Nahwu Learning Through Banjar Culture with Syahid table and Banjarese Translation in South Kalimantan

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ARTICLE INFO	ABSTRACT
	The purpose of this study was to reveal the cultural aspects of Nahwu learning at Islamic Boarding School, South Kalimantan. This research was case study research with a qualitative approach carried out at Darul Ilmi Islamic Boarding School for Girl, South Kalimantan. The results of this study showed the cultural aspects of Nahwu learning at Islamic Boarding School, South Kalimantan, were: the use of Banjarese Malay in explaining the Nahwu rules, the strategy of the Syahid table, the explanation of the Syahid table and Banjarese translation, the Syahid is in the form of a concept a graphic image table consisting of Syahid, kalimat, alamat, hukum, mahal, middle liys, a'mil, alamat and final liys, which each table contains sentence functions from examples related to the topic being studied. Banjarese translations include: "Bermula" the marker for "مبتدأ", "yaitu" the marker for "خبر", "ulih" the marker for "فاعل", "akan" the marker for "مفعول" The affix "nya" the marker for "إضافة", "hal keadaan" the marker for "حال", and "berbilang" of markers for "جمع". This study indicated that nahwu learning based on regional culture by combining concept learning conditions and the use of the mother tongue contributes to facilitate and help students' difficulties in learning Nahwu.
Keyword	Banjarese; Culture; Learning; Nahwu

مستخلص البحث

هدف هذا البحث لكشف المظاهر الثقافية في تعليم النحو في المعاهد الإسلامية بكلمانتان الجنوبية. وهذا البحث من دراسة الحالة على منهج البحث الوصفي المعقد في معهد دار العلم الإسلامي للبنات بكلمانتان الجنوبية. دلت نتيجة هذا البحث على أن المظاهر الثقافية في تعليم النحو في المعاهد الإسلامية للبنات بكلمانتان الجنوبية. - استخدام اللغة الملايوية البنجرية في شرح القواعد النحوية وفي استراتجية الشاهد وفي شرح الشاهد وفي الترجمة الخاصة البنجرية، - الشاهد باللغة البنجرية بصيغة الصور البيانية وفي جدول الشاهد تحتوي على: الشاهد، كلمة، علامة، حكم، محل، ليش وسطي، عامل، علامة، ليش اخير التي تكتب فيها من بيان وظيفة الأمثلة المتعلقة بموضوع المدروس. - الترجمة الخاصة البنجرية منها: كلمة *Bermula* لإشارة "مبتدأ"، وكلمة *Yaitu* لإشارة "خبر"، وكلمة *Ulih* لإشارة "فاعل"، وكلمة *Akan* لإشارة "مفعول به"، كلمة *imbuhan Nya* لإشارة "إضافة"، كلمة *hal keadaan* لإشارة "حال"، و كلمة *berbilang bilang* لإشارة "جمع". وأن تعليم النحو على أساس الثقافة البنجرية التي تجمع بين أحوال تعليم الصيغة مع استخدام اللغة الأم في تعليمه تسهم في تسهيل ومساعد صعوبات الطلبة.

كلمات أساسية   النحو؛ التعليم؛ الثقافة؛ البنجرية؛

INTRODUCTION

Learning Arabic Problems in Indonesia are classified into two main problems. The first is related to linguistics, such as problems with language sounds, vocabulary, grammar, and Arabic writing. The second is related to non-linguistic problems, namely socio-cultural problems, socio-cultural learning motivation, learning tools, and teaching methods (Takdir 2020). The problems in learning Nahwu, according to Naqah and Thuaimah are "Arabic grammar is considered one of the most ambiguous and difficult materials in the language teaching curriculum in general. This difficulty is not only experienced by non-Arabic learners but extends to native speakers. It is a phenomenon that attracts attention and requires serious and deep handling. That the rules of the Arabic language, they are very diverse and based on their ramifications and diversity on logical and philosophical foundations, which are almost not owned by Arabic language students (Naqah dan Thuaimah 2003).

Nahwu learning at several levels of education mostly focuses on I'rab at the end of words in sentences. Learning Nahwu was considered as frightening subject by students in Islamic boarding schools and informal Islamic boarding schools. One of the reasons is that the institution's existing curriculum has not been planned and presented correctly and has many rules, I'rab in every word, hidden sentences, and amil-amil (Ardiansyah & Muhammad 2020). Among the factors causing the problems above are inappropriate teaching methods, or because the grammar material itself is difficult to learn. The reasons for other grammatical problems are related to curriculum elements and appropriate grammar education strategies, which consist of teaching methods, lesson objectives, academic content, teaching aids, and the teaching process that has been carried out. Perhaps this phenomenon leads contemporary grammarians and teachers to the need for efforts to facilitate Arabic grammar in terms of textbooks, educational methods, or learning strategies.

Nahwu is the basis of Arabic science that emerged in the first-century hijri. Then nahwu became widespread, evidenced by the many books the study of nahwu that discuss the methods in it, coupled with the emergence of groups that performed particular approaches since the second-century hijri, trigger group Basrah, Kufa, Baghdad, Andalus, and groups of Egyptians until *adab* to fifth hijri years. In this modern century has seemed the efforts of Arabic linguists to reconstruct the Arabic language to be easily understood by modern scholars in both the Arab and non-Arab (Roji 2020).

in South Kalimantan, Nahwu Learning has its peculiarities that greatly contribute to facilitate and help students' difficulties, including the Shahid Strategy and the translation of the characteristics of the Banjar, both use Banjarese Malay. This peculiarity in Nahwu learning has become part of the local

culture of the Banjar people and has been ongoing and applied in most Islamic institutions, schools, Islamic boarding schools, and several science assemblies, which have been passed down from teacher to students for a very long time, less more since around 1920 and still exists and is very successful today and at least from the observations of more than 100 Islamic institutions in Kalimantan using it, one of the Islamic boarding schools that have succeeded in using Nahwu learning is the Darul Ilmi Puteri Islamic boarding school Banjarbaru South Kalimantan, Islamic boarding school Darul Ilmi is one of the biggest huts in Kalimantan (Sagir & Hasan 2022).

The Syahid Table is part of the local culture of South Kalimantan because it is a tradition that is practiced from generation to generation by learners and continues even now, even though the institute community is always changing due to death and birth. By the Syahid table in the examples that will be seen, there is also the Bengali translation that is used and applied by professors in teaching grammar by using the Syahid table to indicate the locations of words and facilitate students to understand grammar teaching materials because it corresponds to the students' mother tongue, and the Syahid table and the translation of the Bengali special in this thesis are similar with *Jenggot* translation of Javanese, but they have very different characteristics, including the form of tables with diagrams to explain the syntax of words and their function.

As known that language is a container of culture. Because culture is something that will affect the level of knowledge and includes a system of ideas or an idea in the mind of a human being in everyday life, culture is abstract. *Culture* is object created by humans as cultural beings, in the form of behavior, as well as objects that are real, for example, patterns of behavior, living equipment, language, social organization, art, religion, etc., all of which are entirely aimed at to help humans in carrying out life in society (Devianty 2017). The phenomenon of the Syahid table and Banjar translation as one of the cultures in learning nahwu in the Banjar community in South Kalimantan in its history has had a strong influence on the teaching and learning process of the Banjar community. This method is able to contribute to the process of teaching and learning and continues to exist until now in terms of continuing and showing the new method and methods that are unusual and contemporary. But it is very unfortunate, if the contribution of this method is limited to Banjar community only without external areas. One of its factors is the limited historical studies, publications, and theories on this method, which lead to the non-disclosure of the location and role of the witness table in teaching grammar in Indonesia. This study aimed to reveal what and how the Banjar community in learning Nahwu uses aspects of the local culture.

METHOD

The research method in this study used descriptive qualitative method to explore how Nahwu learning implemented based on Banjar Culture in South Kalimantan. The approach in this research was qualitative. Qualitative research is a research methodology in science that focuses on describing phenomena accurately and understanding more deeply about them (Gibari, Abu Syandi, dan Abu Syair 2009). According to Cresswell, qualitative research is a research approach that begins with assumptions, theoretical lenses, and the study of research problems that examines how individuals or groups interpret social or humanitarian issues. Researchers collected data in a natural environment and analyzed the data inductively and deductively, to form a pattern or theme (Creswell 2013, 55).

This research was conducted at the Darul Ilmi Islamic Boarding School for Girl in Banjarbaru, South Kalimantan. Darul Ilmi Islamic Boarding School for Girl Banjarbaru is one of the largest semi-modern Islamic institutions in South Kalimantan. There, students learn Nahwu based on Banjarese culture in first and second grades in the *wustha* level. Therefore, researchers conducted research directly involving Nahwu learning activities in first and second grades of *Wustha*. because Nahwu learning is based on Banjar culture with Syahid tables and translations of Banjar characteristics studied at these two levels. First level *wustha* consists of 7 classes each class contains around 40 students and second level *wustha* consists of 5 classes, so the total students at the two levels are around 531 students. Teachers as samples were 4 people, because these 4 people taught Nahwu at first and second levels *wustha*.

Sources of data in this study are primary data and secondary data. Primary Data Data were taken from observation, interviews, and documentation. The secondary data was in the form of documents such as curriculum and books at the Darul Ilmi Islamic Boarding School for girl in Banjarbaru in South Kalimantan.

Data collection was carried out using three instruments: interviews with predetermined informants, observation, and documentation.

The techniques used to guarantee the validity of the data in this research are source triangulation, method triangulation, and theoretical triangulation. The data analysis in this study used an interactive analysis model by Miles & Huberman, which is carried out interactively and continuously until the data reaches a saturation point. Four steps are carried out with the analysis technique: data collection, sorting the data, data presentation, conclusion drawing, and verification (Miles & Huberman 1992, 19–20).

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sorting the data, the researchers focused on data related to the witness formula for teaching grammar and the steps of teaching, from the preliminary activities, the presentation of materials, the participation of students, the tests used, and the follow-up activities in the process of teaching. In presenting the data, the researchers presented and prepared them, which included the process of renewal, classification, organization, and statement systematically, objectively, and comprehensively. The data was presented after it has been classified, and the researchers used the narrative text. Then the researchers analyzed and discussed the data. So, the researchers took the conclusion or deduction from the data and the findings of the research according to the classifications of the researched and according to the analysis, discussion and interpretations of the data in this research.

RESULTS & DISCUSSION

In learning Arabic, Nahwu science has a very important role in the achievement and success of an Arabic learner because Nahwu science examines Arabic grammar science itself. Nahwu science is a scientific discipline that aims to be able to understand Arabic texts (Rini 2019, P. 9). Nahwu learning is also a medium for correct pronunciation, accurate expressions, understanding speech, and understanding what is read clearly (Fakhruddin 1992, 123). Nahwu science generally has the task of analyzing the i'rab position of a word in a sentence. Nahwu science is also one of the media to acquire language skills (Wahyono 2019). Nahwu science is also one of the media to acquire language skills (Musthofa 2018).

The books of Nahwu are taught, including wamil, Jurumiyah, Imriti, Mutammimah, Alfiyah, Qathran Nada', Qawaíd Al-I'rab, Qawaíd Al-Lughah Al-Árabiyyah, and Nahwu Wadhih (Aliyah 2018, P. 20). Different from most books used in Indonesia, the data obtained by researchers through interviews and observations showed that the teaching materials for Nahwu Learning at the Darul Ilmi Islamic Boarding School used the book "*Is'afut Tholibin fi Ilm Nahwi*."

This book was compiled to help and guide people who are just beginning to learn Nahwu. Moreover, compiled based on the Nahwu learning method from the late Shaykh M. Kasyful Anwar, the founder of the Darussalam Islamic Boarding School, Martapura. Moreover, it has been known as one of the local cultures for the Banjar community in learning Nahwu from generation to generation for a long time. Moreover, it is a tradition carried out by the Banjar community from generation to generation and implemented by more than 100 educational Institutions in South Kalimantan. Muhammad Kashful Anwar al-Banjari (1887 -1940 M./1304 -1359 H) is one of the most influential Islamic

scholars in Banjar land. He educated many influential students in the Islamic world, especially in Banjar land (Sagir & Hasan 2022).

The cultural elements contained in Nahwu's teaching materials with the above materials include:

Use of Banjarese Malay

Banjar Malay language is used in explaining Nahwu's qaidah, material for Syahid Method, explanation of Syahid Method, and translation of Banjar characteristics. Both are contained in the book and the explanation of the Nahwu teacher itself. Moreover, language is an important element of culture; language is a container of culture and a medium for expressing it. When talking about language, it is impossible to avoid culture because language is part of the culture and a social phenomenon. Phenomena change and pass from one phase to another according to stable and sequential forms (Yunus dan Abdurrauf 2003, 174). The relationship between culture and language is a complex one. The two concepts of language and culture have been given much attention by scholars over time and continue to be discussed by social scientists, educators, and students worldwide (Omar 2017).

The language used in learning Nahwu at the Darul Ilmi Puteri Islamic Boarding School, South Kalimantan, is Banjarese; of course, the culture used is local and is one type of culture that must be included in the Arabic language teaching curriculum, as Radhouane Boubaya said that local culture is one type of culture that must be included in the Arabic language learning curriculum. *Local culture* does not come from the Middle East (the origin of the target language) from another country. This culture can be from distinctive and specific local traditions such as national holidays and historical or tourist places to everyday culture (Boubaya 2020, P.17.).

Banjar language is an Austronesian language grouped in the Malayic language family, which the Banjar people speak as the mother tongue around South Kalimantan, Indonesia (Wahab dan Halin 2021). So, of course, that language is the mother tongue for the Darul Ilmi Puteri Islamic Boarding School students in South Kalimantan, so Nahwu Learning uses the mother tongue. Mother tongue is also called the first language, which is the language that the child acquires for the first time. " The important features that all shades of L 1 share are that they are assumed to be languages which are acquired during early child hood, normally beginning before the age about three years" (Wahyuni & Dewi 2011).

Second language learning experts generally believe that language The first (mother tongue) has an influence on the mastery process second language learners (Ellis 1989) which can assist in the process second language learning. However, second language learning will be easy if the learner has mastered his first language well because the ability of the first language can be useful for second language learning process (Maharani & Astuti 2018). Dulay agree with this and say that the first language makes learning a second language difficult.

This is a fact because a second language learner, intentionally or unintentionally, transfers elements of the first language into the second language when he or she uses them (Chaer 2009). (Lado 1964) has shown a strong case to support the hypothesis of contrastive analysis in foreign language education and said: "The best learning materials are those are based on scientific descriptions of the language being studied compared to similar descriptions of students' native language (Qomariah, Hussein, & Mubarak 2018).

The use of the concept of Syahid table

Syahid table is a peculiarity and uniqueness in nahwu learning in South Kalimantan. Syahid analyzes word by word from sentences put into specified tables in Syahid. Syahid is in the form of a table that shows the location of the syntax, the rules, the sign, the reason, and I'rab. The sentence in Syahid is one of the examples given by the teacher related to the Nahwu material being studied at that time. Moreover, Syahid table consists of syahid, sentence, address, law, mahal, middle liys, amil, and final liys.

Syahid material is in the form of a concept table, graphic, function of Arabic words, and their explanations. As the learning theory of Robert M. Gagne, learning with concepts is one of five types of learning abilities according to Robert M. Gagne, namely: Intellectual skill, it is a person's ability to interact with the environment and with himself in the form of representations, especially concepts and symbols / Various symbols (letters, numbers, words, pictures). This skill includes association (associating symbols with facts or events), discrimination (distinguishing one symbol from another), concepts (determining understanding or action), and rules (combining several concepts in one way). Basically, learning concepts helps to overcome specific and intangible diversity from the environment and to treat events having the same characteristics as belonging to a particular type or group (Gagne 1984, P.26). Moreover, learning concepts helps to overcome the specific and unlimited diversity of the environment and to treat events that have the same characteristics as belonging to a particular type or group (Suarim & Neviyarni 2021).

The concept in this theory is learning to form concepts, namely learning to know the general nature of tangible things or events to group them into one. Forming a learning concept requires students to be able to group objects into groups that have the same nature. In learning concepts, a simple type of learning should be included as a prerequisite. Adding a certain number of concepts must be accompanied by prerequisites for stimulus-response sequences, appropriate verbal associations, and distinctions between different characteristics. The ability to generalize concepts to new situations is an ability that distinguishes concept learning from other forms of learning. When students learn with concepts, students do not take long to identify and respond to new things from the concept, so the results of this study showed that students can generalize a concept that has been studied into other situations, forms, or materials (Gagne 1984, P.65).

Examples of Syahid tables include the following:

Figure 1. Syahid Table

Based on the Figure 1, it can be explained that the concept form of the Syahid table usually consists of 9 columns, including: 1) the first column is the "بالمثال" column, which consists of examples of sentences given by the teacher according to the theme of the material being studied to be Syahid. 2) Column "شاهد" is filled with fractional words from sentences in column "مثال". 3) The "كلمة" column in this section is filled with sentence types from the words in the "مثال" column, whether it is isim, fiil, or Huruf. 4) The first column, "علامة," is filled with characteristics of the type of sentence specified in the previous column. 5) Column "حكم" this column is filled with the law of the word from a predetermined example, whether the word is rafa', nasab, khofad, or jazam. 6) column "ليش", this column is filled with reasons for choosing the law in column "حكم," such as a legal word rofa because of mubtada, then this column is filled with mubtada. 7) Column "عامل" this column is filled with amil, which is the reason for *I'rab*'s position in column ليش. 8) The second "العلامة" column. Different from the first "العلامة" column, this column is filled with the address or sign from the ليش column and the law, such as if the middle lisy is mub'tada and the law is rofa', then this second address is filled with or dhommah zohirah because the address of mubtada. One of Rofa's signs is dhommah zahirah depending on the word in the martyr table. 9) The last column is the column "ليش " This column is usually filled with the type of sentence that was martyred and became the cause for those in the العلامة الثانية colum.

In the Syahid material, there is also a special formula for a statement that leads to the implementation of the placement of i'rab sentences, which function of i'rab is a description of the function of words in a sentence. As in Gagne's theory, the formation of a learning concept requires students to be able to group objects into groups with similar properties (Fransisca 2015). From the results of observations, the special formula in the Syahid material consists of: - Jadi apa? = means "what is the position of this"? Nahwu teachers commonly use this sentence to ask students about the contents of each table column. - تغة ليش =reason from the legal table. - اخير ليش = reason of the address in the legal

table. - ف ع مر   = mabni with fathah. ض ع مر   = mabni with dhommah. - مر ع س = mabni with sukun. - ك ع مر = mabni with kasrah. - ظ ض = dhommah dzohir. - ظ ف   = fathah dzohir. - ك ظ = Kasrah dzohir. - قب ت   = receiving Ta'.

Use of Banjarese translation

The translation of Banjarese is usually used and applied by teachers in Nahwu learning to show the i'rab position of a word and make it easier for students to understand Nahwu because it is used students' mother tongue. The translation of the characteristics of the Banjar is one of the traditions of the Banjar people in teaching Arabic, especially in learning Nahwu.

The Banjarese translation is applied by contrasting the pattern of arrangement of Arabic words with their i'rab positions through expressions in Banjarese, as in the theory of teaching the second language from Robert Lado in contrastive studies in terms of similarities and differences between mother tongue and target language (Arrajihi 1990, 46). Moreover, the translation of Banjar characteristics made from the words by teachers or written in the book of Isafut Tholibin has characteristics that indicate the position of words in sentences by Arabic rules. This translation has several keywords that can lead students to understand and activate aspects of grammatical elements.
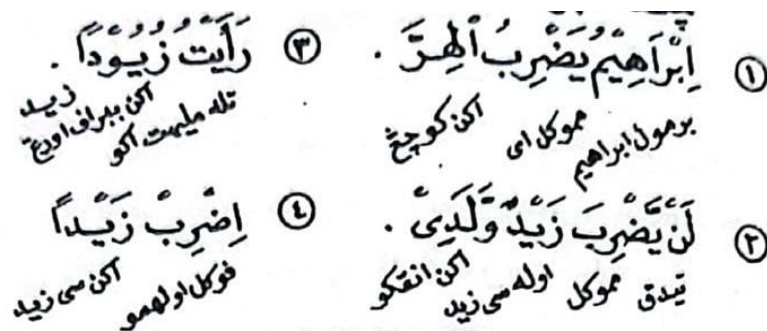

Figure 2. translation of Banjarese

From Figure 2 above, it can be explained that the word that has the meaning "oleh" must be fa'il, as shown in picture 2, the word "اوله سي زيد" is translated from زيد and "اولهمو" is translated from the hidden pronoun of "اضرب". And if it has the meaning "akan" it must be Maf'ul Bih, and in picture 2 "أكن كوچغ" is a translation of زيودا, "اكن ببراف اورغ زيد" is a translation of الهرّ, "اكن انقكو" is a translation of زيدا. And if it means "اكن سي زي " is the translation of ولدي, and "اكن سي زي " is the translation of زيدا. And if it means "bermula", then it is مبتدأ, as shown in picture 2 and "برمول إبراهيم" is the translation of إبراهيم.

The keywords of of Banjarese translation are the characteristics of the position of the Arabic word *I'rab*, which are by the Qaidah Nahwiyyah. Moreover, the keywords used in Nahwu learning, namely: The word "Bermula" as a marker "مبتدأ"; The word "yaitu" is a marker of "خبر"; The word "ulih" as a marker "فاعل"; The word "akan" as a marker "مفعول به"; The preposition "nya" as a marker

"إضافة"; The word "Hal Keadaan" is a marker of "حال". The World "berbilang-bilang" as a marker of "جمع"

From the explanation above, it can be concluded that learning Nahwu with the Syahid table, Banjarese translation and Banjar language is part of a culture produced by the Banjar community. According to anthropologist Tylor, Culture is "the complex whole which includes knowledge, income, art, morals, law, customs, and other capabilities and habits acquired by man as a member of society." Taylor also asserts that Culture includes material things such as axes, spears, and bows, as well as practical arts such as hunting, making fire, and fighting (Thuaimah 1980, 198). Culture is a habit, and Culture has seven features, namely: 1) tools and equipment of human life, 2) livelihood and economic system, 3) social system, 4) language (both spoken and written), 5) arts, 6) knowledge system and 7) religious (belief system) (Soekanto dan Sulistyowati 2017, 22).

The pattern of Banjarese translation of this study is similar to the Javanese *Jenggot* Translation, although they have very different characteristics. Arabic *pegon* is Arabic writing, script, or letter without symbols or punctuation, or sound. Javanese *Jenggot* Translation in Arabic *pegon* or Javanese is usually written in Arabic or hijaiyah letters but uses Javanese (Sa'adah 2019). Javanese *Jenggot* Translation is a culture because it contains: 1) truthful values that are recognized by intra - linguistic theories (nahwu and shorof), also extra linguistics related to understanding the content of the themes discussed, 2) aesthetic values because Javanese *Jenggot* Translation is written in an angled position. 3) an ethical value because the use of Javanese language is intended to introduce manners (gradations of language). For example, when translating the word of name, it is different when it is used for the name "Allah". The Essence of the Almighty then uses the translation " asthma " (fine Javanese meaning name); however, if it is intended for people, then using " jeneng / aran " (Javanese ngoko / rough Javanese meaning name). In addition, 4) religious value, because learning the books with Javanese *Jenggot* Translation teaches religious values , both tauhid, fiqh, tasawwuf, etc (Machmudah & Rosyidi 2022).

From the presentation of the data above, it can be concluded that the cultural aspects of Nahwu learning at the Darul Ilmi Islamic Boarding School, South Kalimantan, were: The use of Banjarese Malay in explaining the Nahwu rules, the strategy of Syahid table, the explanation of Syahid and Banjarese translation, Syahid in the Banjarese language in the form of a concept of table consisting of Syahid, kalimat, alamat, hukum, mahal, middle liys, a'mil, a'lamat and final liys, which each table contains sentence functions from examples related to the topic. Banjarese translation include: "Bermula" the marker for "مبتدأ", "yaitu" the marker for "خبر", "ulih" the marker for "فاعل", "akan" the marker for "مفعول" The affix "nya" the marker for "إضافة", "hal keadaan" the marker for "حال", and "berbilang" of markers for "جمع".

Then the use of Banjar Malay language, the Syahid table and Banjarese translation can be said as a result of local culture because it is the result of the creation of the Banjar community and it is used for daily life in learning Nahwu. This peculiarity in learning Nahwu has been going on and applied in most Islamic institutions, schools, Islamic boarding schools and several scientific assemblies for generations from teachers to their students for very long time, more or less since around 1920 and still exists. Moreover, it is very successful to date. Nahwu learning based on regional culture by combining concept learning conditions and the use of the mother tongue contributes to facilitate and help students' difficulties in learning Nahwu. Nahwu learning is based on Banjar culture, which significantly contributes to facilitate and help students' difficulties, including the Shahid Strategy and the Banjarese translation.

This was confirmed by many students participated and won the book reading competition at the national level, including Malati Amlaia, Nour Fadila, Ayu Svitri, Najia, Aisha, Noor Al-Hikma, and others. From the interview with the director of the institute in Kalimantan, he said, "From the beginning until now, Syahid table and Banjarese translation has been broken down, and it is difficult to replace it, because it facilitates understanding of the students when learning the syntax of words in the next stage." Some of the graduations said, "Having an idea about the Syahid table and Banjarese translation, teaching grammar at the next level was easy. Like when you parse words, the idea of the Syahid table and Banjarese translation comes to mind. Finally, in the process of *I'rab*, we need to link them only in the form of paragraphs, while the idea is included in the memory".

CONCLUSIONS

Nahwu learning in South Kalimantan has its peculiarities. Namely, Nahwu learning is based on Banjar culture, which significantly contributes to facilitating and helping students' difficulties, including the Shahid Strategy and Banjarese translation. From the research results, the researchers concluded that the cultural aspects used to learn Nahwu at Islamic Boarding School, South Kalimantan, were: The use of Banjarese Malay in explaining the Nahwu rules, the strategy of the Syahid, the explanation of the Syahid and Banjarese translation, the Syahid in the Banjarese in the form of a concept a graphic image table consisting of Syahid, kalimat, alamat, hukum, mahal, middle liys, a'mil, a'lamat and final liys, which each table contains sentence functions from examples related to the topic being studied. Banjarese translations include: "Bermula" the marker for "مبتداء", "yaitu" the marker for "خبر", "ulih" the marker for "فاعل", "akan" the marker for "مفعول" The affix "nya" the marker for "إضافة", "hal keadaan" the marker for "حال", and "berbilang" of markers for "جمع". This study indicated that nahwu learning based

on regional culture by combining concept learning conditions and the use of the mother tongue contributes to facilitate and help students' difficulties in learning Nahwu.

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