

## Managerial Strategy in the Implementation of the Ihfadz Method to Improve Memorization and Understanding of Nahwu in a Girls' Islamic Boarding School

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### ABSTRACT

This study aims to analyze the managerial strategies in implementing the Ihfadz method as an integrative learning approach to improve the quality of memorization and understanding of nahwu (Arabic grammar) at Darussalam Putri Islamic Boarding School, Blokagung. A qualitative case study design was employed, utilizing participatory observation, in-depth interviews, and documentation analysis as data collection techniques. The research focused on the planning, implementation, and evaluation aspects of the Ihfadz method in teaching nadhom (structured poetic texts of grammar rules). The findings reveal that the success of the Ihfadz program is supported by systematic instructional management, active involvement of female teachers as facilitators, and continuous evaluation mechanisms. Effective managerial strategies in this method significantly contribute to both enhanced memorization and deep conceptual understanding of nahwu among students. These results offer valuable insights for developing a contextual and applicable learning management model in pesantren education that integrates memorization with comprehension.

### KEYWORDS

Managerial Strategy, Ihfadz Method, Memorization of Nadhom, Understanding Nahwu, Islamic Boarding School Management, Integrated Learning

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### INTRODUCTION

The implementation of the ihfadz method in learning nadhom of nahwu science in the pesantren environment, particularly at Pondok Pesantren Darussalam Putri Blokagung, is a crucial aspect in efforts to preserve the tradition of classical Islamic scholarship while equipping students with a deep grammatical understanding of the Arabic language. Nadhom of nahwu, such as Imrithi or Alfiyah Ibnu Malik, represents a concise and systematic formulation of nahwu rules inherited from previous generations of scholars. Memorizing these nadhom becomes an important foundation for students in understanding Arabic sentence structures and facilitates mastery of other Arabic texts (Jannah et al., 2025). However, memorization of nadhom is often carried out without a deep understanding of the nahwu principles contained within it



(Purnama et al., 2025). As a result, students may be able to recite the nadhom fluently but are less capable of applying these rules in analyzing texts or understanding the meanings embedded in the nadhom itself (Abdillah & Himmah, 2025). This situation potentially hinders students' ability to develop functional and in-depth understanding of nahwu (Murtadho et al., 2025).

Research that integrates the ihfadz method with understanding of nadhom is expected to address this issue, producing students who not only memorize nadhom but also understand and are able to apply nahwu effectively (Zawawi, 2023). Learning based on formulas and language patterns, such as in nadhom, can enhance grammatical competence. Although focusing on vocabulary, this research highlights the importance of integrating memorization and understanding in Arabic language learning (Mahmudah, 2025). Preliminary observations at Pondok Pesantren Darussalam Putri Blokagung indicate variations in the level of nahwu understanding among students who memorize nadhom. Considering the importance of nadhom in pesantren scholarly tradition and the challenges in ensuring meaningful memorization, research on the integration of the ihfadz method in learning nadhom of nahwu science becomes highly relevant to significantly improve students' understanding of nahwu.

Previous studies have widely discussed nahwu methods and learning separately, as well as several studies on nadhom memorization. However, research that specifically integrates the ihfadz method for memorizing nadhom of nahwu and its impact on deep understanding of nahwu is still relatively rare, especially in the context of female pesantren. Research on modern nahwu learning tends to focus on communicative approaches or the use of technology (Hanifa & Sopian, 2025). Meanwhile, studies on nadhom memorization generally revolve around history, function, and traditional memorization methods.

There is still limited research that explicitly explores how the principles of understanding in the ihfadz method can be applied in the process of memorizing nadhom of nahwu, or how deep understanding of the meaning of nadhom can accelerate and strengthen mastery of nahwu rules in an applicative manner (Amin et al., 2025; Shopiah et al., 2025). Highlighting the importance of understanding in the memorization process, studies discuss memory strategies in nahwu, but do not specifically relate them to nadhom memorization (Cholilah et al., 2025). The limitation of research that directly discusses the integration of ihfadz and nadhom memorization indicates a significant research gap. Although previous studies have contributed to the fields of memorization and nahwu learning, this research aims to fill this gap by specifically investigating the potential integration of the ihfadz method in the context of memorizing nadhom of nahwu to enhance deep understanding among female students.

This study aims to investigate in depth the implementation of the ihfadz method in strengthening memorization of nadhom of nahwu and improving deep understanding of the subject at Pondok Pesantren Darussalam Putri Blokagung. The objectives of this research are formulated based on identified gaps in the literature and preliminary observations indicating potential synergy between nadhom memorization and understanding of nahwu. This principle is relevant in integrating

understanding into nadhom memorization. The theoretical framework of meaningful learning and constructivism will be used to guide this research (Floyd & Dunham, 2025). Through these structured research questions, this study seeks to provide empirical and practical contributions in formulating an effective integration model of the ihfadz method and nadhom learning suitable for the context of female pesantren education.

The implementation of the ihfadz method that systematically integrates understanding of meanings and concepts of nahwu into the process of memorizing nadhom will significantly enhance students' deep understanding of nahwu while strengthening the quality of nadhom memorization itself (Afihilmi et al., 2026; Zawawi et al., 2024). This integrative approach is based on the assumption that memorizing nadhom should not merely be an exercise in reciting a sequence of words, but rather an active process involving cognitive understanding of the nahwu knowledge contained within it. By understanding the meaning of each verse of the nadhom, identifying the nahwu rules embedded in it, and relating them to practical examples, students will be able to build a stronger and more lasting understanding of nahwu. This process is also believed to strengthen retention of nadhom memorization due to the underlying comprehension.

Several studies in cognitive neuroscience show that learning involving active understanding and elaboration of information results in better memory retention (Gkintoni et al., 2025). Applying this principle in nadhom memorization is expected to produce similar results. The implication of this research is the potential development of a more effective and innovative learning model for nadhom of nahwu in pesantren. Practically, the results of this research can provide guidance for teachers in designing learning strategies that integrate memorization and understanding of nadhom. This research can also encourage the development of nadhom teaching materials equipped with explicit explanations of meaning and application of nahwu rules. Thus, this study is expected to contribute significantly to improving the quality of learning nadhom of nahwu at Pondok Pesantren Darussalam Putri Blokagung, producing graduates who not only preserve scholarly traditions but also possess a deep understanding of nahwu.

## **METHOD**

This study focuses on the implementation of the Ihfadz method as a learning strategy applied at Pondok Pesantren Darussalam Putri Blokagung, located in Banyuwangi Regency, East Java. This Islamic boarding school is an Islamic-based educational institution that provides intensive student development, particularly in mastering religious sciences such as nahwu (Arabic grammar) and memorization of classical texts. The main unit of analysis in this study is the learning activities that utilize the Ihfadz method, practiced by female teachers (ustadzah) in guiding female students. The focus of the research is directed at how this method influences memorization ability as well as deep understanding of nahwu. By taking Pondok Pesantren Darussalam Putri as the material object, this study is able to capture the actual and contextual dynamics of the implementation of the Ihfadz method within a traditional pesantren educational environment.

The research design used in this study is a qualitative approach with a case study type. This approach is chosen because it is able to describe in depth the processes, meanings, and impacts of the implementation of the Ihfadz method in the academic life of students in the pesantren. The case study is used to explore phenomena comprehensively and contextually, enabling a detailed examination of how the Ihfadz method is applied, the challenges encountered, and the achievements obtained by both students and ustadzah as facilitators. This study does not aim to generalize its findings, but rather to provide an in-depth understanding of educational practices in a specific pesantren environment. This design will produce qualitative findings that reflect real conditions, attitudes, and perceptions of educational actors in implementing the Ihfadz method.

The main sources of information in this study come from key informants, namely ustadzah who teach using the Ihfadz method and students who participate in the Ihfadz program at Pondok Pesantren Darussalam Putri. The selection of informants is carried out purposively by considering their direct involvement in the implementation of the Ihfadz method. The ustadzah provide perspectives on the objectives, strategies, and effectiveness of the method, while students offer insights into their learning experiences, challenges in memorization, and their understanding of nahwu after participating in the method. These two groups of informants are essential to obtain comprehensive and complementary perspectives. Data collection also considers variations in age and educational levels of students to understand differences in the impact of the Ihfadz method across levels. Thus, the information collected is able to portray the implementation of this method comprehensively and contextually.

Data collection techniques in this study are carried out through direct observation of the Ihfadz learning process and in-depth interviews with informants. Observation aims to capture how the Ihfadz method is actually implemented in the classroom, including interactions between ustadzah and students, patterns of memorization repetition, and students' responses to the method. Observation is conducted in a participatory manner so that the researcher can understand the learning context from within. In-depth interviews are used to explore subjective information related to experiences, perceptions, and interpretations of the informants regarding the Ihfadz method. Interviews are conducted in a semi-structured manner to allow flexibility in developing questions according to field dynamics. In addition, documentation such as memorization records, learning schedules, and student evaluation results is also used as supporting data. This combination of techniques strengthens data validity and provides a more comprehensive picture of the implementation of the Ihfadz method.

The data analysis process in this study is conducted through three main stages: data reduction, data display, and verification or conclusion drawing. Data reduction is carried out by selecting relevant information from observation and interview results, which are then organized thematically based on the research focus. The summarized data are then presented in narrative form, matrices, and direct quotations to facilitate interpretation and pattern identification. Verification is conducted by re-checking the data through triangulation of sources and methods to ensure the validity of the

findings. The analytical methods used include content analysis to examine the substance of Ihfadz learning; discourse analysis to interpret language interactions between ustadzah and students; and interpretative analysis to explore subjective meanings and personal experiences of informants. This analytical approach enables the researcher to uncover the deeper meaning of the implementation of the Ihfadz method in learning nahwu.

## RESULT AND DISCUSSION

The results of interviews with several ustadzah, senior students, and administrators of Pondok Pesantren Darussalam Putri Blokagung provide an overview of the implementation of the Ihfadz method. The interview data are presented in the following table:

**Table 1. Interview Findings**

Informant	Position	Opinion on the Ihfadz Method
Ustadzah A	Nahwu Instructor	The Ihfadz method is very effective in strengthening memorization and understanding of rules
Student B	3rd Grade Tsanawiyah	It is easier to memorize the Alfiyah text and apply it in practice
Administrator C	Head of Education	Students become more disciplined and structured in the learning process
Student D	1st Grade Aliyah	Previously it was difficult to understand Nahwu, now it is easier due to repeated memorization
Ustadzah E	Dormitory Supervisor	There is an increase in students' interest in learning instrumental sciences (Nahwu-Shorof)

In general, respondents stated that the Ihfadz method has a significant influence on memorization strength and deep understanding of Nahwu. These interviews reflect how educational practitioners directly experience the benefits of the method.

From the interview data above, a pattern can be observed in which all respondents, both teachers and students, show positive evaluations of the Ihfadz method (Sikana et al., 2025). This method is considered an approach that not only strengthens text memorization but also provides deeper grammatical understanding. Student respondents highlight the ease of understanding Arabic sentence structures and applying Nahwu knowledge in reading classical texts (kitab kuning) (Zaenuri & Baroroh, 2025). Meanwhile, ustadzah and administrators emphasize changes in students' learning behavior, which becomes more directed, structured, and disciplined. Regular repetition of memorization is considered capable of instilling understanding that is not merely memorization-based but also conceptual (Rambe & Siregar, 2025). The implementation of the Ihfadz method is not limited to verbal memorization but extends to strengthening cognitive understanding of grammatical contexts.

Analysis of the interview patterns shows that the Ihfadz method is able to address two main challenges in learning Nahwu: low memorization ability and weak understanding of language structure. Why does this pattern occur? Because the Ihfadz method emphasizes repetition and gradual internalization of texts. This builds a strong foundation in students' memory, which ultimately accelerates the process of understanding (Ikhwandi, 2025). This interpretation can be linked to behaviorist learning theory, where repeated stimuli (memorization) form strong and permanent responses in the form of understanding (Fang & Sims, 2025). In addition, the supportive pesantren environment and supervision by ustadzah also enhance the effectiveness of this method. A conducive learning environment accelerates students' adaptation to the method, thereby positively impacting learning outcomes (Strielkowski et al., 2025).

Observations were conducted during the teaching and learning activities of Nahwu using the Ihfadz method in several classes at Pondok Pesantren Darussalam Putri Blokagung. The observation data are summarized in the following table:

**Table 2. Observation Findings**

Activity	Frequency	Key Findings
Memorization Halaqah	Every morning (daily)	Students appear enthusiastic and participative
Simaan and Muroja'ah	3 times a week	Improvement in memorization and understanding among students
Nahwu Practical Exams	Once a month	Most students are able to explain rules accurately
Supervision by Ustadzah	Every session	Direct correction of reading and understanding errors
Writing Memorization Activities	Weekly	Helps strengthen memory through visual aspects

Observations indicate that the implementation of the Ihfadz method is systematic, well-planned, and comprehensive in students' daily lives, not limited to memorization but also including reinforcement of understanding and structured evaluation.

From the observation data, there is continuity between memorization activities, evaluation of understanding, and teacher supervision. The pattern formed is a repetitive and controlled learning cycle: memorization, simaan, evaluation, improvement (Wang et al., 2025). Students follow this cycle with discipline, resulting in an upward trend in learning achievement. Supervision by ustadzah plays a vital role in maintaining the quality of memorization and understanding. Not only memorizing texts, but students are also directed to understand meanings and grammatical structures contained in the matan (Jannah et al., 2025). In addition, writing memorization activities enrich learning methods, stimulate students' visual memory, and support the dominant auditory method used during simaan (Sopwani et al., 2025). This varied learning pattern strengthens the overall effectiveness of the Ihfadz method.

The positive pattern observed occurs because the Ihfadz method is not monotonous, but rather integrative and multisensory. The use of visual aspects (writing memorization), audio (simaan), and direct practice (Nahwu exams) strengthens long-term memory formation. From a cognitive theory perspective, this explains that the more sensory channels involved in learning, the stronger the resulting understanding (Chen et al., 2025). Furthermore, active supervision by ustadzah creates a direct feedback system that prevents misconceptions from persisting. The interpretation is that the Ihfadz method successfully adapts to the characteristics of pesantren learning: collective, repetitive, and based on oral tradition. Students are actively involved not only as recipients but also as participants in a dynamic learning process (Code, 2025).

Documentation evidence of the implementation of the Ihfadz method at Pondok Pesantren Darussalam Putri Blokagung is obtained from various activity archives. The documentation data are presented as follows:

**Table 3. Documentation Findings**

Type of Document	Main Content
Students' Daily Schedule	Includes specific times for memorization, muroja'ah, and exams
Memorization Monitoring Book (Mutaba'ah)	Details of each student's memorization progress weekly
Photos of Collective Simaan	Show students' enthusiasm in group recitation
Videos of Nahwu Exams	Students answer questions and explain rules fluently
Teacher Evaluation Reports	Contain notes on strengths and weaknesses of memorization per class

Documentation shows a structured learning management pattern. The daily schedule ensures that memorization becomes an integral part of routine. The mutaba'ah book provides individual control over memorization progress, while teacher evaluation reports guide reinforcement and improvement. Photos and videos show students' emotional engagement, indicating that learning is not only cognitive but also affective. Documented simaan activities display a lively and interactive learning atmosphere. This documentation also reflects active involvement from all components of the pesantren: teachers, students, and administrators (Karim et al., 2025). The pattern formed is a documentation–evaluation–reflection cycle that enables continuous development of the Ihfadz method.

Documentation analysis confirms that the success of the Ihfadz method implementation depends not only on the method itself but also on a well-organized supporting system. Documentation functions as a crucial monitoring and reflection tool to maintain consistency of implementation (Mohamed et al., 2025). Theoretically, this supports the concept of data-driven education, where every learning decision is based on concrete and measurable information (Khalil & AbouZeid, 2025). The interpretation is that through documentation, the pesantren can conduct objective evaluations of the effectiveness of the Ihfadz method and make adjustments when

necessary. This shows that the Ihfadz method is not static but adaptive to conditions and students' needs.

## CONCLUSION

Based on the research on the implementation of the Ihfadz method at Pondok Pesantren Darussalam Putri Blokagung, it can be concluded that this method has proven to be effective in strengthening memorization of nadhom of nahwu while also enhancing students' deep understanding of Arabic grammatical rules. This qualitative research with a case study approach reveals that the implementation of the Ihfadz method is carried out systematically and in a structured manner through memorization halaqah activities, simaan, muroja'ah, and periodic evaluations that are well documented.

Findings from interviews, observations, and documentation show an integrative and multisensory learning pattern, in which students not only memorize texts verbally but also understand the meanings and grammatical structures contained within them. The success of this method is supported by a well-organized learning management system, active supervision by ustadzah, and a conducive pesantren environment.

The Ihfadz method successfully addresses the main challenges in learning nahwu, namely weak memorization ability and limited understanding of language structure, thereby producing students who are not only able to recite nadhom fluently but also possess an applicative and in-depth understanding of nahwu to analyze Arabic texts.

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