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Pedagogical Patterns of Grammatical Examples in Alfiyah Notebooks at an Indonesian Pesantren

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ABSTRACT

This study analyzes the pedagogical patterns of grammatical examples recorded in students' Alfiyah notebooks at an Indonesian pesantren. It responds to a gap between studies that discuss Arabic grammar teaching in general and the limited attention given to teacher-provided examples as micro-pedagogical input. This research employed a qualitative case study design with document analysis. The case was Special Female Class 3A at Madrasah Muallimin Muallimat, Bahrul Ulum Pesantren*, Tambakberas, Jombang, involving 46 students from Classes 3-A1 and 3-A2 aged 16 to 17 years. The primary data consisted of students' Arabic grammar notebooks containing examples presented by the teacher during Alfiyah instruction. Data were collected through documentation, repeated reading, unitization of examples, and classification based on lexical choice, lexico-grammatical arrangement, and Qur'anic verse use. The data were analyzed through qualitative content analysis, including coding, categorization, comparison across notebooks, and theoretical interpretation. The findings reveal three patterns: lexical repetition across different nahwu chapters, stable and simple lexico-grammatical arrangements in teacher-produced examples, and Qur'anic verses that were unfamiliar to students because they did not appear in the fiqh and hadith books studied during the same period. These patterns show that Alfiyah examples function as controlled pedagogical input that guides grammatical attention, reduces cognitive load, and connects grammar with authoritative texts. The study suggests that Alfiyah instruction requires staged examples that combine stability, lexical variation, structural expansion, and intertextual explanation.*

Keywords: *Alfiyah; Arabic Grammar; Grammatical Examples; Notebook Analysis; Pedagogical Grammar*

ABSTRAK

Penelitian ini menganalisis pola pedagogis contoh gramatikal yang terekam dalam buku catatan Alfiyah siswi di pesantren Indonesia. Penelitian ini menjawab celah kajian antara studi yang membahas pembelajaran nahwu secara umum dan perhatian yang masih terbatas pada contoh guru sebagai input pedagogis tingkat mikro. Penelitian menggunakan pendekatan kualitatif dengan desain studi kasus dan metode analisis dokumen. Kasus penelitian adalah kelas khusus 3A putri Madrasah Muallimin Muallimat Pondok Pesantren Bahrul Ulum Tambakberas Jombang, yang terdiri atas 46 siswi kelas 3-A1 dan 3-A2 berusia 16 sampai 17 tahun. Data utama berupa buku catatan nahwu siswi yang memuat contoh-contoh yang disajikan guru dalam pembelajaran Alfiyah. Data dikumpulkan melalui dokumentasi, pembacaan berulang, pemilahan satuan contoh, dan klasifikasi berdasarkan pilihan kosakata, susunan leksiko-gramatikal, serta penggunaan ayat Al-Qur'an. Data dianalisis dengan analisis isi kualitatif melalui pengodean, kategorisasi, perbandingan antardokumen, dan interpretasi teoretis. Hasil penelitian menunjukkan tiga pola, yaitu pengulangan kosakata pada bab nahwu yang berbeda, susunan leksikon sederhana yang stabil dalam contoh buatan guru, dan penggunaan ayat Al-Qur'an yang tidak familiar karena tidak ditemukan dalam kitab fikih dan hadis yang sedang dipelajari siswi. Temuan ini menunjukkan bahwa contoh Alfiyah berfungsi sebagai input pedagogis terkontrol yang mengarahkan perhatian gramatikal, mengurangi beban kognitif, dan menghubungkan nahwu dengan teks otoritatif. Penelitian ini mengimplikasikan perlunya contoh Alfiyah bertahap yang memadukan stabilitas, variasi kosakata, perluasan struktur, dan penjelasan intertekstual.

Kata-kata Kunci: *Alfiyah; Nahwu; Contoh Gramatikal; Analisis Catatan; Pedagogi Gramatika*

INTRODUCTION

In the pesantren tradition, nahwu, or Arabic grammar, is taught as a tool for reading Islamic texts. It is not treated merely as a set of technical terms, but as a means of identifying word relations, syntactic functions, accurate i'rāb, and meaning in classical texts. At an advanced level, Alfiyah Ibn Mālik occupies a central position because it presents rules of nahwu and parts of sharaf in a dense poetic form. This density requires teachers to transform abstract rules into language forms that students can observe and analyze (Hamidah et al., 2024).

In Alfiyah classrooms, grammatical examples play a decisive role. Teachers cannot simply state rules. They must show how rules operate through words, phrases, sentences, and texts. Examples therefore are not peripheral elements in nahwu instruction. They serve as input that connects Alfiyah verses, teacher explanation, and students' understanding. From the perspective of pedagogical grammar, grammar teaching should connect form, meaning, and use so that learners do not stop at memorizing rules (Larsen-Freeman, 2021; Richards & Reppen, 2014; Stiny, 1990).

Studies on Arabic grammar instruction show that nahwu is often perceived as difficult because it contains many rules, a high level of abstraction, and a gap between rule explanation and language use. Wahba, Taha, and Giolfo argue that Arabic grammar teaching should be examined through the relationship between theory, classroom practice, and learner needs (Wahba et al., 2022). Brosh also shows that Arabic learners still need explicit grammatical explanation and sufficient opportunities for practice (Brosh, 2017). Recent studies on Arabic language learning further highlight the need for instructional design, feedback, and learning materials that fit learners' contexts (Almelhes, 2024).

However, teacher-provided grammatical examples in Alfiyah instruction remain underexamined. Many studies discuss methods of teaching nahwu, learners' difficulties, or the position of classical texts in the pesantren tradition. Far fewer studies examine the examples that students actually record in their notebooks as linguistic and pedagogical data. Yet classroom notebooks preserve concrete traces of instruction. They show which words teachers select, which sentence patterns are repeated, and which texts are used to explain grammatical rules (A & Mishra, 2025; Wilmes & Siry, 2019; Zhou et al., 2022).

Students' notebooks can be treated as pedagogical documents. Documents provide stable data because they can be reread, compared, and analyzed as traces of specific social practices (Linares, 2020). In language learning contexts, notebooks also show the input that reaches learners. This type of data differs from syllabi or lesson plans because notebooks reflect the encounter between teacher explanation, student attention, and classroom routines.

Theoretically, this article reads grammatical examples through several international linguistic frameworks. Usage-based linguistics views language as a system shaped by use, frequency, and repeated experience (Beckner et al., 2009; Ellis, 2002; Kidd et al., 2009). This framework is relevant because nahwu examples in students' notebooks display recurring words and patterns. Repetition can help learners recognize forms, but repetition that is too narrow can also limit lexical exposure.

Construction grammar strengthens this reading. Goldberg (Goldberg, 1995, 2006) views constructions as pairings of form and meaning. Tomasello also emphasizes that learners build grammar from the language patterns they encounter (Kidd et al., 2009). Recent studies on pedagogical construction grammar argue that language teaching can draw on constructions because learners need to see the relationship between form, function, and meaning explicitly (Pakzadian, 2023; Su et al., 2024). Within this framework, teacher-provided examples in Alfiyah notebooks can be read as pedagogical constructions that shape how students perceive grammatical relations.

Formulaic language and noticing are also important for this study. Wray shows that language is often processed through recurring units (Wray, 2000). Paquot and Granger argue that repeated units can facilitate processing, while also indicating limited variation in learner language (Carrol & Conklin, 2019; Ellis et al., 2008; Puimège, 2024). Schmidt's noticing hypothesis places conscious attention to language form as a condition that allows input to become intake (Schmidt, 2012). Truscott's critique reminds us that conscious attention does not explain the entire process of language acquisition (Truscott, 1998). Still, in explicit nahwu instruction, attention to form remains a crucial part of learning.

The use of Qur'anic verses as nahwu examples requires an additional layer of analysis. In the Arabic grammatical tradition, the Qur'an functions as an authoritative source for explaining language structure. In pesantren classrooms, however, Qur'anic verses do not only function as grammatical evidence, or syāhid. They also relate to students' textual experience in fiqh, hadith, tafsir, and other Islamic texts. Intertextuality

helps explain how textual understanding develops through the relationship between a text being read and other texts already known to the reader (Cengiz, 2022).

Based on this gap, this article analyzes patterns of grammatical examples in the Alfiyah notebooks of students in Special Female Class 3A at Madrasah Muallimin Muallimat, Bahrul Ulum Pesantren, Tambakberas, Jombang. The article does not only identify which examples were written. It also interprets how those examples function as pedagogical input. The analysis focuses on lexical choice, lexico-grammatical arrangement, and the relationship between examples and students' textual experience. The novelty of this article lies in its use of students' notebooks as primary data for examining the micro-pedagogy of grammatical examples, and in its effort to connect the Alfiyah tradition with international linguistic theories on frequency, construction, formulaic language, noticing, and intertextuality.

METHOD

This study used a qualitative approach with a case study design. A case study was selected because the research focused on one instructional practice bounded by place, participants, activity, and documents (Creswell, 2006) The case was the recording of grammatical examples in Alfiyah instruction in Special Female Class 3A at Madrasah Muallimin Muallimat, Bahrul Ulum Pesantren, Tambakberas, Jombang.

The contextual participants were 46 female students from Classes 3-A1 and 3-A2, aged approximately 16 to 17 years. They had studied nahwu for at least three years at their respective madrasah tsanawiyah, and then continued nahwu learning in Special Class 2A before entering Special Class 3A. In this class, Alfiyah-based nahwu instruction was taught for ten lesson hours per week. This condition made the class relevant as a case because the intensity of nahwu learning was high and the students' notebooks contained many grammatical examples.

The primary data consisted of students' nahwu notebooks containing examples presented by the teacher while explaining Alfiyah rules. The unit of analysis was each grammatical example written in the notebooks, including words, phrases, short sentences, and Qur'anic verses. The study did not treat the entire notebook content as primary data. Rules, translations of Alfiyah verses, and longer explanations were read only as contextual information for interpreting the function of the examples.

Data were collected through notebook documentation, repeated reading, marking of example units, and initial grouping. Each example was recorded along with the relevant chapter or rule being discussed. Examples that appeared in more than one chapter were marked as repetition data. Short and recurring examples were marked as lexico-grammatical data. Qur'anic verses were marked separately, and then compared with the fiqh and hadith books studied by the students during the same period to determine their degree of textual familiarity.

The data were analyzed using qualitative content analysis. The analysis involved unitization, coding, categorization, cross-document comparison, and interpretation of meaning (Krippendorff, 2019). The categories were not imposed solely from theory. They emerged from the interaction between the data and the theoretical framework. Through this process, the analysis centered on three main categories: lexical repetition, stable lexico-grammatical arrangements, and Qur'anic verses that were unfamiliar to the students.

Data trustworthiness was maintained through repeated reading, cross-checking across notebooks, and consistent coding criteria. The term unfamiliar was not used in a theological sense. It was defined operationally as Qur'anic verses that were not found in the fiqh and hadith books being studied by the students during the same period. This boundary was important so that the analysis of familiarity rested on the textual experience of the class rather than on the researcher's assumption. Students' names were not included because the study focused only on patterns of examples in instructional documents.

RESULT AND DISCUSSION

Result

The findings show that the nahwu notebooks of students in Special Female Class 3A contain three main patterns in the presentation of grammatical examples. These patterns appear in recurring lexical choices, short and stable example structures, and the use of Qur'anic verses that are not always connected to the fiqh and hadith books being studied by the students. The findings indicate that the notebooks do not merely record grammatical rules. They also reveal how the teacher organizes grammatical input so that students can focus on form, function, and meaning.

Table 1 summarizes the patterns found in the notebooks. The table serves as the basis for reading the findings because each pattern is presented with its indicator, example, and pedagogical meaning. The examples in the table show that the teacher did not use examples randomly. The teacher selected specific words, structures, and texts to stabilize students' understanding of Alfiyah rules.

Table 1. Patterns of Grammatical Examples in Alfiyah Notebooks

Finding pattern	**Indicator In The Notebooks**	**Examples**	**Pedagogical Meaning**
Lexical repetition	Names and basic verbs appear repeatedly across different chapters.	زيد، عمر، عمرو، علي قام، نصر، ضرب، جاء	Stable vocabulary reduces semantic load and focuses students' attention on grammatical function.
Fi'liyyah and jar arrangements	Teacher-provided examples use short patterns to show the relation between action, agent, object, and majrūr.	جاء زيد، رأيت زيدًا، مررت بزيد	The same lexeme appears in different functions, making changes in i'rāb easier to observe.
Ismiyyah arrangements	Examples show the relation between mubtada' and khabar, as well as agreement in singular, dual, and plural forms.	زيد قائم، زيدان قائمان، زيدون قائمون	The nominal structure becomes a basic pattern for recognizing subject-predicate relations in jumlah ismiyyah.
Examples with إن	Examples show the effect of 'āmil on ism and khabar.	إن زيدًا قائم، إن زيدَيْن قائمان، إن زيدِينَ قائمون	Students see that the ism of إن becomes manṣūb, while the khabar remains marfū'.
Examples with كان	Examples show how كان works differently from إن.	كان زيدٌ قائمًا، كان زيدان قائمَيْن، كان زيدون قائمِينَ	Students see that the ism of كان remains marfū', while the khabar of كان becomes manṣūb.
Unfamiliar Qur'anic verses	The verses do not appear in the fiqh and hadith books studied by the students during the same period.	QS. Yusuf 12:4, QS. Al-An'am 6:59, QS. Al-Hashr 59:21, QS. Az-Zumar 39:21	The verses provide textual authority and expand the structure of examples, but require contextual introduction to function as intertextual bridges.

The first finding is lexical repetition across different nahwu chapters. The lexical items that frequently appear are ضرب, نصر, قام, علي, عمرو, عمر, زيد, and جاء. The first four are personal names. The next four are basic verbs. This choice shows that the teacher used lexical items already familiar in the tradition of nahwu examples. Names such as زيد and عمر require little semantic explanation. Verbs such as قام and جاء indicate intransitive actions. Verbs such as ضرب and نصر can be used to display the relation between an agent and an object. Through these choices, the teacher provided example material that was simple, yet flexible enough to enter several chapters.

This lexical repetition functions as a strategy of input stabilization. When the teacher explains a new rule, the same vocabulary is reused so that students' attention is not divided by unfamiliar lexical meaning. For example, زيد can appear as a fā'il in جاء زيد, as a maf'ūl bih in رأيت زيدًا, as a majrūr in مررت بزيد, as a mubtada' in زيد قائم, as the ism of إن in إن زيدًا قائم, and as the ism of كان in كان زيدٌ قائمًا. The same word moves across functions. This movement allows students to compare changes in i'rāb without having to process new vocabulary.

This pattern demonstrates the pedagogical strength of stable examples. Students can see that a change in rule does not always require a change in word. Through the same word, changes in grammatical function become more visible. Yet this pattern also has limits. If the lexical items revolve only around male names and basic verbs, students' lexical exposure remains narrow. They learn that rules operate with زيد, عمر, قام, and ضرب, but they have fewer opportunities to see how the same rules operate with words drawn from

classical texts, religious terminology, or vocabulary closer to pesantren reading practices. Lexical repetition should therefore be read as an initial stage, not as the only pattern to be maintained continuously.

The second finding is the stability of lexico-grammatical arrangements. Table 1 shows that the teacher's examples move from fi'liyyah and jar arrangements, to ismiyyah arrangements, to examples with إن, and finally to examples with كان. In the first group, جاء زيد, رأيت زيدًا, and مررت بزيد show three basic relations. جاء زيد shows a fi'il and fā'il. رأيت زيدًا shows a verb, an implied subject in the verb form, and a maf'ūl bih. مررت بزيد shows the relation between a verb and a jar-majrūr phrase. These three examples use the lexeme زيد, but its position and final case change. The shift from زيد to زيدًا and then to بزيد provides direct practice in distinguishing raf', naṣb, and jar.

In the second group, the examples زيد قائم, زيدان قائمان, and زيدون قائمون display ismiyyah arrangements. These examples show the relation between mubtada' and khabar, as well as agreement between the first and second elements. زيد قائم shows the singular pattern. زيدان قائمان shows the dual pattern. زيدون قائمون shows the masculine sound plural pattern. With this arrangement, the teacher not only explains mubtada' and khabar, but also shows that the khabar agrees with the number and form of the subject. This pattern is important because many learners understand mubtada' and khabar only as positions, whereas the relation also involves grammatical agreement.

In the third group, إن زيدًا قائم, إن زيدَيْن قائمان, and إن زيدِينَ قائمون show how إن operates. These examples are important because their basic form resembles the earlier ismiyyah arrangement, but the status of the first element changes. In زيد قائم, زيد is a marfūʿ mubtada'. In إن زيدًا قائم, زيدًا becomes the manṣūb ism of إن, while قائم remains marfūʿ as the khabar. In إن زيدَيْن قائمان and إن زيدِينَ قائمون, students also need to recognize that زيدين may be read as a dual manṣūb form or as a masculine sound plural manṣūb form depending on context. These examples therefore do not only explain إن. They also create room for the teacher to discuss forms that look similar in writing but differ in function and number.

In the fourth group, كان زيدٌ قائمًا, كان زيدان قائمَيْن, and كان زيدون قائمِينَ present a contrast with إن. If إن assigns naṣb to its ism and raf' to its khabar, كان keeps its ism in raf' and assigns naṣb to its khabar. This contrast has strong pedagogical value because students can compare two families of 'āmil through the same lexical items. With paired examples, the teacher can show that the change in i'rāb does not occur because of the words زيد or قائم, but because of the presence of different 'āmil. The examples therefore function as a tool for comparison, not merely as illustration.

The stability of these arrangements shows that the teacher used classroom formulas. These formulas are short, direct, and easy to compare. Their advantage lies in clarity. Students can see grammatical function without being distracted by long clauses. Their limitation lies in variation. If examples stop at minimal forms such as جاء زيد or زيد قائم, students may not get enough practice reading structures closer to classical texts, such as phrases containing na't, iḍāfah, ḍamīr, taqdīm, ta'khīr, or relations between clauses. Simple examples therefore need to develop into more textual examples.

The third finding is the use of Qur'anic verses that were unfamiliar to the students. In this article, unfamiliar does not mean religiously unknown. It refers to the students' textual experience in class. A verse is called unfamiliar when it is not found in the fiqh and hadith books studied by the students during the same period. Table 1 presents four examples: QS. Yusuf 12:4, QS. Al-An'am 6:59, QS. Al-Hashr 59:21, and QS. Az-Zumar 39:21. These four verses do not contain legal rulings. They are closer to narrative, a statement about divine knowledge, parable, and signs of God's power.

QS. Yusuf 12:4 can be analyzed as a rich narrative example. The verse begins with إذ قال and then presents Prophet Yusuf's conversation with his father. It contains النداء in يا أبت, an إن structure in إني, the verb رأيت which requires a maf'ūl bih, the numeral phrase أحد عشر, the coordinated elements والشمس والقمر, and a ḥāl in ساجدين. This verse can expand Alfiyah examples because it does not show only one rule. It presents several grammatical relations within a single narrative structure. Through this verse, the teacher can show how rules that previously appeared in short examples operate in a longer Qur'anic sentence.

QS. Al-An'am 6:59 presents a different structure. The verse begins with وعنده مفاتح الغيب. This part may be read as khabar muqaddam and mubtada' mu'akhkhar. The verse also contains negation and exception in لا يعلمها إلا هو, repeated verbal structures in ويعلم, the form ما in وما تسقط من ورقة, and a sequence of elements connected by و and لا. From the perspective of nahwu, this verse is suitable for showing jar-majrūr, mubtada' and khabar, nafy, istithnā', fā'il, maf'ūl, and na't. Pedagogically, it shows that one long verse can become a practice space for many grammatical relations.

QS. Al-Hashr 59:21 offers another form because it is built through a conditional structure. The segment لو أنزلنا هذا القرآن على جبل لرأيته خاشعًا متصدعًا من خشية الله can be used to explain لو, fi'il māḍī, maf'ūl bih,

jar-majrūr, the response to a condition marked by lām, and ḥāl in خاشعًا and متصدعًا. The segment وتلك الأمثال نضربها للناس لعلهم يتفكرون can be used to explain ism ishārah, mubtada' and khabar, fi'il and maf'ūl, and لعل with its ism and khabar. This verse is useful because it provides a pattern different from the narrative example in QS. Yusuf and the nominal pattern in QS. Al-An'am.

QS. Az-Zumar 39:21 shows a sequence of processes through a series of verbs. The verse includes أن and الله أنزل من السماء ماء, فسلكه ينابيع في الأرض, ثم يخرج به زرعًا مختلفًا ألوانه, ثم يهيج فتراه مصفرًا, ثم يجعله حطامًا إن في ذلك لذكرى. These structures can be used to explain أن and its ism, fi'il and fā'il, maf'ūl bih, jar-majrūr, ف and ثم as markers of sequence, na't in مختلفًا, ḥāl in مصفرًا, and the khabar of إن in إن في ذلك لذكرى. Pedagogically, this verse is important because it shows that grammar does not only appear in static sentences. Grammar also organizes processes, change, and causal relations in a text.

The four verses make the pattern of examples in the notebooks more complex than the teacher-produced examples. However, this complexity requires an introduction. If the teacher immediately asks students to perform i'rāb without explaining the verse context, the verse may become a fragment detached from meaning. A minimal introduction should include the verse location, its theme, a brief meaning, and the grammatical reason for using it. In this way, a verse does not only function as syāhid, but also as a bridge between nahwu, the Qur'an, and students' reading experience.

Taken together, the three findings show that examples in Alfiyah notebooks move from control toward the need for variation. Lexical repetition provides stability. Simple arrangements provide functional clarity. Qur'anic verses provide textual breadth and authority. If these three elements are organized in stages, examples can help students move from rule recognition to rule application in longer and more varied texts.

Discussion

The finding on lexical repetition can be understood through usage-based linguistics. In this framework, frequency and repeated experience shape how learners recognize language patterns (Beckner et al., 2009). Ellis also explains that frequently encountered forms are processed more easily because learners receive sufficient exposure to form-function relations (Ellis, 2002). In Alfiyah notebooks, زيد, عمر, ضرب, نصر, قام, علي, عمرو, and جاء become recurring input. This repetition makes certain forms familiar and quickly recognizable.

However, the table shows that repetition does not stand alone. The same word is moved across grammatical positions. زيد can become a fā'il, maf'ūl bih, majrūr, mubtada', the ism of إن, or the ism of كان. This pattern shows that the teacher used repetition not only to repeat words, but also to make functional change visible. From the perspective of pedagogical grammar, such examples are effective because rules are not presented as empty formulas. Rules are shown through observable changes in form.

The data also show a pedagogical risk. High token repetition does not automatically provide sufficient type variation. Usage-based linguistics emphasizes both frequency and variation. Frequency supports recognition. Variation supports generalization. If examples always use the same names and basic verbs, students may remember certain patterns, but transfer to other forms may remain limited. Therefore, examples such as زيد and قام should be understood as entry points. Once students recognize the rule, the teacher needs to replace some elements, for example from زيد to محمد, الطالب, or صاحب الكتاب, and from قام to قرأ, فهم, or استخرج.

The finding on lexico-grammatical arrangements can be read through construction grammar. Goldberg (Goldberg, 1995, 2006) views constructions as pairings of form and meaning. In Table 1, each example displays more than word order. Each example displays a functional relation. جاء زيد shows a fi'liyyah construction with the agent after the verb. رأيت زيدًا shows a transitive verb and its object. مررت بزيد shows a verbal construction with a jar-majrūr phrase. زيد قائم shows an ismiyyah construction. إن زيدًا قائم and كان زيدٌ قائمًا show constructions changed by the presence of 'āmil.

Within this framework, teacher-provided examples can be called pedagogical constructions. They are selected because they have minimal form and clear function. Students do not need to interpret many additional elements. They can focus on the core relation between word and function. This is consistent with Tomasello's view that grammar learning depends on patterns learners encounter in language use (Kidd et al., 2009). In Alfiyah instruction, these patterns do not always come from oral communication. They also come from classroom examples that are written down, repeated, and compared.

The examples in the table also show internal expansion. In the ismiyyah arrangement, the teacher does not stop at زيد قائم. The teacher expands it into زيدان قائمان and زيدون قائمون. In examples with إن, the

teacher displays singular, dual, and plural forms. In examples with كان, the teacher does the same. This expansion is important because it shows that the teacher does not teach one frozen pattern. The teacher gives morphological variation within the same structure. Through this process, students see that one construction can accept changes in number without losing its basic grammatical relation.

Even so, the variation in the table remains largely morphological rather than textual. Variation occurs in singular, dual, and plural forms, but it does not yet fully include longer phrases. Classical texts often use iḍāfah, na‘t, ḍamīr, layered tarkīb, and taqdīm-ta’khīr. For this reason, pedagogical constructions in the notebooks need gradual development. The first stage is the minimal example. The second stage is lexical substitution. The third stage is phrase expansion. The fourth stage is the use of classical text excerpts or Qur’anic verses with a brief explanation of meaning.

Repeated arrangements are also related to formulaic language. Wray explains that recurring units facilitate processing because learners do not need to build every form from the beginning (Wray, 2000). Examples such as جاء زيد and زيد قائم can function as classroom formulas. These formulas help students recognize the position of each element quickly. Paquot and Granger remind us that formulas should also be evaluated through their productivity. Productive formulas help learners create new examples. Unproductive formulas only lead learners to memorize the same forms (Paquot & Granger, 2012).

In this study, productive formulas appear when the teacher changes زيد قائم into زيدان قائمان and زيدون قائمون, and then compares it with إن زيدًا قائم and كان زيدٌ قائمًا. This transformation prevents examples from becoming mere memorized forms. The students can see that the entry of إن and كان changes i‘rāb status in different directions. This is a key point in the table analysis. The teacher’s examples are not only short. They are arranged for comparison. This comparison strengthens noticing because the changed forms are placed beside the original forms.

This finding supports the noticing hypothesis. Schmidt emphasizes that conscious attention to form plays a role in the transformation of input into intake (Schmidt, 2012). In nahwu instruction, noticing occurs when students attend to the change from زيد to زيدًا, from قائم to قائمًا, or to the difference between the khabar of إن and the khabar of كان. Truscott’s critique remains relevant because noticing is not the only factor in acquisition (Truscott, 1998). However, in explicit Alfiyah instruction, attention to form is a highly relevant pedagogical mechanism.

The use of Qur’anic verses in the table expands the discussion. A verse does not work in the same way as زيد قائم. It brings a longer structure, a fuller meaning, and higher textual authority. In the Arabic grammatical tradition, the Qur’an is an important reference for explaining Arabic (Wahba et al., 2022). Therefore, the use of QS. Yusuf 12:4, QS. Al-An‘am 6:59, QS. Al-Hashr 59:21, and QS. Az-Zumar 39:21 shows that the teacher connects Alfiyah instruction with authoritative texts.

The four verses in the table also provide strong formal variation. QS. Yusuf 12:4 presents narrative and dialogue. QS. Al-An‘am 6:59 presents nominal structure, negation, and exception. QS. Al-Hashr 59:21 presents a conditional structure with لو. QS. Az-Zumar 39:21 presents a sequence of verbs that marks a natural process. This variation is important because it can address the limitation of short examples. If teacher-produced examples tend to be stable, Qur’anic verses offer broader syntactic experience.

The finding on unfamiliar verses, however, shows that textual authority does not automatically become understanding. Kristeva and Fairclough help explain that textual understanding develops through intertextual relations. In pesantren settings, students read nahwu alongside fiqh, hadith, and other classical texts. If a verse used in nahwu instruction does not appear in the other texts being studied, it does not immediately become a bridge. The teacher needs to build that bridge through contextual explanation. Without explanation, the verse may remain only a material for i‘rāb.

This analysis shows the need to distinguish between the function of syāhid and the pedagogical function of a verse. As syāhid, a verse legitimizes a grammatical rule. As pedagogical input, a verse must be understood, connected, and used to read structure. The first function mainly requires accurate quotation. The second requires introduction, segmentation of elements, and connection with students’ learning experience. Because this article focuses on the pedagogy of examples, the second function becomes more important.

Based on these three findings, this article proposes the concept of controlled exemplification in Alfiyah instruction. Controlled exemplification refers to the use of examples controlled through lexical stability, structural simplicity, and the selection of authoritative texts. This control supports early learning because it reduces processing load and directs students’ attention. Yet control should not become

narrowing. It should be followed by gradual release toward lexical variation, structural expansion, and text-based examples.

The pedagogical implication of this finding is the need for staged example design. The first layer uses stable vocabulary such as قام ,زيد, and ضرب to introduce basic functions. The second layer uses transformational structures, for example from زيد قائم to إن زيدًا قائم and كان زيدٌ قائمًا. The third layer uses lexical substitution so that students can see the same rule operating with different words. The fourth layer uses Qur'anic verses or classical text excerpts accompanied by contextual explanation. Through these stages, Alfiyah instruction can preserve the strength of classical example traditions while avoiding narrow repetition.

The theoretical implication is that students' notebooks can be read as important data in educational linguistics. Notebooks show the actual input received by learners. Through notebooks, researchers can see how abstract rules are translated into concrete examples. This study also shows that the Alfiyah tradition can converse with international theories without losing its pesantren context. Lexical repetition can be read through usage-based linguistics. Example arrangements can be read through construction grammar and formulaic language. Attention to changes in i'rāb can be read through noticing. The use of Qur'anic verses can be read through intertextuality.

Thus, the quality of nahwu instruction is not determined only by the textbook, the broad method, or the amount of instructional time. It is also determined by small examples that teachers use repeatedly. These examples guide what students notice, what they repeat, and how rules move from Alfiyah verses into language structures. At this point, grammatical examples in notebooks are not supplementary elements. They are a micro-space where grammatical rules, pedagogical strategies, and students' textual experience meet.

CONCLUSION

This study shows that the nahwu notebooks of students in Special Female Class 3A can be used to examine pedagogical patterns of grammatical examples in Alfiyah instruction. The findings reveal three main patterns. First, the teacher used the same lexical items across different nahwu chapters, especially زيد, عمر, عمرو, علي, قام, نصر, ضرب, and جاء. Second, the teacher used short and stable lexico-grammatical arrangements, ranging from جاء زيد, رأيت زيدًا, مررت بزيد, زيد قائم, and إن زيدًا قائم, to كان زيدٌ قائمًا. Third, the teacher used Qur'anic verses that were unfamiliar to the students because they were not found in the fiqh and hadith books studied during the same period.

These three patterns show that Alfiyah examples function as controlled pedagogical input. Lexical repetition helps students focus on changes in grammatical function. Simple arrangements help students see the relation between form, function, and meaning. Qur'anic verses provide textual authority and expand the structure of examples. However, example stability needs to be balanced with staged variation so that students can transfer rules to broader vocabulary, structures, and texts.

This study is limited to document analysis of students' notebooks in one special class. Future research may add classroom observation, teacher interviews, student interviews, and cross-class comparison to examine the process of example selection more fully. The developmental prospect of this study is the design of a staged example model for Alfiyah instruction, moving from stable examples, to transformational examples, lexical substitution, and finally Qur'anic or classical text-based examples accompanied by intertextual explanation.

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