

Distance Learning Activities For The Nahwu Subjects For Students In Islamic Boarding School

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Abstract

This research is to provide a detailed description of the remote muraja'ah program that has been executed by a teacher at Al Mawarits An Nabawiyah Islamic Boarding School. This program seeks to provide students with an alternative approach to reviewing their lessons encountered during their tenure at the Islamic boarding school. The present study employs a qualitative methodology. Observation and interviews were used as the methods of data collection. Once the data is gathered and considered adequate, it undergoes three critical steps of analysis: reduction, presentation, and drawing conclusions. The research findings suggest that this program comprises three distinct phases: design, execution, and reflection. The program design include socialization activities targeting the guardians of the students. Subsequently, the teacher compiles the resources on Nahwu and Sharaf utilizing the Blooket platform consulting with specialists. Implemented over the Maulid holiday, this program offers students three assignments and has garnered a favorable reception from their guardians. Upon reflection of this program, the instructor has come to the realization of their constraints in effectively using the digital learning platform. Therefore, I was driven to attempt under the supervision of a specialist. Consequently, the teacher astutely refrained from broadening the range of additional instructional resources. The pertinent factor to consider is the proportion of students who dedicate their time to assisting their parents instead of engaging in phone usage. Augmenting the range of the content may raise apprehensions that the students may become more engrossed in using their mobile devices while pretending to engage in studying.

Keywords: Arabic Grammar, Blooket, Nahwu, Islamic Boarding School

Introduction

Arabic is a foreign language which is included in the curriculum of Indonesia. Arabic actually holds the second position, following English, in terms of the count of students.¹ Typically, this language is included in the curriculum of Islamic-based schools from early childhood to higher education. The process of acquiring Arabic is substantially similar to that of acquiring other foreign languages. This implies that students typically need to acquire proficiency in four language abilities. Specifically, the abilities consisting of hearing, speaking, reading, and writing.² Yet, there are a considerable number of Islamic educational institutes that exclusively emphasise one

¹ Nuril Mufidah and Intan Izha Rohima, "Pengajaran Kosakata Untuk Mahasiswa Kelas Intensif Bahasa Arab," *Uniqbu Journal Of Social Sciences (UJSS) Nomor 21*, no. 1 (2020): 1–9, doi:<https://doi.org/10.47323/ujss.v1i1.7>.

² Ainy Khairun Nisa and Hasfikin Hasfikin, "Penerapan Metode Langsung Untuk Meningkatkan Keterampilan Menyimak Bahasa Arab," *Lugawiyat* 4, no. 1 (2022): 1–10, doi:10.18860/lg.v4i1.15631.

skill, namely the ability to read Arabic literature. Pesantren, which are Islamic boarding schools, predominantly emphasise the need of acquiring proficiency in reading Arabic literature. For this reason, Islamic boarding schools give priority to the instruction of Arabic grammar in addition to ethics and Islamic jurisprudence.³ Recently, some improvements have arisen to expedite the acquisition and mastery of Arabic grammar. Acquiring knowledge of grammar is an essential component of understanding the Arabic language. In Arabic, the grammatical systems are Nahwu and Sharaf.⁴ Proficiency in that grammar provides a foundation for anyone communicating in the Arabic language for many objectives and reasons.⁵

The acquisition of Arabic grammar is typically imparted in official, informal, and non-formal Islamic educational environments. Nevertheless, there exist disparities in the instruction of nahwu (language structure) and sharaf (linguistic structure) among these three categories of educational establishments. A common practice at formal institutions is the integration of Nahwu and Sharaf studies with Arabic language courses. Arabic grammar curriculum is tailored to meet the specific requirements of the students. This is the process implemented at Islamic-oriented educational establishments, ranging from primary schools to higher colleges. Meanwhile, the acquisition of Arabic grammar in the pesantren setting is carried out independently from the core Arabic language curriculum. Indeed, these pesantren schools offer the exclusive opportunity for specialised expedited courses aimed at achieving mastery in Arabic grammar. The achievement of proficiency in Arabic grammar is considered a key indicator of the calibre of pesantren students.⁶ The practical use of Nahwu and Sharaf education extends beyond Islamic schools or pesantren. An additional contribution to this effort is made by Arabic language institutions such as Al Azhar Kediri, which provide specialised courses in Nahwu and Sharaf.⁷ Therefore, anyone seeking to achieve proficiency in Arabic grammar within a comparatively smaller timeframe can enrol in the program.

Acquiring knowledge of Nahwu and Sharaf used to require a considerable amount of time. The author identifies several advancements in the acquisition of knowledge about nahwu and sharaf. The Al Bidayah Method, Nubdzatul Bayan, Amtsilati, Al Miftah lil Ulum, and Tamyiz are examples of Islamic educational systems.⁸ The

³ Humayro Toha and Wildana Wargadinata, "Efektivitas Metode Al Miftah Lil Ulum Dalam Memahami Ilmu Nahwu Pada Santri Madrasah Tsanawiyah Mambaus Sholihin," *Jurnal Pendidikan Bahasa Arab* 4, no. 1 (2023): 1–17, doi:<https://doi.org/10.52166/alf.v4i1.3808>.

⁴ Asni Furoidah, "Penerapan Media Roda Putar Untuk Meningkatkan Gramatika Bahasa Arab Di MA Assunniyyah Kencong," *Al-Tadris: Jurnal Pendidikan Bahasa Arab* 10, no. 1 (2022): 218–34, doi:<https://doi.org/10.21274/tadris.v10i2.6366>.

⁵ Almannah Wassalwa and Anisatul Mardiyah, "Pengaruh Kemampuan Membaca Kitab Kuning Terhadap Keterampilan Berbicara Bahasa Arab," *Lahjah Arabiyah: Jurnal Bahasa Arab Dan Pendidikan Bahasa Arab* 2, no. 1 (2021): 63–66, doi:[10.35316/lahjah.v2i1.63-66](https://doi.org/10.35316/lahjah.v2i1.63-66).

⁶ Burhan Yusuf Habibi, "Integrasi Kurikulum Bahasa Arab Pesantren Tradisional Dan Modern Di Madrasah Aliyah Program Keagamaan," *Arabi : Journal of Arabic Studies* 4, no. 2 (2019): 151–67, doi:<http://dx.doi.org/10.24865/ajas.v4i2.178>.

⁷ Muhammad Kholilur Rosyid et al., "Manajemen Perencanaan Pembelajaran Aktif Di Lembaga Kursus Bahasa Arab Al-Azhar Pare Kediri," *LISANIA: Journal of Arabic Education and Literature* 3, no. 1 (2019): 1–20, doi:[10.18326/lisania.v3i1.1-20](https://doi.org/10.18326/lisania.v3i1.1-20).

⁸ Maulana Restu and Siti Wahyuni, "Implementasi Metode Al Miftah Lil Ulum Dalam Membaca Kitab Fathul Qorib Bagi Pemula Di Pondok Pesantren Sidogiri Salafi Kabupaten Pasuruan," *Jurnal Intelektual: Jurnal Pendidikan Dan Studi Keislaman* 9, no. 3 (2019): 263–72, doi:[10.33367/ji.v9i3.1025](https://doi.org/10.33367/ji.v9i3.1025).

invention has emerged as a liberating force for both the pesantren and the educators engaged in this domain. The objective is to minimise the time required to acquire knowledge of the Arabic language norms while maximising the outcomes.⁹ Nevertheless, it is an undeniable reality that the knowledge acquired by the students during their tenure at the boarding school quickly fades from their memory when they embark on vacation and return to their own residences. Furthermore, numerous parents of students have lodged objections when their children engage in excessive smartphone gaming at home. Teachers at the Al Mawarits An Nabawiyyah Islamic Boarding School in Jember are currently experiencing this particular set of circumstances. In order to support the students during the holiday, the teacher endeavours to provide a remote Nahwu and Sharaf review program while the pesantren holiday is in progress. The program will be operationalised via smartphone, incorporating a blend of quizzes and games as part of a remote learning exercise.

The author investigated multiple papers pertaining to distant learning activities in Nahwu and Sharaf. Previous research endeavours to ascertain the distinctions and standing of this text in comparison to other scholarly investigations. The first study is identified as "The Utilisation of Telegram Channels and Whatsapp Groups for the Acquisition of Arabic Grammar."¹⁰ Based on this narrative qualitative research, it is determined that the Whatsapp and Telegram platforms can be effectively used as distance learning medium for Nahwu and Sharaf courses. "IT-Based Nahwu Learning with the Whatsapp Application at Anwarul Huda Islamic Boarding School in Malang"¹¹ is the title of the second study. In conclusion, this qualitative study establishes that the Whatsapp application might serve as a medium for distant learning due to its several features. The key factors are the freedom in obtaining materials, interactive corrections provided by the supervising instructor, and active involvement from group members. The third research study is entitled "Acquiring the skill of reading the Yellow Book through the analysis of @Nahwu_Pedia Instagram Account Reels."¹² The findings of this qualitative study suggest that the Instagram platform, namely its Reels feature, can be effectively employed as a tool for acquiring knowledge of Arabic grammar.

Upon reviewing these three papers, the researcher identified the parallels between this research and the three aforementioned studies. That is the homogeneity in the implementation of remote learning for Arabic grammar. The researcher's proposal of the Blooket platform as an alternative medium for remote learning of Nahwu and Sharaf sets one apart. Therefore, individuals interested in doing remote learning of Nahwu and

⁹ Neneng Hasanah et al., "Implementing of Al Bidayah Method to Improve The Kitab Kuning Reading Skills," *Nazhruna: Jurnal Pendidikan Islam* 5, no. 3 (2022): 1071–80, doi:10.31538/nzh.v5i3.2432.

¹⁰ Mujahidah Fharieza Rufaidah, Hanady Martha Laura, and Faisal Hendra, "Penggunaan Channel Telegram Dan Group Whatsapp Dalam Pembelajaran Tata Bahasa Arab," in *Konferensi Nasional Bahasa Arab* (Malang: Universitas Negeri Malang, 2020), 390–404, <http://prosiding.arab-um.com/index.php/konasbara/article/view/728/674>.

¹¹ Mohammad Zaelani Musonif, Faidhul Mahdhi Ala' Ulloh, and Mohammad Ahsanuddin, "Pembelajaran Nahwu Berbasis IT Dengan Aplikasi Whatsapp Di Pondok Pesantren Anwarul Huda Malang," in *Shibghoh: Prosiding Ilmu Kependidikan UNIDA Gontor* (Ponorogo: Universitas Darussalam Gontor, 2023), 314–25, <https://ejournal.unida.gontor.ac.id/index.php/shibghoh/article/view/728>.

¹² Fazrina Dhiya Ulhaq, Nalahuddin Saleh, and Aldy Saputra Subandi, "Learning to Read the Yellow Book on @ Nahwu _ Pedia Instagram Account Reels," *Studi Arab* 14, no. 2 (2023): 76–92, doi:<https://doi.org/10.35891/sa.v14.i2.3931> Learning.

Sharaf have a wider range of media choices and can ensure optimal learning outcomes. The objective of the researcher is to delineate the procedures followed by teachers in formulating the curriculum. The process starts with strategic planning and culminates in a reflective exercise held at the conclusion of the program.

Method

This study employs a qualitative methodology. The primary objective of qualitative research is to gain insight into the natural environment and social occurrences encountered by the participants themselves.¹³ The researcher aims to comprehend and articulate the social phenomenon of a remote muraja'ah program for nahwu and sharaf, based on the given definition. The researcher intends to not only describe the implementation of the program but also interpret the outcomes of the reflection on the activities through the responses of the students and their guardians towards the program as the subjects of the study.

This study was conducted in the Al Mawarits An Nabawiyyah Islamic Boarding School in Jember, with several participants. Specifically, the individuals with the responsibility of teaching Arabic grammar, the students at the preparatory level, and the parents of the students in that particular class. In order to gather information pertaining to teacher support in the development of online nahwu and sharaf review programs, researchers employed participatory observation techniques to collect data. The choice of this observation paradigm is rationalized by the researcher's pre-existing personal connection with the subject instructor, which facilitates successful collaboration between both parties in this study.¹⁴ Next, the researchers carried out semi-structured interviews with the guardians of the pupils via WhatsApp in order to gain insight into their reactions to the campaign. A calm approach was used during the interview procedure to mitigate any potential tension between the researchers and the participants.¹⁵

Following the collection of data, the researcher performed data analysis utilizing descriptive analysis theories. Data analysis is carried out by the researcher in three stages. This refers to the process of reducing, presenting, and analysing data using the Miles & Huberman data analysis paradigm.¹⁶ This analytical procedure yields responses to the inquiries presented by the researcher in the problem formulation.

Result and Discussion

¹³ Kaharuddin, "Kualitatif: Ciri Dan Karakter Sebagai Metodologi," *Equilibrium : Jurnal Pendidikan IX*, no. 1 (2021): 1–8, doi:<https://doi.org/10.26618/equilibrium.v9i1.4489>.

¹⁴ Sandi Ferdiansyah, Supiasutik, and Ria Angin, "Pengalaman Mahasiswa Thailand Dalam Pembelajaran Daring Di Universitas Di Indonesia Pada Masa Pandemi COVID-19," *Journal of International Students* 10, no. 3 (2020): 58–74, doi:<https://doi.org/10.32674/jis.v10iS3.3199>.

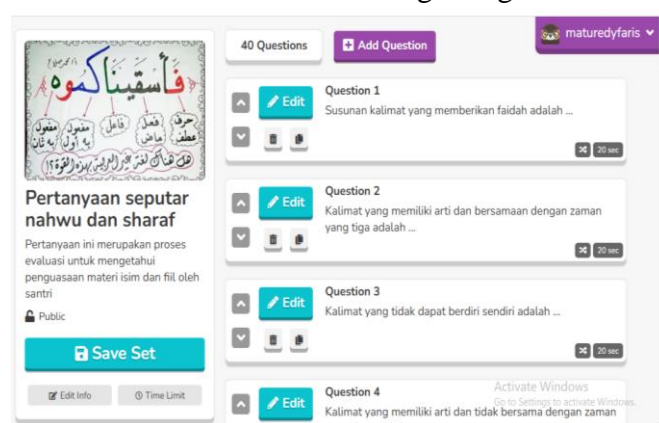
¹⁵ Hastowahadi, Rina Wahyu Setyaningrum, and Fida Pangesti, "Pembelajaran Jarak Jauh Darurat COVID-19 : Cerita Mahasiswa Internasional Di Kelas Bahasa Indonesia Untuk Penutur Asing (BIPA)," *Journal of International Students* 10 (2020): 180–97, <https://www.ojed.org/index.php/jis/article/view/3206>.

¹⁶ Moh. Umar Sidiq and Miftachul Choiri, *Metode Penelitian Kualitatif Di Bidang Pendidikan*, ed. Anwar Mujahidin, *Metode Penelitian Kualitatif Di Bidang Pendidikan*, 1st ed., vol. 53 (Ponorogo: CV. NATA KARYA, 2019), [http://repository.iainponorogo.ac.id/484/1/METODE PENELITIAN KUALITATIF DI BIDANG PENDIDIKAN.pdf](http://repository.iainponorogo.ac.id/484/1/METODE%20PENELITIAN%20KUALITATIF%20DI%20BIDANG%20PENDIDIKAN.pdf).

Implementation of a Nahwu and Sharaf Muraja'ah Programme

An effective program starts with meticulous and comprehensive program design. Effective planning in the realm of education is crucial as a proactive measure to enhance the caliber of instructional provision.¹⁷ In anticipation of the students' holiday in the month of Rabi'ul Awwal, the professors of Nahwu and Sharaf at PP Al Mawarits An Nabawiyyah undertook this measure. The facilitator engaged in a dialogue with Arabic language learning specialists to deliberate on the essential elements for the execution of the program.

Figure 1
Blooket Platform Login Page



The teachers consulted with experts in Arabic language learning to discuss the requirements for implementing the program. Based on the advice and input from these experts, the review program will be conducted online using an engaging platform. Accordingly, the teachers opted to use a game-based platform to support the program. The materials presented in this program cover topics ranging from sentence classification to *Manshubatul Asma'* in the form of multiple-choice questions. In addition to the question sets, the teachers incorporated games as intermissions between answering the questions.

A number of points were mutually agreed upon by the teachers and the parents. In addition, the muraja'ah program will be conducted five times via online platforms. A unique hyperlink was provided by the teacher for the students to access. Once the link is distributed, the kids can promptly engage in the game-like questions inside that link. Presently, educators are optimistic that the parents of the students would actively participate and engage in overseeing their children's activities at home. These findings provide conclusive proof of their whole endorsement of this program. The cooperation formed between educators at educational institutions and parents at home provides means to effectively lead their children towards academic achievement.¹⁸

Choosing of Instructional Gaming Platforms

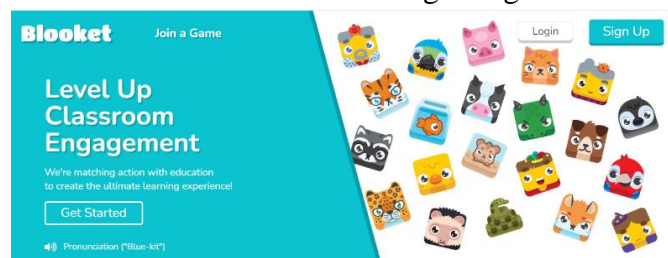
¹⁷ Yusuf Mustofa et al., "Pengawasan Dan Evaluasi Program Bahasa Arab Untuk Peningkatan Berkelanjutan Di Universitas Islam Negeri," *AL MA'RIFAH: Jurnal Budaya, Bahasa Dan Sastra Arab* 16 (2019): 1–15, doi:<http://doi.org/10.21009/ALMAKRIFAH.16.02.01>.

¹⁸ Ria Ratna Ningtyas, Rifqi Aulia Rahman, and Chairani Astina, "Peran Orang Tua Dalam Pembelajaran Bahasa Arab Secara Daring Masa Pandemi Covid-19," *TADRIS AL-ARABIYAT: Jurnal Kajian Ilmu Pendidikan Bahasa Arab* 1, no. 2 (2021): 218–32, doi:<https://doi.org/10.30739/arabiyat.v1i2.1042>.

There is confusion among teachers on the technical components of this program. Hence, the teacher sought the assistance of the specialist for recommendations on appropriate platforms. Originally, the teacher planned to utilize a WhatsApp Group as a means of disseminating academic resources to the students. Fundamentally, social media services such as WhatsApp, Telegram, and Instagram function solely as means of communication. Nevertheless, with the advent of the Covid-19 epidemic, the platform has become extensively utilised as a means of education.¹⁹ If that platform is used as a means of facilitating the acquisition of Nahwu and Sharaf knowledge, then it is not erroneous. An important factor to take into account is that students may experience distractions when they receive updates from other social media platforms. Hence, it is imperative for educators to integrate nahwu sharaf content into digital channels beyond WhatsApp. Professional guidance suggests that educators should use digital platforms into their Arabic language instruction through gamification. Its objective is to offer a dynamic, efficient, and pleasurable educational experience for the pupils.²⁰

Education gaming platforms exhibit a considerable degree of diversity. This is supported by the multitude of studies pertaining to the utilization of the platform in the context of general language acquisition. Key digital platforms commonly used by Arabic language instructors are Kahoot!, Moodle, and Wordwall.²¹ Through this help, the researcher provides teachers with the Blooket platform as an additional resource to complement the curriculum. The validity of this offer is contingent upon the diverse range of game features available on the platform. Yet, teachers require assistance because of their little expertise in using digital platforms. This finding underscores the persistent presence of teachers in the pesantren setting who have not effectively employed technology to enhance their teaching endeavors in the current digital age.²²

Figure 2
Blooket Platform Login Page



The functionality of the Blooket platform is mostly similar to those of competing educational gaming platforms. Initially, the teacher established an account using

¹⁹ Ikhwan Nur Rois, "Learning Media of Arabic Language in Pandemic Covid-19 Era," in *Proceeding AEC: Arabic Education Conference* (Surakarta: Universitas Islam Negeri Raden Mas Said, 2021), 160–71, <https://ejournal.uinsaid.ac.id/index.php/aec/article/view/4997>.

²⁰ Moh. Fery Fauzi et al., "Pelatihan Dan Pendampingan Implementasi Fundamental Digital Skills Dalam Pengajaran Bahasa Arab Bagi Guru IMLA Dan Forum MGMP Bahasa Arab Jawa Timur 1," *Jurnal Tifani* 3, no. 3 (2023): 1–8, <http://tifani.org/index.php/tifani/article/view/58>.

²¹ Rifqi Fauzan Rajba, "Variative Learning Methods and Media Increase Students' Motivation to Learn Arabic at SMK Negeri 3 Depok," *Jurnal International Seminar on Languages, Literature, Art and Education (ISLLAE)* 4, no. 2 (2022): 150–54, doi:<https://doi.org/10.21009/ISLLAE.04213>.

²² Fauzi et al., "Pelatihan Dan Pendampingan Implementasi Fundamental Digital Skills Dalam Pengajaran Bahasa Arab Bagi Guru IMLA Dan Forum MGMP Bahasa Arab Jawa Timur 1."

exclusively their personal email address. Once teachers have registered, they can enter resources taking the form of questions and answers pertaining to grammar and morphology. Proceeding to identify the side games available on that platform is the subsequent task. At last, it is necessary to duplicate the hyperlink and distribute it within the WhatsApp group. Upon receipt of the link, the students are able to directly enter the platform and proceed to complete the assignments.

The Remote Muraja'ah Program's Activities: Let's Play and Learn

According to data obtained from conversations with the instructors, the duration of this muraja'ah curriculum is three days. Consequently, the students' vacation spans a duration of 10 days. In the first day of the class, the instructor disseminated a hyperlink with 30 questions pertaining to nahwu and sharaf. Furthermore, apart from the questions, the teacher selected a game based on the Tower Defense 2 paradigm. Therefore, the current objective for the pupils is to fortify the tower.

During this phase, the pupils are required to respond to 20 questions in order to accumulate coins. Responding correctly will result in receiving coins, but providing bad responses will not result in anything. Coins obtained from accurate responses are utilized for the acquisition of animals. The more the number of successfully answered questions, the greater the accumulation of coins. Conversely, a higher number of incorrect responses will result in a lower number of coins received. Insufficient currency supply results in a reduced number of animals that can be bought.

Figure 3

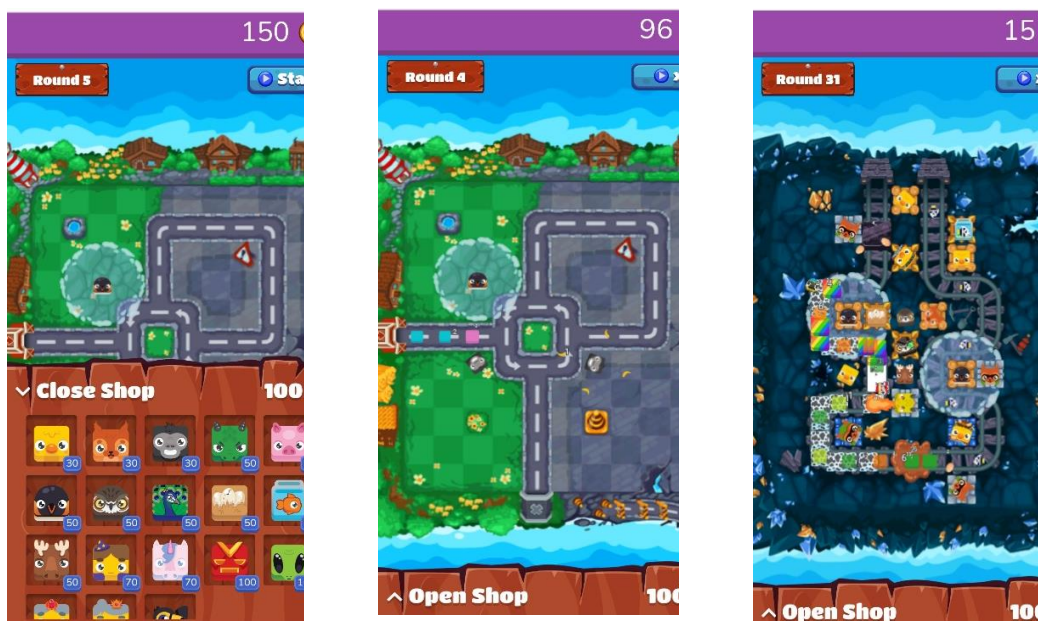
Examples of nahwu and sharaf questions in the Blooket platform



The purpose of such creatures is to propelled projectiles that will incapacitate the defensive mechanisms of the corresponding students. Consequently, it is desirable for the pupils to respond to each question accurately. Furthermore, as the level played increases, the blocks of the game get more challenging to dismantle and travel at a faster pace, as depicted in the accompanying documentation image.

Figure 4

Illustration of Tower Defense 2 Game in Blooket Platform



There were a total of 5 pupils in attendance during the first meeting. This fact was demonstrated by the attendance documented in Blooket by the students on the score sheet accessible to the teacher. The execution of the initial assignment was not devoid of challenges. One of the difficulties witnessed was the occurrence of pupils who, despite receiving a tutorial ahead to their departure for the holidays, failed to retain the operational procedures. This phenomenon is inherent, given that the pupils have recently acquired knowledge of the gamification-driven digital learning environment. This challenge can be surmounted by utilizing remote support or by curating instructional films on the YouTube platform. An other obstacle is the unreliable internet connection. This validated by Bahy and other researchers.²³ This challenge frequently arises in the middle of the rapid growth of online education. By connecting to the neighbor's wifi network or tethering with another device on a separate mobile data plan, this barrier can be surmounted.

Response from the Student Parents

The researchers interviewed the guardians of kids to ascertain their opinions on the remote muraja'ah program for nahwu and sharaf educational sessions. Presented below are the findings from the interviews conducted by the researcher via WhatsApp voice chats with 5 parents of students.

²³ Moh. Buny Andaru Bahy et al., "Respon Wali Murid Terhadap Pembelajaran Bahasa Arab Virtual Tingkat Sekolah Dasar Di Surabaya," in *KONASBARA (KONFERENSI NASIONAL BAHASA ARAB)* (Malang: Universitas Negeri Malang, 2021), 615–27, <http://prosiding.arab-um.com/index.php/konasbara/article/view/979>.

Table 1
Results of Transcript of Interview with Post-Program Student Parents

No	Parents	Transcript of Interview
1	2	3
1	AS	Program ini setidaknya bisa memberikan wawasan baru bagi saya. Ternyata, ada juga ya, game yang ada belajarnya. Jadi anak itu nggak sekedar main tok. Ini putra saya bisa sambil muraja'ah. Mungkin waktunya saja yang bisa disesuaikan dengan anak. Karena anak saya selama liburan yaa ikut bantu-bantu, juga. Tapi main gamenya banyak juga. Dengan adanya program ini kami orang tua bisa mengingatkan anak untuk sedikit muraja'ah.”
2	AH	Alhamdulillah, putra kami dapat mengikuti program sampai selesai. Namun ya begitu, terkadang sinyal di desa sedikit terganggu. Tapi dengan begini, saya probadi mengerti bahwa ada game sekaligus mengulang pelajaran.
3	DE	Kalo bisa semua pelajaran dibuat gini, Ustadz!. Jadi anak saya bisa sambil muraja'ah. Semoga pelajaran yang lain bisa menyusul.”
4	ABD	Program ini setidaknya membantu anak saya yang hafalannya susah dan kurang minat terhadap pelajaran. Alhamdulillah, anak saya sedikit-sedikit mulai hafal kaidah-kaidah nahwu. Padahal nilainya dibidang ini tidak begitu memuaskan.”
5	HU	Anak zaman sekarang walaupun masih muda sudah mahir menggunakan HP. Jadi setidaknya program ini menjadikan HP itu sebagai alat belajar. Ya, tentu ini bermanfaat. Ya meskipun saya kebingungan awalnya. Tapi, dikasih tahu anak saya akhirnya yaa saya jadi ikutan paham.”

The interview results indicated that the five parents of the students responded favorably and openly expressed their gratitude for this program. Indeed, there is a desire among certain individuals that such programs should be extended to encompass additional disciplines. The synergy between teachers and parents at home serves as a critical supporting factor in the successful implementation of this program. This collaboration entails contributions from parents and guardians during the execution of the distance learning review program. These contributions include reminding their children about assigned tasks, providing access to internet data, and actively reporting their children's activities through a dedicated parents' group. This suggests that the guardians have an active and engaged role in overseeing their boys over the festive period at home.²⁴ In their study, Nadawiyah and Astari substantiated the indispensability of parental psychological support for those engaged in online learning.²⁵

²⁴ Muhammad Zaidar, “Pembelajaran Bahasa Arab Dalam Pengembangan Karakter Anak Di Era Modern: Kajian Konseptual,” *Islamic Insights Journal* 5, no. 1 (2023): 42–55, doi:<https://doi.org/10.21776/ub.ijj.2023.05.1.5>.

²⁵ Kamila Nadawiyah and Rika Astari, “Rendahnya Motivasi Siswa Madrasah Tsanawiyah Dalam

The Teacher's Reflection

Upon concluding this evaluation program, the educator recognizes that there are numerous areas that require enhancement as a matter of reflection. This reflection's findings can be used as a benchmark to identify which aspects should be preserved and which should be enhanced in order to enhance the quality of future programs.

Thorough preparation by the instructors is one of the outcomes of their reflections following the program's implementation. Teachers have been particularly interested in this aspect because of the limited time available for socialization and direct tutorials on how to use the Blooket platform. Consequently, some students are uncertain about how to access the platform. Furthermore, educators possess inadequate expertise regarding remote learning platforms. This issue became a hindrance due to the numerous features that educators must acquire. Nevertheless, this can be resolved by obtaining direct support from Blooket platform operators who are knowledgeable in its operation. This condition underscores the fact that educators possess a restricted understanding of digital-based learning. Nevertheless, it is crucial to underscore that there is still a significant opportunity for individuals to make advances in order to catch up in the field of learning technology.²⁶

The parents of the students have requested that the teacher broaden the scope of the material as a consequence of their reflection. This implies that the program is not restricted to grammar and morphology instruction. This feedback is quite favorable. Nevertheless, its execution necessitates collaboration with other educators. Teachers must take into account the fact that certain students are more inclined to assist their parents during the holidays. This is one of the ways in which a child's affection for their parents is demonstrated.²⁷ There are apprehensions that students with such habits will become more preoccupied with their devices under the guise of the muraja'ah program if this program is expanded. It is imperative that we collectively comprehend the importance of participating in activities that are advantageous or implementing the knowledge acquired during the learning process during holidays.²⁸ This is the reason why the teacher conducts socialization and tutorials in person prior to the program's commencement.

Conclusion

Three conclusions are drawn by the researcher in response to the research questions established in the introduction, as evidenced by the presentation above. The remote review mechanism for Nahwu and Sharaf is implemented via the digital portal

Pembelajaran Bahasa Arab Secara Daring,” *Taqdir* 7, no. 2 (2022): 199–212, doi:10.19109/taqdir.v7i2.9382.

²⁶ Ridwan Sanjaya et al., *21 Refleksi Pembelajaran Di Masa Darurat*, ed. Ridwan Sanjaya, 1st ed. (Semarang: Universitas Katolik Soegijapranata, 2020), <https://repository.unika.ac.id/22232/>.

²⁷ Ratu Nur Mustika and Wiwid Noor Rakhmad, “Memahami Hubungan Keakraban Orang Tua Dengan Anak Yang Tinggal Di Pesantren,” *Interaksi Online* 8, no. 4 (2021): 1–10, <https://ejournal3.undip.ac.id/index.php/interaksi-online/article/view/28513>.

²⁸ Muh Burhanudin Nasrulloh, Sukari, and Sulistyowati, “Liburan Semester Dan Dampaknya Pada Motivasi Belajar (Studi Deskriptif Kualitatif Pada Santri Pondok Pesantren Tahfizhul Quran Al Firdaus Wangen, Polanharjo, Klaten Tahun Ajaran 2022/2023),” *Innovative: Journal Of Social Science Research* 3, no. 4 (2023): 9081–88, doi:<https://doi.org/10.31004/innovative.v3i4.3993>.

Blooket. This platform integrates review resources with an interactive virtual game. Practically, teachers are accompanied by a specialist because of their constraints in using advanced digital learning tools. Furthermore, this program garnered a favorable reception from the guardians of the pupils, although the difficulties encountered by both educators and students as indicated by interviews conducted with the guardians. Furthermore, the perspectives of the teachers reveal constraints in effectively using digital-based learning platforms. This activity provides a chance for own growth by acquiring knowledge about platform-based digital education under the supervision of professionals. Furthermore, the teacher's sagacity in choosing not to broaden the range of other disciplines. Indeed, it is a reality that some students contribute more to their parents' education than they engage in phone usage during the holiday season. Augmenting the range of the content raises apprehension that students may become more engrossed in using their mobile devices while pretending to engage in studying.

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