult to like is 'I'rab manshubat especially on 'I'rab ma'ulun bib, and differences 'I'rab badl and taukid (Jaclani, 2014; Miftahul, 2019). According to (Holilulloh et al., 2014; Nasiruddin, 2020) Taukid is divided into two, namely: First, Taukid Lafažbi (توکید لفظی) is repeating lafažb with its own lafažb, or with another lafažb that has the same meaning (mabraddhi'. Second taukid makanaw (توکید معنی) is the lafažb tabi' which eliminates various possibilities, by using lafažb (عين ؛ نفس) and lafažb (كل، جمع، كل، كلا)

While badl according to (Holilulloh et al., 2014; Nasiruddin, 2020) In general badal Divided into four types, namely; i) Badal Kul Min Kul (بدل كل من كل) it is Badal whose meaning corresponds to mubdal minhu, ii) Badal Ba'dhu Min Al-Kul (بدل بعض من كل) is Badal which part of mubdal minbu, either a little, or equal or more. iii) Badal Iqtimal (بدل إشتمال) is badal which points to one meaning (nature) that exists in mubdal minbu. iv) Badal Ghalab (بدل غلط) It is badal who utters mubdal minbu not intentional but because of oral slipping (Ribeiro et al., 2023).

Therefore, the difference between 'I'rab badl and tawkid is that 'I'rab badl focuses on replacing words or phrases with other words or phrases that have the same grammatical function, while tawkid focuses on strengthening or affirming the meaning of sentences to provide clarity or confidence to the statements made.

The last problem 'Adad (number) in 'I'rab kitab tafsir is also one of the probematics that affects students. The problem is determining when the number is jama' and where numbers are mafrad, because not all numbers greater than three are jama' (Barokah, 2020; Nasiruddin, 2020). Examples: من حيث طريقة التفسير إلى ما نوعاً. "نام" is 'adad whose noun is jama', but if the sentence is as follows "نام" is also a 'adad whose description is mafrad.

Linguistic Problems from the Study Aspect of Dilalah Sciences to Read Kitab Tafsir

As the author has explained that in research there are linguistic problems in the science of dilalah science in the skill of reading kitab tafsir. To make it clear, the author presents the results of this finding based on the information of informants and examples in one of kitab Tafsir Muqarrar.
### Table 4. Excerpts of Interview & *Kitab Tafsir Muqarrar*

<table>
<thead>
<tr>
<th>Difficult to translate words added Morphem</th>
</tr>
</thead>
<tbody>
<tr>
<td>&quot;... when translating sentences beginning with hurf, e.g. hurf &quot;لم&quot; (Informants 2 &amp; 6)</td>
</tr>
</tbody>
</table>
|  "ما الفوائد من الآيات السابقة (استثارة ص.14)"

Where the hurf "ما" in the sentence means 'what'.

<table>
<thead>
<tr>
<th>Lack of vocabulary mastery/ Mufradat</th>
</tr>
</thead>
<tbody>
<tr>
<td>&quot;... in my opinion, one of the reasons for the difficulty of translating and also understanding in yellow learning is that many students lack mastery of mufradat&quot; (Informant 8)</td>
</tr>
<tr>
<td>&quot;... if from myself personally when translating in reading kitab tafsir, there is a lot of vocabulary that we do not know and are also familiar with&quot; (Informant 4).</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Translating the meaning of phrases and sentences</th>
</tr>
</thead>
<tbody>
<tr>
<td>&quot;... when juxtaposed with other words then the meaning immediately changes, not in accordance with the original meaning&quot; (Informant 4).</td>
</tr>
</tbody>
</table>
|  "وهو التفسير الذي يسعى فيه المفسِّر إلى التواسُّع في تفسير الآيات القرآنية (التفسير التفصيلي أو التحليلي. ص.9)"

In the interpretation of the verse the sentence "بِعِيْفٍ" in language means 'to wash or cleanse', but in this sentence, the appropriate meaning is 'to shed'.

<table>
<thead>
<tr>
<th>Translating words that are literary and pragmatic</th>
</tr>
</thead>
<tbody>
<tr>
<td>&quot;... in translating verse interpretations there are many allusions for the meaning &quot; (Informant 3)</td>
</tr>
</tbody>
</table>
|  "وفيكلمة "خليفة" هو خليفة لأنه مستخلص عن الله عز وجل، في إجراء الأحكام وتنفيذ الأوامر الباطنة (الدرس الأول: سورة البقرة:30 ص.13)"

In the interpretation of this verse the choice of the word "خليفة" is a deep meaning and not only as a leader, but can be the ruler and regulator of the earth's nature.

<table>
<thead>
<tr>
<th>The meaning of the sentence Al-Taraduf Wa Al-Isytarak Wa Al-Isytarak Wa Al-Tadhad</th>
</tr>
</thead>
<tbody>
<tr>
<td>&quot;... there are sentences that are the same but their meanings are different from the original meaning when the word I compared with to other words (Informers 1 &amp; 10)</td>
</tr>
</tbody>
</table>
|  "وَتَقَدِّمُ- التقديس: التطهير و منه الأرض المقدسة، وروح القدس، وضده النجس (الدرس الأول: سورة البقرة:30 ص.13)"

As for "القدس" which means 'holy' has isytarak
Related to the problem of reading kitab tafsir from the aspect of study dilalah science (semantics). Among them are study tafsir problems and types of meanings and Al-Taraduf of al-Istyirak of al-Tadbad (Basri & Mufidah, 2021; Nafinuddin, 2020). The aspect of this study is part of the interpretation itself, where how the reader understands the meaning of the interpretations of Qur’anic verses both linguistic interpretations and term interpretations added with Balaghah language to enrich the interpretation (Susiati, 2020). Furthermore, the problem of dilalah science are students who still lack vocabulary/Mufradat Arabic language as well as familiarity in refraction in reading and understanding Arabic style literature (Astu, 2016; Susiati, 2020).

Therefore, it can be understood that of the four linguistic problems in reading kitab tafsir, the mastery of dilalah study is a mastery that greatly determines whether a person is able to read and understand tafsir or not (Abd-Elmoneim et al., 2023). because having the ability in Trab can certainly translate, but the cleverness of someone in Trab and translating, may not necessarily have the ability to interpret or understand the interpretation of the Qur’an.

CONCLUSION

The results of this study have shown that linguistic problems in the study of sharaf, nabwun and dilalah have a major influence on the skill of reading kitab tafsir books in students in Islamic boarding schools. This research can be used as evaluation and review material for teachers and Islamic boarding schools to improve the ability of students to read kitab tafsir. The solution that can be used as a basis for determining the right steps for teachers and Islamic boarding schools is not only to focus on aspects of linguistic problems (sharaf, nabwun, dilalah sciences). However, non-linguistic problematic aspects (infrastructure, time management, motivation, interests, teacher competence, etc, also have an influence on the process of learning to read kitab tafsir. Therefore, the author can conclude that linguistic problems (the science of sharaf, nabwun, dilalah) are problems that do arise from the characteristics of the language itself, but this can be minimized by paying attention to non-linguistic aspects of problems in overcoming problems that occur by students to improve the skills of reading kitab tafsir.

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International Journal of Islamic Studies Higher Education
Vol. 2, No. 1, pp. 1-15, 2023


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