

## The Nahwu Learning with *Insyā' Bi Al-Anmath* Method: The Case of One Arabic Language Department

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### Abstract

This research was driven by the fact that the discovery of phenomenon of student's difficulties and low ability of qowa'id in Nahwu subject, especially with regard to the method of learning used by the lecturers and the students. Due to such a phenomenon, I tried to use the method of *Insyā' bi Al-Anmath* as an alternative solution to be able to grow up students' interest, spirit, and motivation and improve the students' *Nahwu* ability. The participants of this study were the third semester students who took Nahwu I as the subject of the course. This study used the action research method by implementing *Insyā' bil Al-Anmath* method. Observation, interviews, and tests were used to collect the data. Based on the result of the research, the researcher found that the learning method, *Insyā' bil Al-Anmath* in the process of learning Nahwu could improve the quality of the learning process, students' interest and the academic output of *Nahwu* students.

**Keywords:** nahwu learning, *insyā' bi al-anmath* method

### Abstrak

Penelitian ini didorong oleh fakta bahwa ditemukannya fenomena kesulitan mahasiswa dan rendahnya kemampuan qowa'id di mata kuliah Nahwu, terutama berkenaan dengan metode pembelajaran yang digunakan oleh dosen dan mahasiswa. Karena fenomena seperti itu, saya mencoba menggunakan metode *Insyā' bi Al-Anmath* sebagai solusi alternatif untuk dapat menumbuhkan minat, semangat, dan motivasi siswa dan meningkatkan kemampuan Nahwu mahasiswa. Partisipan penelitian ini adalah mahasiswa semester tiga yang mengambil Nahwu I sebagai mata kuliah. Penelitian ini menggunakan metode penelitian tindakan dengan menerapkan metode *Insyā' bil Al-Anmath*. Observasi, wawancara, dan tes digunakan untuk mengumpulkan data. Berdasarkan hasil penelitian, peneliti menemukan bahwa metode pembelajaran *Insyā' bil Al-Anmath* dalam proses pembelajaran Nahwu dapat meningkatkan kualitas proses pembelajaran, minat mahasiswa dan hasil akademik mahasiswa Nahwu.

**Kata kunci:** pembelajaran nahwu, metode *insyā' bi al-anmath*

### Introduction

According to al-Hasyimi (1420, p. 9-10), Nahwu is one of the twelve branches of Arabic science, as stated in the following rhyme:

نحو و صرف عروض ثم قافية # وبعدها لغة قرص وإنشاء

## خط بيان معان مع محاضرة # والإشتقاق لها الآداب أسماء

In line with the explanation above, the curriculum of the Arabic language education department contains several scientific and skills courses is related to the majors. Three of them are *Nahwu* (Grammar) I, II, and III. Therefore, *Nahwu* has a significance value for students and alumni of the Arabic Language Education Department (JPBA).

However, in fact, the students of *JPBA FTIK* at the research site are still experiencing difficulties in learning *Nahwu*, it is seen from the low interest and the learning outcomes of *Nahwu* students. Additionally, I found that the process of learning *Nahwu* (prior to the research) was more traditional. The classroom setting was monotonous. There was one-way communication with lecturing methods. The method used in teaching was a traditional teaching method by using classic books with minimal examples and communicative practices. The time students spend for practicing and problem solving was only 25% of all time in the classroom i.e. 3 Hours in 1 time face-to-face or meeting. This condition made the students passive in following the course of *Nahwu*. As the results, students' *nahwu* achievement was low. Such conditions will have negative implications on the process and learning outcomes of *Nahwu II* and *Nahwu III*, as well as grammatical errors when they write their thesis in Arabic language.

The purpose of this study was to examine the use of the method of *Insyah bi Al-Anmath* as an alternative solution to be able to grow up students' interest, spirit, and motivation and improve the students' *Nahwu* ability at the Arabic Language Education Department (JPBA), State Islamic University of Kerinci by implementing the action research by applying the *Nahwu* learning model based on the *Insyah bi Al-Anmath* Method (*Nahwu* with speaking and patterned writing practice)

## Literature Review

Biek, et al. (n.d. p. 1) defines *Nahwu* as following:

النحو قواعد يعرف بها أحوال الكلمات العربية إعرابا وبناء

*Nahwu* are rules that can recognize the terms of Arabic words in terms of *irab* and *bina*. According to al-Jurjani (2003), *Nahwu* is a science that contains various rules that can know (1) the condition or composition of the Arabic sentence arrangement in terms of *irab* and *bina* or both, (2) the position and sentence arrangement in terms of *irab*; (3) the correct and incorrect sentence form. Biek, et al. (n.d.) and al-Jurjani (2003) tend to restrict *Nahwu*'s understanding which is limited to the discussion of *irab* and *bina* (إعراب أو بناء) issues i.e the determination of the line or the ending of a word in accordance with its position in the sentence (قلم ج ل), whether the word as a subject, predicate, and object or other function. Husein (1959) argues that *Nahwu* is not only focused on the discussion of *irab* and *bina* for a word alone, but it can also include a discussion of vocabulary selection, an internal connection in several words, the union of several words in a particular sound sequence and the relationship among the words in the sentence and the components that formulates the phrase.

Based on the above definition it can be asserted that *Nahwu* or grammar does not only function in one of the Arabic sciences but also an Arabic skill that every Arab learner, lecturer and speaker must possess. By mastering *Nahwu*, an Arabic speaker, especially in a variety of formal languages (oral or written form) can make good and correct sentences or do

not do mistakes or deviates from the target language system (approximative system), so that the individual system (idiosyncratic system) which is understood only by that speaker alone, and even it is not understood by the native speaker. Here are three examples of a form of error or the results of interference of Indonesian structure into Arabic

- 1 الكتاب هذا جديد
- 2 أنت الآن تسكن أين ؟
- 3 بيتك أين ؟

Grammatically, the above sentences 1, 2, and 3 diverge from the correct structure form or *uslub* commonly used in *fusha* Arabic. It is probably because the 1, 2, and 3 sentences above are understood by speakers, the opponents of speech, including by native speakers. However, these sentences are more influenced by the prevalent structure of the Indonesian language. In this context, the speaker in producing a speech or sentence simply sort the Arabic vocabulary as the sequence used in the Indonesian language.

The above language form stated previously is called the first or second language interference into the target language. This process of language Interference (*attadakhulul lughowy*) in English is called transfer of experience or in Arabic it is termed *naqlul khubroti*. As one of the official languages spoken internationally, Arabic is also a language which is rich in grammar or *Nahwu* rules. Based on the results of the researcher's inventory on the number of Nahwu rules or Arabic grammar on some of the standard *Nahwu* books, it was found that Arabic has hundreds of Nahwu or grammatical rules (Al-Ghulayaini, 2007, Aqil, 2014), which is certainly impossible if it is taught entirely through the course of Nahwu I-III. Therefore, it is necessary to simplify *Nahwu* material which is functional and communicative.

The above thought is in line with the opinion expressed by Shalah (1990, p.144) who states that "Arabic language learning has become more widespread and growing; therefore an alternative solution is needed to facilitate its teaching". Referring to Shalah's (1990) opinion, I made simplification in *Nahwu*'s teaching. *Nahwu*'s learning of the target language (Arabic) is ideally emphasized on the effort of acquiring the language through new refraction by encouraging students to construct new sentence patterns that are the same as the pattern being taught. As a media to evaluate *kalam* (the speaking skills), *kitabah* (the writing skills), *qiraah* (reading skills), and transliteration of a speaker or translator of an Arabic language, *Nahwu*'s learning should not focus on reciting *Nahwu*'s rules alone. *Nahwu*'s learning should be integrated with reading, translating, speaking and writing, directly or indirectly. In addition, *Nahwu*'s learning must also start from simple sentence patterns with a variety of exercises and practices that are functional and communicative, both in spoken and written, either in groups or independently.

One method that can be used in teaching *Nahwu* or grammar according to the above purposes is by using the method of *Insya bi al-Anmath* (practice of sentence patterns, and pattern practice method) directly (direct method). *Nahwu*'s learning model with the method of *Insya` bi al-Anmath* is a method of learning *Nahwu* where learning is oriented towards the mastery of the structure of target language (Arabic) that is functional and communicative that has been structured by the teacher. This method is a combination of several other related methods, which were reconstructed by the researcher themselves.

When implementing this learning model, the teacher should demonstrate the knowledge and skills to be trained to the learners step by step. After that, the teacher asked the learners to produce a sentence or utterance directly in accordance with the formal training (as listed in the textbook used), or indirectly (based on the Indonesian sentence which was then translated

by the student in the Arabic sentence). Exercises and practices are provided to encourage students to communicate. With such practices, the students subconsciously practiced speaking (*kalam*), listening exercises (*istima`*), reading exercises (*qiraah*), writing exercises (*kitabaaah*), and translating exercises. In other words, they are not only learning language, but also acquiring the language which was acquired through various practices, gained from self-learning, from peers, and especially from teachers and teaching materials.

In addition, this method also provides opportunities for students to be actively involved during the learning process. This method could be done in groups and independent. Through this method, students were given the role simultaneously as subjects and learning objects. The students were required to produce speech as much as possible by translating orally and writing sentence patterns from the mother tongue into the target language (Arabic) by making a few comparable sentences or similar to the target language (Arabic). One example in the target language can at least produce ten other examples. Supposed in a reading or teaching material, there are five sentence patterns, then from the five patterns of the sentence, the students could produce at least twenty-five other sentence patterns that have similarities. In practice, this method can be done through the steps including (1) students are notified in advance about a sentence pattern that will be and is being studied, (2) students are required to be able to master the related sentence pattern, (3) students learn a language rule from books, teaching materials, or teaching learning process, then apply the rules or patterns in the reconstruction of several new sentences that are similar in written forms to the examples and exercises stimulated by the teacher, and (4) after all tasks and exercises have been completed, students are required to recite their work in groups and independent in oral form.

## Methodology

This research was a class action research design. The purpose of this classroom action research was to improve the quality of processes and outcomes of student Nahwu learning as well as to increase their interest and their learning motivation. Observation, interviews, and tests were used to collect the data from 14 students of the Arabic Language Department of IAIN Kerinci. Considering that Nahwu Arabic has hundreds of materials, it is certainly impossible to teach everything to Nahwu I, so I and students summarized some of the important lessons of Nahwu's learning to serve as the standard basic competence that must be mastered by the students. These materials include (1) the number of ismiyyah and the number of fi`liyyah, (2) the use of adawaatuljar, (4) na`at and man`ut and tafdil isim, (5) the manhub and majzum mudh` mudh, 6) fiqil mujarrood and fi`il mazid, (7) fi`il ma`lum and fi`il majhul. The mastery of Nahwu's lesson based on the seven main or principal sentences is considered to be very effective as the basis for the students mastering Nahwu and developing the ability of sentence formation or speech. This study was conducted in seven meetings. Each one-time face-to-face consisted of four cycles or stages, namely (1) planning, (2) action, (3) observation, and (4) reflection.

## Findings and Discussion

The results of the application of Insyah` bi al-Anmath method in the learning of Nahwu I to the third semester students of the Arabic Language Department of IAIN Kerinci are divided into the form of test and non-test instruments, namely:

### *Observation results*

Based on the observations during the process of learning by using the method Nahwu Insyah bi al-Anmath, I obtained some data that can illustrate the conducive of ongoing learning. The first activity conducted by lecturers (researcher) when entering the class was to list the students first, and then to give them motivation to learn. After that, I explained the complete teaching materials with the indicators that must be mastered by the students after finishing studying the material.

Based on the observation during the learning of Nahwu by using the method of Insyah bi al-Anmath from the first meeting until the seventh meeting, I found that at the first meeting, the students were still frightened, bored and less interested in the learning method they used, they thought that learning Nahwu was very boring and not very important. While at the second meeting until the seventh meeting (before mid-semester test), I found that: (1) students looked enthusiastic, motivated and full of enthusiasm in following the lectures and understand the teaching materials; (2) students were more daring to ask questions to lecturers on teaching materials that they have not understood; (3) students also dared to answer questions and exercises proposed by lecturers or questions from students who were thrown back by lecturers to other students; (4) students were increasingly challenged, patient and diligent in learning, whether they worked in groups or independently; (5) students got the dynamics of changes in academic achievement in the field of Nahwu I slowly, it was found below the value of the exercise each end of the lesson and the final test score value was the eighth meeting.

### *Interview results*

Based on the results of interviews with two students who got the highest score and two students who get a medium and two students who scored lowest, it can be seen that the application of the method of Insyah bi al-Anmath in learning Nahwu I can help in increasing interest, motivation, enthusiasm of students in learning Nahwu. Besides, they also wished that for the courses of Nahwu II and III were also taught by using the method of Insyah bi al-Anmath.

### *Test results*

The result of the application of the Insyah bi al-Anmath method in the process of learning Nahwu I in the 3rd semester of the Department of Arabic Language Department of PTIK IAIN Kerinci indicated that there was a change in students' attitudes towards the importance of mastering Nahwu. The result of the final test score that all 14 Nahwu I students were able to meet the ideal pass limits with significant value changes, i.e. with the lowest score of 72 (B-) 2 people, 74 (B-) 1 person, 75 (B-) 1 person, 76 (B+) 3 persons, 78 (B+) 1 person, 79 (B+) 2 persons, 80 (A-) 1 person, 84 (A-) 1 person, 87 (A) 1 person and highest score 93 (A+) 1 person. These results differ greatly from the initial test results before the study was conducted, at which time the lowest score was 37 (E) or failed, while the highest score was 74 (B-) for 2 students.

## Conclusion

The implementation of Nahwu I learning with the method of Insyah bi al-Anmath could increase student's interest and motivation to make them active in teaching and learning process, either through discussion or muzakarah with their group members, or through self-study. Also, the implementation of Nahwu I learning with method of Insyah bi al-Anmath could improve the students' comprehension and mastery in learning material through the increase in the value of individual achievement of students, from the first meeting until the seventh meeting.

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