

INSTRUCTIONAL DESIGN FOR TEACHING MANṢŪBĀT AL-ASMĀ' BASED ON THE PYRAMID THEORY AT THE MADRASAH ALIYAH

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Abstract

This article aims to design instructional materials for teaching manṣūbāt al-asmā' based on the Pyramid Theory at the MA level. The method employed is descriptive-analytical, using a library research approach and drawing on classical nahwu texts and contemporary Arabic language education literature. The data comprise primary sources (the classical nahwu texts Jāmi' al-Durūs al-'Arabiyyah, Al-Ājurrūmiyyah, al-Imriḡī, and Alfiyyah Ibn Mālik) and secondary sources (educational theory literature and journal articles published between 2021 and 2026). The journal articles were retrieved from Google Scholar, DOAJ, and Sinta-indexed Arabic-education journals. Data were collected through four stages: source identification, classification, analysis, synthesis, and instructional design development, and analyzed using source triangulation, whereby every component of the design is verified against at least three mutually reinforcing references. The findings show that the fourteen functions can be organized into three pyramid layers: the base layer (maf'ūl bih, maf'ūl muṭlaq, maf'ūl lahu, maf'ūl fih, maf'ūl ma'ah), the middle layer (al-ḥāl, tamyīz, al-mustatsnā, al-munādā), and the top layer (khabar fi'l nāqish, khabar aḥruf, ism inna, ism lā al-nāfiyah li al-jins, al-tābi' li al-manṣūb). This design is grounded in constructivism, Bloom's Taxonomy, and the principle of al-tadrij, and is complemented by structured learning steps, learning techniques that vary by layer, and a system of formative and summative evaluation.

Keywords

Instructional Design; Madrasah Aliyah; Manṣūbāt Al-Asmā'; Pyramid Theory.



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INTRODUCTION

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Nahwu (Arabic syntax) is an epistemological foundation in the study of Arabic that cannot be separated from the understanding of Islamic texts, ranging from the Qur'an and hadith to the classical scholarly heritage. An inability to master the rules of nahwu has a direct bearing on errors in interpreting meaning, even in the domain of Islamic law, which demands a high degree of precision. Consistent mastery of nahwu is therefore a priority in the Arabic language education curriculum, including at the Madrasah Aliyah (MA) level (Arsyad, 2021). Nevertheless, the reality of nahwu instruction at MA still shows a significant gap between theoretical mastery of the rules and the ability to apply them in the analysis of authentic texts. Many learners are able to memorize the rules yet struggle when required to apply them in practice. This condition stems largely from the presentation of material without a hierarchical structure, in which teachers tend to teach nahwu functions atomistically without building a conceptual map that shows the relationships among concepts and the gradation of their difficulty level (Asiah et al., 2022).

Among the areas of nahwu with the broadest scope is *manṣūbāt al-asmā'*, the category of noun functions that place a word in the accusative (*naṣab*) case. Al-Ghalayaini, n.d. identifies fourteen functions within this category. *Manṣūbāt al-asmā'* comprises fourteen noun functions that occur in the accusative (*naṣab*) case, namely *maf'ūl bih*, *maf'ūl muṭlaq*, *maf'ūl lahu*, *maf'ūl fih*, *maf'ūl ma'ah*, *al-ḥāl*, *tamyīz*, *al-mustatsnā*, *al-munādā*, *khavar fi'l nāqīṣ*, *khavar aḥruf lā al-nāfiyah li al-jins*, *ism inna wa iḥdā akhawātihā*, *ism lā al-nāfiyah li al-jins*, and *al-tābi' li al-manṣūb*. This breadth presents a particular challenge: without systematic, gradual organization, learners risk experiencing cognitive load that is counterproductive to learning. In response to this problem, the Pyramid Theory offers a framework for organizing learning material based on hierarchical gradation, moving from broad, fundamental concepts that serve as a foundation toward increasingly specific and complex concepts at subsequent layers. This hierarchical logic is grounded in Ausubel's theory of meaningful learning, specifically the principle of progressive differentiation, which holds that concept development proceeds most effectively when the most general and inclusive ideas are presented first, followed by increasingly detailed and specific ones (Ausubel, 1968). This principle is, in fact, not a foreign innovation to the Islamic scholarly tradition. Classical nahwu scholars implicitly applied it in the graded arrangement of their texts: from *al-Ājurrūmiyyah* for beginners, *al-Imriṭī* for the intermediate level, to *Alfiyyah Ibn Mālik* for the advanced level (Zulhannan, 2014). This principle of gradual gradation, known in the Islamic tradition as *al-tadrīj*, is what constitutes both the spirit and the basis of the Pyramid Theory in this study.

Empirical findings from the field corroborate this problem. A study at Madrasah Aliyah Negeri 2 Model Medan found that learners were not given systematically structured material for mastering the rules of Arabic grammar (*nahwu-sharaf*), so that their command of *qawā'id* remained well below the expected standard (Nasution, 2021). Similarly, a study conducted in the religious program of Madrasah Aliyah Negeri 2 Samarinda identified incomplete coverage of the *nahwu* textbook and severely limited instructional time as two of the most persistent obstacles to students' mastery of *nahwu* (Asiah et al., 2022). Compounding this issue, evaluation practices in Arabic grammar instruction are often poorly aligned with their intended purpose, functioning merely to measure rote memorization rather than to monitor learners' conceptual mastery (Bamualim, 2020). Taken together, these findings suggest that the challenges of *nahwu* learning arise not only from student's limited grammatical competence but also from the way instructional materials are organized and delivered. When grammatical topics are presented in a fragmented manner without a clear progression from foundational to more complex concepts, learners encounter greater difficulty in constructing an integrated understanding of *nahwu*. These field-based findings confirm that the gap between the ideal of comprehensive *nahwu* mastery and learners' actual competence is not merely a theoretical concern but a documented condition in MA classrooms. At the same time, they indicate the need for an instructional framework that systematically sequences grammatical concepts by complexity, a need that the Pyramid Theory proposed in this article seeks to address.

Recent scholarship demonstrates a growing interest in strengthening the teaching of Arabic grammar (*nahwu/qawā'id*) at the Madrasah Aliyah level through learner-centered and cognitively oriented approaches. Huwaiza et al., (2025) reported that the application of Problem-Based Learning (PBL) enhanced MA students' ability to analyze *nahwu* concepts, a finding consistent with Qomari & Roziki (2020), who found that a comparable PBL approach helped Arabic learners independently discover syntactic patterns such as *mubtada'-khabar* and *fi'il-fā'il* constructions, indicating the potential of active learning strategies to improve grammatical competence across educational levels. From a broader instructional perspective, Islamiy & Fariyatul Fahyuni (2024) developed a constructivism-based Arabic teaching module with a communicative approach for secondary-level Arabic instruction, while Salma et al.(2024) demonstrated that digital, technology-integrated *nahwu* materials significantly improve grammatical mastery at the Madrasah Aliyah level. In a related vein, (Naifah et al., 2022) found that animated instructional videos improved vocabulary acquisition outcomes among elementary-level learners, while (Naifah et al., 2025) showed that a Problem-Based

Learning digital module strengthened Arabic teachers' pedagogical readiness under the Kurikulum Merdeka framework. At the classroom level, (Fadhli et al., 2026) demonstrated that a flipped-classroom approach improved MTs students' speaking proficiency, and (Rahmawati et al., 2025) observed a growing reliance among Millennial and Gen Z learners on AI-based translation tools such as DeepL for Arabic learning, pointing to a broader digital shift in how learners engage with the language. Complementing these pedagogical studies, Umam (2024) examined the cognitive dimensions of the widely used *An-Nahw al-Wāḍiḥ* textbook using the revised Bloom's Taxonomy and found that although the material accommodates several cognitive levels, greater emphasis is placed on remembering, understanding, applying, and creating, whereas opportunities for evaluative thinking remain relatively limited. Collectively, these studies reflect a significant shift from traditional rule-based instruction toward approaches that emphasize active learning, conceptual understanding, and cognitive development in nahwu education.

Despite these advances, several issues remain insufficiently addressed. A systematic review by (Hanifa & Ali, 2025) of Arabic curriculum models in Indonesian pesantren likewise found no model that organizes grammatical content hierarchically according to conceptual complexity. Existing studies primarily focus on improving instructional methods, learning models, or textbook content, while giving limited attention to the systematic organization of nahwu concepts according to their conceptual complexity. Likewise, none of the reviewed studies explicitly proposes a hierarchical instructional framework for teaching *manṣūbāt al-asmā'*, despite its extensive scope and the diversity of its grammatical functions. Building upon these previous contributions, the present study shares the common objective of enhancing nahwu learning at the Madrasah Aliyah level but differs in both its object of inquiry and instructional design. Rather than treating nahwu as a single body of content, this study specifically focuses on *manṣūbāt al-asmā'* and organizes its fourteen grammatical functions into three progressive instructional layers based on the Pyramid Theory. This hierarchical organization is further grounded in the classical Islamic pedagogical principle of *al-tadrīj*, thereby integrating contemporary instructional design with the internal epistemological tradition of Arabic grammar. Accordingly, the novelty of this study lies not merely in introducing another teaching technique, but in proposing a conceptual framework for sequencing the teaching of *manṣūbāt al-asmā'* that aligns the complexity of grammatical concepts with students' cognitive progression at the Madrasah Aliyah level.

Based on the foregoing, this article aims to design instructional materials for teaching

manṣūbāt al-asmā' using the Pyramid Theory as the main framework for the Madrasah Aliyah level, encompassing the philosophical foundations, learning steps, learning techniques, and evaluation system.

METHOD

This study applies a descriptive-analytical method with a library research approach: the instructional design was developed by analyzing and synthesizing existing texts rather than by collecting field data (Creswell & Creswell, 2023; Zed, 2008). Two groups of data were used. The primary data are four classical nahwu texts selected to represent the introductory, intermediate, and advanced levels of the traditional curriculum, namely *Jāmi' al-Durūs al-'Arabiyyah* (Al-Ghalayaini, n.d.), *Al-Ājurrūmiyyah* (Ajurrum, 1998), *Naẓm al-'Imrīṭī* (Al-'Imrīṭī, n.d.), and *Alfiyyah Ibn Mālik* (Ibn Mālik, 2007). The secondary data are journal articles on nahwu instruction, instructional design, and Arabic-language pedagogy published between 2021 and 2026, retrieved from Google Scholar, DOAJ, and Sinta-indexed journals.

Data were collected through a documentation study: each source was read in full, and its bibliographic information, relevant excerpts, and analytical notes were recorded into a documentation sheet organized around three categories, namely the linguistic content of the fourteen manṣūbāt al-asmā' functions, instructional and learning theory, and evaluation. The data were analyzed using qualitative content analysis following Miles & Huberman (1994) interactive model. In data reduction, each function was assessed against three criteria its frequency of occurrence, its conceptual prerequisites, and the complexity of its i'rāb to determine its position in the base, middle, or top layer of the pyramid, while the pedagogical sources were reduced to identify the technique best suited to each layer. In data display, these results were organized into two comparative matrices: one mapping each function to its layer, and the other mapping pedagogical sources to the corresponding design component. In conclusion drawing and verification, the patterns in these matrices were checked against at least three mutually corroborating sources before being finalized into the components of the instructional design.

FINDINGS AND DISCUSSION

Findings

A review of classical nahwu literature and contemporary learning theory shows that the fourteen *manṣūbāt al-asmā'* functions differ in their characteristics, both in terms of frequency of occurrence in Arabic texts and in the level of grammatical complexity. This distinction forms the basis for grouping them into three pyramid layers. Beyond this classification of grammatical functions, document analysis also yielded four key components of the instructional design: philosophical foundations, learning steps, learning techniques, and an evaluation system. These findings are presented in the following sub-sections.

These findings were obtained through a documentation study of primary and secondary sources, comprising four classical nahwu texts (*Jāmi' al-Durūs al-'Arabiyyah*, *Al-Ājurrūmiyyah*, *al-Imritti* and *Alfiyyah Ibn Mālik*) and contemporary literature on Arabic language pedagogy and instructional design theory, drawn from indexed databases such as Google Scholar, DOAJ, and SINTA. Each component of the design was analyzed using source triangulation, whereby every element presented below was verified against at least three mutually reinforcing references before being incorporated into the final findings.

The Three-Layer Pyramid Structure of *Manṣūbāt al-Asmā'*

Table 1. The Fourteen *Manṣūbāt al-Asmā'* Nouns

No.	Isim <i>Manṣūbāt al-Asmā'</i>	Definition	Example
Base Layer — <i>Mafā'il</i> (المفاعيل)			
1	Maf'ūl bih	An accusative noun that serves as the direct object/target of an action (<i>fi'l muta'addī</i> , a transitive verb)	قَرَأَ الطَّالِبُ الْكِتَابَ
2	Maf'ūl muṭlaq	A verbal noun (<i>maṣḍar</i>) in the accusative, mentioned after its verb to emphasize the action or specify its type or frequency	ضَرَبَ الْمُعَلِّمُ ضَرْبًا شَدِيدًا
3	Maf'ūl lahu	A verbal noun in the accusative that explains the reason or purpose of an action	قُمْتُ إِجْلَالًا لِلضَّيِّفِ
4	Maf'ūl fih	An accusative noun indicating the time (<i>ẓaraf zamān</i>) or place (<i>ẓaraf makān</i>) an action occurs	جَلَسْتُ أَمَامَ الْبَابِ
5	Maf'ūl ma'ah	An accusative noun following the <i>wāw</i> of accompaniment (<i>wāw ma'iyah</i>), indicating that the doer is accompanied by something while the action takes place	سَرْتُ وَالْتَهَرُ
Middle Layer — <i>Tawābi' Siyāqiyyah</i> (توابع سياقية)			

6	Al-Ḥāl	An indefinite accusative noun describing the state of the doer (ṣāhib al-ḥāl) or the object at the time an action occurs	جاء الطالبُ مُسرَّعًا
7	Tamyīz	An indefinite accusative noun that removes ambiguity (ibhām) from a preceding noun or clause, whether regarding an entity (zāt) or a relation (nisbah)	اشترَيْتُ عِشْرِينَ كِتَابًا
8	Al-Mustatsna	An accusative noun excluded from the ruling of a preceding noun using an exception device (istisnā') such as سِوَى or إِلَّا, or غَيْرُ	حَضَرَ الطَّلَابُ إِلَّا طَالِبًا
9	Al-Munādā	A noun that is addressed/called using a vocative particle (ḥarf nidā'); placed in the accusative when it is an annexed noun (muḍāf) or resembles one (syabīh bi al-muḍāf)	يَا طَالِبَ الْعِلْمِ اجْتَهِدْ
Top Layer – Manṣūbāt Murakkabah (منصوبات مركبة)			
10	Khabar Nāqīṣ	Fi'l An accusative noun that serves as the predicate of an incomplete verb (fi'l nāqīṣ, i.e., كَانَ and its sisters), which changes the predicate's case from nominative to accusative	كَانَ الْجَوْ حَارًا
11	Khabar Aḥruf Lā al-Nāfiyah li al-Jins	An accusative noun that serves as the predicate of lā al-nāfiyah li al-jins; its position resembles that of a subject's predicate (khabar muḥtada'), but it is placed in the accusative	لَا طَالِبَ عِلْمٍ كَسُولٌ
12	Ism Inna wa Iḥdā Akhawātihā	An accusative noun that was originally a subject (muḥtada'), placed in the accusative by the inna-group particles (إِنَّ، أَنَّ، لَيْتَ، لَعَلَّ، لَكِنَّ، كَأَنَّ)	إِنَّ الْعِلْمَ نُورٌ
13	Ism Lā al-Nāfiyah li al-Jins	A noun that occurs after lā al-nāfiyah li al-jins in the accusative case; it functions to negate an entire category or class (li al-jins)	لَا طَالِبَ مَهْمَلٍ فِي الْفَصْلِ
14	Al-Tābi' li al-Manṣūb	A noun that follows the case ending of a preceding accusative noun, comprising four types: na't (adjective), 'atf (conjunction), taḥkīd (emphasis), and badal (apposition)	رَأَيْتُ مُحَمَّدًا الْمُجْتَهِدَ

Source: synthesized by the researcher from Al-Ghalayaini, n.d., Ajurrum (1998), and Ibn Mālik (2007)

The base layer comprises 5 functions with the highest frequency of occurrence in Arabic texts. *Maf'ūl bih* is an accusative noun that serves as the object of an action, divided into overt nouns (*isim zāhir*) and pronouns (*isim ḍamīr*) (Al-Ghalayaini, n.d.). *Maf'ūl muṭlaq* is a verbal noun (*isim maṣdar*) mentioned after its verb to emphasize, specify the type of, or indicate the frequency of an action (Ibn Mālik, 2007). *Maf'ūl lahu* is a verbal noun that explains the reason or purpose behind an action. *Maf'ūl fih* is a noun indicating an adverbial of time (*ẓaraf zamān*) or place (*ẓaraf makān*) in which an action occurs. *Maf'ūl ma'ah*, meanwhile, is an accusative noun following the *wāw* of accompaniment (*wāw ma'iyyah*) that indicates the accompaniment of the doer by something else while the action takes place (Al-Ghalayaini, n.d.). These five functions form the foundation that must be mastered before progressing to the next layer.

Middle Layer

The middle layer comprises 4 functions that require a deeper understanding of sentence context. *Al-ḥāl* is an indefinite (*nakirah*) accusative noun that describes the state of the doer (*ṣāhib al-ḥāl*) or the object at the time an action occurs, on condition that it be indefinite, denote a changeable attribute, and generally be a derived noun (*isim musytaqq*) (Ajurrum, 1998). *Tamyīz* is an indefinite accusative noun that removes ambiguity (*ibhām*) from a preceding noun or clause, whether ambiguity regarding an entity (*tamyīz żāt*) or a grammatical relation within the sentence (*tamyīz nisbah*), including in the context of numerals (Al-Ghalayaini, n.d.). *Al-mustatsnā* is a noun excluded from the ruling of a preceding noun through an exception device (*istisnā'*) such as *illā*, *ghairu*, or *siwā*; its case ending depends on the type of sentence obligatorily accusative in an affirmative complete sentence (*tām mujab*), optionally accusative or in apposition (*badal*) in a negative complete sentence (*tām manfī*), and following the governing element (*'āmil*) in an incomplete negative sentence (*nāqiṣ manfī*) (Al-Ghalayaini, n.d.). *Al-munādā* is a noun addressed using a vocative particle (*ḥarf nidā'*), divided into an indeclinable vocative (*munādā mabnī*), such as a single proper noun (*mufrad 'alam*) or an intended indefinite noun (*nakirah maqṣūdah*), and an accusative vocative (*munādā manṣūb*), such as an annexed noun (*muḍāf*) or a noun resembling an annexation (*syabīh bi al-muḍāf*) (Ajurrum, 1998).

Top Layer

The top layer comprises 5 functions that require the deepest syntactic understanding. *Khabar fi'l nāqiṣ* is the predicate of an incomplete (deficient) verb (*fi'l nāqiṣ*), such as *kāna* and its sisters, which changes the case of the predicate of a nominal sentence (*khabar jumlah ismiyyah*) from

nominate to accusative. Khabar aḥruf lā al-nāfiyah li al-jins is the predicate of lā al-nāfiyah li al-jins, which is placed in the accusative. Ism inna wa iḥdā akhawātihā is a subject (mubtada') that is placed in the accusative by particles such as inna, anna, laita, la'alla, lakinna, and ka'anna. Ism lā al-nāfiyah li al-jins is a noun that follows lā al-nāfiyah li al-jins and is placed in the accusative. Al-tābi' li al-manṣūb, meanwhile, is a function that follows the case of a preceding accusative noun, encompassing four types: na't (adjective), 'aṭf (conjunction), taukīd (emphasis), and badal (apposition) (Al-Ghalayaini, n.d.; Ajurum, 1998). These five functions are placed at the top of the pyramid because understanding them requires mastery of the concepts in the layers below.

Components of the Instructional Design

Table 2. Components of the Pyramid-Based Instructional Design

No	Component	Brief Description	Application by Layer
1	Philosophical Foundations	Constructivism (Piaget & Vygotsky), revised Bloom's Taxonomy, the principle of al-tadrīj	All layers
2	Learning Steps	14 structured sessions, 6 stages per session	Base (1–5), Middle (6–9), Top (10–14)
3	Learning Techniques	Drill and practice, CTL, PBL, peer teaching, mind mapping	Varies by layer
4	Evaluation	Formative (oral quizzes, worksheets, i'rāb cards) and summative (written test, sentence production)	Continuous and end-of-program

Source: synthesized by the researcher based on (Dick et al., 2021)

The philosophical foundations of this design rest on three pillars: constructivism, which positions learners as active constructors of grammatical meaning; the revised Bloom's Taxonomy, which arranges cognitive abilities hierarchically from remembering to creating; and the principle of al-tadrīj, which has long served as the foundation of graded nahwu instruction in the classical Islamic tradition. The learning steps are organized into fourteen sessions distributed across the three layers, each following six consistent stages: apperception, concept presentation, presentation of examples from the Qur'an and hadith, guided practice, independent practice, and reflection.

Learning techniques vary according to the cognitive demands of each layer: drill and practice at the base layer, Contextual Teaching and Learning (CTL) at the middle layer, and Problem-Based Learning (PBL) combined with peer teaching at the top layer, with mind mapping applied as a cross-layer technique, consistent with (Seena & Nashirudin, 2019) finding that mind-map methods significantly improve nahwu learning outcomes. The evaluation system combines continuous formative assessment with end-of-program summative assessment, requiring learners to master at least 75% of a layer's competencies before progressing to the next (mastery learning).

Discussion

Philosophical Foundations: Constructivism, ZPD, and Bloom's Taxonomy

The findings above indicate that this design is built on the premise that understanding *nahwu* cannot be forced in a linear manner without regard for learners' cognitive readiness. Theoretically, this aligns with Vygotsky's concept of the Zone of Proximal Development (ZPD), which holds that optimal learning occurs within the distance between a learner's actual ability and the potential ability achievable through guidance (Vygotsky & Cole, 1978). Each pyramid layer in this design operationally represents the ZPD of the preceding layer.

This finding is consistent with (Oktavera et al., 2025), whose systematic review of scaffolding in Arabic language learning found that graduated, ZPD-based support consistently improves learners' mastery of sentence structure. A similar finding is reported by Yuniarti et al., (2026) In the context of Arabic learning at Madrasah Tsanawiyah, those who confirm that scaffolding provides systematic and gradual instructional support. The convergence between this study's findings and those of these two studies affirms that the layer-progression mechanism in the Pyramid Theory is not merely a structural metaphor but rests on a psycho-pedagogical foundation that has been empirically verified in the context of Arabic language learning.

Learning Steps and Techniques: PBL and Peer Teaching at the Top Layer

The findings show that the learning steps in this design are organized into fourteen sessions with techniques that shift progressively across layers: drill and practice at the base layer, which builds the automaticity in recognizing accusative markers that (Wahab Rosyidi & Ni'mah, 2011) identify as foundational to early-stage Arabic instruction, Contextual Teaching and Learning (CTL) at the middle layer, consistent with (Kurniati et al., 2021) finding that CTL improves learners' ability to connect grammatical rules with authentic textual context, and Problem-Based Learning (PBL) combined with peer teaching at the top layer. This progression is grounded in the theory of Problem-Based Learning itself, which holds that learners develop the deepest and most transferable understanding when they are confronted with authentic, ill-structured problems that require synthesis and reasoning, rather than when they passively receive pre-structured content (Barrows & Tamblyn, 1980). (This principle aligns with the design's decision to reserve PBL for the top layer, where the fourteen *manṣūbāt al-asmā'* functions demand precisely this kind of synthesis and grammatical argumentation.

The selection of PBL as the primary strategy at the top layer is consistent with Qomari & Roziki (2020), who demonstrate that PBL helps Arabic learners independently identify and analyze syntactic patterns such as *mubtada'-khabar* and *fi'il-fā'il*. This finding is reinforced by Huwaiza et al. (2025) and Fauzi (2021), who each found that the application of PBL significantly improves students' comprehension of *qawā'id*. Nuha & Musyafaah (2023) further adds that PBL combined with visual media also increases students' interest in learning Arabic.

However, these studies generally examine PBL within *qawā'id* instruction in general, rather than specifically within *manṣūbāt al-asmā'* functions. In this respect, Hanafi et al. (2023) provide more direct support, as their study explicitly examines instructional techniques for teaching *isim manṣūb* (*nashob*) to beginners. This alignment affirms that placing PBL at the top layer where synthesis and grammatical argumentation are required is an empirically sound choice, consistent with both the primary theory of PBL and its documented application in Arabic grammar instruction, rather than merely a theoretical assumption on the part of the researcher.

The use of peer teaching as a reinforcing technique at the top layer is further supported by Lupiana & Supriyanto (2025), who found peer teaching to be effective in *nahwu* and *sharaf* instruction at the Madrasah Aliyah level, consistent with the principle that explaining a concept to others is among the most effective strategies for consolidating knowledge, a principle rooted in (Falchikov, 2001) foundational theory of peer tutoring, which holds that the reciprocal process of teaching and being taught deepens both parties' conceptual understanding (Dick et al., 2021). This convergence between the design's rationale and Lupiana and Supriyanto's field findings affirms that peer teaching is a suitable complement to PBL at the top layer, jointly training the argumentative and communicative dimensions of grammatical mastery that this layer demands.

Evaluation and Implementation Challenges: A Dialogue with Field Realities

The findings show that this design sets a 75% mastery threshold as a condition for progressing to the next layer. This mechanism draws on Bloom (1968) original theory of mastery learning, which posits that, given sufficient time and appropriate instructional support, nearly all learners can achieve a high level of mastery, and that learners should not be advanced to new material until they have demonstrated adequate command of the prerequisite material. This principle allows individual differences in learning pace to be accommodated without compromising the depth of understanding required at each stage of the pyramid.

When placed in dialogue with field-based findings, this mechanism is relevant to the challenges identified by Abdurrohman & Ulinnuhaa (2024) and Mohdan & Hariyanti (2025), who show that nahwu instruction at the Madrasah Aliyah level is frequently constrained by limited instructional time and learners' varied initial ability challenges, that this design's mastery-based progression mechanism is intended to accommodate rather than eliminate. This is echoed by (Nuuriyyah et al., 2025), whose evaluation of a vocabulary program using spaced repetition (*at-tikrār*) similarly found that structured, incremental reinforcement is essential for sustaining long-term retention a principle consistent with this design's layer-by-layer mastery requirement.

At the same time, the findings of Abdulloh et al. (2025) on nahwu instruction at Madrasah Aliyah Darul Muttaqien, offer a partial antithesis: that limited instructional time is best addressed not primarily through a mastery threshold applied within the classroom, but through optimizing in-class teaching methods themselves. This dialogue suggests that the 75% mastery requirement proposed in this design is not sufficient on its own to resolve the structural time constraints faced by Arabic instruction at the Madrasah Aliyah level, and would benefit from being paired with complementary strategies at the level of classroom method.

Overall, the results of this study are largely affirmative of the premise that graduated, hierarchical approaches whether framed through ZPD, Bloom's Taxonomy, PBL, or *al-tadriḥ* are consistently supported by contemporary empirical literature on Arabic language learning, while also confirming that this Pyramid Theory-based design is not a self-standing theoretical construct, but a synthesis of classical pedagogical tradition and current empirical evidence.

CONCLUSION

This article produces an instructional design for teaching *manṣūbāt al-asmā'* based on the Pyramid Theory at the Madrasah Aliyah level. The fourteen accusative functions are organized into three hierarchical layers: the base layer (*maf'ūl bih*, *maf'ūl muṭlaq*, *maf'ūl lahu*, *maf'ūl fih*, *maf'ūl ma'ah*), the middle layer (*al-ḥāl*, *tamyīz*, *al-mustatsnā*, *al-munādā*), and the top layer (*khavar fi'l nāqish*, *khavar aḥruf*, *ism inna wa akhawātihā*, *ism lā al-nāfiyah li al-jins*, *al-tābi' li al-manṣūb*). This design rests on three mutually supporting philosophical foundations: Piaget–Vygotsky constructivism, which ensures that learning proceeds actively through ZPD-based scaffolding; Bloom's Taxonomy, which maps competencies hierarchically from remembering to creating; and the principle of *al-tadriḥ*, which lends legitimacy from the Islamic pedagogical tradition, showing that

this gradual approach has been tested for centuries. The learning steps are designed across fourteen sessions with different techniques for each layer: drill and practice at the base layer, CTL at the middle layer, and PBL together with peer teaching at the top layer, all supported by cross-layer mind mapping. The evaluation system comprises continuous formative assessment with a 75% layer-progression requirement, and summative assessment with a four-aspect rubric and portfolio. As a recommendation, classroom action research should be conducted to empirically test the effectiveness of this design in the field and identify aspects that require further adjustment in actual implementation.

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