



Nahwu Teaching Materials and the Development of Religious Character: Comparing Curriculum Design in *Amtsilati* and *Mulakhkhash*

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ABSTRACT

Keywords:

Curriculum Design;
Nahwu Teaching Materials;
Religious Character;
Development;
Amtsilati;
Mulakhkhash.

Abstract: This study examines how the curriculum design of nahwu textbooks in Islamic education shapes students' religious character, a dimension that has received limited attention in previous textbook comparison research. It analyses and compares the curriculum design of *Amtsilati* and *Mulakhkhash Qawā'id al-Lughah al-'Arabiyyah* and explores how their design features relate to the development of students' religiosity. Using a qualitative descriptive-comparative approach, the study conducts document analysis of content materials, particularly learning examples and tables of contents. Data analysis involves selecting relevant text units, coding them according to Tyler's four curriculum components, comparing the resulting profiles, and interpreting their implications for the intellectual, ritualistic, and consequential dimensions of religiosity based on Glock and Stark's framework. The findings show that *Amtsilati* adopts a practical, drill-based, spiral design that emphasises pattern repetition and accurate reading of kitab kuning, whereas *Mulakhkhash* employs a conceptual, systematically classified design centred on *i'rāb* and syntactic analysis. Both enhance Arabic comprehension but nurture religious character differently: *Amtsilati* strengthens discipline, consistency, and confidence in worship-related recitation, while *Mulakhkhash* fosters careful reasoning and intellectual responsibility. Conceptually, the study proposes a model that links textbook curriculum design to specific dimensions of religious character and offers practical insights for integrating practice-oriented and concept-oriented elements in nahwu instruction.

Kata Kunci:

Desain Kurikulum;
Bahan Ajar Nahwu;
Pengembangan Karakter;
Religius;
Amtsilati;
Mulakhkhash.

Abstrak: Penelitian ini mengkaji bagaimana desain kurikulum buku ajar nahwu dalam pendidikan Islam membentuk karakter religius siswa, suatu aspek yang masih jarang disentuh dalam kajian perbandingan buku ajar. Penelitian ini menganalisis dan membandingkan desain kurikulum *Amtsilati* dan *Mulakhkhash Qawā'id al-Lughah al-'Arabiyyah* serta menelusuri bagaimana ciri-ciri desain keduanya berkaitan dengan pengembangan religiusitas siswa. Dengan pendekatan kualitatif deskriptif-komparatif, penelitian menerapkan analisis dokumen terhadap konten materi, khususnya contoh pembelajaran dan daftar isi. Analisis data meliputi pemilihan satuan teks yang relevan, pengodean berdasarkan empat komponen kurikulum Tyler, perbandingan profil kedua bahan ajar, dan penafsiran implikasinya terhadap dimensi religiusitas intelektual, ritualistik, dan konsekuensial menurut kerangka Glock dan Stark. Hasil penelitian menunjukkan bahwa *Amtsilati* mengadopsi desain praktis, berbasis latihan, dan spiral yang menekankan pengulangan pola dan ketepatan membaca kitab kuning, sedangkan *Mulakhkhash* menerapkan desain konseptual dan terklasifikasi sistematis yang berpusat pada *i'rāb* dan analisis sintaksis. Keduanya meningkatkan pemahaman bahasa Arab, namun membina karakter religius dengan cara berbeda: *Amtsilati* menumbuhkan disiplin, konsistensi, dan kepercayaan diri dalam bacaan ibadah, sedangkan *Mulakhkhash* mengembangkan ketelitian berpikir dan tanggung jawab intelektual. Secara konseptual, penelitian ini menawarkan model yang mengaitkan desain kurikulum buku ajar dengan dimensi karakter religius tertentu serta memberikan implikasi praktis bagi integrasi unsur praktis dan konseptual dalam pembelajaran nahwu.

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A. INTRODUCTION

Nahwu teaching materials are important tools in Islamic education. These materials provide structured guidance on Arabic grammar Nour & Muttaqin (2025) and reading skills Muzdalifah et al. (2021), which are essential for the accurate understanding of religious texts. In addition to serving as academic resources, teaching materials also function as a means of building values such as discipline, patience, responsibility, and respect for knowledge. Religious character development refers to the process of forming positive attitudes and moral qualities based on Islamic teachings (Khasanah, 2023; Mujahid, 2021). Through regular practice and structured learning, students are trained to be consistent, diligent, and serious in their studies. Examples of *nahwu* teaching materials include *Amtsilati* and *Mulakhhkhash*. Each has its own characteristics in the teaching of *nahwu*, particularly in terms of their implications for the development of students' religious character. Therefore, comparing these two *nahwu* teaching materials becomes important in order to understand the effectiveness of each in supporting *nahwu* learning and the development of religious character.

Teaching materials cannot be separated from curriculum design because both are directly interconnected (Li et al., 2014). Teaching materials represent the concrete manifestation of curriculum planning in the classroom. The way content is structured, presented, and evaluated reflects the direction and objectives of the designed curriculum. According to Tyler (1969), curriculum design consists of four main components: educational objectives, learning experiences, organisation of experiences, and assessment and evaluation. Educational objectives determine the expected outcomes, learning experiences regulate how students interact with the material, the organisation of experiences arranges the content systematically, and evaluation measures the achievement of those objectives. A well-directed curriculum design impacts not only cognitive aspects but also character formation. In the context of religiosity, Glock & Stark (1965) divide religiosity into five dimensions, i.e. ideological, ritualistic, experiential, intellectual, and consequential. Through appropriate curriculum design, teaching materials can contribute to the comprehensive development of students' religious character.

Over the past five years, research on textbook comparison has tended to focus on six main aspects. First, the effectiveness of learning materials and methods in improving student achievement (Ayyıldız et al., 2023; Panday-Shukla, 2024; Vicente et al., 2022). Second, the alignment between textbooks and curriculum standards, ensuring consistency with learning goals (An & Chua, 2023; Kuş, 2022; Yu et al., 2022). Third, the representation of cultural content and values, including global versus local perspectives (Hosseinzadeh et al., 2022; Li et al., 2023; Moghaddam & Tirnaz, 2023). Fourth, cross-country comparisons to reveal differences in content, pedagogy, and disciplinary focus (Mersin & Karabörk, 2021; Oh & Kim, 2024; Trædal et al., 2022; Tytler et al., 2025; Vicente et al., 2022). Fifth, linguistic and cognitive aspects of textbooks, such as lexical complexity and problem-solving strategies (Ren, 2022; Zhang & Savard, 2023). Sixth, the textbook writing process and methodological frameworks for analysis (Huang et al., 2022; Ju, 2022; Saeidi, 2022). Collectively, these trends indicate that textbook comparison research integrates pedagogical effectiveness, curriculum alignment, cultural representation, and methodological rigor. It is reflecting a holistic approach to understanding how textbooks shape learning outcomes and intercultural competence.

However, these comparative textbook studies have rarely focused on Arabic *Nahwu* materials used in Islamic educational settings or on how their curriculum design relates to the development of students' religious character. Existing research tends to prioritise cognitive outcomes, curriculum alignment, and cultural representation, while the moral and religious implications of textbook design, especially in the context of classical Islamic texts, remain largely underexplored. The study of *nahwu* teaching materials is grounded in the understanding that instructional texts are not merely linguistic tools but structured pedagogical constructs designed to facilitate the mastery of Arabic grammar and the comprehension of Islamic texts (Mukmin et al., 2025; Shofiyudin et al., 2023; Simamora & Yunaldi, 2025). These materials reflect particular learning philosophies, methods, and value

orientations that influence students' cognitive and moral formation. The study of religious character development is based on the notion that character is shaped through consistent learning practices, internalization of values, and disciplined engagement with knowledge (Munif, 2025; Solehah & Manshur, 2025). In this sense, religious character refers to the cultivation of attitudes such as sincerity, responsibility, perseverance, and respect for religious teachings, which are embedded within the instructional design and learning processes of both *Amtsilati* and *Mulakhkhash*.

B. METHOD

This study employs a qualitative approach using descriptive and comparative methods. The descriptive method is used to explain the curriculum design in the two Nahwu teaching materials and its implications for the development of religious character. This design is appropriate because the aim is not to test statistical hypotheses or measure the effectiveness of an intervention, but to develop an in-depth understanding of how the curriculum design of two existing *nahwu* teaching materials embodies particular educational objectives, learning experiences, content organisation, and evaluation patterns, and how these, in turn, relate to the development of students' religious character. A qualitative approach enables the researcher to interpret the internal logic, pedagogical orientation, and value-laden aspects of *Amtsilati* and *Mulakhkhash* as bounded cases within Islamic education, in line with previous textbook comparison and content analysis studies that emphasise contextual and interpretive depth rather than generalisability. The comparative method is applied to compare the curriculum design of both teaching materials. The research data consist of the content of the materials, particularly learning examples and tables of contents. The primary data sources are *Amtsilati* by KH. Tawfiq al-Hakim and *Mulakhkhash Qawā'id al-Lughah al-'Arabiyyah* by Fu'ād Ni'mah. The data selection is based on the relevance of the material to curriculum design components, such as objectives, content presentation, and evaluation system. These two teaching materials are chosen because both are used in Nahwu instruction but adopt different approaches, making them relevant for comparison in the context of religious character development.

In operational terms, the analytical framework was applied through a two-step coding process. In the first step, all relevant units of analysis in the textbooks (chapters, sub-sections, learning examples, explanatory notes, and explicit or implicit evaluation tasks) were entered into an analytical matrix and coded according to Tyler's (1969) four components: (1) educational objectives, when the text articulated or implied goals of learning; (2) learning experiences, when it specified activities, drills, or tasks expected from students; (3) organisation of experiences, when it arranged topics, sequences, or progressions of content; and (4) assessment and evaluation, when it indicated criteria, forms, or focus of appraisal. In the second step, each coded segment was further examined in light of Glock and Stark's (1965) dimensions of religiosity, and was linked to the intellectual dimension when it supported students' understanding of religious texts and concepts, to the ritualistic dimension when it directly related to the accuracy and confidence of worship-related recitation and practices, and to the consequential dimension when it fostered attitudes such as discipline, perseverance, carefulness, and a sense of scholarly responsibility in dealing with religious knowledge. Through this dual coding, the analysis was able to trace how specific features of curriculum design in *Amtsilati* and *Mulakhkhash* are connected to particular aspects of religious character development.

C. RESULT AND DISCUSSION

1. Curriculum Design in Two Nahwu Teaching Materials

From the perspective of educational objectives, the objective underlying the development of the *Amtsilati* teaching material is clear and well-directed. This book is designed to enable *santri* (students) to read *kitab kuning* (classical Islamic texts) independently, particularly within the context of Islamic boarding school (*pesantren*) education. *Nahwu* is not positioned as a complex theoretical

study, but rather as a tool that must be mastered so that students can correctly understand Arabic texts. Thus, nahwu is framed as an instrumental competence, a means to achieve reading proficiency, not as the ultimate goal of learning. More specifically, the learning objectives in *Amtsilati* emphasize the practical mastery of fundamental nahwu patterns. Students are trained to recognize forms of *i'rāb* (case-ending) and sentence structures through repetitive patterns. This habituation becomes the primary strategy to help them become accustomed to identifying and understanding Arabic structures without constantly relying on lengthy explanations. The main focus lies in reading accuracy, precision in determining *i'rāb*, and the ability to recognize patterns quickly.

In contrast, the objective behind the compilation of *Mulakhkhash* is more conceptual and systematic in nature. This book does not merely aim at developing the ability to read Arabic texts, but also emphasizes a comprehensive understanding of the Arabic grammatical system. Nahwu is studied as a structured body of knowledge with its own rules, classifications, and coherent framework. Implicitly, its objective is to enable learners to understand the classification of *i'rāb* in an orderly manner, to distinguish between *marfū'* (nominative), *maṣṣūb* (accusative), and *majrūr* (genitive), and to recognize the grammatical reasons behind changes in word endings. The material is organized into clear categories, guiding readers to perceive the interconnections among concepts in nahwu. In this way, students do not merely memorize patterns, but also comprehend the underlying conceptual framework that supports the grammatical rules.

Based on the aspect of learning experiences, *Amtsilati* is designed through direct and repetitive learning experiences. The learning process emphasizes the repetition of *wazn* (patterns), structured pattern drills, gradual memorization, and practice in reading Arabic texts. Students are not immediately introduced to in-depth theoretical explanations; rather, they are first habituated to frequently occurring patterns. Its instructional model can be described as learning by repetition. Nahwu patterns are repeated continuously until they become familiar. Each volume reinforces the material presented in the previous one, creating consistent habituation. In this process, students engage in structured drills: they read examples, imitate them, and then apply the same patterns to different forms. In this way, language structures are not only understood but also systematically practiced on a regular basis.

In contrast, *Mulakhkhash* offers a different kind of learning experience. The process begins with the presentation of rules. Each topic typically opens with a definition or explanation of a particular nahwu concept, followed by a systematic classification of its categories. Only after this conceptual exposition are examples provided to clarify understanding. This sequence indicates that the learning process is oriented toward learning by understanding. Students are guided to grasp the concept before applying it. They do not immediately engage in repetitive drills; instead, they are encouraged to comprehend the structure and interrelationships within the nahwu system. For instance, when discussing *i'rāb*, students are introduced to its types, their markers, and their syntactic positions within sentences before proceeding to practical examples.

Based on the aspect of organisation of experiences, *Amtsilati* demonstrates a gradual and structured organization of content. The material is arranged into five volumes. Each volume has a distinct focus, yet they remain interconnected. The sequence begins with the discussion of particles, then moves to *ism* (noun), continues to *fi'l* (verb), and eventually reaches sentence construction. Such an arrangement reflects a progressive pattern. Students are not immediately confronted with complex structures. Instead, they are first introduced to the most basic elements and gradually advance to more complex levels. Concepts learned in the earlier volumes are consistently revisited and applied in subsequent ones. Therefore, the structure can also be described as spiral in nature. Previous material is not abandoned but reinforced within broader and more advanced contexts.

In contrast, *Mulakhkhash* is organized according to a different pattern. Its material is not arranged progressively from smaller linguistic units to larger ones across volumes; rather, it is structured based on the categories of *i'rāb*, such as *raf'*, *naṣb*, *jarr*, and *jazm*. Each category is

discussed separately and then explained in terms of its syntactic function within the sentence. The material is classified according to grammatical roles, for example, which elements are *marfū'*, *manṣūb*, or *majrūr*, and in what syntactic positions these forms appear. Through this approach, students are guided to view nahwu as a clearly organized system of classification. Each topic is presented within a coherent and systematic scientific framework.

Based on the aspect of assessment and evaluation, *Amtsīlati* demonstrates a form of evaluation that tends to be implicit. Assessment does not always appear in the form of written tests or multiple-choice questions. Instead, evaluation is primarily reflected in students' ability to read Arabic texts directly. The main indicator of success is whether students are able to read classical texts fluently and accurately. Accuracy in *īrāb* serves as a key benchmark. Teachers typically pay close attention to word endings, the correctness of vowel markings (*ḥarakāt*), and fluency in reading. If students are able to apply the patterns they have learned with minimal errors, the learning process is considered successful. Evaluation is also evident in students' fluency in comprehending the content of the text, particularly when they are able to follow the meaning without frequently pausing due to uncertainty about sentence structure.

In contrast, *Mulakḥkhash* reflects an evaluation pattern that places greater emphasis on conceptual understanding. Assessment is not limited to the ability to read texts, but extends to how students analyze sentence structure. What is primarily observed is whether students can accurately determine the *īrāb* position and explain the grammatical reasoning behind it. Analytical accuracy becomes the main indicator of achievement. Students are expected to correctly identify the categories of *raf'*, *naṣb*, *jarr*, or *jazm*, while also explaining their syntactic functions. Furthermore, the ability to articulate grammatical rules in their own words constitutes an important aspect of evaluation. In other words, students are not merely expected to recognize word endings, but to understand why such forms occur.

2. Comparing Two Nahwu Teaching Materials Based on Curriculum Design

To compare these two Nahwu teaching materials in a more focused and systematic manner, a comparison of the two is presented in Table 1.

Table 1. Comparison of Curriculum Design in Two Nahwu Teaching Materials

Component	Aspect	<i>Amtsīlati</i>	<i>Mulakḥkhash</i>
Educational Objectives	Implicit Goal	Reading classical Islamic texts (<i>kitab kuning</i>) quickly and accurately	Understanding the Arabic grammatical system conceptually
	Orientation	Practical	Theoretical
	Position of Nahwu	Tool (instrumental competence)	Scientific system (scientific competence)
	Focus	Reading ability, accuracy in <i>īrāb</i> , pattern habituation	Mastery of <i>īrāb</i> classification, systematic understanding
	Nature of Objective	Functional–applicative	Academic–conceptual
Learning Experiences	Form of Experience	Repetition of <i>wazan</i> , pattern drills, memorization, reading practice	Presentation of rules, classification, examples after definitions, analysis
	Learning Model	Learning by repetition	Learning by understanding
	Approach	Inductive	Deductive
	Dominant Element	Practice	Concept
	Student Experience	Structured drills and gradual internalization	Analytical process and conceptual comprehension
Organisation of Experiences	Content Structure	Gradual progression across volumes (1–5)	Based on <i>īrāb</i> categories

Component	Aspect	<i>Amtsilati</i>	<i>Mulakhkhash</i>
	Organizational Model	Spiral and progressive	Systematic–categorical
	Sequence	Particles → Nouns → Verbs → Sentences	<i>Raf', Naşb, Jarr, Jazm</i>
	Focus	Gradual learning progression	Classical grammatical structure
	Nature of Organization	Progressive–linear	Classificatory–conceptual
Assessment & Evaluation	Form of Assessment	Ability to read texts	Accuracy in <i>i'rāb</i> analysis
	Indicator	Fluency and practical accuracy	Ability to explain grammatical rules
	Evaluation Basis	Performance (reading performance)	Conceptual accuracy (theoretical precision)

As summarised in Table 1, *Amtsilati* and *Mulakhkhash* diverge consistently across Tyler's four components of curriculum design, from their predominantly practical versus conceptual objectives to their drill-based versus analytic learning experiences, progressive versus classificatory content organisation, and performance-based versus concept-based evaluation. Rather than repeating these descriptive contrasts, the discussion focuses on how such design choices shape students' opportunities to develop fluency in reading religious texts, depth of grammatical understanding, and stable patterns of religious behaviour.

3. Implications of Two Nahwu Teaching Materials for the Development of Religious Character

a. Intellectual Dimension (Religious Knowledge)

The primary objective of *Amtsilati* is to accelerate students' ability to read classical Islamic texts, particularly the *kitab kuning*, which function as the main references in Islamic studies. Through gradual and intensive training in *nahwu*, learners are equipped with practical skills to recognize Arabic linguistic structures. They learn to understand word positions, changes in final vowel markings, and the meanings that emerge from comprehending word order within *nahwu*. The pattern used in determining *i'rāb* is consistently structured. First, students are introduced to basic knowledge related to the *i'rāb* topics under discussion. Second, they are trained in how to determine *i'rāb* and identify the position of words in a sentence through specific coding, as well as how to derive their meanings. Third, they apply the newly introduced rules to concrete examples. *Amtsilati* deliberately emphasizes examples drawn from Qur'anic verses so that learners become familiar with assigning *i'rāb* to them. In addition, these Qur'anic examples are used to habituate students to the language of the Qur'an, to enable them to grasp the meanings of the verses they analyze, and to ensure that they do not feel alienated from Arabic texts with religious themes. In terms of religious knowledge, familiarizing learners with Arabic not through everyday phenomena but through the Qur'an and religious exhortations is more effective, given that understanding classical texts is more complex than dealing with factual, contemporary examples of Arabic usage.

Meanwhile, *Mulakhkhash* demonstrates strength in its classification of *i'rāb* and its structured *nahwu* system. The material is organized into clear categories, enabling students to understand Arabic grammar as a coherent and systematic body of knowledge. This approach fosters a deeper understanding of linguistic structure, not merely reading ability. Students are encouraged to analyze the grammatical reasoning behind each word form. This process develops academic precision and systematic thinking habits. They learn to distinguish syntactic functions, explain grammatical rules, and justify their analyses. In the context of intellectual religiosity, such abilities are essential, as many differences in religious interpretation stem from linguistic analysis. With a strong and logical foundation, students are

better prepared to read religious texts critically and responsibly. Therefore, *Mulakhkhash* also makes a significant contribution to the dimension of intellectual religiosity, particularly in building depth and accuracy of understand.

b. Ritualistic Dimension (Religious Practice)

Within this dimension, the primary concern lies in the accuracy and quality of worship practices. In this regard, an approach such as *Amtsilati* makes a concrete contribution. The gradual structure of *Amtsilati*, progressing from simple to more complex materials, trains students to read carefully and consistently. This learning process is further reinforced by the “memorizing without memorization” method, namely through repeated recitation of *naẓam*-formulae that encode the rules for reading classical Arabic texts (*kitab kuning*). These *naẓam*-based rules then serve as the foundation for determining *īrāb* when reading such texts. Beyond this technical function, the *Amtsilati naẓam* which constitutes a concise adaptation of *Ibn Mālik’s Alfīyyah* is also interwoven with religious exhortations. Consequently, this competence does not only influence academic achievement but directly supports the validity of worship practices. Students become more confident when reciting the Qur’an or supplications because they understand the linguistic principles that underlie their recitation. Meanwhile, *Mulakhkhash* contributes to the ritualistic dimension in a more indirect yet still important way. Its analytical approach helps students understand the grammatical reasoning behind sentence structures in devotional texts. Accurate *īrāb* analysis ensures that meanings are not misinterpreted. In the context of Islamic law, misunderstanding linguistic structure can influence legal conclusions. With a systematic understanding, students become more cautious in reading and interpreting texts. However, its orientation is more conceptual than practical. The focus lies not on fluency in recitation but on precision of understanding. Nevertheless, this conceptual foundation continues to support proper worship practices, as the meanings comprehended are more carefully preserved and responsibly interpreted.

c. Consequential Dimension (Behavior)

The learning model applied in *Amtsilati* emphasizes repetition, pattern memorization, and continuous practice. This process not only develops the ability to read Arabic texts but also shapes character. Students are accustomed to repeating material until it is fully internalized, fostering perseverance and resilience. When they encounter difficulties in reading or understanding patterns, they learn patience and persistence. The gradual learning structure also instills consistency, as each stage must be completed with discipline before progressing to the next level. From this process emerges the habit of *istiqāmah* maintaining steady and consistent routines in learning. These attitudes extend into daily life. In worship practices, students become more orderly, less rushed, and more attentive to the quality of their recitation and performance. In other words, the repetitive method of *Amtsilati* not only enhances technical reading skills but also contributes to shaping stable, patient, and consistent religious behavior in practicing Islamic teachings.

Meanwhile, *Mulakhkhash* has a different character, as it is more analytical and systematic. Learning through *Mulakhkhash* demands precision in understanding sentence structures, analyzing *īrāb*, and identifying relationships between linguistic elements. This process trains students not to draw conclusions carelessly. They are accustomed to reading carefully, reexamining the basis of their analysis, and ensuring that the meaning they derive aligns with the grammatical structure. From this emerges a sense of scholarly responsibility. In understanding religious texts, students learn that even minor analytical errors can significantly affect meaning and legal interpretation. This awareness cultivates a sense of *Amanah* a moral responsibility not to be careless in conveying religious understanding to others. The resulting religious behavior manifests not only in ritual practice but also in intellectual integrity. Students become more cautious when speaking about religion, avoid

making unfounded claims of truth, and show greater respect for the scholarly process in interpreting Islamic teachings.

4. Relationship Between Curriculum Design and The Development of Religious Character in The Two *Nahwu* Teaching Materials

To understand the relationship between curriculum design and the development of religious character in these two *Nahwu* learning guides, a diagram is presented that illustrates the process from curriculum planning to the development of religious character, as shown in Figure 1.

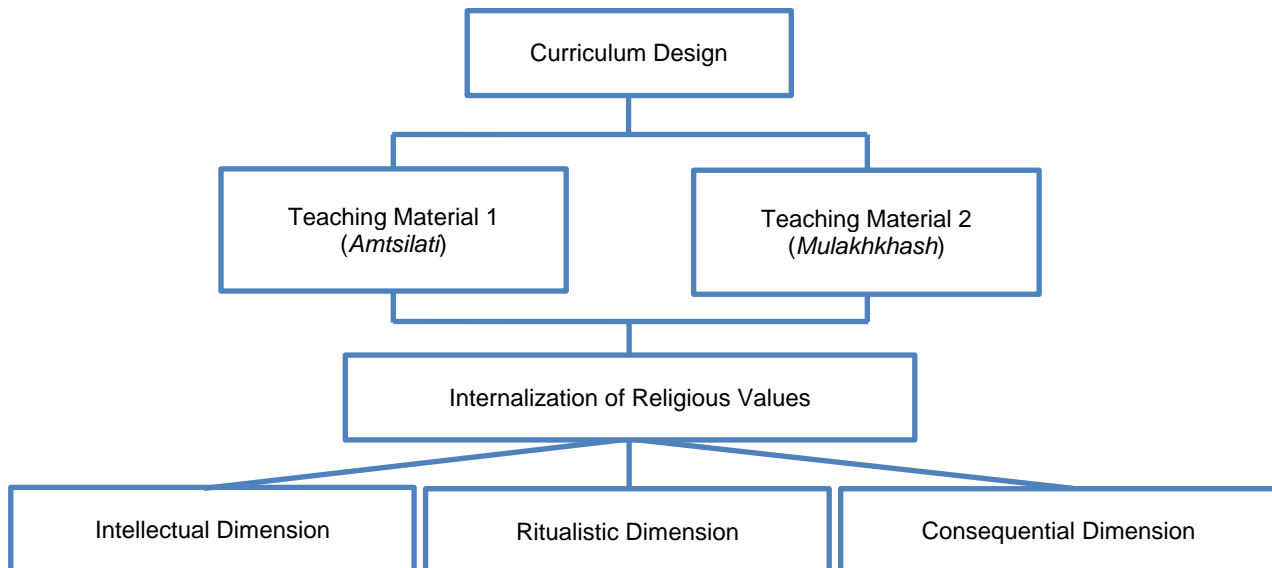


Figure 1. Relationship Between Curriculum Design and The Development of Religious Character in The Two *Nahwu* Teaching Materials

Figure 1 shows that curriculum design serves as the starting point for shaping students' religious character. Within the curriculum design are educational objectives, learning experiences, organisation of material, and evaluation systems. All of these components determine the direction of learning and how students understand nahwu. From this design emerge two types of teaching materials, namely *Amtsilati* and *Mulakhkhash*, which adopt different approaches. *Amtsilati* is more practical and gradual, while *Mulakhkhash* is more systematic and conceptual.

These differing approaches ultimately converge on the process of internalising religious values. Through mastery of nahwu, students not only understand the structure of the Arabic language but also experience impacts across three dimensions of religiosity. The intellectual dimension develops through understanding religious texts. The ritualistic dimension emerges through accurate reading and comprehension of worship texts. The consequential dimension grows through discipline, carefulness, and responsibility in learning. Thus, curriculum design plays a direct role in shaping students' religious knowledge, practices, and behavior.

According to Tyler (1969), curriculum design comprises four main components, i.e. educational objectives, learning experiences, organisation of experiences, and assessment and evaluation. In its application to the two *nahwu* teaching materials, the design of *Amtsilati* is more practical and gradual, focusing on reading skills, pattern exercises, and step-by-step memorization so that students become accustomed to understanding Arabic texts accurately. In contrast, the design of *Mulakhkhash* is more conceptual and systematic, emphasizing *i'rāb* classification, structural analysis, and understanding *nahwu* theory. It is enabling students to master the language system in depth. This difference shows that curriculum design not only determines the content of the material but also the learning experiences and evaluation methods aligned with learning objectives. This aligns with Grant (2018) and Oliver et al. (2008), who state that curriculum design requires careful

consideration of objectives, methods, sequence of content, and evaluation to ensure effective learning and to optimally achieve the values intended to be instilled.

Beyond descriptive comparison, the contrasting designs of *Amtsilati* and *Mulakhkhash* also reveal potential trade-offs in nahwu education and religious character formation. The practical, drill-based model of *Amtsilati* offers clear advantages for quickly building reading fluency and strengthening ritual accuracy, yet it risks reducing nahwu to a set of procedural habits if not complemented by opportunities for conceptual reflection. Conversely, the analytical and systematic orientation of *Mulakhkhash* fosters intellectual rigour and a strong sense of scholarly responsibility, but it may be less effective in contexts where students have limited exposure time or where immediate reading competence is urgently needed for engaging with *kitab kuning*. These findings suggest that neither design is universally superior; rather, their pedagogical value depends on institutional goals, student profiles, and the extent to which teachers can creatively integrate practice-oriented and concept-oriented elements in their instructional strategies.

When compared, *Amtsilati* and *Mulakhkhash* show quite clear differences. *Amtsilati* emphasizes a practical and gradual approach, focusing on reading exercises, memorization, and pattern habituation, so that students become accustomed to understanding Arabic texts directly. In contrast, *Mulakhkhash* is conceptual and systematic, emphasizing *i'rab* classification, structural analysis, and in-depth understanding of Nahwu theory. This difference illustrates the distinct segmentation and orientation of the two teaching materials, in accordance with their respective learning objectives. This supports Chou's et al. (2021) view that teaching materials are designed to provide the best learning opportunities for students, adjusting the approach to their needs and abilities. In addition, Sievert et al. (2019) emphasize that different textbooks offer different learning opportunities, so the selection and design of teaching materials strongly determine students' learning experiences and outcomes. In other words, this variation in approach enriches learning strategies and the development of students' ability to understand *nahwu*.

Glock & Stark (1965) divide religiosity into five dimensions: ideological, ritualistic, experiential, intellectual, and consequential. In this study, the focus is on the intellectual, ritualistic, and consequential dimensions because they are directly related to the content presented in the two Nahwu teaching materials. Teaching materials do not merely function to transmit knowledge Savasci-Acikalin (2021), but also have implications for the development of students' religious character. These three dimensions are reflected in students' behavior and understanding. First, the intellectual dimension relates to mastery of language structure and *i'rab* analysis. Second, the ritualistic dimension relates to the accuracy of reading worship text. Third, the consequential dimension relates to discipline, perseverance, and responsibility in learning. Although Ozgen & Hassan (2021) states that religious education in textbooks is often political, *nahwu* itself is not a religious subject. However, through learning *nahwu* particularly with these two teaching materials students can develop religious knowledge, cultivate correct reading practices, and internalize values of discipline and responsibility. Thus, *nahwu* learning plays a role in strengthening religious character even though its primary focus is language.

The development of the *nahwu* curriculum through these two teaching materials is designed to internalize religious values in students. Both materials provide learning features that emphasize the structure of the Arabic language, including *i'rab*, *fi'il*, and sentence composition, enabling students to understand Arabic texts accurately. Considering that *nahwu* is part of Arabic language learning Masnun et al. (2025); Nujaima & Kurniawan (2024); Widayanti et al. (2023), and Arabic itself is the language of religion Mohideen (2024); Shah (2013), mastery of *nahwu* serves as a means to correctly comprehend religious texts. Research by Hasyim et al. (2025) and Ma'arif & Rosikh (2025) show that learning Arabic is effective for instilling religious character. Thus, in addition to enhancing language competence, learning *nahwu* also facilitates students in studying religion more deeply. Ultimately, this process has a direct implication on the development of religious character, as

students not only memorize texts but also understand the meaning and values contained within them, shaping behaviors and attitudes that align with religious teachings.

These findings resonate with previous textbook comparison studies which emphasise that different designs offer distinct “learning opportunities” and strongly shape students’ learning experiences and outcomes Huang et al. (2022); Sievert et al. (2019). However, while earlier works have primarily examined cognitive achievement, curriculum alignment, or cultural representation An & Chua (2023); Hosseinzadeh et al. (2022); Ren (2022), this study extends the discussion to the domain of religious character by showing how specific curricular configurations in *nahwu* materials are linked to intellectual, ritualistic, and consequential dimensions of religiosity.

D. CONCLUSION AND RECOMMENDATION

This study shows that Amtsilati and Mulakhkhash embody two distinct models of nahwu curriculum design that are consistently reflected in their objectives, learning experiences, organisation of content, and evaluation patterns. Amtsilati represents a practical, drill-based, and progressively organised material that positions *nahwu* as an instrumental competence for reading *kitab kuning* accurately, whereas Mulakhkhash offers a conceptual, analytically structured framework that presents *nahwu* as a coherent system of rules and classifications centred on *i’rāb*. By linking these curricular configurations to the intellectual, ritualistic, and consequential dimensions of religiosity, the study provides a conceptual synthesis that explains how different designs of nahwu teaching materials can shape not only students’ grammatical competence but also their religious knowledge, worship accuracy, and behavioural dispositions such as discipline, perseverance, carefulness, and intellectual responsibility.

Pedagogically, the findings suggest that neither Amtsilati nor Mulakhkhash should be treated as a stand-alone ideal model, but as complementary resources that can be combined strategically according to institutional goals and student needs. For programmes that prioritise rapid access to classical Islamic texts and the strengthening of ritual accuracy, Amtsilati’s pattern drills and spiral progression can be foregrounded, while still being supplemented with conceptual explanations drawn from Mulakhkhash to prevent purely mechanical learning. Conversely, in contexts that emphasise critical engagement with religious discourse and textual interpretation, Mulakhkhash can serve as the primary reference, with the practical reading exercises of Amtsilati used to ensure that conceptual mastery is translated into fluent and accurate recitation.

This study has several limitations. First, the analysis focuses only on two Nahwu teaching materials, Amtsilati and Mulakhkhash, so the findings cannot represent all Nahwu books used in Islamic education. Second, the study uses qualitative content analysis and does not include classroom observation or interviews with teachers and students. Therefore, the conclusions about learning experiences and character development are based on material analysis, not on direct measurement of student outcomes. Third, the study emphasizes three dimensions of religiosity (intellectual, ritualistic, and consequential) and does not explore the ideological and experiential dimensions in depth. Future research can involve more Nahwu textbooks from different institutions to provide broader comparison. Researchers can also use mixed methods by combining content analysis with classroom observation, surveys, or experimental studies to measure the real impact on students’ religious character. In addition, further studies may explore how teachers implement these materials and how students respond to different learning approaches.

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