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* (phonologyi), 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 (Astuti, 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'* (مهارة الإستماع); Speaking skills *Maharah al-Kalam* (مهارة الكلام) (Nurhanifah, 2021; Sa'diyah, 2019); writing skills *Maharah al-Kitabah* (مهارة الكتابة) and reading skills *Maharah Qira'ah* (مهارة 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 (مهارة القراءة).

As for having these skills, students must be able to master the object of study of linguistics in *Maharah Qiraah* (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 *nahwu* (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 Qiraah*) (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) *nahwu* sciences (Syntax) is the study of sentence structure (I'rab)/ 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 *Balaghah* (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 *Lughawi* (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 Qiraah*), the four objects of study include the problems of *ashwat* sciences, *sharaf* sciences, *nahwu* 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).
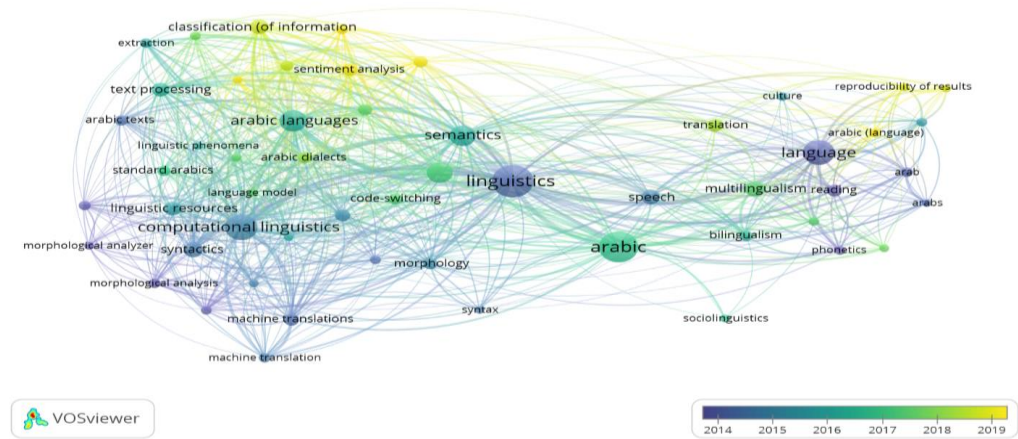

Pig 1. Analysis keywords with VOSviewer

Based on the results of VOSviewer's analysis of keywords in research articles that examine the object of linguistic study in reading skills (Maharah Qira'ah) of the yellow book, this theme is not a new study in Islamic research, especially in the study of Arabic. Where it can be seen that research on this has been studied from 2014 to 2019, while the research in question is international-scale research that has been indexed by Scopus. Linguistics is one aspect that influences a person to be able to master Arabic language skills, including skills as translators (Translation), (Bilingualism), (Multilingualism), (Sociolinguistics), (Arabic speech) and book reading skills (reading-Arabic texts).

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 (Sintanctics) which consists of changing punctuation marks (code-switching), (embedding), and finally the studies of *dilalah* (Semantics) 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 Shafwahtuttafassir*
and *Aisaruttafassir* and recorded by the *ustadz* 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 *nahwu* (Syntax), and problems in the
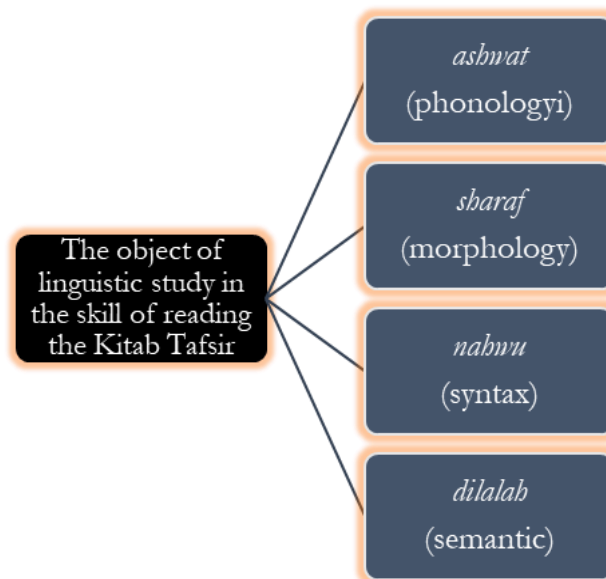science of *dilalah* (semantics).

Pig 2. The object of linguistic study in the skill of reading *kitab tafsir*

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

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

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

Distinguishing *Hurf* properties sounds	
… *The problem faced by students is to distinguish the nature of*	وَقَدْ أَخَذَ بَعْضَ الصَّحَابَةُ – رِضوان الله عليهم (نشأة علم

hurf, (informan 10)	التفسير و تطوُّره. ص. 5) "رضوان " dan "بَغْضَ" Where in the words students often mispronounce the *hurf* "ض" by replacing it with a *hurf* "د".

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 *hurf /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 *Makahrijul 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 *hurf* is due to the lack of attention from both teachers and students to learning Arabic, especially in training in pronunciation of good and correct *hurf* 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 *hurf* not found in Indonesian *hurf* which then require habituation in recognizing these *hurf*.

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*

Determining the *Tashrif* of *Sighat* and *Wazan fi'il* when reading	
"... difficult to distinguish between Fi'il Lazim and Fi'il Muta'adddi" (Informant 9 حُ1)	التفسير القائم على عَرَضَ معنى الآيات القرأنية (أنواع التفسيرز ص.9) وَدَخَلَ في ذلك علم اللغة العربية (أنواع التفسيرز. ص. 9) 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 bih* information) while "عرض" which means 'to present' is included in *fi'il muta'addi* (requires *maf'ulun bih* 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)"	وإسجاد الملائكة تعظيماً لشأنه (الباب الثاني. ص. 12) Where the word **"إِسْجَادَ"** the *mashdar* of the chapter is **"أَسْجَدَ – يُسْنِجِدُ"** where the *wazan* is - **"إِفْعَالٌ"** **"لِلْمُتَعَدِّي"** the *wazan* has *faidatul bina'* **"إِسْجَادَا"** (*fi'il* that requires *maf'ulun 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).	وكان التفسير يأخذ شكل رواية الحديث؛ وكانو – رضي الله عنهم (نشأة علم التفسير و تطوُّر.ص.6) In the sentence **"رواية"** is the *fi'il* of the *wazan* **رويَ** **"يروِيُ"** - which is the *fi'il mu'tal lafiful maqruq* and the sentence **"رَضِيَ"** is the *fi'il* of the *wazan* - **"رَضِيَ"** **"يَرْضَيَ"** which is the *fi'il mu'tal lafiful maqrun*.
Memorizing the *Qaidah* and *faidatul bina'* in the *sharaf* chapters	
"... it is difficult to distinguish faidaidatul bina' in the chapter Ruba'I Mujarrad and Ruba'I Madzid (informant 6)".	إِجْتَهَدُوْا برأيهم و بنظرهم في كتاب الله (نشأة علم التفسير و تطوُّر. ص.6) In the sentence **"إِجْتَهَدُوْا"** is *fi'il madhi* from - **إِجْتَهَدَ** **"يَجْتَهِدُ"** which is *wazan fi'il* إفتعال with *faidatul bina'* **لِلْمُطَاوَعَة**.
Determining *fi'il* in the chapters of *Tsulatsi Mujarrad*	
"... In distinguishing wazan fi'il sometimes they hesitate, " (informant 10)	نشأت في كلِّ بلد ذهبوا إليها مدرسة للتفسير (نشأة علم التفسير و تطوُّر. ص.6) The phrase **"ذهبوا"** is *jama' ghaaib* from *fi'il* - **ذَهَبَ** **"يَذْهَبُ"** which is a chapter *Fathataani*

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-Awadie & Shalhoub-Awwad, 2023) This problem can arise due to the large division of *sharaf* chapters (*Tashrif*) 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 *hurf I'llat* 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 *Fi'il Shahih* and *fi'il mu'tal* which *fi'il mu'tal* Also the division there are six types (Mariyam, 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 *Wazan* as well as the meaning of *fi'il*, especially in *fi'il* which has *Qaidah* and *Faidatul Bina'* are fi'il *Tsulatsi Madzid* and *fi'il Ruba'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 *KitabTafsir*

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*

I'rab Dhammir/ Ism Dhammir	
"... in reading kitab tafsir, sometimes I find it difficult to determine I'rab dhammir, " (Informant 1)	التفسير المقارن : وهو التفسير الذي يدرس فيه المفسر تفسير سورة قرآنية في أكثر من تفسير , ثم يعرض طريقة كل مفسّر ومَنهَجه, عاقدا بعد ذلك مقارنات بين مناهجهم (التفسير المقارن. ص.10)
	In the word **"مَنْهَجه"** is *Ism* which there is *dhammir bariz* **"هـ"** and in the word **"مناهجهم"** is *Ism* after *dhammir bariz* **"هم"**.
I'rab Ism Mutsanna and Jama'	
"... the difficulty is in determining the I'rab ism which is Mutsanna and Jama' "(Informant 3)	وهذا اللون أكثر شموليّة من سابقة؛ لإنّ القرآن يلجأ إلى مفرداتٍ, ومصطلحاتٍ مختلفة (التفسير الموضوعي.ص.11)
	As for the sentence **"مفرداتٍ & مصطلحاتٍ"** is *ism jama' muannts salim* whose position as *nashab* is *jar majrur*.
"... in the marfu position' the sign is 'alif -nun' while when he is in the Jar-Majrur position the letter changes to 'yaa- nun'... (informant 3)	وأرسل البحرَيْنِ متلاصفين بحيث لا يتمازجان (ادرس السابع: سورة الفرقان: 49-54. ص.22)
	The sentence **"البحرين"** is *ism mutasanna, , where there is a sign* **"ي-ن"** which indicates the position of this sentence *majrur* as *mudhaf ilaih*, with the reading **"البَحْرَيْنِ".** while **"البحرين"** it is *jama' muzakkar.*
I'rab 'Athaf Ma'thuf	
"...there is hurf 'athaf to find his ma'thuf it is very difficult," (Informant 4)	ويكونٌ باختبار المفسّر مصطلحا قرآنياً, فيفردهُ بدراسة خاصّة موضّحاً اشتقاقاته, وتصريفاته, وحالاته الواردة في القرآن, ثم يتعمّقُ في دراسة

	الآيات التي ذكر فيها هذا المصطلح (التفسير الموضوعي. ص.10) The sentence **"ثُمَّ يَتعمَّقُ"** is a sentence *ma'thuf* from sentence **"فَيُفْرَدَهُ"** 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)	... جَاعِلٌ فِيْ الأَرْضِ خَلِيْفَةً, قَالُوْاأَتَجْعَلُ فِيْهَا مَنْ يُفْسِدُ فِيْهَا وَ يُسْفِكُ الدِّمَآءَ (الدرس الأول: السورة البقرة:30.ص.12) In the sentence **"فِيهَا"** is *badl* from **"خليفة"**. Which is *dhammir* **"ها"** is *dhammir bariz muttashil muannats*, who explains and at a time replaces the phrase **"خليفة"**. Which if you look at the original sentence form **عَلى خَليْفَةٍ"**
I'rab Na'at and Mudhaf ilahi	
"...*when I met I'rab Na'at and Mudhaf I was often reversed in determining it,* " (infoman 2)	أي بذكر سند الأحاديث, والأقوال المذكورة, ومع استقلال العلم, وانتشار الكتابة و التدوين, أصبحت للتفسير كتب خاصة مستقلة عن كتب الحديث (التفسير في عصر النبي و الصحباة. ص.7) The sentence pattern is like this **"بذكر سند الأحاديث"** then the word **"بذكر"** is positioned to be *mudhaf* and the sentence **"سند"** is positioned to be *mudhaf ilaih* and also to be *Mudhaf* for the word **"الأحاديثِ"**. 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 **"بذكرٍ سندٍ"** 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)	مايكون التفسير المكتوب ثلاثة أضعاف القرآن تقريباً (أنواع التفسير. ص.9) 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 *nahwu* 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 *dhmammir 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 (Fransisca, 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 'athaf* and *na'at* which is a division *i'rab tawabi'* (Jaelani, 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 *mudhaf mudhaf ilaih* 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, Majrur* and *Majzum*) then the most difficult to like is *i'rab manshubat* especially on *i'rab maf'ulun bih*, and differences *i'rab badl* and *taukid* (Jaelani, 2014; Miftahul, 2019). According to (Holilulloh et al., 2014; Nasiruddin, 2020) *Taukid* is divided into two, namely: First, *Taukid Lafzhi* (توكيد لفظي) is repeating *lafazh* with its own *lafazh*, or with another *lafazh* that has the same meaning (*muradhif*). Second *taukid maknawi* (توكيد معنوي) is the *lafazh tabi'* which eliminates various possibilities, by using *lafazh* (عين ؛ نفس) and *lafazh* (كلا , كل , جميع , كلتا).

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) it is the part of *mubdal minhu*, either a little, or equal or more. iii) *Badal Isytimal* (بدل إشتمال) is *badal* which points to one meaning (nature) that exists in *mubdal minhu*. iv) *Badal Ghalath* (بدل غلط) It is *badal* who utters *mubdal minhu* not intentional but because of oral slipping (Ribeiro et al., 2023).

Therefore, the difference between *i'rab badl and taukid* is *that i'rab badl* focuses on replacing words or phrases *with* other words or phrases that have the same grammatical function, while *taukid* 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 *mufrad*, because not all numbers greater than three are *jama'* (Barokah, 2020; Nasiruddin, 2020). Examples: من حيث طريقة التفسير إلى مِائة أنواع طريقة. Number "مائة" is *'adad* whose noun is *jama'*, but if the sentence is as follows التفسير إلى ثمانية عشرون نوعًا. Number "ثمانية عشرون" is also a *'adad* whose description is *mufrad*.

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*

Difficult to translate words added Morphem	
"... when translating sentences beginning with hurf, e.g. hurf "مَا"" (Informants 2 &6)	مَا الفوائدُ من الآيات السابقة (أسئلة.ص.14) Where the *hurf* "مَا" in the sentence means *'what'*. أي وما خلقت الثلقين الإنسان والجن إلا لعبادتي و توحيدي (الدرس الخامسة: سوررة الذاريات:56.ص.19) From these two examples of interpretation is in the sentence "ما خلقتُ" which means *'I did not create'*.

Lack of vocabulary mastery/*Mufradat*
"... 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" (Informant 8) *"... 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" (Informant 4).*

Translating the meaning of phrases and sentences	
"...when juxtaposed with other words then the meaning immediately changes, not in accordance with the original meaning" (Informant 4).	وهو التفسير الذي يسعى فيه المفسِر إلى التواسُّع في تفسير الآيات القرآنية (التفسير التفصلي أو التحليلي. ص.9) In the interpretation of the verse the sentence "يريقُ" in language means *'to wash or cleanse'*, but in this sentence, the appropriate meaning is *'to shed'*.

Translating words that are literary and pragmatic	
"... in translating verse interpretations there are many allusions for the meaning " (Informant 3)	سمي خليفة لأنه مستخلف عن الله عزَّ وجلَّ في إجراء الأحكام و تنفيذ الأوامر البانية (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.

The meaning of the sentence *Al-Taraduf Wa Al-Isytarak Wa Al-Isytarak Wa Al-Tadhad*	
"... 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&10)	وَنُقَدِّسُ– التقديس: التطهير و منه الأرض المقدسة, وروح القدس, وضده التنجيس (الدرس الأول: سورة البقرة: 30. ص.13) As for "التقديس" which means *'holy'* has *isytarak*

> *lafzhi* is "التطهير" which means '*holy' and* its opposite word is ""التنجس which means '*unclean or dirty'*.

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-Isytirak of al-Tadhad* (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 (Astuti, 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 *I'rab* can certainly translate, but the cleverness of someone in *I'rab* 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*, *nahwu* 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*, *nahwu*, *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*, *nahwu*, *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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