
Application of the Online-Based Titis Method in Learning Arabic Grammar from the SDGs Perspective

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Abstract

Objective: This study aims to analyze the implementation of the online-based Titis method in learning Arabic rules, especially nahwu, and shorof, at the Al Hafizh Indonesian Qur'an Language Institute. **Theoretical framework:** The theoretical framework underlying this study includes foreign language learning approaches as well as online learning theory, which emphasizes the importance of integrating teaching methods with digital media in increasing the effectiveness of the learning process. **Literature review:** The literature review in this study is likely to include studies on the Titis method, the teaching of nahwu and shorof, and the effectiveness of online Arabic learning through digital platforms such as Zoom, YouTube, and WhatsApp. **Methods:** This study uses a descriptive qualitative approach with data collection techniques through interviews, observations, and documentation. Data analysis is carried out systematically through the stages of collection, presentation, verification, and conclusion, and uses triangulation to ensure the validity of the data. **Results:** The results of the study show that the Titis method is applied online through structured learning planning and implementation, including the use of digital media, learning modules, and periodic evaluations such as assignments, exercises, and final exams. **Implications:** This study shows that the Titis method can be effectively adapted into online learning and can be a reference for other Arabic language institutions in designing technology-based education programs. **Novelty:** The novelty of this study lies in the application of the Titis method online in the context of nahwu and shorof teaching, which has not been widely discussed in previous research, especially in a structured virtual learning environment.

Keywords: titis method, online learning, arabic grammar, sdgs in education, instructional innovation.

INTRODUCTION

Learning is essentially a process, which is the process of arranging and organizing the environment around students so that it can grow and encourage students so that they can grow and encourage students to carry out the learning process. Learning is also said to be

the process of providing guidance or assistance to students in carrying out the learning process. The role of teachers as supervisors departs from the number of students who have problems [1].

In learning, of course, there are many differences, there are also students who are slow in digesting the learning material. These two differences cause teachers to be able to set strategies in learning that follow the circumstances of each student [2]. Therefore, if the essence of learning is "change", then the essence of learning is "Regulation". Learning can be interpreted as the process, way, and act of making people or living things learn. Learning is a system, which consists of various elements and components that are interrelated and affect each other [3].

Arabic is the most widely used international language by Muslims in the world from time to time and is even used across countries. Arabic is the second international language after English. That is why we need to learn, understand, and master the Arabic language because of its important role both in the affairs of this world and the hereafter [4].

Arabic has an important role in today's human society which has entered the world of information and communication globalization [5]. To understand Arabic, it is necessary to master the rules. In general, it is known that the rules of the Arabic language consist of nahwu and sharaf. Rules, especially nahwu, are one of the branches of Arabic that receive the most attention as well as opposition from various circles.

It is said that it has received a lot of attention because, on the one hand, the historical roots of the development of Arabic language science began and developed rapidly through the study of nahwu, and on the other hand, some of our educational institutions, especially Salafi Islamic boarding schools, position nahwu as the most important Arabic language lesson, so that students are trapped in "learning about language" and not "learning language". Meanwhile, nahwu received a lot of opposition because the existence of nahwu in the Arabic language science system is often accused of being the "culprit" and "complicator" of the Arabic language itself [6].

Nahwu, Sharaf, and other language methods are something to be learned, Among the essays related to this knowledge is the nazam "al-Kafiyat al-Syafiyat" which consists of 2757 stanzas. This book presents all the information about the science of nahwu and sharaf followed by sharia [7].

In addition, Arabic is generally only learned by students in an Islamic boarding school, especially Nahwu and Shorof. Meanwhile, people outside the Islamic boarding school, especially those who are old, can only become spectators when they see Islamic boarding school graduates who are good at Arabic while regretting why they did not learn Arabic in the past. Meanwhile, now that they are aware of and want to learn Arabic, they are faced with various busyness and obstacles in terms of time, opportunity, and cost [8].

Seeing the development of the times with technological advancements, information systems, and the spread of social media as a whole, provides new opportunities for students and teachers to find and hold online learning through social media that is not bound by place and time [9].

Along with that, the researcher found an institution of nahwu shorof courses that were conducted online using the Titis method with light delivery organized by the Qur'an language institute. The presence of this program seems to more or less provide answers to the difficulties and obstacles of people who want to learn the rules of Arabic but feel that it is too late, this program is online-based which can be followed by various age groups and professions and can be followed anywhere [11].

Based on the above background, the researcher feels interested in researching this issue, to take a closer look at how the preparation, modules, and learning methods in the course institution are prepared. Therefore, this study aims to analyze the Implementation of the

Online-Based Titis Method in Learning Arabic Language Rules at the Al Hafizh Indonesian Qur'an Language Institute [\[10\]](#).

Implications, novelty, and significance. The application of the online-based Titis method in learning Arabic grammar represents a significant pedagogical innovation aligned with the goals of Sustainable Development (SDGs), particularly SDG 4: Quality Education. This study implies that the integration of technology and contextualized language instruction can provide a more inclusive, accessible, and engaging learning experience for students, especially in the post-pandemic digital era. It emphasizes the importance of rethinking traditional grammar teaching methods in favor of more interactive, student-centered approaches that accommodate diverse learning styles and environments [\[10\]](#).

The novelty of this research lies in the combination of the Titis method—a contextual, meaning-based approach to language learning—with online delivery platforms. Unlike conventional methods that often rely heavily on rote memorization and rigid syntactic rules, the Titis method encourages learners to understand grammar through thematic and situational contexts. Its online adaptation further enhances its effectiveness by incorporating multimedia tools, real-time feedback, and collaborative features, which are relatively unexplored in Arabic grammar instruction. This fusion of method and medium marks a new direction in Arabic language pedagogy [\[10\]](#),[\[11\]](#).

The significance of this theme is multidimensional. Academically, it contributes to the growing body of literature on Arabic language education and instructional innovation. Practically, it offers a scalable and adaptable model for educators in both formal and non-formal education sectors, particularly in regions with limited access to traditional classroom resources. From a developmental standpoint, this approach supports SDG targets by promoting equitable education, gender inclusivity, and lifelong learning opportunities. As global education systems increasingly embrace digital transformation, the study provides timely insights into how localized pedagogical methods can be effectively integrated with global sustainability agendas.

LITERATURE REVIEW

Arabic grammar instruction has traditionally relied on classical methods emphasizing memorization, rule-based explanations, and repetitive exercises. While such approaches have demonstrated effectiveness in certain contexts, they often fail to engage learners in meaningful, contextualized use of the language. In recent years, there has been a growing call for innovative methods that foster deeper understanding and student participation, particularly in grammar learning, which is often perceived as rigid and difficult [\[11\]](#).

The Titis method emerges as a response to this pedagogical challenge by introducing a thematic and integrative learning strategy. This method focuses on contextual learning, where grammar is not taught in isolation but embedded within real-life situations and meaningful discourse. Such an approach allows learners to see the relevance of grammatical structures in communication, thereby increasing retention and application. Parallel to methodological innovation, the shift toward online learning—especially accelerated by global events—has transformed educational delivery. Online platforms offer opportunities for flexibility, personalization, and interactive engagement. However, the effectiveness of online grammar instruction remains a subject of ongoing inquiry, particularly for languages with complex grammatical frameworks such as Arabic [\[11\]](#).

Integrating the Titis method with online platforms presents a novel convergence of pedagogy and technology. This fusion allows for multimodal learning experiences that combine text, audio, video, and interactive exercises. It also facilitates collaborative learning through digital tools, enabling students to practice grammar in communicative contexts beyond the traditional classroom [\[12\]](#).

From the Sustainable Development Goals (SDGs) perspective, particularly SDG 4 on quality and inclusive education, this combined approach holds potential to address disparities in access to quality language education. It enables broader outreach, supports diverse learners, and aligns with educational equity and innovation [\[12\]](#).

This literature review highlights the evolving landscape of Arabic grammar pedagogy, the pedagogical value of contextual learning, and the transformative impact of digital education. However, research exploring the intersection of the Titis method, online delivery, and SDGs remains limited, indicating a gap this study aims to address.

METHODOLOGY

This research was conducted via the Internet, WhatsApp, and telephone. The researcher conducted research through the internet because indeed this course is through internet networks, namely Zoom, WhatsApp, YouTube, and Instagram. It takes that time because the researcher directly follows the learning organized by the Qur'an, so it takes a rather long time for the researcher to understand and to get the best data [\[12\]](#).

In this study, the researcher used a qualitative approach because the research procedure produced descriptive data in the form of written or oral data from teachers and students that the researcher could observe. Therefore, to obtain data regarding the title of this study, the researcher must go into the field to explore data and things implied about the online nahwu shorof learning organized by the Qur'an language institution [\[13\]](#).

This type of research is descriptive research because the research procedure is by describing the phenomena that exist at the research site. The researcher tries to photograph the event that is the center of attention and then explain in detail with words and sentences to get the meaning of an event, interaction, and written data from the field [\[14\]](#).

In this study, the sample taken by the researcher is the online learning of nahwu and shorof with the drip method at the Qur'an language institution in the current updated batch with a time level that has been determined by the institution. Meanwhile, the population in this study is all course participants who feel consistent in participating in learning in the Zoom room which amounts to 35 people based on direct observation from the researcher. For sampling, the researcher randomly took 30% of the population, so that 10 people who were active in the class were selected, plus 1 teacher and the Institute [\[15\]](#).

In this study, teachers become educators and know the direction of learning to be aimed at and what will be achieved. In this case, the researcher only chose Arabic teachers because in this study the researcher only focused on learning Arabic. Course participants are also important informants because students are objects as well as subjects in the learning process. Researchers took samples from several participants. The organizer is also important information because the principal monitors the course of the learning process.

Data collection techniques are the most strategic step in research because the main purpose of research is to obtain data. Without knowing the data collection technique, the researcher will not get data that meets the set data standards. The researcher uses data collection techniques in the form of observation, interviews, and documentation [\[16\]](#).

Data analysis is carried out at the time of data collection and after the completion of data collection within a certain period. Miles and Huberman in Sugiyono stated that qualitative data analysis activities are carried out interactively and continuously [\[17\]](#). The data analysis carried out is through the stages of data reduction, data presentation, verification, and conclusion drawing [\[18\]](#).

For data in qualitative research to be accounted for as scientific research, it is necessary to test the validity of the data using triangulation. Triangulation in testing the validity of data is defined as checking data, namely time triangulation, source triangulation, and method triangulation [\[19\]](#).

RESULTS AND DISCUSSION

Online Preparation for Nahwu and Shorof Learning with the Titis Method

Preparation of the Organizers in Holding Nahwu and Shorof Learning Course Classes cannot exist and just happen in front of us and under the gaze of the students with anxious hopes, successes, and failures accompanying the lesson [20]. To eliminate these feelings, of course, in learning planning, teachers are obliged to pay attention to the learning system that will guide all actions of teaching and learning activities.

In this study, the learning of nahwu and shorof was organized by a foundation called Bahasa Qur'an Al Hafiz Indonesia commonly called the Qur'an. The Quran is an institution that plays a role in the teaching and development of Arabic as the language of the Qur'an [21]. This institution was established to enrich Muslims' understanding of the content of the Quran and As-Sunnah through mastery of the Arabic language so that they can read, understand, and appreciate the verses of the Quran and the hadiths of the Prophet ﷺ well.

This foundation was founded by Ustadz Hafizul Risman and his wife. Initially, the Qur'an was just a naming because it was appropriate for a course class to have a name and that name would also be used as the name of the website and the name of the social media account as a means of information for those who are looking for an Arabic language course or information for participants who have registered, but due to the enthusiasm of the participants and the number of registrants, the idea emerged to make the Qur'an into a Foundation.

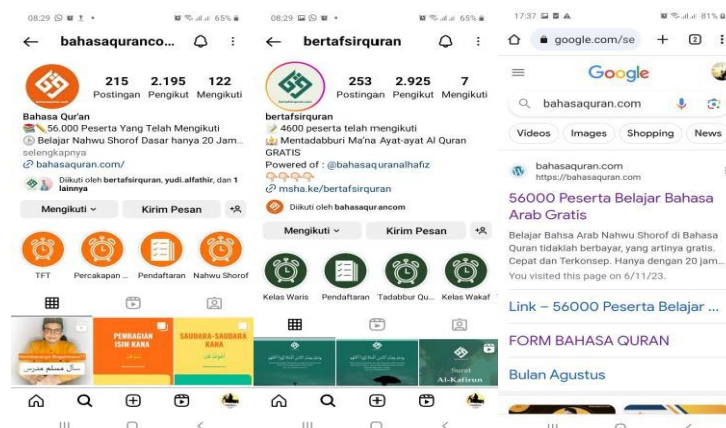


Figure 1. Websites and Social Media Accounts

Ustadz Hafizul Risman is one of the participants of the nahwu shorof learning course with the titis method taught by Ustadz Ahmad Suharto. He was born in Pasaman, West Sumatra, and then studied at the Indonesian College of Economics (STEI) Jakarta majoring in accounting. Before finally establishing the Qur'an Language Institute in May 2023. Through the Qur'an Language Institute, Ustadz Hafizul Risman is committed to introducing and teaching Arabic as the language of the Qur'an to Muslims. He developed innovative and fun teaching methods to make the Arabic learning process easier and more effective.

Apart from being the founder and lecturer at the Qur'an Language Institute, Ustadz Hafizul Risman is also active in various social and charitable activities. He is often involved in humanitarian programs and assisting communities in need. The Quran offers a wide range of Arabic training programs and courses for the general public, both beginners and advanced, with different approaches. Some of the programs offered by the Qur'an institution include the TFT (Training for Trainer) Class which is an advanced class of the nahwu shorof class of the basic drip method, online Tahsin Class, Quran interpretation class, Heritage class, Waqf class.



Figure 2. Qur'an Language Program

The Quran has a vision to make Arabic an international language in the context of Islamic science and as a global communication medium. In its efforts to achieve this vision, this institution always innovates and strives to improve the quality of its teaching by keeping up with the times and technology.

The Qur'an is recognized as a fairly credible and trusted institution in the world of Arabic language education. Especially for the nahwu shorof class of the drip method, there are approximately 44,000 (forty-four thousand) registrants with registrants in each batch approximately 2,000 (two thousand) to 5,000 (five thousand) registrants who are registered up to the 18th (eighteenth) batch currently. Especially in the 19th batch which was the subject of the researcher's observation, the registered participants were 1463 (one thousand four hundred and sixty-three) participants.

Ustadz Hafizul Risman is committed to continuing this drip method nahwu shorof class to the next generations without any intention to stop teaching and he once said "As long as I teach insyaAllah, the cost is free". The language of the Qur'an is still based on the internet through online education. However, a lot can still happen without results. However, this can still lead to the creation of an online platform by providing materials to predict which materials will be available to everyone. The language of the Qur'an is modified to obtain information about the petition and the law for the sake of the Qur'an. This is expected to increase the number of people working with orangutans, in developing countries and countries that are still able to work for free.

In maintaining the continuity of free learning, the Quran Language Foundation can count on support from a variety of sources, including donors and sponsors who share their vision to provide affordable education for the community. Thus, institutions can maintain the quality of learning and continue to facilitate grammar and morphology free of charge.

The learning step by step at the Qur'an Language Institute is almost the same as the offline learning carried out by Ahmed Soeharto and other teachers, starting with

preparation, implementation, and evaluation. The difference is that this learning takes place online through Zoom, YouTube, WhatsApp, and a website prepared by the organizers.

Preparation for Nahwu and Shorof Learning in each Learning (Batch) and Face-to-Face

Learning is essentially an effort to learn students and learning design is the arrangement of these efforts so that learning behaviors emerge [22]. In learning Arabic, the learning planning process is an important thing that must be done by teachers, so that the direction of learning can be achieved, including the methods used in the learning process [23].

The method used by the Qur'an Language Foundation is the Titis method, the Titis method is one of the methods of teaching grammar and morphology. The Titis method was assembled by Ahmed Soeharto with his late mother Pratites and Ahio Kusuma Angrini. But later, Professor Ahmed Soeharto popularized this method [24]. This method tends to be suitable for adult students, parents, and adolescents who are approaching adulthood. This is because this method is systematically compiled and mastery of the material is based on comprehension, not memorization. This means most of the applicants who take grammar and morphology classes come from teenagers, college students, parents, and workers [25].

From the observations made by the researchers, it can be seen that the situation of the participants is mostly dominated by adults and parents, and this situation makes it easy for the course participants to master grammar and morphology using this method even for as long as they want, and they will easily master the grammar and morphology teaching techniques using this method because this method is designed for a wide benefit to the nation [26].

Hafez is one of many graduates of grammar and morphology classes who use the Titis method. Then Hafez conducted an educational class somewhat similar to the one he attended with Professor Ahmed Suharto. The difference is that Hafez's education is carried out online with an institution called the language of the Qur'an as the author said above [27].

Table 1. Learning Syllabus

Session	Material	Note
1	General Presentation of Arabic Language Definitions of Words (words), Ismun (nouns), fi'lun (verbs), harfun (conjunctions), and the number of mufiidah (perfect sentences) Signs of ismun, fi'lun and harfun Ismun and jar letters	2 hours
2	Ismun	2 hours
3	Fi'lun	2 hours
4	Fi'lun, nasb, and jazm letters	2 hours
5	The marfu' and the number of fi'liyah	2 hours
6	The Ismun-ismun that marfu' and the number of ismiyah	2 hours
7	The Ismun-ismun that manshub	2 hours
8	The Ismun-ismun that manshub	2 hours
9	The Ismun-ismun that manshub	2 hours
10	The Splendor of the Sword	2 hours

The Qur'an also facilitates direct interaction between teachers and students through online platforms. Features such as videos, chats, and discussion forums for students to ask questions, discuss, and get explanations directly from teachers. These interactions help deepen learners' understanding and solve difficulties they may face in learning grammar and morphology. In addition, the Qur'an Language Foundation also provides educational resources that can be accessed by students. Online and replay modules and dictionaries can be accessed for free through the website and WhatsApp groups. The flow that must be passed by Ustadz Hafiz as the organizer, as well as the teacher and participant, is as follows:

Ustadz Hafiz created a website > open registration > participants register > participants are directed to download the al munawwir dictionary in pdf form and are directed to enter the group through the link that has been provided > participants who have entered the WhatsApp group (Announcement group/only admins can send messages) will get information on the flow and conditions in the Arabic language learning program (nahwu shorof) > participants will be directed to order a print module (titis method), The module is useful to make it easier for participants to learn, but ordering the printed module is not mandatory. > Zoom link will be shared a few minutes before the learning starts [28].

The foundation prepares all preparations for learning. The things that must be prepared every time before learning starts are Zoom and YouTube, while participants who will take part in the learning process, only need to prepare their intentions and enthusiasm.

Implementation of Nahwu and Shorof Learning Online with the Titis Method

Arabic has rich grammar, to be able to understand and master Arabic, nahwu, and shorof are two things that must be mastered by people who learn Arabic. This is because shorof is the mother of Arabic and nahwu is the father of Arabic [29]. The learning process requires at least five pillars of learning, namely approaches, methods, strategies, techniques, and capital as well as learning media as support in teaching and learning activities [30]. In the implementation of nahwu shorof learning using the titis method, the presenter and committee friends played a lot of roles in preparing and carrying out learning.

Given the rapid development of nahwu, both from the positive and negative sides, we as Arabic language enthusiasts who live today find the reality of the breadth of nahwu discussion is a wealth or treasure that must not be denied [31]. In the process, there are still many difficulties, especially associated with efforts to inherit and understand its contents.

There are two models of nahwu learning known as the qiyasi and istiqr'i methods. This qiyasi method begins by presenting the rules first and then mentioning the examples', while the istiqr'i method is the opposite of the qiyasi method, which is teaching begins by displaying examples and then concludes with nahwu rules [32].

In the drip method syllabus, this course is held with 10 meetings where each meeting is held 1 time 1 week on a predetermined day. The overall duration that must be followed by each student is 10 weeks or approximately 2 months and 10 days with one meeting per week. Learning activities are carried out regularly and well scheduled and must be attended by all students.

Face-to-face learning every week between the presenter and the course participants lasts 2 hours, with a different time division in each meeting, at the first meeting is divided into 2 sessions with the first 30 minutes being a brief introduction of the presenter, the provision of motivation to learn Arabic and the delivery of the titis method, the remaining 90 minutes is the provision of material that is an introduction to nahwu shorof and questions and answers on each sub-discussion.

The second meeting to the tenth meeting is the same as the first meeting with a division of 2 sessions, but with the first 90 minutes of material delivery and questions and answers

related to sub-discussions, and the remaining 30 minutes are used to discuss the tasks that have been given in the previous week.

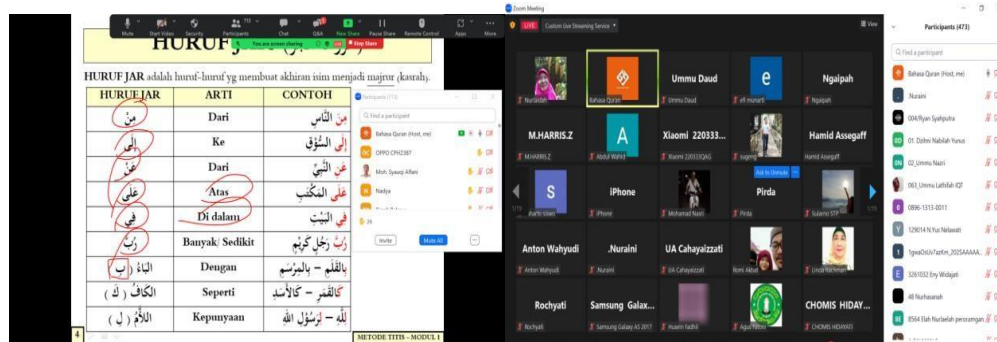


Figure 3. Teacher's Perspective

The success of this learning cannot be separated from the reliable strategies applied by teachers in formulating their learning so that these strategies are produced and quality outputs are produced through the efforts that have been made by teachers both through Learning Methods and books that make learning nahwu and shorof knowledge easy to learn [33].

From the learning that the author observed, the learning of nahwu shorof using the drip method is almost similar to Thoriqoh Qiyasiah (deductive). Thoriqoh Qiyasiah is a method or way of teaching nahwu that begins with the presentation of the rules and then followed by the giving of examples.



Figure 4. Student Perspective

From the teaching observed by the researchers, the teaching of grammar and morphology using the Titis method is almost similar to the deductive method. The deductive method is a method or method of teaching grammar and morphology that begins with the presentation of grammar and then continues with the provision of examples.



Figure 5. Interview with Ahmad Suharto and Hafiz

The unit used in learning is the "Learning Unit Grammar and Morphology 20 hours Drop method". This module is divided into five modules with systematic division and arrangement in the hope that it will make it easier for participants to understand the material.



Figure 6. 20-Hour Learning Module Titis Method

Evaluation of Nahwu and Shorof Learning Online with the Titis Method

Evaluation is a process of planning, obtaining, and providing information that is indispensable to make alternative decisions. Thus, evaluation activities are a process that is deliberately planned to obtain information or data to then make a decision. Learning evaluation is an effort process to find out the extent to which a learning goal is achieved by collecting information about what a student learns [34].

The measure of the success of a learning process can be seen in the extent to which the process can grow, foster, shape, and empower all the potential that humans have, or to the extent that it can provide significant changes in the cognitive, affective and psychomotor abilities of students [35].

Learning evaluation is the process of measuring and assessing learning where an educator measures or assesses students using test tools [36]. Learning evaluation is part of learning that acts as a process to collect, analyze, and evaluate data about a student's learning process and outcomes, as well as decision-making made based on the results of an evaluation [37]. In the evaluation of nahwu shorof learning with the drip method, there is an evaluation that is weekly and overall.

The evaluation that is a week is the assignment of homework (homework) with questions related to the learning that has been learned that day, there are several exercises in each sub-discussion which then the exercise will be used as homework by the instructor to each course participant and asks each course participant to bring the results of the homework that has been given in the next week's face-to-face learning. The overall evaluation is the giving of the final project with questions that cover the entire material that has been learned during learning [38].

NO.	SOAL	JAWAB
1	Nurhasanah tinggal di Jakarta satu bulan.	
2	Bulan Ramadhan adalah bulan penuh berkah.	
3	Guru berdiri di hadapan murid.	
4	Saya akan pergi ke Bandung besok.	
5	Nurkholis berjalan di belakang guru.	

Figure 7. Example of Practice Questions

In more detail, in the evaluation of learning in the Nahwu Shorof course with the drip method, several things can be done, including:

1. Written test

In this evaluation, students will be given several writing questions related to the Nahwu Shorof material that has been studied by the drip method. The question can be in the form of a short fill, an explanation of a tashrif, an essay question, or filling in a blank gap in a table with the right answer. This evaluation aims to measure the ability of course participants to apply Nahwu Shorof knowledge in writing [39].

2. Oral test

In this evaluation, the teacher will usually ask the course participants at random to verbally explain the use of Nahwu Shorof in a word in a sentence. This test is carried out in the discussion session of the questions that are used as homework and at the end of each discussion of the sub-chapters that have been studied by the drip method. This evaluation aims to measure students' ability to apply Nahwu Shorof knowledge orally [40].

3. Final exam

In this evaluation, participants will be given a final exam which includes all the material that has been learned in the Nahwu Shorof course with the drip method. The final exam can be multiple-choice questions, short fills, or essay questions. The final exam will be held at the additional meeting after the 10th meeting, namely the 11th meeting. This evaluation aims to measure students' overall understanding and ability to apply Nahwu Shorof knowledge with the drip method [41].

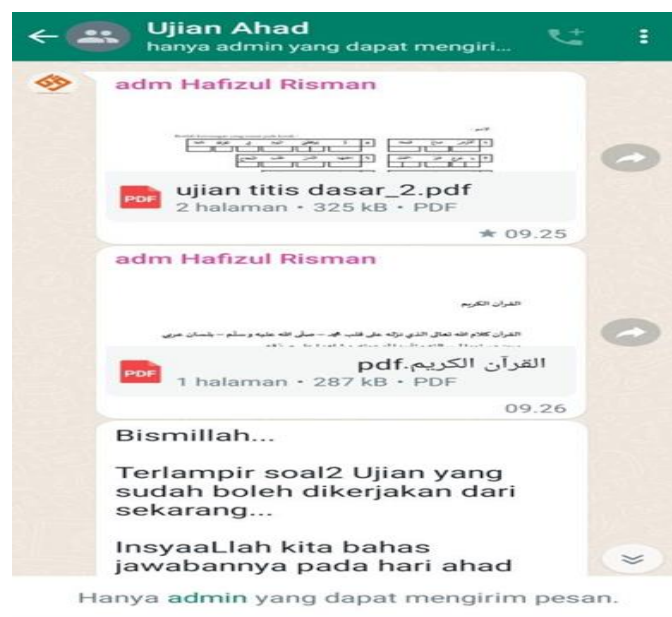


Figure 8. Giving the Final Exam

In conducting evaluations, it is important to pay attention to the objectivity, validity, and reliability aspects of each evaluation method used. A good evaluation will provide an accurate picture of students' ability to apply Nahwu Shorof knowledge with the drip method.

Evaluation is an action or a process to determine the value of something. To collect information that can be used as a consideration for making decisions, it will be necessary to improve the learning system following the goals to be set.

Participants who have completed the 20-hour nahwu & shorof class will be directed to take the advanced classes that participants can take part in, especially for participants who can pass the basic nahwu shorof with satisfactory grades, they will be prioritized to take the Training For Trainer (TFT) class.

Until now, there have been many graduates from the Nahwu & shorof 20-hour drip method class organized by Ustadz Ahmad Suharto. Of these graduates, some of them will take TFT classes although some do not continue. With the graduation of a participant from the 20-hour Nahwu & shorof class and the TFT class, he will get legality from the author of the titis method to open the learning class independently as undergone by ustadz Hafizul Risman.

In this study, both from observation and interviews, the researcher showed several advantages of nahwu and shorof learning organized by the Qur'an compared to other learning that both use the Titis method, including:

1. Classes with an unlimited number of participants
2. Online learning can be accessed anytime and anywhere as long as you have the internet.
3. Be able to learn independently and repeat the material according to their comprehension speed.
4. There is no fee (free).
5. Get a free e-book for an Arabic dictionary (Qamous Al-Munawar).
6. Make sure that you can, by taking a course class afterward if you don't feel like you understand the material.
7. You can take part in other programs held in the language of the Qur'an, such as Tafsir, Al-Waris, and Waqf lessons.

Analysis

The study on the *Application of the Online-Based Titis Method in Learning Arabic Grammar from the SDGs Perspective* provides valuable insight into the intersection of instructional innovation, digital transformation, and inclusive education. The implementation of the Titis method—a contextual, thematic, and comprehension-based approach—within an online framework addresses the critical challenges of Arabic grammar instruction, especially in Nahwu and Shorof, which are often perceived as difficult and inaccessible to non-traditional learners.

The Titis method, originally developed for adult learners, proves effective in broadening access to Arabic education beyond formal institutions. By leveraging platforms like Zoom, WhatsApp, and YouTube, the program reduces barriers related to geography, age, and economic status. The learning structure is systematic, consisting of modules, interactive sessions, homework, and final assessments. These elements foster active engagement, self-paced study, and real-time teacher-student interaction, offering a holistic learning experience.

From a pedagogical standpoint, the integration of digital technology with thematic instruction promotes a student-centered environment where learners are encouraged to apply grammar in practical contexts. This shift from rote memorization to understanding-based learning aligns with modern educational principles and enhances long-term retention.

The program's alignment with Sustainable Development Goal 4 (Quality Education) is evident in its commitment to inclusivity, lifelong learning, and digital accessibility. The course's zero-cost policy, provision of open resources, and scale of participation (over 44,000 registrants) reflect a significant social impact.

In conclusion, this initiative demonstrates how traditional Islamic language education can evolve through adaptive methods and digital tools, contributing to both individual linguistic competence and broader educational equity. It serves as a model for integrating faith-based learning with global development frameworks, offering a practical solution for educational access in the digital era.

CONCLUSION

Based on the results and discussion, it can be concluded that the online nahwu and shorof learning using the Titis method, organized by institutions teaching Arabic, demonstrates systematic and structured planning, implementation, and evaluation. First, the learning planning includes the formulation of learning objectives, scheduling and time allocation, and the readiness of learning tools such as Zoom, YouTube, WhatsApp groups, dictionaries, and learning modules. The material delivered uses the module “Nahwu & Shorof Learning Package 20 Hours Drip Method” supported by PowerPoint-based learning media, which effectively facilitates the learning process. Second, the implementation of the learning follows the planned schedule, beginning with an opening activity that introduces the teachers, institutions, learning units, and the Titis method, accompanied by opening prayers in accordance with Islamic scholarly tradition. Subsequent meetings have a simpler opening with greetings and prayers to maintain a conducive atmosphere. In the core activities, lecturers actively explain the material using prepared methods and modules, followed by interactive discussions to deepen participants’ understanding. Closing activities include assigning homework, conducting evaluations, and concluding with greetings, ensuring continuity and depth of mastery. Third, evaluation is conducted continuously through exercises, assignments, and final exams as a measure of participants’ competencies. This evaluation functions not only as an assessment but also as a stimulus to improve learners’ abilities. Additionally, the provision of advanced classes and recommendations for graduates to become instructors of the Titis method demonstrates the institution’s commitment to developing competent and sustainable human resources. More broadly, this nahwu and shorof learning program aligns with the Sustainable Development Goals (SDGs), particularly Goal 4: Quality Education, and the sustainable development of human resources. By utilizing digital technology and innovative learning methods, this program contributes to providing inclusive and equitable access to education while enhancing Arabic language competence, which is essential for the development of Islamic culture and knowledge. Therefore, this learning initiative not only advances the academic capacity of participants but also supports the achievement of the SDGs through adaptive and sustainable education.

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Author Contribution

All authors contributed equally to the research, writing, and revision of this article. Each author participated in the study design, data collection, analysis, and interpretation of results. Collaboration and shared responsibilities ensured the quality and completeness of this work. All authors have read and approved the final manuscript for publication.

Conflicts of Interest

The authors declare that there are no conflicts of interest regarding the publication of this research.

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