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The *Qawaid Nahwu's* Learning Contribution to Reading Skills

Abstract

This study aimed to determine and analyze the contribution of *qawa'id nahwu* learning in improving reading skills in Arabic language program students. This study uses a qualitative method with the data source selected by purposive sampling. The types of data in this study were primary data and secondary data. In contrast, the data collection techniques in this study used observation, interviews and subject interpretation of the questions posed by the researcher. The data analysis technique uses data reduction stages, data presentation, drawing conclusions, and verification. The results showed that the *qawa'id nahwu* method implemented for students proved to be more effective in improving reading abilities and skills in learning Arabic when compared to conventional methods. Other findings indicate that there are still inhibiting factors in implementing the *qawa'id nahwu* method, including environmental factors and internal factors from the individual students themselves. Therefore, efforts to overcome the obstacles of learning *qawa'id nahwu* can pay attention to five external factors: the competence of Arabic language lecturers, the learning methods used, the Arabic language material being taught, adequate infrastructure facilities, and a supportive environment.

Keywords: Method, Learning, *Qawaid Nahwu*,

Introduction

A language is an essential tool in conveying an idea or message. Through language, we can communicate and know the developments that occur. Language, created by humans (Ma'ruf, 1991), has a vital role in human interactions. Language marks human existence so that it can be said, "I speak because I live" (Samsuri, 1991). In this era, Arabic is a foreign language for non-Arabs, whose demand is excellent. More and more Europeans and adherents of other religions are studying Arabic in depth, although with different motivations. At least there are three reasons why Arabic is considered to have a significant position and role. Arabic is an international language, one feature of which is that Arabic is one of the major languages in the world which is spoken by no less than 200 million people in various parts of the world (Gazzawi, 2000).

In addition, Arabic is the language of the Koran, the holy book of Muslims, which number more than one billion people (Chejne, 1996, pp. 29–30). Even in Muslim beliefs, the Qur'an is a guide for them and all humanity, as mentioned in QS al-Jasiyah/45:20. Then, Arabic has become a language that is quite popular in the West, especially in the last decade. In Western countries, especially in America, there is not a single university that does not make Arabic one of its subjects, including Catholic and Christian universities.

Harvard University, a private university most respected worldwide, was founded by Protestant priests. Georgetown University, a private Catholic university, has an Arabic study center called the center of contemporary Arab studies. Meanwhile, in Africa, Arabic is the first language in countries such as Mauritania, Morocco, Algeria, Libya, and Sudan (Arsyad, 2004, pp. 1–2). Meanwhile, in Seoul, South Korea, several Islamic study organizations began

to promote the teaching of Arabic for both orientalists and Muslims there; in Japan, there was an Arabic teaching institute initiated by the Saudis (Dewan Redaksi Ensiklopedi Islam, 1994). In Indonesia, the country with the largest Muslim population in the world, Arabic is a foreign language taught in educational institutions, especially educational institutions with Islamic characteristics, such as Islamic boarding schools. Thus, it can be said that the Arabic language has enormous significance, not only for hundreds of millions of Arab and non-Arab Muslims but also for everyone interested in establishing effective communication with the Arab world in particular and the Islamic world in general. *Arabic* is a language that Muslims must learn.

The special position that Arabic has among other languages in the world is that it functions as the language of the Qur'an and hadith, as well as other books. This is one of the factors why people want to learn, master, and understand Arabic because it is the language of the Qur'an and the Hadith of the Prophet Muhammad. Both of which are the main sources of Islamic teachings. So it is not surprising that the position of the Arabic language is very important because mastery of the language is the main requirement in studying the Qur'an and other sciences.

Education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have spiritual, and spiritual strength, self-control, personality, intelligence, noble character, and skills needed by themselves for society, nation, and state (Undang-Undang No 20 Tahun 2003 Tentang Sistem Pendidikan Nasional, 2004). In other words, education is an effort to develop human resources through a learning process both at elementary school (SD/MI), junior high school (SMP/MTS), upper middle school (SMA/MA), and at the tertiary level. Moreover, one of the lessons that can improve human resources is learning Arabic.

Arabic is the main key to opening the horizons of knowledge, as we know that Arabic has advantages and characteristics compared to other languages (Ali, 1962), including the breadth of meaning contained in Arabic vocabulary, and can survive and is still used today. (Muhammad, 2005, p. 35).Furthermore, to be able to understand Arabic, one must first know Arabic grammar, namely *qawa'id*. *Qawa'id* is another name for *nahwu* science, and this *nahwu* science is inseparable from *saraf* science. The science of *nahwu* and *saraf* science is the main science in Arabic. It is important to learn compared to other Arabic sciences because one word can change and have another meaning caused by changes in *i'rab* or how to read it and the origin of the word.

The relationship between *nahwu* and nerves cannot be separated from one another. The two are likened to a mother and father who need each other and complement each other, as in the tasrif book. Based on the above expression, it can be concluded that the two of them are a family, where *saraf* science is the mother of Arabic because Arabic words are born from nerves that have various meanings. At the same time, nahwu is the father because it regulates words that have been born and arrange them to become correct sentences (Maftuh, 2000). In addition to *nahwu* science, in learning Arabic, ideally one is also expected to be able to master 4 (four) aspects of basic language skills, namely listening skills (مَهَارَةُ الإسْتِمَاعِ), speaking or speaking skills (مَهَارَةُ الْمُحَادَثَةِ), writing skills (مَهَارَةُ الْكِتَابَة), and skills reading (مَهَارَةُ الْقِرَاءَةِ). These four skills are interrelated with each other in order to realize the goals of

language learning in general (Maftuh, 2000, p. 103). As stated in the language curriculum, namely, having language knowledge and a reasonable attitude towards the language itself.

To master the four Arabic language skills above, it is necessary to master the science of *nahwu*, and among the four aspects of the Arabic language skill, reading skill is the most important skill for Arabic students to master because if someone has mastered this skill, then it is easy for him to master other language skills (Akram, 2001). These skills also occupy important roles to be mastered in human life. Because this skill can help someone study the Koran and hadith and books written by scholars in Arabic (the yellow/bald book). In addition, this skill is also used to obtain information outlined by experts and writers in various magazines and newspapers, including Arabic-language social media.

Based on preliminary observations, it is known that some students majoring in Arabic language education study programs at Institut Agama Islam Negeri (IAIN) Bõne, both come from public school alumni, namely graduates of Islamic/non-Islamic (formal) educational institutions such as graduates of upper secondary level (MA, SMA) and equivalent, as well as graduates of Islamic (non-formal) education schools such as Islamic boarding schools. They need to be made aware of the importance of mastering reading skills. As a result, some of them still need to improve and be more capable of reading Arabic texts properly and correctly following the accuracy of the *harakat*. They pay less attention to the accuracy of the vowel at the end of the word according to the *'irab*, so there are still many mistakes in reading, and IAIN Bõne Arabic language education students experience this condition.

In connection with the problems above, the authors describe the contribution of *qawa'id nahwu* learning to the skills of reading Arabic texts. Through this research, the authors hope Arabic students will pay more attention to learning *qawa'id nahwu* to improve their reading skills. Therefore, to find out the importance of *qawa'id nahwu* learning in improving reading skills, a study will be carried out with the title "contribution of qawa'id nahwu learning to the reading skills of IAIN Bõne students.

Research Methods

The type of research used by the author in preparing this thesis is qualitative research. According to Lexi J. Moleong, qualitative research is intended to understand phenomena about what is experienced by research subjects. For example, behavior, perception, motivation, action, and others holistically and using descriptions in the form of words and language, in a particular natural context and by utilizing various natural methods (Lexi J. Moleong, 2010, p. 6). This research is classified as a descriptive type of research because this research provides an overview of the results by describing the actual data obtained in the field. This study will describe the object naturally, namely regarding the contribution of *qawa'id nahwu* learning in improving the reading ability of students majoring in Arabic language education tarbiyah.

The approach used in this research is a multidisciplinary approach which includes a juridical approach, a linguistic approach, a sociological approach, and a pedagogical approach. Arabic Language Education Study Program, Arabic Lecturers and PBA Students. In qualitative research, the sample data source was selected by purposive sampling. Qualitative research is very closely related to contextual factors. The purpose of sampling, in this case, is to capture as much information as possible from various sources; thus, the goal is to keep ourselves

distinct from differences developed in generalizations. The goal is to detail the specificity in a unique context potion. The second purpose of sampling is to gather the information that will form the basis of the emerging theoretical design. In qualitative research, there is no random but purposive sample (Lexi J. Moleong, 2010, p. 224).

This study uses two types of data, namely primary data and secondary data. Primary data, namely empirical data obtained in the field, comes from informants obtained at IAIN Bõne. Secondary data is a source of data that is not directly from the informant or additional data that is used when needed, which is obtained through searches in the form of IAIN Bõne data, documents, reports, and elements related to this research. To carry out this qualitative data analysis, it is necessary to emphasize the following stages and steps:

For data reduction, Miles and Huberman say that data reduction is defined as a selection process, focusing attention on simplifying, abstracting, and transforming raw data that emerges from written records in the field. Reducing data can mean summarizing, choosing the main things, focusing on the important things, and looking for themes and patterns (Sugiyono, 2017). The reduction stage is carried out to examine the comprehensive data collected from the field, so that data from the object under study can be found. Activities that can be carried out in this data reduction include: 1) collecting data and information from records of interviews and observations; 2) looking for things considered important from each aspect of research findings.

Presentation of Data, Miles, and Huberman in Imam Suprayogo and Tobroni, said that what is meant by presenting data is presenting a set of structured information that provides the possibility of drawing conclusions and taking action (Imam Suprayogo dan Tobroni, 2001, p. 194). Presentation of data, in this case, is the delivery of information based on data obtained from IAIN Bõne following the research focus to be well organized and coherent so that it is easy to see, read and understand an event and action or event related to the contribution of *qawa'id nahwu* learning in improving the reading ability of students majoring in Arabic language education at IAIN Bõne in the form of narrative text. At this stage, a summary of the research is carried out systematically to determine the contribution of *qawa'id nahwu* learning in improving the reading ability of students majoring in Arabic language education at IAIN Bõne. Activities at this stage include: 1) making descriptive and systematic summaries so that the central theme can be identified easily; 2) giving meaning to each of these summaries by paying attention to suitability with the research focus. If deemed inadequate, research is carried back to the field to obtain the required data following the research flow.

According to Miles and Huberman in Harun Rasyid, drawing conclusions or verification reveals that data verification and concluding is an attempt to interpret the data displayed by involving the author's understanding (Harun Rasyid, 2000). The conclusions in the early stages are supported by valid and consistent evidence when the authors return to the field to collect data, so the conclusions are credible (Sugiyono, 2017). At this stage, an assessment of the conclusions that have been drawn with certain theoretical comparison data is carried out, carrying out a member check process or re-checking process, starting from the implementation of pre-survey (orientation), interviews, observation, and documentation, then making general conclusions to report as a result of research that has been done.

Testing the validity of the data used to measure the validity of the results of this study was carried out by triangulation. Triangulation is a data collection technique that combines various data collection techniques and existing data sources. Field observations were also carried out by focusing gradually and continuously following the research focus, namely the contribution of *qawa'id nahwu* learning in improving the reading ability of students majoring in tarbiyah Arabic language education IAIN Bõne, then discussing with people who are

considered to understand this research problem. Consistency in the stages of this research remains within the systematic framework of research procedures that are interrelated and mutually support one another so that the research results can be accounted for. The main implication that is expected from this whole process is that the conclusion remains significant with the data that has been collected so that the research results can be declared as representative scientific work.

Results and Discussion

A. Learning *qawa'id nahwu*. Lecturer competence in learning *qawa'id nahwu* is absolute in order to be able to improve the ability to read Arabic texts.

1. Learning Method Used

The learning method occupies a position that is no less important in efforts to improve students' ability to read Arabic texts towards learning Arabic at IAIN Bõne because the method is a tool used by lecturers in establishing relationships with students during learning, lecturers are expected to be able to liven up the atmosphere of learning activities. The lecturer's task is to choose the right method to create a learning process that leads to three aspects that can improve students' reading skills: cognitive, affective, and psychomotor (Sumadi Surya Brata, 2006, p. 117). Following the observations of researchers in the field, the methods used by the Arabic language lecturers at IAIN Bõne vary because they are following the background and educational capacity of the Arabic language they have. Even so, lecturers are still trying to choose the right method following the maturity level of students, including readiness, independence, students' cognitive abilities in thinking, and so on.

Accuracy in choosing and using a method will affect students' language skills in learning Arabic, especially reading skills (*qiraah*). They are interested in learning by applying varied, interesting, and fun learning methods in dealing with the various differences in their absorption. According to Sujana, a good learning method is a varied or combination of several learning methods. Such as combining the lecture method with questions and answers, assignments, discussions, and assignments (Suryobroto, 1997, p. 15). The Arabic learning method used at IAIN Bõne varies by combining several methods to attract students' attention and interest them in participating in learning, while the Arabic learning method applied at IAIN Bõne, namely: Lecture Method, Question and Answer Method, Discussion Method, and group assignments.

Lecturers use various methods and also apply a unitary system (*nizam al-wihdah*/united system) in providing learning because Arabic is a subject that consists of integral parts that are interconnected and mutually reinforcing one another, covering several categories, namely: reading (al-Qur'an), understanding (*al-farm*); expression (*al-ta'bir*); language (al-sarwah al-lugawiyah); and others. However, this system still refers to a central theme so that students can understand language as an interrelated unit. Furthermore, lecturers try to make students able to understand the four Arabic language competencies (*al-maharat al-arba'ah*), namely: listening (*al-istima'*), speaking (*al-kalam*), reading (*al-Qur'an*), and writing (*al-kitabah*) although not in detail and detail.

The majority of students at IAIN Bõne are interested in something other than participating in learning Arabic. However, the lecturer's proficiency in using varied, interesting, and fun learning methods can arouse their interest and make them feel at home following the lesson. By using this method, students who previously did not understand Arabic, especially *qawa'id nahwu*, gradually understood because the method used by the lecturer interested them.

2. Arabic Material Taught.

The condition of learning Arabic at IAIN Bõne is still experiencing various challenges and obstacles in learning Arabic because, until now, it has not shown the expected results; even Arabic material, especially *qawa'id nahwu*, tends to be a frightening specter and is not liked by most students of IAIN Bõne, causing their lack of interest in following the lesson. Their class participation when learning Arabic courses is just filling in attendance. The *qawa'id nahwu* Arabic language material seems difficult and irrelevant to the reality of students and the very limited Arabic language media, which causes a lack of interest and motivation in their learning. Therefore, creative lecturers must find and make appropriate and interesting Arabic learning materials. This is because the role of the media is very important in transferring language knowledge to students at IAIN Bõne. Their weak understanding of learning Arabic is because before entering IAIN Bõne, they came from public schools that had never studied Arabic. Thus, the role of Arabic lecturers is to present basic Arabic material that is easy and understandable for them.

3. Learning Support Facilities and Infrastructure.

Facilities directly support the smooth running of the learning process, in this case, learning media, learning tools, and lecture room equipment. The media in question is a tool used to achieve learning objectives. At the same time, infrastructure can indirectly support the success of the learning process, such as roads, lighting, restrooms, etc. Thus facilities and infrastructure are important components that can influence students' interest in learning Arabic. IAIN Bõne, in learning Arabic, is only supported by facilities and infrastructure that are still simple and need to meet standards to help smooth the learning process. Most lecture rooms only have simple blackboards, chairs, and tables and still, need to be supported with LCDs. The lecture environment also does not use air conditioning, so the room is stuffy and hot; it greatly affects students' discomfort and greatly impacts their lack of interest in participating in the Arabic learning process. In learning Arabic, facilities and infrastructure are the media needed to convey messages and stimulate thoughts, arousing student interest, enthusiasm, attention, and abilities to create a conducive and effective learning process. The inadequate lectures in terms of facilities and infrastructure at IAIN Bõne solid became an obstacle in the learning process. It even became a factor that influenced their language skills.

4. Supportive Environment.

The environment also plays an important role in improving language skills. If students learn Arabic supported by an Arabic-speaking environment, it will affect the acceleration of their understanding of their learning. Conversely, if they are in an environment that does not speak Arabic, then this situation is enough to hinder the acceleration of their understanding. Blocher explained that, in essence, this learning environment is a physical, social, and psychological context in which children learn and acquire new behaviors. In principle, everyone will learn

from what they see and hear from various media and other people around them. Environmental factors are one of the important factors in creating the character of one's growth and development, especially in learning. So it can be explained that the changes caused by the environment can be sedentary and relatively permanent. The stronger the influence of the environment, the higher the predicted changes that will occur in the learning subject. This is the great influence of the environment on the development, growth, and behavior of a person (Rita Mariyana, 2010, p. 39).

A supportive campus environment and association can develop strong language skills for Arabic learners. However, in reality, according to the results of field observations, it shows that the environment at IAIN Bõne is not conducive and not supportive. This is due to the need for more awareness among lecturers and students of the importance of creating a language environment. Thus, lecturers and students at IAIN Bõne should be able to create a language environment that is conducive, interesting, and enjoyable because a supportive environment will motivate students to improve their Arabic language skills.

In general, students' internal factors are an obstacle to Arabic language skills, which are their psychological characteristics which include; a low level of intelligence, lack of talent and interest in Arabic, and lack of self-motivation, so it seems that they are less interested in learning Arabic. Therefore, efforts to overcome the obstacles to learning *qawa'id nahwu* in learning Arabic at IAIN Bõne can pay attention to five external factors, namely: the competence of Arabic lecturers, the learning methods used, the Arabic material taught, adequate infrastructure, and the environment. which supports.

According to the researcher, in addition to pursuing the five external factors mentioned above, it would be nice for IAIN Bõne to open Arabic courses as extra-curricular classes, which are intended for students who do not yet have basic Arabic (*qawa'id nahwu*), especially for those who come from public schools who never studied Arabic. Furthermore, it is held every year in the first semester after the admission of new students, with the hope that in the second and subsequent semesters, they will have no difficulty following Arabic learning, especially material (*qawa'id nahwu*), so that they can read Arabic texts correctly and can understand them well.

5. Student interest in learning qawa'id nahwu

In general, the internal factors of non-PBA students are an obstacle to interest in learning Arabic, which is their psychological nature which includes; low level of intelligence, lack of talent and interest in Arabic, and lack of self-motivation, so it seems that they are less interested in learning Arabic. Therefore, efforts to overcome the lack of interest of non-PBA students in learning Arabic at IAIN Bõne can pay attention to five external factors: the competence of Arabic lecturers, the learning methods used, the Arabic language material taught, adequate infrastructure, and suitable environment support.

Conclusion

The description of *qawa'id nahwu* learning applied by *qawa'id nahwu* teachers at IAIN Bõne applies the group discussion method so that students are more creative; the discussion method applied in teaching nahwu is quite significant because the language used in the discussion is more familiar to the participants. Participants can ask questions and convey ideas. However, this discussion method will require relatively more time than the demonstration or lecture

method because the number of targets involved in the discussion is limited, and it will appear that the participants are dominant in speaking or not speaking at all. In addition, the teacher uses the lecture method, namely explanation and oral narrative by the lecturer in front of students in class. In this method, the teacher dominates and becomes the subject of learning, while the student is a passive object receiving what is conveyed by the teacher.

Nevertheless, the drawback is that the teacher cannot know to what extent the students have understood the conversation. Sometimes, the teacher thinks that if students sit quietly listening or nodding their heads, they understand what the teacher explained. Even though this assumption often misses, even though students show reactions as if they understand, the teacher does not know the extent of student mastery of the lesson. Therefore, an evaluation must be held immediately after he gives a lecture. Learning *qawa'id nahwu* that has been implemented can improve students' reading skills at IAIN Bõne.

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The Qawaid Nahwu's Learning Contribution to Reading Skills

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The Qawaid Nahwu's Learning Contribution to Reading Skills*

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Abstract—**This study aimed to determine and analyze the contribution of qawa'id nahwu learning in improving reading skills in Arabic language program students. This study uses a qualitative method with the data source selected by purposive sampling. The types of data in this study were primary data and secondary data. In contrast, the data collection techniques in this study used observation, interviews and subject interpretation of the questions posed by the researcher. The data analysis technique uses data reduction stages, data presentation, drawing conclusions, and verification. The results showed that the qawa'id nahwu method implemented for students proved to be more effective in improving reading abilities and skills in learning Arabic when compared to conventional methods. Other findings indicate that there are still inhibiting factors in implementing the qawa'id nahwu method, including environmental factors and internal factors from the individual students themselves. Therefore, efforts to overcome the obstacles of learning qawa'id nahwu can pay attention to five external factors: the competence of Arabic language lecturers, the learning methods used, the Arabic language material being taught, adequate infrastructure facilities, and a supportive environment.**

Keywords: **Language, Arabic, Learning, Qawaid Nahwu**

I. INTRODUCTION

A language is an essential tool in conveying an idea or message. Through language, we can communicate and know the developments that occur and Language, created by humans [1], has a vital role in human interactions. Language is a communication tool used by everyone in their daily life as a means to convey information and arguments to others (de Oliveira et al., 2015; Sirbu, 2015). In this era, Arabic is a foreign language for non-Arabs, whose demand is excellent [4]. More and more Europeans and adherents of other religions are studying Arabic in depth, although with different motivations. At least there are three reasons why Arabic is considered to have a significant position and role. Arabic is an international language, one feature of which is that Arabic is one of the major languages in the world which is spoken by no less than 200 million people in various parts of the world [5]. In addition, Arabic is the language of the Koran, the holy book of Muslims (Shenassa & Khalvandi, 2008; Suhaimi, 2020). Even in Muslim beliefs, the Qur'an is a guide for them and all humanity, as mentioned in QS al-Jasiyah/45:20. Then, Arabic has become a language that is quite popular in the Europe [8], [9].

In Western countries, especially in America, educators there are increasingly interested in learning Arabic [10]. This has been demonstrated in several universities that have studied Arabic as a subject of study, including Catholic and Christian universities. Harvard University, a private university most respected worldwide, was founded by Protestant priests. Georgetown University, a private Catholic university, has an Arabic study center called the center of contemporary Arab studies. Meanwhile, in Africa, Arabic is the first language in countries such as Mauritania, Morocco, Algeria, Libya, and Sudan [11]. Meanwhile, in Seoul, South Korea, several Islamic study organizations began to promote the teaching of Arabic for both orientalists and Muslims there [12]; in Japan, there was an Arabic teaching institute initiated by the Saudis [13], [14]. In Indonesia, the country with the largest Muslim population in the world, Arabic is a foreign language taught in educational institutions, especially educational institutions with Islamic characteristics, such as Islamic boarding schools. Thus, it can be said that the Arabic language has enormous significance, not only for hundreds of millions of Arab and non-Arab Muslims but also for everyone interested in establishing effective communication with the Arab world in particular and the Islamic world in general. *Arabic* is a language that Muslims must learn.

The special position that Arabic has among other languages in the world is that it functions as the language of the Qur'an and hadith, as well as other books. This is one of the factors why people want to learn, master, and understand Arabic because it is the language of the Qur'an and the Hadith of the Prophet Muhammad. Both of which are the main sources of Islamic teachings. So it is not surprising that the position of the Arabic language is very important because mastery of the language is the main requirement in studying the Qur'an and other sciences. Education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have spiritual, and spiritual strength, self-control, personality, intelligence, noble character, and skills needed by themselves for society, nation, and state [15]. In other words, education is an effort to develop human resources through a learning process both at elementary school, junior high school, upper middle school (SMA/MA), and at

the university level. Moreover, one of the lessons that can improve human resources is learning Arabic. The arabic language has many varieties, including its standard form, modern stadard Arabic (MSA), Classical Arabic[16] and Arabic language has its own advantages and characteristics [17], including the breadth of meaning contained in Arabic vocabulary [18]. Furthermore, to be able to understand Arabic, one must first know Arabic grammar, namely *qawa'id*[19], [20]. *Qawa'id* is another name for *nahwu* science, and this *nahwu* science is inseparable from *saraf* science [21]. The science of *nahwu* and *saraf* science is the main science in Arabic. It is important to learn compared to other Arabic sciences because one word can change and have another meaning caused by changes in *i'rab* or how to read it and the origin of the word.

The relationship between *nahwu* and nerves cannot be separated from one another. The two are likened to a mother and father who need each other and complement each other, as in the tasrif book. Based on the above expression, it can be concluded that the two of them are a family, where *saraf* science is the mother of Arabic because Arabic words are born from nerves that have various meanings. At the same time, nahwu is the father because it regulates words that have been born and arrange them to become correct sentences [22]. In addition to *nahwu* science, in learning Arabic, ideally one is also expected to be able to master 4 (four) aspects of basic language skills, namely listening skills (مَهَارَةُ ألْإِسْتِمَاع), speaking or speaking skills (مَهَارَةُ الْمُحَادثَةِ), writing skills (مَهَارَةُ ألْكِتَابَة), and skills reading (مَهَارَةُ ألْقِرَاءَةِ) [23], [24]. These four skills are interrelated with each other in order to realize the goals of language learning in general [25]. As stated in the language curriculum, namely, having language knowledge and a reasonable attitude towards the language itself. To master the four Arabic language skills above, it is necessary to master the science of *nahwu*, and among the four aspects of the Arabic language skill, reading skill is the most important skill for Arabic students to master because if someone has mastered this skill, then it is easy for him to master other language skills [26]–[28]. These skills also occupy important roles to be mastered in human life. Because this skill can help someone study the Koran and hadith and books written by scholars in Arabic (the yellow/bald book). In addition, this skill is also used to obtain information outlined by experts and writers in various magazines and newspapers, including Arabic-language social media.

Based on preliminary observations, it is known that some students majoring in Arabic language education study programs at Islamic college, both come from public school alumni, namely graduates of Islamic/non-Islamic (formal) educational institutions such as graduates of upper secondary level and equivalent, as well as graduates of Islamic (non-formal) education schools such as Islamic boarding schools. They need to be made aware of the importance of mastering reading skills. As a result, some of them still need to improve and be more capable of reading Arabic texts properly and correctly following the accuracy of the *harakat*. They pay less attention to the accuracy of the vowel at the end of the word according to the *'irab*, so there are still many mistakes in reading, and Islamic University in Bōne, Indonesia Arabic language education students experience this condition. In connection with the problems above, the authors describe the contribution of *qawa'id nahwu* learning to the skills of reading Arabic texts. Through this research, the authors hope Arabic students will pay more attention to learning *qawa'id nahwu* to improve their reading skills. Therefore, to find out the importance of *qawa'id nahwu* learning in improving reading skills, a study will be carried out with the title "contribution of qawa'id nahwu learning to the reading skills of Islamic University in Bōne, Indonesia students.

II. RESEARCH METHODS

The type of research used by the author in preparing this thesis is qualitative research. Qualitative research is intended to understand phenomena about what is experienced by research subjects.This research is classified as a descriptive type of research because this research provides an overview of the results by describing the actual data obtained in the field. This study will describe the object naturally, namely regarding the contribution of *qawa'id nahwu* learning in improving the reading ability of students majoring in Arabic language education *tarbiyah*. The approach used in this research is a multidisciplinary approach which includes a juridical approach, a linguistic approach, a sociological approach, and a pedagogical approach. Arabic Language Education Study Program, bic Lecturers and Arabic learning Students. In qualitative research, the sample data source was selected by purposive sampling. Qualitative research is very closely related to contextual factors. The purpose of sampling, in this case, is to capture as much information as possible from various sources; thus, the goal is to keep ourselves distinct from differences developed in generalizations. The goal is to detail the specificity in a unique context potion. The second purpose of sampling is to gather the information that will form the basis of the emerging theoretical design. In qualitative research, there is no random but purposive sample.

This study uses two types of data, namely primary data and secondary data. Primary data, namely empirical data obtained in the field, comes from informants obtained at Islamic University in Bōne. Secondary data is a source of data that is not directly from the informant or additional data that is used when needed, which is obtained through searches in the form of Islamic University in Bōne data, documents, reports, and elements related to this research. To carry out this qualitative data analysis, it is necessary to emphasize the following stages and steps: For data reduction, Miles and Huber 11 say that data reduction is defined as a selection process, focusing attention on simplifying, abstracting, and transforming raw data that emerges from written records in the field. Reducing data can mean summarizing, choosing the main things, focusing on the important things, and looking for themes and patterns. The reduction stage is carried out to examine the comprehensive data collected from the field, so that data from the object under study can be found. Activities that can be carried out in this data reduction include: 1) collecting data and information from records of interviews and observations; 2) looking for things considered important from each aspect of research findings.
Presentation of data, in this case, is the delivery of information based on data obtained from IAIN Bōne following the research focus to be well organized and coherent so that it is easy to see, read and understand an event and action or event related to the contribution of *qawa'id nahwu* learning in improving the reading ability of students majoring in Arabic language education at IAIN Bōne in the form of narrative text. At this stage, a summary of the research is carried out systematically to determine the contribution of *qawa'id*

nahwu learning in improving the reading ability of students majoring in Arabic language education at Islamic University in Bōne. Activities at this stage include: 1) making descriptive and systematic summaries so that the central theme can be identified easily; 2) giving meaning to each of these summaries by paying attention to suitability with the research focus. If deemed inadequate, research is carried back to the field to obtain the required data following the research flow.

According to Miles and Huberman in Harun Rasyid, drawing conclusions or verification reveals that data verification and concluding is an attempt to interpret the data displayed by involving the author's understanding. The conclusions in the early stages are supported by valid and consistent evidence when the authors return to the field to collect data, so the conclusions are credible. At this stage, an assessment of the conclusions that have been drawn with certain theoretical comparison data is carried out, carrying out a member check process or re-checking process, starting from the implementation of pre-survey (orientation), interviews, observation, and documentation, then making general conclusions to report as a result of research that has been done. Testing the validity of the data used to measure the validity of the results of this study was carried out by triangulation. *Triangulation* is a data collection technique that combines various data collection techniques and existing data sources. Field observations were also carried out by focusing gradually and continuously following the research focus, namely the contribution of qawa'id nahwu learning in improving the reading ability of students majoring in tarbiyah Arabic language education Islamic University in Bōne, then discussing with people who are considered to understand this research problem. Consistency in the stages of this research remains within the systematic framework of research procedures that are interrelated and mutually support one another so that the research results can be accounted for. The main implication that is expected from this whole process is that the conclusion remains significant with the data that has been collected so that the research results can be declared as representative scientific work.

III. RESULTS AND DISCUSSION

1. Learning Method Used

The learning method occupies a position that is no less important in efforts to improve students' ability to read Arabic texts towards learning Islamic University in Bōne because the method is a tool used by lecturers in establishing relationships with students during learning, lecturers are expected to be able to liven up the atmosphere of learning activities. The lecturer's task is to choose the right method to create a learning process that leads to three aspects that can improve students' reading skills: cognitive, affective, and psychomotor [29]. Following the observations of researchers in the field, the methods used by the Arabic language lecturers at Islamic University in Bōne vary because they are following the background and educational capacity of the Arabic language they have. Even so, lecturers are still trying to choose the right method following the maturity level of students, including readiness, independence, students' cognitive abilities in thinking, and so on. Accuracy in choosing and using a method will affect students' language skills in learning Arabic, especially reading skills (*qiraah*). They are interested in learning by applying varied, interesting, and fun learning methods in dealing with the various differences in their absorption. According to Sujana, a good learning method is a varied or combination of several learning methods. Such as combining the lecture method with questions and answers, assignments, discussions, and assignments [30]. The Arabic learning method used at Islamic University in Bōne varies by combining several methods to attract students' attention and interest them in participating in learning, while the Arabic learning method applied at Islamic University in Bōne, namely: Lecture Method, Question and Answer Method, Discussion Method, and group assignments.

Lecturers use various methods and also apply a unitary system (*nizam al-wihdah*/united system) in providing learning because Arabic is a subject that consists of integral parts that are interconnected and mutually reinforcing one another, covering several categories, namely: reading (al-Qur'an), understanding (*al-farm*); expression (*al-ta'bir*); language (al-sarwah al-lugawiyah); and others. However, this system still refers to a central theme so that students can understand language as an interrelated unit. Furthermore, lecturers try to make students able to understand the four Arabic language competencies (*al-maharat al-arba'ah*), namely: listening (*al-istima'*), speaking (*al-kalam*), reading (*al-Qur'an*), and writing (*al-kitabah*) although not in detail and detail. The majority of students at Islamic University in Bōne are interested in something other than participating in learning Arabic. However, the lecturer's proficiency in using varied, interesting, and fun learning methods can arouse their interest and make them feel at home following the lesson. By using this method, students who previously did not understand Arabic, especially *qawa'id nahwu*, gradually understood because the method used by the lecturer interested them.

2. Arabic Material Taught.

The condition of learning Arabic at Islamic University in Bōne is still experiencing various challenges and obstacles in learning Arabic because, until now, it has not shown the expected results; even Arabic material, especially *qawa'id nahwu*, tends to be a frightening specter and is not liked by most students of Islamic University in Bōne, causing their lack of interest in following the lesson. Their class participation when learning Arabic courses is just filling in attendance. The *qawa'id nahwu* Arabic language material seems difficult and irrelevant to the reality of students and the very limited Arabic language media, which causes a lack of interest and motivation in their learning. Therefore, creative lecturers must find and make appropriate and interesting Arabic learning materials. This is because the role of the media is very important in transferring language knowledge to students at Islamic University in Bōne. Their weak understanding of learning Arabic is because before entering Islamic University in Bōne, they came from public schools that had never studied Arabic. Thus, the role of Arabic lecturers is to present basic Arabic material that is easy and understandable for them.

3. Learning Support Facilities and Infrastructure.

Facilities directly support the smooth running of the learning process, in this case, learning media, learning tools, and lecture room equipment. The media in question is a tool used to achieve learning objectives. At the same time, infrastructure can indirectly support the success of the learning process, such as roads, lighting, restrooms, etc. Thus facilities and infrastructure are important components that can influence students' interest in learning Arabic. Islamic University in Bõne, in learning Arabic, is only supported by facilities and infrastructure that are still simple and need to meet standards to help smooth the learning process. Most lecture rooms only have simple blackboards, chairs, and tables and still, need to be supported with LCDs. The lecture environment also does not use air conditioning, so the room is stuffy and hot; it greatly affects students' discomfort and greatly impacts their lack of interest in participating in the Arabic learning process. In learning Arabic, facilities and infrastructure are the media needed to convey messages and stimulate thoughts, arousing student interest, enthusiasm, attention, and abilities to create a conducive and effective learning process. The inadequate lectures in terms of facilities and infrastructure at Islamic University in Bõne solid became an obstacle in the learning process. It even became a factor that influenced their language skills.

4. Supportive Environment.

The environment also plays an important role in improving language skills. If students learn Arabic supported by an Arabic-speaking environment, it will affect the acceleration of their understanding of their learning. Conversely, if they are in an environment that does not speak Arabic, then this situation is enough to hinder the acceleration of their understanding. Blocher explained that, in essence, this learning environment is a physical, social, and psychological context in which children learn and acquire new behaviors. In principle, everyone will learn from what they see and hear from various media and other people around them. Environmental factors are one of the important factors in creating the character of one's growth and development, especially in learning. So it can be explained that the changes caused by the environment can be sedentary and relatively permanent. The stronger the influence of the environment, the higher the predicted changes that will occur in the learning subject. This is the great influence of the environment on the development, growth, and behavior of a person [31, p. 39]. A supportive campus environment and association can develop strong language skills for Arabic learners. However, in reality, according to the results of field observations, it shows that the environment at Islamic University in Bõne is not conducive and not supportive. This is due to the need for more awareness among lecturers and students of the importance of creating a language environment. Thus, lecturers and students at Islamic University in Bõne should be able to create a language environment that is conducive, interesting, and enjoyable because a supportive environment will motivate students to improve their Arabic language skills.

In general, students' internal factors are an obstacle to Arabic language skills, which are their psychological characteristics which include; a low level of intelligence, lack of talent and interest in Arabic, and lack of self-motivation, so it seems that they are less interested in learning Arabic. Therefore, efforts to overcome the obstacles to learning *qawa'id nahwu* in learning Arabic at Islamic University in Bõne can pay attention to five external factors, namely: the competence of Arabic lecturers, the learning methods used, the Arabic material taught, adequate infrastructure, and the environment. which supports. According to the researcher, in addition to pursuing the five external factors mentioned above, it would be nice for Islamic University in Bõne to open Arabic courses as extra-curricular classes, which are intended for students who do not yet have basic Arabic (*qawa'id nahwu*), especially for those who come from public schools who never studied Arabic. Furthermore, it is held every year in the first semester after the admission of new students, with the hope that in the second and subsequent semesters, they will have no difficulty following Arabic learning, especially material (*qawa'id nahwu*), so that they can read Arabic texts correctly and can understand them well.

5. Student interest in learning qawa'id nahwu

In general, the internal factors of non- Arabic education students are an obstacle to interest in learning Arabic, which is their psychological nature which includes; low level of intelligence, lack of talent and interest in Arabic, and lack of self-motivation, so it seems that they are less interested in learning Arabic. Therefore, efforts to overcome the lack of interest of non-Arabic education students in learning Arabic at Islamic University in Bõne can pay attention to five external factors: the competence of Arabic lecturers, the learning methods used, the Arabic language material taught, adequate infrastructure, and suitable environment support.

IV. CONCLUSION

The description of *qawa'id nahwu* learning applied by *qawa'id nahwu* teachers at Islamic University in Bõne applies the group discussion method so that students are more creative; the discussion method applied in teaching nahwu is quite significant because the language used in the discussion is more familiar to the participants. Participants can ask questions and convey ideas. However, this discussion method will require relatively more time than the demonstration or lecture method because the number of targets involved in the discussion is limited, and it will appear that the participants are dominant in speaking or not speaking at all. In addition, the teacher uses the lecture method, namely explanation and oral narrative by the lecturer in front of students in class. In this method, the teacher dominates and becomes the subject of learning, while the student is a passive object receiving what is conveyed by the teacher. Nevertheless, the drawback is that the teacher cannot know to what extent the students have understood the conversation. Sometimes, the teacher thinks that if students sit quietly listening or nodding their heads, they understand what the teacher explained. Even though this assumption often misses, even though students show reactions as if they understand, the teacher does not know the extent of student mastery of the lesson. Therefore, an evaluation must be held immediately after he gives a lecture. Learning qawa'id nahwu that has been implemented can improve students' reading skills at Islamic University in Bõne.

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The Qawaid Nahwu's Learning Contribution to Reading Skills

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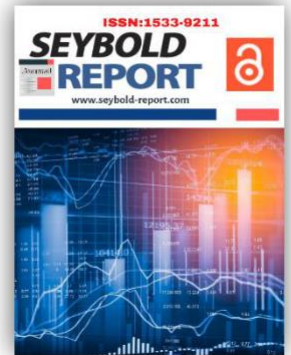
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Arabic Language Learning Management: A review of the comparative study of Arabic and Indonesian phrases and their implications for sentence formation

by Amir Amir

Arabic Language Learning Management: A review of the comparative study of Arabic and Indonesian phrases and their implications for sentence formation

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Abstract: This study aims to compare Arabic phrases and Indonesian phrases and to find out their implications in sentence formation. Through this research, a clear description of the similarities and differences of phrases between Arabic phrases and Indonesian phrases and their implications in sentence formation is obtained. This study uses a comparative descriptive method, namely comparing Arabic phrases and Indonesian phrases and their implications in sentence formation based on a literature review, namely books that discuss the two studies. Arabic and Indonesian have some similarities and differences, and both have positions in sentence formation. Between jar wa major and prepositional phrases, there are five similarities; between zharaf wa mazhruf and adverbial phrases, there are seven similarities; between sifah wa mausuf and adjective phrases, there are six similarities; and between mudhaf wa mudhafun ilaih and noun phrases, there are six similarities. Meanwhile, there are five differences between jar wa majrur and prepositional phrases; between zharaf wa mazhruf and adverbial phrases, there are four differences; between sifah wa mausuf and adjective phrases, there are nine differences; and between mudhaf wa mudhafun ilaih and noun phrases, there are six similarities. Arabic phrases and Indonesian phrases have implications in sentence formation. Arabic phrases can occupy several functions in a sentence, namely mubtada`, Khabar, fail, naibul fail, and maf`ulun bih. The phrases in Indonesian can occupy the position of subject, predicate, complementary object, and description.

Keywords: Comparative Study, Phrases, Similarities, Differences, Implications

Introduction

Language makes it easier for humans to communicate. Language is a symbol system in the form of sound (Alek, 2018). Abdul Chaer (2017) says that language is an arbitrary sound symbol system used by members of social groups to work together, communicate, and identify themselves. Language is universal; every language in the world has universal properties. And this universal characteristic is the element of the same language (Abdul Chaer, 2017). This is consistent with the statement that language is universal if there are similarities between the first language and the second language. And language is unique, and it has characteristics that are not tied to other languages (Abdul Chaer, 2017). With this uniqueness, there are differences between languages in the world. Arabic is one of the foreign languages studied in educational institutions besides English. And it is a tool for understanding the texts and texts of civilization and religious teachings that function so that humans can carry out social, political, economic, and educational life. And the Arabic language consists of four skills and three elements. The four skills are listening skills, speaking skills, reading skills, and writing skills. And the elements are aswat, qawaid (grammar), and ma`ani.

Qawaid Arabic is divided into two, namely Nahwu and Sharaf. Nahwu is a rule that is used to find out the position of a word in a sentence, to know the final vowel, and to know the procedure for accepting it (Fuad Ni`mah, 2015). It can also be said that nahwu is a science that talks about words in relation or other elements as an utterance (Abdul Chaer, 2012). Nahwu's discussion of language elements includes words, phrases, clauses, sentences, and discourse. In Arabic, the term phrase is not very popular among Arabic language scholars in Indonesia or in Arabic. It is said that because there are no Arabic Nahwu books that put forward definitions of phrases in Arabic. In addition, there are no chapters or sub-chapters that use this phrase as the subject of discussion. Meanwhile, in Indonesian, there is a topic of discussion that specifically discusses phrases, patterns, and forms. However, it does not mean that in Arabic, there is no concept of phrases. In Nahwu books, basically, there is a lot of discussion about various constructions, which are basically phrase constructions, for example, jar majrur, mausuf sifah, idhafaf, and zharf wa mazhruf. In Arabic, there are many forms or patterns in sentence formation.

In the Al-Munawwir (Arabic-Indonesian) dictionary by Achmad Warson Munawwir and Muhammad Fairuz (2007), the term al-ibarah is the masdar of the verb عَبَرَ, al-ibarah has several meanings, namely parable, saying, style of speaking, explanation, and description. And in mu`jam Al-Ghani (2013), ibarah is a combination of several words that are part of a sentence that leads to meaning. As for mu`jam al-wasit (2011), ibarah is an expression that shows meaning. Based on these statements regarding the term phrase in Arabic, there are two terms used for the phrase, namely al-tarkib, and al-ibarah. In research, researchers will use the term al-ibarah.

According to Hassain (1984) in Imam Asrori (2014), the definition of a phrase in Arabic that uses the term at-tarkib, which is a combination of elements that are related to each other because they have the same role in a sentence or occupy the same position in a sentence. nahwu science, then these elements can be replaced with isim or fi`il. Meanwhile, according to Badri (1986) in Imam Asrori (2014), the definition of a phrase in Arabic that uses the term al-ibarah, is a sentence that is not based on other words consisting of two words, and these two words have an unreliable relationship, or the formation a language composed of two sentences that bind each other by form, which makes the two of them one unit so that

it is possible to replace only one word. Al-Khuli (1982), in Arifuddin (2017) mentions phrases in Arabic with the terms al-ibarah and syibhu sums with explanations of word composition that do not form subject-predicate relations. In Arabic and Indonesian, there are various forms of phrases. According to Asna Andriani (2016), judging from the constituent elements of the construction of phrases in Arabic, there are 25 kinds, namely: na`at man`ut phrases, `athfy phrases, badaly phrases, zharfy phrases, syibhul sum phrases, manfy phrases, syarthy phrases, tanfis phrases, tawqitat phrases, idhafy phrases, `adady phrases, nida`iy phrases, isyary phrases, tawkidy phrases, maushuly phrases, mashdary phrases, tamyizy phrases, istitsna`i phrases, farasa bayani, naskhy phrases, ikhtishasy phrases, ta` phrases ajuby, muqarabat phrases, syuru` phrases, and king` phrases. As for phrases in Indonesian, according to Cristian Agustinus Tarno & Iswanto (2019), the types of Indonesian phrases are nominal phrases, verbal phrases, adjective phrases, prepositional phrases, numeral phrases, adverbial phrases, and conjunctional phrases.

The use of phrases in the formation of Arabic sentences often contains errors. One of the causes of this problem occurs because of the negative transfer. Negative transfer is the use of the first language system or mother tongue in a foreign language (Rofiq Nurhadi, 2020). The point is the use of some elements and grammar in the first language to understand the second language, while the system is different in the second language. The first language in this study is Indonesian, and the second language is Arabic. So it is very necessary to know the similarities and differences between the two so that there is no negative transfer in learning Arabic, especially in the formation of sentences using phrases. In this study, the researchers focused on examining four types of phrases, namely jar majrur/prepositional phrases, zharaf wa mazhruf/adverbial phrases, shifah wa mausuf/adjective phrases, and idhofah/noun phrases. The reason the researcher only examined these four phrases is that these four phrases are among the phrases that are often used in sentence formation compared to other types of phrases. So it is necessary to do an in-depth study of these four phrases. In this study, the researcher focuses on analyzing the similarities and differences between Arabic phrases and Indonesian phrases using a comparative study of languages. The researcher uses the comparative study of languages to compare two different phrases with a comparative approach to their similarities and differences.

Literature Review
1. Phrase
In the Al-Munawwir (Arabic-Indonesian) dictionary by Achmad Warson Munawwir and Muhammad Fairuz, the term al-ibarah is the masdar of the verb عَبَرَ, al-ibarah has several meanings, namely parable, saying, style of speaking, explanation, and description. And in AlGhani's mu`jam, ibarah is a combination of several words that are part of a sentence that leads to meaning. As for mu`jam al-wasit, ibarah is an expression that shows meaning. Based on these statements regarding the term phrase in Arabic, there are two terms used for the phrase, namely al-tarkib and alibarah; in research, the researcher will use the term al-ibarah. According to Hassain (1984) in Imam Asrori (2014), the definition of a phrase in Arabic that uses the term at-tarkib, which is a combination of elements that are related to each other because they have the same role in a sentence or occupy the same position in a sentence. nahwu science, then these elements can be replaced with isim or fi`il. Meanwhile, according to Badri (1986) in Imam Asrori (2014), the definition of a phrase in Arabic that uses the term al-ibarah, is a sentence that is not based on other

words consisting of two words, and these two words have an unreliable relationship, or the formation a language composed of two sentences that bind each other by form, which makes the two of them one unit so that it is possible to replace only one word. The Arabic phrases that will be studied by researchers are syibhu sums consisting of jar majrur and zharaf wa mazhruf (maful fih), attributes wa mausuf, and mudhaf wa mudhaf ilaih (idhofah).

Indonesian phrases are linguistic elements that fill in Functional Clause elements (Cristian A.T. and Iswanto (2019). Meanwhile, Supriyadi (2014) states that phrases are grammatical units consisting of two or more words and do not exceed the functional limits of clause elements. Meanwhile, according to Chaer (2012), phrases are grammatical units composed of non-predicative word combinations. Based on this, it can be seen that phrases are one of the linguistic elements consisting of two or more words which are functional elements of clauses and sentences. Phrases in language The Indonesian researchers will study prepositional phrases, adverbial phrases, adjective phrases, and noun phrases. In Arabic and Indonesian, there are various forms of phrases. According to Asna Andriani (2016), judging from the elements forming the construction of phrases in Arabic, there are 25 kinds, namely: na`at man`ut phrases, `athfy phrases, badaly phrases, zharfy phrases, syibhul sum phrases, manfy phrases, syarthy phrases, tanfis phrases, tawqitat phrases, idhafy phrases, `adady phrases, nida`iy phrases, isyary phrases, tawkidy phrases, maushuly phrases, mashdary phrases, tamyizy phrases, istitsna`i phrases, farasa bayani, naskhy phrases, ikhtishasy phrases, ta`ajuby phrases, muqarabat phrases, syuru` phrases, and king` phrases. As for phrases in Indonesian, according to Cristian Agustinus Tarno & Iswanto (2019), the types of Indonesian phrases are nominal phrases, verbal phrases, adjective phrases, prepositional phrases, numeral phrases, adverbial phrases, and conjunctional phrases.

2. Arabic Phrase

a. Jar Majrur

Jar majrur is a phrase composed of the letters jar + isim, the letter jar is the letter that causes the isim that comes after it to be in a state of jar/khafadh, and its original form is kasrah (Abu et al., 2015). According to Achmad Warson Munawwir and Muhammad Fairuz, in their dictionary, Al-Munawwir revealed that prepositions in Arabic are the letters jar. In the same dictionary, they also reveal that nouns in Arabic are isim. According to Fuad Ni`mah (2015) in his book, a letter is any word that has no meaning unless it is together with other words, including the letters jar. Majrur is a term used for words that are in the jar condition either because they are preceded by the letter jar or for other reasons that make it mandatory in the jar state (Abu et al., 2015). The initial sign of the jar is kasrah, but not all words are mu`rab with vowels; apart from kasrah, there are also other jar signs, namely yes and fathah.

b. Zharaf wa Mazhruf

Zharaf wa mazhruf is isim mansub which is mentioned to explain the time or place where fiil occurs, which is the answer to the question "When or where does fiil occur?" (Fuad Ni`mah, 2015). Zharaf wa mazhruf is called zharaf epoch when it is used to indicate the time of occurrence of fiil or action and is called zharaf eat when it is used to indicate where fiil or action occurs (Fuad Ni`mah, 2015).

c. The nature of Wa Mausuf

The nature of wa mausuf is also known as naat manut. Naat or attribute is a lafadz that shows the characteristics of the previous ism, where the ism being characterized is called manut or mausuf (Asep Saefullah, 2021).

d. Mudhaf wa Mudhaf Ilaih (Idhafah)

Idhafah is a composition of two or more ism which form a meaning, but the meaning is not perfect. The composition of idhafah consists of mudhaf and mudhaf ilaih, where the first word is called mudhaf and the second word is called mudhaf ilaih. How to form the first idhafah, namely, the first word (mudhaf) must be nakirah (without alif-lam), and the i`rab is adjusted to its position in the sentence. Secondly, the second word (mudhaf ilaih) may be nakirah or ma`rifah, and the i`rab must be majrur.

3. Indonesian Phrases

a. Prepositional phrase

A prepositional phrase is a group of words in which one of the elements is a preposition or preposition, in which the group of words has neither a subject nor a predicate. So there are only prepositions that are located at the beginning of the phrase and are followed by other elements in the form of nouns, verbs, or adjectives. Prepositional phrases are phrases whose ruler is in the prepositional category followed by other category boundaries, for example, in the store, to the market, from home, and others (Cristian Agustinus Tarno and Iswanto, 2019). In this example, the words in, too, and from are prepositions that function as rulers, and the words shop, market, and house function as delimiters.

b. Adverbial Phrases

Adverbs are also known as adverbs. Adverb is a sentence element that adds an explanation of time, place, manner of cause, effect, and so on. Its presence is arbitrary because it is not the core of the sentence. Its function is to expand or limit the meaning of the subject or predicate (Rahardi, 2009). The description is a syntactic function that has various forms and is the easiest to move around. Adverbs can be at the end, at the beginning, and even in the middle of a sentence (Alwi, 2014). Adverbs of time are descriptions that provide information about when an event occurred (Alwi, 2014). The meaning of time can be seen as a point in time, a period of time, time-frequency, and time relationships (Syifa S.S., Edi K., and Dayudin, 2021). Adverbs of place are descriptions that show where events or circumstances occur (Alwi, 2010). The word place in relation to adverbs of place is understood by language users as the location of something, the direction of something, and the distance of something in relation to an event (Syifa S.S., Edi K., and Dayudin, 2021). This phrase is composed of adverbs followed by adverbs, such as yesterday, this afternoon, tomorrow night, and so on; or adverbials followed by a noun, such as Tuesday, December; nouns followed by numerals, such as the second day, ten o'clock, and so on (Cristian Agustinus Tarno and Iswanto, 2019).

c. Adjective Phrase

Adjective phrases are phrases that have the same distribution as adjectives, or it can also be said that the central element of an adjective phrase is distributed with the class of adjectives or adjectives (Wini Tarmini and Sulistyawati, 2019).

d. Noun Phrase

Nominal phrases are phrases that have the same distribution as nominal words, or it can also be said that the central element of nominal phrases is distributed with the class of nominal words or nouns (Wini Tarmini and Sulistyawati, 2019). Nominal phrases are the most productive phrases to be formed into derivative phrases either by expanding elements or as a result of contracting clauses, as modificative or non-meditative phrases (Cristian Agustinus Tarno and Iswanto, 2019).

4. Arabic Sentences and Indonesian Sentences

According to Abdul Chaer (2014), a sentence is the smallest unit of language, in spoken or written form, which expresses a complete thought. At least sentences in the official variety, both spoken and written, must have S and P short sentences become longer or develop because they are given additions or information on the subject, on the predicate, or on both. Besides that, Kridalaksana (2001) says that sentences are grammatical constructions consisting of one or more clauses arranged according to a certain pattern and can stand alone as a unit. Meanwhile, sentences in Arabic are known as numbers. According to Bustomi (2007), a number is an expression consisting of two or more sentences that have a subject-predicate relationship with each other. This definition is complemented by al-Hasyimi (2003), who says that number is a combination of predicate subjects, which gives a complete meaning, although not perfect.

Research Methods

Based on the types of problems discussed in this study, the researchers used a type of library research. Library research or "library research" is a theoretical study, references, and other scientific literature related to culture, values, and norms that develop in the social situation studied (Sugiono, 2009). Library research is research that is carried out using literature (library) in the form of books, notes, and reports on the results of previous research (Hasan, 2002). Therefore, this research is theoretical research using literature related to comparative studies between Arabic and Indonesian phrases and their implications in sentence formation. In terms of the procedure followed by the author in his research activities, this thesis proposal applies a historical-comparative linguistics approach. Historical linguistics, according to Kridalaksana (2009), is a branch of linguistics that investigates short-term and long-term changes in the sound system, grammar, and vocabulary of one or more languages. Therefore, the purpose of this linguistic, historical approach is to find out language changes from time to time. Because over time, a language can change in terms of phonology, syntax, word forms, morphology, and semantics by comparing two languages to find similarities and differences between the two. In this research, the focus of research is in terms of grammar, especially regarding phrases in this study, Arabic phrases, and Indonesian phrases.

The aim of the research using a historical-comparative linguistics approach in this research is to find out and provide an overview of the similarities and differences between Arabic phrases and Indonesian phrases and their implications in sentence formation. The source of data in this study is primary data, namely data obtained directly from research subjects as a source of information sought; this data is also called first-hand data (Saifunddin Azwar, 2009). In this study, researchers collected the necessary data and supported research from books, journals, and others. The primary data in this study are all data or

books related to Arabic phrases and Indonesian phrases. Secondary data sources are data sources that cannot provide direct information to data collectors (Andi Prastowo, 2012). Secondary data sources are data obtained from other parties, not directly obtained by researchers from their research subjects (Saifuddin Azwar, 2009). Secondary data from this study were taken from various sources such as books, magazines, and others. Data collection techniques are the most strategic steps in research because the main goal of the research is to obtain data; without knowing data collection techniques, a researcher will not obtain data that is in accordance with established data standards (Sugiyono, 2009).

The data collection technique used in this research is documentation. Documentation is a method used to find data regarding matters or variables in the form of notes, transcripts, books, newspapers, magazines, inscriptions, minutes of meetings, appointments, agendas, and so on (Suharismi Arikunto, 2014). Documentation is done by collecting documents, selecting documents according to the objectives and needs of the research, explaining and recording, and interpreting them, and connecting them with other phenomena. Documentation studies can also be supplemented with literature studies to obtain theories and concepts as material for comparison, reinforcement, or rejection of research findings to then draw conclusions (Dewi Sadiah, 2015). Data collection techniques, in this case, the researcher will identify discourse from books, papers or articles, magazines, journals, the web (internet), or other information related to the study of Arabic phrases and Indonesian phrases.

Research instruments are tools or facilities used by researchers in collecting data so that their work is easier and the results are better, in the sense that they are more accurate, complete, and systematic so that they are easier to process (Suharismi Arkunto, 2002). In this study, using data collection techniques, namely documentation, the data collection instrument used was a document checklist sheet. The document checklist lists the variables for which data will be collected by ticking in the symptom column. Triangulation is a technique for checking the validity of data that utilizes other sources. Triangulation is divided into four, namely source, method, investigator, and theory triangulation. In this study, researchers used data validity techniques using theoretical triangulation. In this study, triangulation of theory, namely the theory of comparative studies, Arabic phrases, and Indonesian phrases. In the theory of comparative studies, researchers compare various sub-discussions, such as the meaning of comparative studies and the objectives of comparative studies. A comparison of theories comes from different literature or books so that researchers can draw a conclusion from these theories. For the theory of Arabic phrases and Indonesian phrases, the researcher also compares the various sub-discussions. Comparison of these theories also comes from different literature or books.

Data analysis techniques are the process of searching for data, systematically compiling data obtained from interviews, field notes, and documentation by organizing data into categories, breaking it down into units, synthesizing, compiling into patterns choosing which ones are important and what will be learned, and draw conclusions so that they are easily understood by themselves and others (Sugiyono, 2010). Data analysis techniques are methods used by a researcher to analyze and develop the data that has been collected. The data analysis technique used in this study is a qualitative descriptive analysis technique and content analysis. After the data was collected, filtered, and classified, data analysis was carried out. Data analysis techniques in writing this study used a content analysis model, which has three components, namely, data reduction, data display, and Withdrawal of Conclusion / Verification.

Results and Discussion

1. Similarities and Differences between Arabic Phrases and Indonesian Phrases
To find out the similarities between Arabic phrases and Indonesian phrases, the researchers collected data by means of documentation of various literature, be it books, journals, theses, articles, and others about Arabic and Indonesian phrases. Between Arabic and Arabic have similarities and differences, so it is important to learn. In his research, Ubaidillah said: "Learning the word order in a second language for a speaker of that language requires precision, especially if the structure of the word order in the mother tongue is different from the second language. One example is the arrangement of words in Arabic, which in Arabic grammatical terms is called murakkab/tarkib." This statement is reinforced by Arifuddin's opinion in his research, which states that phrases have an important role; the following is his statement:
"As a unit of language that occupies a level above words and below clauses, phrases have an important role in linguistic texts or discourse. In terms of quantity, phrases contain a number of words that are bound in one phrase structure rule and dominate as fillers of syntactic functions.
Meanwhile, in terms of quality, phrases play a role according to the syntactic function they represent. Also, based on its type, this word composition has a grammatical meaning which is very decisive in understanding reading texts. In addition, these differences are important to learn because they cause difficulties in learning a foreign language, as revealed by M.asyari in his research: "Learning always relates the language he learns to the language he uses every day. However, students still often experience difficulties and make mistakes in transferring these habits into the habits of the foreign language (Arabic) they are learning. In general, these errors include, among others, syntax errors, morphological errors, and phonological errors. The error occurred due to significant differences in both the Arabic language system and the learner's language (Bahasa Indonesia)." M. Asyari also mentions several aspects that have similarities and differences between Arabic and Indonesian:
"Arabic phrases and Indonesian phrases have many syntactic similarities, but they also have the most significant syntactic differences that are not found in Indonesian phrases, namely the concordance aspect, both in terms of type, numerals, and definitions. There are similarities and differences between jar majrur and prepositional phrases; this was revealed by Rofiq Nurhadi in his research: "The concept of jar majrur in Arabic is not exactly the same as the concept of prepositional phrases in Indonesian. For example, the letter jar (fi) does not always mean di, which functions as a preposition in Indonesian. So there are different parts of these two concepts, although there are also many similarities." As for zharaf wa mazhruf and adverbial phrases, they have similarities and differences that need to be studied one by one, as stated by Latifa Islami Anuar, Yufni Faisol, and Syahrial in their research:
"In terms of form, there are similarities between the zharaf of the era and the description of time, namely in the form of single words, idhofah and jar letters. And the difference between the two is in terms of jamid and musytaq. The jamid and musytaq forms are only found in Arabic. From the point of view of its use in sentences, both the zharaf of the age and the zharaf of the meal and adverbs of time and adverbs of place have similarities and differences in terms of location, nashab, use in interrogative sentences and so on."
Shafi Mawaddah also revealed that there are similarities and differences between sifah wa mausuf and adjective phrases: "Adjectives in Arabic and Indonesian have some similarities in terms of the structure

of the adjectives and nouns they characterize (six similarities), in terms of the types of properties in the equation (two similarities), then in terms of the number of adjectives contained in the sentence (3 similarities), while the differences found are in terms of the structure of the adjective and noun they characterize in the sentence (six differences), and in terms of the types of adjectives in the sentence (2 differences), then in terms of the number of adjectives in the sentence (one difference)."

Meanwhile, Syifa Satia Salsabila, Edi Komarudi, and Dayudin, in their research, also revealed that there are similarities and differences between mudhaf wa mudhafun ilaih and noun phrases: "The similarities between noun phrases and tarkib ismi are found in their central elements, namely both nouns. The difference is that in the ismi idhafi tarkib, not all data is included in the phrase because the mudhaf, whose masdar is musytaq, contains a predicative meaning, and this tarkib can be extended to the right and left, while noun phrases are precursors to nouns, all of the data belongs to the category of phrases and the expansion is only to the right ." Based on the results of the documentation that has been done by researchers, researchers found that there are similarities and differences between phrases in Arabic and Indonesian. Between jar majrur and prepositional phrases, there are similarities and differences. Likewise, with zharaf wa mazruf and adverbial phrases. And between shifah wa mausuf and adjective phrases. As well as between idhofah and noun phrases. Implications of Arabic Phrases and Indonesian Phrases in Sentence Formation

To find out the implications of phrases in Arabic and Indonesian in sentence formation, the researchers collected data by means of documentation of various literature, be it books, journals, theses, articles, and others about phrases in Arabic and Indonesian. Jenal Bustomi & Ujang Hudaya, in their research, revealed that phrases could occupy core and additional elements in a sentence; the following is the statement: "In Arabic: fail, naibul fa`il, isim kana and isim inna are occupied by all grammatical forms, both sentences, tarkib, and amount. The tarkib that occupies it can be in the form of idhafy tarkib, isyari tarkib, and total syibhu tarkib. Fiil, Khabar, Khabar kana, and Khabar inna can be occupied by all grammatical forms, sentences, orders, and numbers.

They also mention the function of phrases in Indonesian. "In Indonesian: the subject is only occupied by words and phrases, not filled by clauses. The types of phrases that occupy it are also only nominal phrases or working phrases, which are considered nominal phrases. The predicate is only occupied by words with various forms and phrases with various forms. Jenal Bustomi and Ujang Hudaya's statement is reinforced by Edi Kurniawan Farid's statement in his research: "Subjects are in the form of noun phrases or substitutes for noun phrases. And predicates can be noun phrases, verbs, adjectives, numerals, or prepositional phrases. For objects in the form of noun phrases or substitutes for noun phrases. Meanwhile, complements can be in the form of noun phrases, verbs, adjectives, numerals, prepositions, or noun substitutes. As well as for information can be in the form of noun phrases, prepositions and conjunctions."

Deden Sutrisna & Lya Elyawati, in the researched article, found several functions of the phrase: "From the several sentences taken the author examined the phrase category in the article entitled "PDAM Pipes Clogged with Garbage" with the result that it has five sentence patterns that can be divided into nineteen phrases. While the function of the phrases of the several sentences of the article, the writer found basic sentence structures in the form of the subject (S), predicate (P), object (O), and calm (K/Ket).

Based on the results of the documentation that has been done by the researcher, the researcher found that there are phrase implications in sentence formation. Each type of phrase has its own function in a sentence, such as a subject, predicate, object, adverb, complement, and others. Based on the results of the research, it can be said that a phrase is a combination of several words and is part of a sentence, and has meaning but is not perfect. In Arabic, the term phrase has the same meaning as the words al-barah and at-tarkib. As in the Al-Munawwir (Arabic-Indonesian) dictionary by Achmad Warson Munawwir and Muhammad Fairuz, the term al-ibarah is the masdar of the verb عَبَّرَ, al-ibarah has several meanings, namely parable, saying, style of speaking, explanation, and description. And in Al-Ghani's mu`jam, ibarah is a combination of several words that are part of a sentence that leads to meaning. As for mu`jam al-wasit, ibarah is an expression that shows meaning.

The definition of phrase in Arabic, according to Badri (1986) in Imam Asrori (2014), which uses the term at-tarkib, the definition of a phrase is a sentence that is not based on another word consisting of two words and these two words have an unreliable relationship, or the form of language which is composed of two sentences that bind each other by a form, which makes the two of them one unit so that it is possible to replace only one word. And the definition of phrases in Arabic according to Badri (1986) in Imam Asrori (2014) which uses the term al-ibarah, the definition of phrases in Arabic, namely sentences that are not based on other words consisting of two words and these two words have a different relationship. Not propped up, or language formations composed of two sentences that bind each other by a form, which makes the two of them one unit so that it is possible to replace only one word. Meanwhile, in the Indonesian grammar book by Cristian A.T. and Iswanto (2019), the notion of a phrase is a linguistic element that fills the Functional Clause element. This opinion is reinforced by Supriyadi (2014), stating that a phrase is a grammatical unit consisting of two or more words and does not exceed the function limit of a clause element.

First, in Arabic, the arrangement of words consisting of the letters jar and ism is called jar wa majrur. This is in line with what was expressed by Abu Razin and Umm Razin (2015) that jar majrur is a phrase composed of the letters jar + isim, the letter jar is a letter that causes the isim that comes after it to be in a state of jar/khafadh and its original form is and majrur are terms used for words that are in the jar condition either because they are preceded by the letter jar or other reasons that make it mandatory in the jar state. Meanwhile, in Indonesian, the arrangement of words consisting of prepositional letters and nouns is called a prepositional phrase. As stated by Cristian Agustinus Tarno and Iswanto (2019) in their book, a prepositional phrase is a phrase whose ruler is in the prepositional category followed by a delimiter in another category, for example, in the store, to the market, from home and others. Between jar wa majrur in Arabic and prepositional phrases in Indonesian, the pattern is the same, namely the letters jar (prepositional letters) + isim (nouns).

Second, in Arabic, the arrangement of words used to provide information about place and time is called zharaf. According to Fuad Ni`mah (2015), zharaf is isim mansub is isim mansub which is mentioned to explain the time or place where fiil occurs, which is the answer to the question "When or where does fiil occur?", He also said that zharaf is called zharaf epoch when used to indicate the time of occurrence of fiil or action and is called zharaf eat if it is used to indicate the place where fiil or action occurs. Whereas in Indonesian, the word order is known as adverbial or description. According to Rahardi (2009), an

adverb is a sentence element that adds an explanation of time, place, manner of cause, effect, and so on, and its presence is arbitrary because it is not the core of the sentence. The position of adverbs in a sentence can be at the end, at the beginning, and even in the middle of a sentence; as Alwi (2014) stated, adverbs can be at the end, at the beginning, and even in the middle of a sentence. Adverbs of time are descriptions that provide information about when an event occurred (Alwi, 2014). The meaning of time can be seen as a point in time, a period of time, time-frequency, and time relationships (Syifa S.S., Edi K., and Dayudin, 2021). Adverbs of place are descriptions that show where events or circumstances occur (Alwi, 2010).

The word place in relation to adverbs of place is understood by language users as the location of something, the direction of something, and the distance of something in relation to an event (Syifa S.S., Edi K., and Dayudin, 2021). Third, word order consisting of adjectives and isim is called sifah wa mausuf in Arabic. The characteristic of wa mausuf, also known as naat man`ut, naat, or sifah, is a lafadz which shows the characteristics of the previous isim, where the isim that is characterized is called manut or mausuf (Asep Saefullah, 2021). Whereas in Indonesian, the word order is called an adjective phrase. As said by Wini Tarmini and Sulistyawati (2019), adjective phrases are phrases that have the same distribution as adjectives, or it can also be said that the central element of adjective phrases is distributed with the class of adjectives or adjectives. According to Khairah (Marfungah & Mukhlish, 2019) states that a unit in syntax that is formed from two or more words that has a core phrase in the form of an adjective and is able to replace categories of adjectives is called an adjective phrase. The sifah wa mausuf pattern and adjective phrases consist of adjectives and words.

Fourth, the arrangement of words that form a meaning but the meaning is not perfect is called the term mudhaf wa mudhafun ilaih. Idhafah is a composition of two or more ism which form a meaning, but the meaning is not perfect. The composition of idhafah consists of mudhaf and mudhaf ilaih, where the first word is called mudhaf and the second word is called mudhaf ilaih. As stated by Wahyudi Ibnu Yusuf (2020) that mudhaf wa mudhafun ilaih is a word that is composed of at least two words, where each word initially has its own meanings, and when the two or more words are joined, then it only becomes one meaning just. Whereas in Indonesian, it is referred to as a noun phrase. A noun phrase is a phrase that is formed from a noun as its central element or core element. This statement is the same as Supriyadi's statement (2014) in his book that a noun phrase is a unit formed from two or more words that has a core phrase in the form of a noun or noun. Nominal phrases are phrases that have the same distribution as nominal words, or it can also be said that the central element of nominal phrases is distributed with the class of nominal words or nouns (Wini Tarmini and Sulistyawati, 2019).

Conclusion

A phrase is part of a sentence and consists of a combination of several words that do not have a perfect meaning, and that combination can only occupy one particular function in a sentence. In Indonesian, there are several types of phrases, including prepositional phrases, adverbial phrases, adjective phrases, and noun phrases. In Arabic, there are also several constructions that resemble phrases, namely: jar wa majrur, zharaf wa mazruf, sifah wa mausuf, and mudhaf wa mudhafun ilaih. Between Arabic and Indonesian, there are several forms of equivalent phrases. Phrases that can be equated are jar wa majrur which is equated with prepositional phrases; adverbial phrases, which are equated with zharaf; sifah wa

mausuf, which is equated with adjectival phrases and mudhaf wa mudhaf ilaih which is equated with noun phrases.

There are similarities and differences between Arabic and Indonesian equivalent phrases. Between jar wa majrur and prepositional phrases, there are similarities in the aspects of the forming elements, their distribution, the position of the jar letters, grammatical signs, the meaning of the jar letters, and their position in the sentence. As for zharaf wa mazruf, there are similarities and differences in aspects of form, position in the sentence, classification of types of words, location in the sentence, grammatical signs, meaning, their use in interrogative sentences, and the use of two types of zharaf and adverb phrases in one sentence. At the same time, the similarities and differences between sifah wa mausuf and adjective phrases are found in the aspects of formation patterns, forms, location in sentences, derived adjectives, types and clarity of words, number of properties, their position in sentences, grammatical signs, degrees of comparison, repetition of words, and pronunciation. Addition. Between mudhaf wa mudaf ilaih, there are also similarities and differences, namely in the aspects of its constituent elements, distribution pattern, type of structure, its location in the sentence, its meaning, special conditions, grammatical signs, additional pronunciations and position in the sentence.

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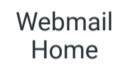
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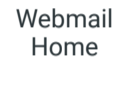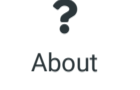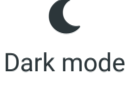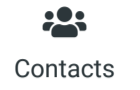
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