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Analysis of the Meaning of Al-Quranic Vocabulary in the Book At-Turjuman wa Ad-Dalil li Ayat At-Tanzil and Its Use in Arabic Language Learning

Dedy Rizaldi [1], Arif Taufikurrohman [2]
[1] *Universitas Islam Negeri Ar-Raniry, Banda Aceh, Indonesia*
[2] *Institut Muslim Cendekia, Sukabumi, Indonesia*

[1]251102006@student.ar-raniry.ac.id,

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Abstract

Objective of this study is to identify the meanings of Qur'anic vocabulary contained in the book At-Turjuman wa Ad-Dalil li Ayat at-Tanzil by Sheikh Al-Mukhtar Ahmad Mahmoud Asy-Syinqithi in the first juz, and to describe how to utilize these meanings in Arabic language teaching. Method used is a qualitative approach with a library research type. Data collection technique uses the documentation method, while data analysis technique uses the Miles and Huberman model consisting of data reduction, data display, and conclusion drawing. Results of the study indicate that the book At-Turjuman wa Ad-Dalil li Ayat at-Tanzil in the first juz analyzes 30 Qur'anic vocabulary words with idiomatic meanings. Each vocabulary word is explained in detail by mentioning the linguistic meaning (al-ma'na al-lughawi) and the contextual meaning in the verse (al-murad min al-ayah). Conclusion of this study is that the Qur'anic vocabulary from the book At-Turjuman wa Ad-Dalil can be effectively utilized in teaching Arabic to non-native speakers through several forms of utilization: (1) compiling an accompanying dictionary (mu'jam mushahib), (2) developing short dialogues, (3) developing reading comprehension texts (fahm al-maqru'), and (4) designing language exercises.

Keywords: *Meanings of Qur'anic vocabulary, At-Turjuman wa Ad-Dalil li Ayat at-Tanzil book, Arabic language teaching*

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INTRODUCTION

The Qur'an al-Karim is an eternal miracle of Islam, revealed by Allah to the Prophet Muhammad SAW to bring humanity out of darkness into light and guide them to the straight path (al-Qattan, 2000). The Qur'an was revealed in fluent Arabic and with a high style of language, because Arabic was chosen by Allah as the vessel of His word (Hawiyah, 2003). In addition to being a guide to life, the Qur'an is also a source of knowledge, a vast amount of knowledge conveyed in the Qur'an, making it very important to always study (Astuti & Nugraheni, 2021). The nobility of the Arabic language is also emphasized in the words of Allah:

إِنَّآ أَنْزَلْنٰهُ قُرْاٰنًا عَرَبِيًّا لَّعَلَّكُمْ تَعْقِلُوْنَ

"Indeed, We have sent it down in the form of the Qur'an in Arabic, so that you may understand it" (QS. Yusuf: 2).

Therefore, studying the Qur'an also means learning Arabic as its source language. Of the various languages in the world, there is one language that is important to maintain and preserve, namely the language contained in the Qur'an and Hadith. Many in the wider community have not paid attention to the importance of learning this language, especially among Muslims, who can understand what is contained in the Qur'an and the Hadith of the Prophet Muhammad (Rois & Rubini, 2021). This shows that Arabic is closely related to Islam, because the holy book of Islam is the Qur'an in Arabic, as well as the Hadith, which are explanations and interpretations of the Qur'an, compiled and compiled in Arabic. Arabic is also one of the subjects taught in schools or Islamic educational institutions (Rubini & Zahrani, 2020). In the context of teaching Arabic to non-native speakers, vocabulary mastery (mufradat) is one of the main objectives in every lesson plan. This is because poor vocabulary mastery is a major problem faced by Arabic language learners, which impacts their difficulty in developing speaking, reading, and understanding the texts of the Quran and the books of scholars. The richer a learner's vocabulary, the higher their linguistic competence and level.

However, empirical reality shows phenomena that do not fully align with this assumption. One study conducted by Mellya Amanatun Nisa (2018) examined the relationship between understanding the meaning of the Quranic mufradat and the ability to memorize the Quran. The results showed no significant correlation between understanding the meaning of the Quranic mufradat and the ability to memorize the Quran in eighth-grade students at Ma'had Abu Hurairah Mataram. Furthermore, research by Abdul Salam Zulkifli et al. explicitly affirmed that the Quran is a fundamental sacred text in preserving and shaping the Arabic language, making it an essential resource for linguists, students, and educators (Zulkifli et al., 2025).

These findings indicate that mastery of the meaning of the Quranic text does not automatically correlate with memorization ability. Therefore, further research is needed to understand other factors that influence the relationship between language comprehension and memorization ability, as well as how appropriate learning strategies can integrate the two more effectively.

Based on the results of this study, the researcher is interested in examining the meaning of the vocabulary of the Qur'an contained in the book "At-Turjuman wa Ad-Dalil li Ayat At-Tanzil" by Sheikh Al-Mukhtar Ahmad Mahmoud Asy-Syinqithi, especially in the first juz. This book is considered important because it presents the meaning of the vocabulary of the Qur'an in detail by mentioning the meaning of the language (al-ma'na al-lughawi) and the meaning intended in the verse (al-murad min al-ayah) (asy-Syinqithi, 1993). This study is expected to help learners in enriching and improving their Arabic language skills, as well as contributing to Arabic language teaching in Indonesia.

METHOD

This study employed a qualitative library research design with a content analysis approach. This design was chosen because the study aimed to systematically identify, analyze, and describe the meanings of Quranic vocabulary from the text of the book At-Turjuman wa Ad-Dalil li Ayat At-Tanzil. Creswell (2014) states that qualitative research with a content analysis approach is appropriate when researchers want to understand the implied meaning of written documents. This design does not aim to test hypotheses or find causal relationships, but rather to understand and interpret the text in depth (Creswell, 2013).

The population in this study was the entire book At-Turjuman wa Ad-Dalil li Ayat At-Tanzil by Sheikh Al-Mukhtar Ahmad Mahmoud Asy-Syinqithi, as well as all related literature discussing the meanings of Quranic vocabulary, Arabic dictionaries, and tafsir books. The sample was drawn using a purposive sampling technique. The sample in this study was the first juz (chapter) of the book At-Turjuman wa Ad-Dalil li Ayat At-Tanzil.

The selection of the first juz was based on the consideration that it contains Qur'anic vocabulary from the beginning of Surah Al-Baqarah, which is frequently used in elementary Arabic language learning. Furthermore, the selection of the first juz also took into account time and scope limitations of the study. This reasoning aligns with purposive sampling in library research based on relevance criteria and the researcher's limitations.

This study employed documentation techniques. Documentation techniques were conducted by collecting data from relevant written sources. The primary data source was the first juz (chapter) of the book At-Turjuman wa Ad-Dalil li Ayat At-Tanzil. Secondary data sources included: the Lisan al-Arab dictionary, Al-Mu'jam al-Wasith, Al-Munjid, the tafsir books Tafsir al-Baghawi, Tafsir as-Sa'di, as well as relevant journals and previous theses (Aisya, 2025). The data analysis technique in this study uses the Miles and Huberman (1994) model which consists of three stages: Data Reduction, Data Display, and Conclusion Drawing & Verification (Miles & Huberman, 1994).

RESULT AND DISCUSSION

RESULT

Definition of Vocabulary (Al-Mufradāt) in Language and Terms

Al-Mufradāt (vocabulary) is the plural form of mufradah. Linguistically, this word comes from farada-yafridu, with the masdar form furūdan meaning: to be alone and stand alone. In the context of speech and opinion, farada means alone or specific. Al-mufradāt also means words (al-kalimāt) (Umar, 2008). And the expression jā'a al-qawmu firādan means "they come one by one" (al-Manzur, n.d.). As for the definition of vocabulary in terms, the Longman Dictionary of Language Teaching and Applied Linguistics (Richards et al., n.d.) defines it as the smallest unit of linguistic units that can stand alone in speech or writing (al-Bari, 2011).

Muhammad al-Khūlī (1986, 131) defines vocabulary as a linguistic unit or units that are arranged horizontally according to a certain grammatical system to form a sentence. Tamām Ḥassān (1990, 232) mentions several definitions attributed to a number of linguists, including: Gardiner believes that vocabulary has two sides in essence: one side is meaning, and the other side is sound. The words that each person has essentially consist of a domain of meaning on the one hand and a sound image on the other hand, Sapir argues that meaningful linguistic elements are generally a composition of sounds, whether in the form of words, meaningful parts of words, or a combination of words, Bloomfield defines vocabulary as the smallest free form (an-Naqah, 1985), Ḥafnī bin Nāfis argues that al-kalimah (word) or al-mufradāt is a single phrase that indicates a meaning (Nafis et al., tt), Raḥāy Maḥāl argues that vocabulary is the main element that forms an expression, which consists of two parts in a word, namely: the basic word (al-kalimah al-asāsiyyah) and affixes (Machali, 2009).

Vocabulary Learning Concept (Mufradat)

Vocabulary (mufradat) is the smallest unit that demonstrates the power of language. It is a phrase or word consisting of two or more letters and conveying a meaning (al-Ghali & Abdullah, n.d.). Vocabulary is also a tool for conveying meaning and a means of thinking, as a speaker can think and then express what crosses their mind and their ideas through the words they choose (an-Naqah, 1985).

According to Moh. Mansyur Kustiawan in his book "Dalil al-Kātib wa al-Mutarjim," the singular form of vocabulary is mufradah, which is intended to be a phrase or word consisting of two or more letters and conveying a meaning (Kustiawan, 2002). This means that vocabulary is words that have social, contextual, and intended meaning in a sentence. It is a collection of words in a language form that a person knows and uses to construct sentences or to communicate with others. Indeed, learning and teaching vocabulary to students at any level of education, in particular, is a crucial tool in mastering one of the four language skills. Vocabulary helps language users communicate and understand others when they speak, listen, or read, and subsequently opens doors to new knowledge and culture within the language. As explained above, vocabulary is the foundation or primary capital, as well as the primary support in language. Vocabulary is key to academic success. Students will not be able to understand lectures, deliver presentations, or write reports without an adequate vocabulary. Indeed, vocabulary is closely related to academic success.

Vocabulary Teaching Objectives

Vocabulary teaching is crucial in learning Arabic. An adequate vocabulary will support someone in communicating in Arabic, both orally and in writing (Paramitha, 2018). For example, if students don't know vocabulary, or know it but don't understand how to use it, they will not be able to speak, write, construct sentences, listen, or read correctly.

Types of Vocabulary

Vocabulary is divided into four parts based on: (1) language skills, (2) meaning, (3) specialization, and (4) usage (Thu'aimah: 1989). The following is an explanation.

Based on Language Skills (حسب المهارات اللغوية)

1) Vocabulary for Comprehension (مفردة للفهم) – divided into two:
   a. Listening (الاستماع): a collection of words that a person can recognize and understand when received from a speaker.
   b. Reading (القراءة): a collection of words that a person can recognize and understand when faced with printed words.
2) Speaking Vocabulary (مفردات الكلام) – divided into two:
   a. Ordinary (عادية/Informal): a collection of words a person uses in everyday life.
   b. Situational (موقفية/Formal): a collection of words that a person reserves and does not use except in specific situations or when there is a specific need.
3) Vocabulary for Writing (مفردات للكتابة) – divided into two:
   a. Ordinary (عادية / Informal): a collection of words used in personal written communication, such as taking notes and writing a diary.
   b. Situational (موقفية / Formal): a collection of words used in formal written communication, such as submitting a job application.
4) Latent/Potential Vocabulary (مفردات كامنة) – divided into two:
   a. Contextual (سياقية): a collection of words that can be interpreted from the context in which they appear.

b. Analytical (تحليلية): a collection of words that can be interpreted through morphological analysis (sharaf), for example by looking at the letters added or removed.

Based on Meaning (حسب المعنى)

1) 1) Content Words (كلمات المحتوى / Content Words): a collection of basic vocabulary that forms the core of a message, such as nouns and verbs.
2) 2) Function Words (كلمات وظيفة / Function Words): a collection of vocabulary and phrases used to help focus attention on a message, such as jar letters, 'athaf letters (conjunctions), question words, and general linking devices.
3) 3) Cluster Words (كلمات عقدية / Cluster Words): a collection of vocabulary that does not convey a specific meaning independently, but requires other words to convey a specific meaning. Example: "رَغِبَ فِي" (want/incline to) – this word means "to turn away" in the expression "رَغِبَ عَنْ" (to turn away from).

Based on Specialization (حسب التخصيص)

1) Service Words (كلمات خادمة / Service Words): a collection of general words that a person uses in ordinary life situations or formal use without specialization.
2) Specialty Words (كلمات تخصيصه / Special Content Words): a collection of words that convey a special meaning or are frequently used in a particular field, also called "usage words".

Based on Usage (حسب الاستخدام)

1) Active Words (كلمات نشيطة / Active Words): a collection of words that a person frequently uses when speaking, writing, or even frequently hearing or reading.
2) Passive Words (كلمات خاملة / Passive Words): a collection of words that a person stores in his vocabulary and uses when they appear on the printed page or reach his ears.

The Position and Glory of the Qur'an

The language used in the Quran is Arabic. This language has tens of thousands, even millions of words to express types, qualities, conditions, and quantities, thus Arabic is known as a language rich in meaning (Sonia, 2023). The Quran holds a great status and honor, set apart by Allah Ta'ala and distinguished by these virtues. Among these virtues are:

1) That the Qur'an al-Karim is Allah's message to all mankind, because it was revealed to the Prophet Muhammad (peace and blessings of Allah be upon him), who was sent for all mankind. Likewise, the Qur'an is the final holy book and the conclusion of all previous divine books (al-Qattan, 2000).
2) That Allah Ta'ala guarantees its preservation from deviation and change, unlike other books. In this regard, Allah Ta'ala says: "Indeed, it is We who sent down the Qur'an, and indeed, We will be its guardian." (QS. Al-Hijr: 9).
3) That the Al-Qur'an al-Karim is a comprehensive (all-encompassing) book in which its letters and verses contain comprehensive remedies and answers to various

problems, whether spiritual, faith, moral, social, political or economic (Zahrah, 1970).

Utilization of Al-Quranic Vocabulary from the Book At-Turjuman wa Ad-Dalil li Ayat at-Tanzil

Based on the analysis of 30 Qur'anic vocabulary words found in the book At-Turjuman wa Ad-Dalil li Ayat at-Tanzil (first volume), researchers found that these vocabulary words can be used systematically in teaching Arabic to non-native speakers. This utilization is not only limited to the aspect of understanding meaning, but also includes active language skills such as speaking, writing, reading, and listening. The following are several forms of utilization of Qur'anic vocabulary based on research findings.

Compilation of a Companion Dictionary (معجم مصاحب للكتاب)

One of the most practical ways to utilize the text is to compile a companion dictionary to accompany the At-Turjuman wa Ad-Dalil book. This dictionary is arranged in alphabetical order to facilitate users in searching for the desired vocabulary. Each dictionary entry includes: (a) the wording of the word, (b) the linguistic meaning (al-ma'na al-lughawi), (c) the contextual meaning within the verse (al-murad min al-ayah), and (d) the reference page in the book.

Example of a companion dictionary entry:

Tabel 1. Example of a Companion Dictionary

Vocabulary	Linguistic Meaning	Contextual Meaning (in verse)	Page
أبد	A very long, eternal time	The disbelievers will never expect death because of their sins (QS. Al-Baqarah: 95)	11
أمي	Not good at reading and writing	Lay people from among the People of the Book who do not have knowledge (QS. Al-Baqarah: 78)	25
جرى	Flowing, running	Rivers flowing under heaven (QS. Al-Baqarah: 25)	77

This companion dictionary is very useful for beginner level students who still have difficulty understanding linguistic terms in the original text.

Development of Dialogue Material Based on Al-Quranic Vocabulary

The analyzed Quranic vocabulary from the book At-Turjuman wa Ad-Dalil li Ayat at-Tanzil can be integrated into short dialogues relevant to students' daily lives. This aims to ensure students not only understand the vocabulary's theoretical meaning but also use it in real-life communication contexts.

Examples of dialogues developed from the vocabulary words ذَهَبَ (to go), ذَبَحَ (to slaughter), and بَقَر (cow):

أحمد: إِلَى أَيْنَ ذَهَبْتَ يَا خَالِدُ؟

(Ahmad: Where are you going, Khalid?)

خالد: ذَهَبْتُ إِلَى الْمَزْرَعَةِ.

(Khalid: I went to the farm)

أحمد: مَاذَا فَعَلْتَ هُنَاكَ؟

(Ahmad: What are you doing there?)

خالد: ذَبَحَ أَبِي بَقَرَةً، وَأَنَا سَاعَدْتُهُ.

(Khalid: My father slaughtered a cow, and I helped him.)

Reading Comprehension Text Development (Fahm al-Maqru')

Short reading texts based on Quranic vocabulary from the book At-Turjuman wa Ad-Dalil li Ayat at-Tanzil can be an effective tool for practicing students' reading skills. The reading texts are designed with gradually increasing levels of difficulty, starting from simple sentences to short paragraphs.

Examples of reading texts developed from the vocabulary: أذُن (ear), بصل (onion), ثمن (price), حسن (good), ذهب (go), رزق (sustenance), حجر (stone):

في الصباحِ استيقظَ **حسن** مبكرًا، فنظرَ إلى **أذنه** في المرآةِ ليتأكدَ من نظافتها، ثمَّ ذهبَ إلى المطبخِ فقطعَ **بصلًا** ليُعِدَّ طعامَ الإفطار. بعد ذلك، سألَ أمَّهُ عن **ثمن** بعض الحاجاتِ التي سيشتريها من السوق. ثمَّ **ذهبَ** إلى السوقِ واشترى أرزًا طيبًا واعتبر ذلك من **رزق** اللهِ عليه. وفي طريقِ العودةِ، وجدَ **حجرًا** صغيرًا في الطريقِ فأزاحَهُ حتى لا يتعثرَ به أحد.

Examples of reading texts developed from vocabulary: الأبد (eternity / forever), خرب (damaged / destroyed), حسد (envy / envy), برهن (proving / providing evidence), ذهب (going), جزى (repaying / giving reward).

في يومٍ عاديٍّ، جلس حسن مع صديقه يتحدثان عن نعمةِ الصبرِ والعمل. قال حسن: لا شيء يدوم في هذه الدنيا إلى **الأبد**، فكم من بيتٍ كان جميلًا ثم **خرب** مع مرور الزمن. ثم **ذهب** إلى السوقِ ليشتري بعض الحاجات، وفي طريقه تذكّر أن الإنسان يجب أن يبتعد عن **حسد** الآخرين، لأن ذلك يفسد القلب .وعندما عاد، رأى طفلًا يلعبُ بـ حجر صغيرٍ قربَ الطريق، فنصحه أن يبتعد عن الخطر. ثم جلس مع والده، فحاول أن **يبرهن** له أنه اجتهد في عمله ذلك اليوم. فابتسم والده وقال: إن الله **جزى** كلَّ من يعملُ خيرًا، فلا تقلق، واجعل نيتك دائمًا صالحة.

Designing Language Exercises

Based on the vocabulary that has been analyzed and developed into reading texts, researchers have designed several types of language exercises that can be given to students, so that they are not only able to understand the content in general, but also encouraged to develop critical thinking skills and language expression through various comprehension exercises. These exercises can include:

a. Answer questions

1. مَنِ الَّذِي تَحَدَّثَ مَعَ صَدِيقِهِ فِي بَدَايَةِ الْقِصَّةِ؟
2. مَاذَا قَالَ حَسَنٌ عَنِ الدُّنْيَا وَالأَبَدِ؟
3. إِلَى أَيْنَ ذَهَبَ حَسَنٌ بَعْدَ ذَلِكَ؟
4. مَاذَا نَصَحَ حَسَنٌ الطِّفْلَ الَّذِي كَانَ يَلْعَبُ بِالْحَجَرِ؟
5. مَاذَا قَالَ وَالِدُ حَسَنٍ عَنْ جَزَاءِ مَنْ يَعْمَلُ خَيْرًا؟

b. Arranging random sentences

1. إلى / السوق / حسن / ذهب
2. في / شيء / الدنيا / الأبد / إلى / يدوم / لا
3. القلب / يفسد / حسد / لأن / الآخرين
4. الطريق / حجر / صغير / طفل / قرب / يلعب
5. الله / من / خيرًا / يعمل / جزى / كل

c. Fill in the missing words

1. لا شيء يدوم في هذه الدنيا إلى ._____
2. كان البيت جميلًا ثم _____ مع مرور الزمن .
3. يجب على الإنسان أن يبتعد عن _____ الآخرين .
4. رأى حسن طفلًا يلعب بـ _____ صغير قرب الطريق .
5. إن الله _____ كلَّ من يعملُ خيرًا

d. Cloze test: Students complete the missing sentences with the provided vocabulary.
    1. "When the hypocrites heard the thunder, they put their fingers on their _____." (أذن – صبر – برق)

e. Translation practice: Students translate short verses containing target vocabulary into Indonesian.

1. ﴿وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ﴾

Translation: _____

CONCLUSION

Based on the results of the analysis of the book At-Turjuman wa Ad-Dalil li Ayat at-Tanzil juz one by Sheikh Al-Mukhtar Ahmad Mahmoud Asy-Syinqithi, this study concludes two main things: First, the book At-Turjuman wa Ad-Dalil li Ayat at-Tanzil contains 30 Qur'anic vocabulary in the first juz which are analyzed and have a terminological meaning (al-ma'na al-istilahi). Each vocabulary in this book is explained in detail by mentioning the linguistic meaning (al-ma'na al-lughawi) and the contextual meaning in the verse (al-murad min al-ayah). This book has proven to be an important source for developing Arabic vocabulary mastery for learners, because all of its vocabulary is taken directly from the Qur'an. Second, the Qur'anic vocabulary contained in this book can be used effectively in teaching Arabic for non-native speakers. The forms of utilization include: (a) the preparation of a companion dictionary (mu'jam mushahib) to make it easier for students to understand the meaning of vocabulary; (b) the development of short dialogues that integrate Qur'anic vocabulary into the context of everyday life; (c) the preparation of reading comprehension texts (fahm al-maqru') based on Qur'anic vocabulary; (d) the design of language exercises such as completing sentences and translating. This study also confirms that mastery of the meaning of Qur'anic vocabulary does not automatically improve the ability to memorize the Qur'an, but it greatly influences text comprehension and active language skills. Therefore, the right approach in learning Arabic needs to integrate understanding of meaning and communication practices in a balanced manner.

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