THE *FA'IL* PRINCIPLE IN THE MORALS AND ETHICS OF A MUSLIM

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ABSTRACT

This study aims to examine the relationship between fa'il rules in Arabic grammar and the formation of the morals of a Muslim. So far, learning Arabic rules tends to be technical-linguistic, without linking grammatical structures to the value of character education and Islamic spirituality. In fact, the fa'il element as the actor in a verbal sentence reflects the concept of personal responsibility for an action, as emphasized in Islamic teachings, especially in QS. Az-Zalzalah verses 7-8. This research applies a descriptive qualitative approach through a literature study of classical nahwu books, Qur'anic verses, hadith, and contemporary Islamic education literature. The results show that understanding the fa'il rule not only improves the ability of language structure, but also fosters ethical awareness in students regarding every action has a perpetrator who will be held accountable. The integration between linguistic understanding and value education produces an Arabic learning model that is not only oriented to grammatical aspects, but also supports character building. In the context of Islamic education, the teacher acts as a value facilitator by linking the fa'il element in the sentence with individual responsibility in real life. Therefore, the structure of Arabic, especially the fa'il element, can be a strategic instrument in moral education. This finding shows the importance of an integrative approach in learning Arabic in order to form moral people who are not only good at language, but also aware of their spiritual and social responsibilities as fa'il al-hayah (actors in life).

Keywords: *Fa'il Rules, Ethics, Arabic Language*

Introduction

Studies on Arabic grammar, particularly the fa'il rule, have tended to be limited to technical analysis in the field of linguistics without linking it to Islamic character and spiritual values. The majority of studies only place fa'il as a structural element in a sentence, without exploring the philosophical meaning contained within it. However, in terms of meaning, the fa'il is not merely the subject of a sentence but also a symbol of the agent who is morally responsible for their actions. This aligns with Islamic principles emphasizing that every individual is accountable for their deeds. When understanding language structure is confined to formal aspects, the opportunity to connect it with moral development is overlooked. Therefore, it is important to further examine the connection between mastery of the fa'il rule and the moral awareness of Muslims in their daily lives, especially in the educational process.

Recent studies have begun to position Arabic as an important instrument in shaping the character of students, especially in Islamic boarding schools and madrasahs. Fitri Ariati in her research revealed that Arabic language teaching accompanied by a values-based approach can strengthen the internalization of Islamic values such as honesty, responsibility, and discipline (Fitri Ariati, Retoliah, and Zulfikri 2024). Similarly, Molyono and Murdani explain that an Arabic language curriculum integrated with Al-Ghazali's ethical teachings has a positive impact on students' moral attitudes, including in understanding the meaning of deeds and the consequences of actions. However, these studies are still general and have not specifically addressed the contribution of grammatical elements such as fa'il in shaping ethical awareness.

Therefore, this study aims to provide a new perspective by making fa'il part of the moral education instrument through an integrated linguistic and religious approach (Edy Rizki Molyono and Edy Murdani Z 2024). This study is based on structural linguistic theory, which states that every component in language has a specific role in forming the overall meaning.

In this context, the fa'il rule as a marker of the actor becomes a central element in understanding who performs an action in a sentence. This concept is in line with Islamic teachings that emphasize personal responsibility for all deeds. In QS. Az-Zalzalah verses 7–8, it is stated that every deed, big or small, will be rewarded. Therefore, structural theory is combined with Islamic moral principles to show how language construction can shape moral awareness. Language is not only a means of communication but also an educational tool in building moral values. Thus, the fa'il rule can be understood as a reflection of the recognition of personal responsibility in the life of a Muslim.

Based on the theory used and the results of preliminary studies, it can be assumed that mastery of the fa'il rule has an impact on a person's ethical awareness. When a student realizes that every action in language is always associated with the actor (fa'il), it can foster

awareness of personal responsibility. This awareness does not only apply in the realm of language but can also be carried over into everyday life. This makes Arabic language learning a potential tool for character education. In other words, students do not merely learn to construct sentences but also learn to recognize themselves as responsible subjects. This indicates a close relationship between grammatical aspects and value formation. Thus, fa'il is not merely a grammatical element but also an element that shapes moral awareness.

This study aims to explore the relationship between understanding the rules of fa'il and the formation of morals and ethics in Muslims. This study is expected to broaden our understanding of how language structure can play a role in instilling values of responsibility. Academically, this study offers an integrative approach between linguistics and Islamic character education. Meanwhile, practically, these findings can be used as a basis for designing Arabic language learning that is not only oriented towards grammatical aspects but also towards character formation. Thus, Arabic language learning can serve a dual function, as a means of communication and as a vehicle for internalizing moral values. This makes the research relevant in the context of education that emphasizes the integration of knowledge and spiritual values.

Literature Review

A. Fa'il Rules

Fa'il rules in Arabic are an important element in grammar that indicate the agent of an action in a fi'liyah (verbal) sentence. Structurally, fa'il always appears as an isim (noun) in the marfū' (dhammah) state and follows the fi'il (verb) in a sentence. For example, in the sentence: كَتَبَ الطَّالِبُ الدَّرْسَ which means "the student wrote the lesson," the word 'الطَّالِبُ' is the fa'il, i.e., the subject or agent performing the action "writing." In the context of nahwu (Arabic grammar), the presence of the fa'il is not merely technical as a sentence structure but also conveys the message that every action has an agent who is directly responsible for it.

Understanding sentence structure involving the fa'il has strong pedagogical value. In the process of learning Arabic, introducing the fa'il element not only helps students construct correct sentences but also fosters cognitive awareness that in every action, whether verbal or actual, there is always an agent who is responsible. Therefore, the fa'il rule cannot be separated from the moral context. Students who understand that there is always an agent in Arabic sentences will ultimately find it easier to digest the ethical messages of the Qur'an, because the structure of the language itself teaches that all deeds will return to their doers. This is in line with the principle of responsibility in Islam, as stated in QS. Az-Zalzalah:

7-8, that every human being will see the results of their good and bad deeds. Several national studies support the importance of understanding the fa'il rule in shaping

students' moral awareness. A study conducted by Rizal shows that learning nahwu, including the identification of fa'il, has a positive impact on how students understand Qur'anic verses more deeply.

This research emphasizes that when students can recognize who the actor is in a text, they are also encouraged to reflect on their moral responsibilities as subjects in life. Understanding language structure, in this case the fa'il rule, forms a more responsible and ethics-oriented pattern of thinking (Rizal, Abdurrahman, and Sopian 2021).

Furthermore, the qiyasiyah-based learning module developed by Dani proves that linguistic rules such as fa'il are effective in integrating language and values. This module is designed so that students not only know the structure of sentences but are also able to relate the roles of actors in language to their roles in society. When a student is accustomed to identifying the agent of an action in language, they also become accustomed to thinking within a framework of accountability for their actions in real life (Dani, Yusuf, and Alwizar 2023). Language, in this case Arabic through the fa'il structure, is an important means of shaping morality, especially in the context of Islamic education. This reinforces the idea that learning language rules is not merely about developing linguistic skills, but also serves as a foundation for the formation of responsible morals and character.

B. Morals and Ethics

Morals are values that guide a person in determining whether an action is good or bad. These values are abstract, embedded in a person, and not always immediately apparent in behavior. Meanwhile, morals are the concrete manifestation of the moral values that a person believes in. In Islam, morals and character are not just a matter of social customs, but are rooted in revelatory teachings. The Qur'an and hadith are the primary sources for shaping the character of Muslims. Principles such as honesty, responsibility, and compassion form the basis for shaping one's personality. Therefore, a person with noble morals not only exhibits good behavior but also holds Islamic values in their heart. Morals shape beliefs, while morals demonstrate the results of those beliefs.

Recent research confirms that character development is crucial in the field of education. Lutfiyah and Salamah demonstrate that moral education rooted in the Qur'an and Sunnah can strengthen the character of students. Instilling values such as honesty and trustworthiness can instill the principle of responsibility from an early age. In addition, moral values are more effective when practiced in daily life, not just taught in theory. Teachers and parents play a crucial role in instilling these values. Teachers' behavior serves as a model of character for students who are developing their personalities. The process of moral education does not happen instantly but through repeated and consistent practice. That way, moral values will be firmly embedded and become the basis of children's behavior (Lutfiyah and Salamah 2025).

Farida Nabilah revealed that a conducive educational environment supports the moral development of students. Teachers do not only act as conveyors of lessons but also as character builders. Processes such as giving advice, reprimanding wisely, and setting examples of honesty and patience greatly influence student behavior. The formation of morals is also influenced by social interactions at school, including relationships with peers. When good moral values are applied collectively, a positive moral culture is formed (Farida Nabilah and Eli Masnawati 2024). Another study by Sulton Isnawa shows the importance of habit formation and rewards in shaping children's character. The moral values taught will be meaningful if they are reflected in daily attitudes. Therefore, morals and character are not just two different terms, but a unity that complements each other in the life of a Muslim (Sulton Isnawan, Muchotob Hamzah, and Lilik Rochmad Nurcholisho 2024).

C. The Relationship Between Fa'il Rules and Morals-Character

The fa'il rule in Arabic refers to the agent in an event, usually the subject in a verb-based sentence. This structure intrinsically affirms that there is only one agent for one action. From an ethical perspective, this fosters awareness that every action has a decision-maker who must be held accountable. Thus, learning fa'il not only improves language fluency but also shapes self-awareness as a moral actor. QS. Az-Zalzalah verse 7 states, "Whoever does an atom's weight of good will see its reward." This statement shows the strong connection between the subject and the consequences of their actions. This concept is in line with the fa'il principle, where every action learned in language also contains a moral message that the actor will not escape responsibility. Therefore, learning fa'il also instills moral values such as awareness of the consequences of even the smallest actions.

In the context of character education in schools, the relationship between awareness as an actor (fa'il) and morals and ethics has proven to be effective. A study by Hidayat, Saifullah, and Usman proves that there is a substantial positive relationship between the personality competence of PAI teachers as role models and the morals of students. Teachers who are aware of themselves as moral actors in their every action will encourage students to apply the value of responsibility in their lives (Hidayat, Saifullah, and Usman 2024). Similar research by Zalillah and Darmawan also found that the personality of PAI teachers has a significant effect on the morals of high school students, which reinforces the role of the fa'il structure in character formation (Nur Fais Zalillah and Didit Darmawan 2025).

In addition, the aspect of teacher personality competence in teaching aqidah and morals has been proven to support the formation of students' morals. Herlina shows that these competencies are correlated with students' discipline and responsibility. This reinforces that Arabic language learning supplemented with an understanding of fa'il also

encourages responsible behavior, as students are accustomed to understanding that every action has a perpetrator who must be held accountable (Iis Herlina 2019).

From the perspective of classical Islamic education, the concept of fa'il is in line with the views of KH. Hasyim Asy'ari in his work Adabul 'Alim wa al-Muta'allim, which emphasizes the importance of trustworthiness and exemplary behavior as the foundation of PAI teachers. When teachers as actors carry out these values, students will emulate and embody these moral values in their daily actions. Overall, the grammatical structure of the fa'il principle reflects the moral journey of a Muslim: not only recognizing oneself as the subject in a sentence but also as an individual accountable for one's actions, as taught in the Qur'an. Integrating this linguistic understanding into education can enrich the holistic development of students' moral character (Nur Fais Zalillah and Didit Darmawan 2025).

Research Methods

A. Type of Research

This research uses a descriptive qualitative approach. This approach was chosen because the main objective of the research is to understand and describe in depth the meaning and relationship between the fa'il rule as a linguistic element in Arabic and the formation of morals and character of a Muslim.

This method does not focus on numbers or statistics, but rather on the meaning, understanding, and interpretation of qualitative data obtained from classical reference texts and Islamic sources. Descriptive qualitative research allows researchers to explore linguistic phenomena and moral values in context, as well as interpret the relationship between the two within the framework of Islamic and linguistic thought. This is important because the concept of fa'il rules is not only interpreted as a form of grammar, but also seen from a functional perspective and in terms of responsibility in Arabic sentence structure, which has moral implications.0

B. Data

The data in this study are divided into two sources, namely primary and secondary sources.

Primary sources include:

a) Classical nahwu books such as Al-Muqaddimah Al-Ajurrumiyyah, Alfiyah Ibn Malik, and Syarah Ibn Aqil, which explicitly discuss the structure of fa'il rules and the function of the subject in Arabic sentences.

b) The Quran as the primary reference in Islam, particularly verses that use verbal sentence patterns indicating the agent (fa'il), such as Quran 99:7–8 and Quran 2:286.

c) Hadiths of the Prophet Muhammad (PBUH) relevant to the concepts of action, the agent of an action, and moral responsibility.

Secondary sources include:

  a) Contemporary Islamic literature discussing morals and character education in Islam, such as Al-Ghazali's work in Ihya' Ulumuddin.

  b) Linguistic and Islamic education books explaining the relationship between language and the formation of moral values in a person.

C. Data Collection Techniques

Data collection was carried out through literature study by examining relevant written sources.

The researcher examined classical nahwu books such as Ajurrumiyyah and Syarah Ibn Aqil, which discuss the rules of fa'il. In addition, the researcher also looked for verses from the Qur'an and hadiths that show the relationship between the doer and the deed. The views of Islamic scholars and linguists were also used as references to strengthen the analysis. The data found were recorded systematically and analyzed in terms of content and meaning. The researcher focused on the sentence structure and meaning of responsibility in Arabic. All information was classified into two groups, namely fa'il rules and moral-ethical values. This step aimed to see the relationship between language elements and the formation of Muslim morals.

D. Data Analysis Techniques

The data analysis technique used in this study employs a content analysis approach, which is a qualitative analysis technique aimed at understanding the meaning of a text systematically and deeply. This analysis focuses on exploring the symbolic meanings and values contained in the text, both from a linguistic aspect, such as sentence structure, and from a moral aspect contained in the text's message. This study also uses a sociolinguistic approach, which views language not only as a means of communication but also as a reflection of values, norms, and social responsibilities of individuals, particularly in the context of a Muslim.

In this analysis, attention is focused on the role of the fa'il element in sentences as the agent of an action that can describe moral awareness and responsibility. The fa'il rule is not only analyzed structurally in terms of its position in the sentence and its i'rab signs, but also examined in terms of its meaning and value implications that can shape character. Each piece of data in the form of a verbal sentence (fi'liyah) containing the fa'il element, whether found in classical nahwu texts or in verses of the Qur'an, is examined with attention to the context and meaning that can be linked to Islamic moral values.

The analysis begins with identifying verbal sentences containing the fa'il element. Next, the form and function of the fa'il in the sentence are analyzed, including its relationship with the verb or action that occurs. Following this, the moral or ethical values potentially contained in the relationship between the agent and the action are interpreted, such as responsibility, honesty, and self-awareness. The final stage of this analysis is to conclude

how understanding the rules of fa'il can influence the formation of character and morals in a Muslim. With this approach, the study aims to illustrate the clear connection between linguistic aspects and moral values in Islam.

Results and Discussion

Based on an in-depth study of various primary references such as classical nahwu books, relevant verses from the Qur'an, and contemporary literature on Islamic education, it was found that understanding the fa'il rule has a significant correlation with the strengthening of moral values and character in Muslim individuals. In Arabic grammar, fa'il grammatically refers to the subject or agent of an action in the fi'liyyah form. However, beyond its syntactic function, the presence of fa'il in sentence structure carries a substantive message about responsibility and ownership of an action. This understanding not only helps students recognize sentence structures accurately but also internalizes the principle that every action has an actor who will be held accountable. This leads to the formation of ethical awareness that humans, as subjects in social and spiritual reality, must also be aware of the consequences of their actions, as reflected in the basic principle of fa'il in Arabic.

In the context of Islamic education, the integrative application of fa'il rules with a value-based approach can be a strategic tool in shaping students' moral character. When nahwu is not only taught mechanistically but also contextualized within a framework of moral responsibility, students tend to understand more quickly that language reflects life. The structure of the Arabic language, which places the actor in an explicit position, reinforces the concept that in real life, every individual is the actor of their own actions. Thus, students can form connections between language mastery and the practice of Islamic values such as trustworthiness, honesty, and justice. This approach expands the function of Arabic language learning from mere mastery of grammar to a process of forming a complete personality, in which language becomes a bridge between knowledge and ethical practice. Based on an in-depth review of these sources, the following main findings were discovered:

A. The Fa'il Rule Emphasizes the Importance of the Actor and Responsibility

One of the main results of this study shows that the fa'il rule in Arabic grammar not only contains linguistic dimensions but also important ethical dimensions in the moral education of Muslims. In the structure of fi'liyyah (verbal sentences), fa'il is a central element that functions to indicate the actor of an action. In this context, fa'il is not merely a grammatical object, but a representation of the human subject who acts and is responsible for his actions. An example sentence such as ضَرَبَ الطَّالِبُ الكُرَةَ (The student hit the ball) shows that the word الطَّالِبُ not only functions as the fa'il that explains who the actor is in

the sentence, but can also be symbolically understood to mean that the actor is never separated from the action he performs.

This means that in Arabic, the sentence structure teaches that every human action is not anonymous; every deed has a subject who will be held accountable. This rule indirectly directs students to be aware that every action in life is inseparable from the identity of the perpetrator, and therefore, there is a moral responsibility inherent in every individual.

The Arabic language, with its precise system, teaches that the perpetrator (fa'il) cannot be removed or hidden from the sentence structure without distorting the meaning, and this value can be internalized in real life: that humans cannot avoid responsibility for their actions. This is in line with the values in Islamic teachings that emphasize the importance of hisab (reckoning of deeds) and personal responsibility before Allah. Therefore, understanding the structure of Arabic not only helps students in linguistic aspects but also builds a strong foundation of ethical and spiritual awareness in facing everyday life.

B. Understanding the Fa'il Rule Increases Students' Moral Awareness

The next finding reveals that students who study and understand the fa'il rule in depth tend to show higher moral awareness. They not only understand the position of fa'il in the grammatical structure of a sentence, but are also able to draw philosophical meaning from this structure, namely that in every action there is a doer, and that doer is oneself.

This awareness is then internalized by students as a value of personal responsibility, encouraging them to think before they act and consider the impact of their actions on themselves and others. The concept that a person must accept the consequences of their actions becomes easier to understand and accept when they are able to see it through a nahwu approach.

Furthermore, understanding the concept of fa'il helps students develop noble qualities such as honesty, trustworthiness, and fairness. This is because they begin to realize that all their words and actions in life will always be bound to their identity as responsible actors before Allah. In other words, learning the rules of fa'il indirectly becomes a medium for character building, where students learn to become individuals who are not only intellectually intelligent but also act with integrity. Therefore, the integration of grammatical understanding and moral values is very important in the Islamic education process. Nahwu is no longer understood as a rigid and technical science, but as a science that has great potential in character building, especially through the interpretation of the position and function of fa'il.

C. Integration of Nahwu Rules and Moral Values Improves the Effectiveness of Islamic Education

Another important finding in this study is that Islamic educational institutions that directly link Nahwu lessons with character and moral education show a significant improvement in the quality of students' understanding and attitudes. Teachers who do not

merely teach the rules of the fa'il mechanically but are also able to connect these concepts with moral responsibilities in daily life make a significant contribution to the formation of students' personalities. For example, when explaining that the subject is always in the nominative case and must be identified to understand sentence structure, the teacher then connects this to the fundamental principle that in this life, humans as actors will always be seen and cannot hide their deeds, as mentioned in the Quran, QS. Al-Zalzalah verses 7–8: *"Whoever does an atom's weight of good will see it, and whoever does an atom's weight of evil will see it."*

With this approach, nahwu lessons become more lively, relevant, and meaningful. Students not only understand that fa'il is the subject in a sentence, but also realize that they are fa'il in their own lives. They are the actors of all their activities and will be held accountable. Pesantren and schools that apply this approach find that students become more reflective of their actions, more appreciative of the value of goodness, and more responsible in carrying out their social and spiritual roles. This kind of education encourages the creation of a generation of Muslims who are not only proficient in Arabic, but also use the values in the structure of the language as a reference in building good character and noble behavior in real life.

DISCUSSION

The findings of this study indicate that the fa'il rule in Arabic does not only function in a grammatical aspect, but also has a significant moral educational dimension. In nahwu, fa'il is the main element in jumlah fi'liyyah (verbal sentences) that indicates the doer of the action in the sentence. However, upon closer examination, the existence of fa'il is not merely a syntactic structure, but also conveys the message that every action cannot be separated from its doer. This teaches students that every action in life has responsibility, just as in grammar, every fi'il has a fa'il as the subject that performs it. This linguistic structure becomes a symbol of the moral structure in the life of a Muslim.

This is in line with the core values of Islam, which emphasize that every individual is responsible for their own actions. The Qur'an provides a very clear affirmation of this through Allah's words in QS. Al-Zalzalah verses 7–8, which state that every human being will see the results of their good and bad deeds, no matter how small. Thus, teaching the fa'il rule can be used as a means to develop a sense of responsibility in students. This will have an impact on the formation of a responsible personality, full of caution, and more aware of the consequences of every action taken. Arabic, through its sentence structure, is capable of becoming a medium for substantive values education.

In the context of learning, students who study nahwu, especially the fa'il rule, do not just memorize syntactic rules, but can also be guided to understand deeper meanings. For example, in the sentence ضَرَبَ التِّلْمِيذُ الكُرَةَ, students not only recognize that التِّلْمِيذُ is the subject or perpetrator of the action, but also understand that in real life, they too are perpetrators

of deeds for which they will be held accountable. Teachers can guide students to reflect on their roles in various daily activities. By linking Arabic grammar rules and moral values, students can internalize that life is a series of deeds consciously performed by a fa'il, namely human beings themselves.

The integration of Arabic language learning and character education has been implemented in a number of Islamic educational institutions and has shown positive results. Teachers who apply this integrative approach not only teach technical rules but also relate them to Islamic moral and spiritual values. Students are guided to understand that just as fa'il has an important position in a sentence, every human being has social and spiritual responsibilities that cannot be ignored. Nahwu education, which was once considered rigid and theoretical, has transformed into a learning process that shapes self-awareness and personality. This is undoubtedly a strategic step in producing a generation of Muslims who are knowledgeable and of good character.

Understanding the concept of fa'il can be a starting point for the formation of reflective awareness. Through this understanding, students are encouraged to not only recognize the structure of language but also recognize themselves as actors in life who have moral responsibilities before Allah. This awareness will foster a spirit of muhasabah or introspection in daily life, which ultimately shapes a character that is honest, trustworthy, and just. Islamic education essentially aims to shape insan kamil, or complete human beings who are whole in mind, spirit, and character. Therefore, nahwu learning should be part of the process of personality formation, not merely mastery of language structure.

Thus, the author concludes that the approach to teaching Arabic, especially the fa'il rule, should not be limited to linguistic aspects and memorization of rules alone. Teachers have an important role in designing lessons that link language structure and life values. By understanding that the subject is the agent of every action, students indirectly learn about the meaning of responsibility, honesty, and trustworthiness. This makes Arabic grammar lessons an effective and meaningful vehicle for moral education. When students realize themselves as the agents of their lives, Arabic language learning not only develops verbal intelligence but also shapes the character of a true Muslim.

Conclusion

This study shows that understanding the rules of fa'il in Arabic grammar is not only important in linguistic terms, but also contributes significantly to the moral and ethical development of Muslims. In Arabic sentence structure, fa'il is an important element that indicates the agent of an action. This principle indirectly instills a sense of responsibility, because every action must have a responsible party. The fa'il rule trains students to think structurally that every action has a perpetrator who will be held accountable. This is in line with Islamic principles that emphasize the importance of personal responsibility for

every deed, as explained in the Qur'an, Surah Al-Zalzalah, verses 7–8. Thus, nahwu lessons, especially understanding fa'il, have the potential to be an effective means of instilling ethical awareness and Islamic morals in students.

The integration of language teaching and character building can strengthen the function of Islamic education as a formative force for insan kamil, or individuals who are not only intellectually gifted but also spiritually and morally mature. In this context, fa'il is not merely a linguistic element but can symbolize the awareness that every individual is an agent in their own life and will be held accountable for their actions in this world and the hereafter. By deeply understanding the rules of fa'il in a contextual manner, students can develop an honest, trustworthy, and role-aware personality. Therefore, a learning approach that is not only technical but also educational in terms of values is very important to be applied, especially in Islamic educational institutions.

Suggestions

Based on the results and conclusions of this study, there are several suggestions that can be given to improve the effectiveness of learning the fa'il rule in relation to the moral and character formation of students:

a. Arabic language teachers should integrate the learning of fa'il rules with Islamic values. Learning should not only focus on grammatical aspects, but also on the philosophical and religious meanings of the sentence structures being studied, especially regarding the role of humans as actors.

b. Islamic educational institutions are advised to develop a nahwu curriculum based on morals and character. The curriculum should not only cover a mechanical understanding of the rules, but also pay attention to the moral and spiritual values inherent in the structure of the Arabic language.

c. Teacher training focused on a contextual approach to nahwu learning is needed. With appropriate training, teachers can deliver material in a way that raises students' awareness of responsibility, honesty, and trustworthiness, in accordance with Islamic teachings.

d. Further research can be conducted using empirical approaches in the field, such as classroom observations or interviews with students and teachers, to reinforce these findings in a more practical and in-depth manner.

e. There is a need to develop teaching materials that link nahwu rules to everyday life contexts. This aims to make it easier for students to connect language lessons with attitudes and behaviors that are in line with Islamic values.

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