

## **Metode Pengajaran Nahwu Shorof Dalam Pembelajaran Bahasa Arab**

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***ABSTRACT:** This article discusses the nahwu learning method. There are two general methods of teaching nahwu in Arabic. Given the importance of understanding nahwu science in learning Arabic, it was found that many students, even students of Arabic literature, did not even understand the rules in nahwu science, even though there was already learning nahwu science in compulsory subjects taught in class. This lack of understanding is due to several aspects, including: learning methods from lecturers which are sometimes not in accordance with the abilities of students and the large number of students majoring in Arabic literature with non-madrasah educational backgrounds who have never known Arabic. This causes delays in the process of learning and learning nahwu science in the classroom.*

*Keywords:* nahwu, learning Arabic, learning methods

### **1. INTRODUCTION**

The nahwu shorof learning method has received attention from language learning experts in conducting various studies and research to determine the effectiveness and success of various kinds of learning methods. Method is very important in the study of Arabic. Learning success is closely related to various factors that support it, namely the factor between students and teachers, because this is a method or method used in learning to make it easier for someone to get knowledge, but sometimes someone gets difficulty if learning is not in accordance with the characteristics of the method or not on target.

As one of the main points in Arabic is the science of nahwu and shorof, the science of nahwu and shorof cannot be ignored because without nahwu knowledge, the Arabic language will become chaotic and the arrangement of words and sentences will be disorganized. Therefore, in learning Arabic, the science of nahwu and shorof is important to master.

There is an impression that the science of nahwu and shorof is difficult to understand, there are many rules, there is i'rab in every word, vowel muqaddarah and 'amil are some of the difficulties faced by students, even though this method of teaching science is widely practiced by nahwu and shorof teachers. However, students still face difficulties in learning it. Therefore, it is necessary to use suitable learning methods and appropriate steps as well as subject matter that must be prioritized first to be taught to students, making it easier for them to learn nahwu and shorof.

Not infrequently those who have studied Arabic for years at madrasas or Islamic boarding schools still cannot survive the mistakes of nahwiyah when they speak, read, or write Arabic. We can see that even university-level students and even Arabic scholars still find it difficult to apply nahwu rules to their Arabic language skills.

The depth of the study of nahwu science carried out by previous scholars resulted in so many principles with various differences of opinion between them that gave birth to separate schools such as the Kufa school and the Basra school which made it difficult for students to learn nahwu science itself. The methods applied in previous nahwu reference books all use the same method, namely the deductive method with examples that are very rigid and far from the reality of students' lives. Until the beginning of the 20th century, when many Egyptian Muslim scholars and intellectuals who had studied at various well-known universities in Europe returned to their country with more modern educational methods, calls began to be heard to facilitate the learning of nahwu science (alHusain, 2010).

In line with this, until now Nahwu or Tarkib courses remain one of the most difficult subjects among Arabic students. This kind of problem does not only occur for Arabic students who are learning Arabic

for the first time, but also for those who have studied Arabic before. This is of course very influential on the smooth learning of Nahwu in class. And it's getting worse with the number of students who tend to be passive and reluctant to ask questions to the lecturer even though they don't really understand the material provided by the lecturer. In cases like this, students are usually embarrassed or even reluctant to ask questions and in the end they surrender to their situation when they cannot. And sometimes, there are lots of students who are qualified in the field of Arabic and Arabic but are weak in Nahwu, or conversely those who are qualified in Nahwu but weak in Arabic or other maharah.

The biggest challenge for tertiary institutions is to prepare students with the competencies needed to be able to carry out independent learning. Schunk and Zimmerman (2003). Forging that focuses on developing self-potential and has good support from universities is an important point in improving the quality of education. All courses in the world of education require students to understand and master everything delivered by the lecturer. Especially in Arabic language education, students are required to be proficient in the four skills of reading, writing, listening, and speaking. Students who have never studied will find it difficult in the learning process because only on the opportunity for learning activities in class, students can ask questions about the discussion. While outside the classroom there is no one who replaces the role of the lecturer in class.

## **2. RESEARCH METHODS**

This type of research is qualitative research. According to Sangadji and Sopiah, qualitative research is research in which the data is expressed in verbal form, and is analyzed without using statistical techniques. (Sangadji & Sopiah, 2010). Sources of data or informants in this study are divided into two, namely; 1) primary data were obtained from students, students, teachers, and nahwu shorof lecturers. 2) Secondary data obtained from books, journals, documents related to this research. In this study the data collection process uses several techniques, namely; observation, interview and documentation. So that the data obtained in this study, then analyzed using 3 stages of data analysis namely; data reduction, data presentation and data verification.

## **3. RESULT AND DISCUSSION**

**Definition of Learning Methods** The method comes from the Greek "metha" which means through or through and "hodos" which means field or way. Method means the way or way that must be taken to achieve a certain goal. While learning is the learning material that is presented or the process of presenting the learning material (Ismail, 2008).

The method in Arabic is known as "thariqah" which means strategic steps that are prepared to do a job. The meaning of this tariqah illustrates that the method used is related to a person's strategic steps to be prepared for a job. When it relates to strategic steps, it means that there are systems, methods, and activities that are prepared by someone to succeed in a job. The method in this language places more emphasis on the term tariqah or al-tariq which can be interpreted by way. The road is something that is traversed in order to arrive at the destination. Teaching Islamic religious education material so that it can be accepted and mastered by students should use the right and correct path. This in more precise language is the method and effort used by Islamic religious education teachers to educate students.

Learning is basically the interaction of teachers and students so that there is a change in behavior for the better. In the educational psychology book, it is stated that learning is an achieve process that needs to be simulated and guided toward desirable outcomes. The method according to the Big Indonesian Dictionary is the method used to achieve a goal. While learning is a process to get better.

The method in the sense of the term has been put forward by many experts in the world of education as follows:

- Moh. Athiyah al-Abrasy interprets, the method is the path that we follow by giving students an understanding of all kinds of learning, in all subjects, it is a plan that we make for ourselves before we enter the class and we apply it in the class after we enter it. .
- Moh. Abd. Rokhim Ghunaimah defines methods as practical ways that carry out the goals and purposes of teaching.
- Ali al-Jumbalaty and Abu al-Fath Attawanisy define the method as the ways followed by the teacher who conveys information to the brains of the students.

While the concept of Learning according to Corey (Sagala, 2016: 61) is a process in which a person's environment is deliberately managed to allow him to participate in certain behaviors in special conditions or produce responses to certain situations, learning is a special subset of education. In the Regulation of the Minister of Education Number 41 of 2007 concerning Process Standards for Elementary and Secondary Education Units, it is described that learning is the process of interaction between students and teachers with learning resources in a learning environment. The learning process needs to be planned, implemented, initiated and supervised. Implementation of learning is the implementation of the lesson plan. Implementation of learning includes preliminary activities, core activities and closing activities.

Based on the above understanding, it can be concluded that Learning Methods are ways or ways that are carried out in the world of education to achieve learning goals. So whether or not the learning method used can determine the success or failure of a lesson.

With the above information, it will be difficult for someone who does not have a basis and mature knowledge to read these books that are not lined up (bald). On the other hand, if someone has a foundation, he will find it easy for him to read bare books, he can even criticize people who are wrong in reading books that don't line up. As for what is the basis or what must be mastered to be proficient in reading bare books are two sciences that cannot be separated, namely Nahwu science and Shorof science. Because the two sciences are like father and mother. Nahwu knowledge as his father, and Shorof knowledge as his mother. As said by some scholars:

الصُّورَةُ أُمُّ الْعِلْمِ وَالذَّحُّ وَوَأَبُوبُهَا

“The science of shorof is the mother of all knowledge, and the science of nahwu is its father”.

The science of Sharaf is called the mother of all knowledge, because it gives birth to the form of every sentence, while the sentence shows various kinds of knowledge. If there are no sentences or pronunciations, of course there will be no writing. Without writing, it is difficult to get knowledge. The science of Nahwu is called the father of science, because the science of Nahwu is to sort out every sentence in its composition, i'rab, form, and so on.

Another reason why it cannot be separated is because Nahwu science is a science that studies ways to recognize or know the forms of words in Arabic and the provisions when they are in the form of loose words, also when they are arranged in a sentence. The science of Shorof also cannot be separated from the science of Nahwu, because this knowledge is a branch of linguistics which deals with words, which, before entering into sentence structure, in a broad sense, Shorof science is the study of changes in the origin of a word into various forms. -type.

For people who study a science fan, they should already know the ta'rif or definition of the knowledge they are studying. Nahwu according to etymology is purpose, example, direction, size, part, and so on. As said:

وَصَدُّوْهُ وَمِثْلُ جَرَّةٍ مَزْدَانٌ رُتَبٌ فُجُورٌ  
بَابُ هَيْئَةِ وَالْأَلْفِ الْجَارِ

“Nahwu has the meaning of purpose, example, size, part, and so on. As said by the elected scholars”.

While Nahwu according to terminology is:

عِلْمٌ مَّا  
وَلْيُفْعَ بِهَا أَحْوَالُ أَوَاخِرِ الْكَلِمِ  
اعرابا وبناء

"Knowledge of rules to find out the state of the end of a sentence, both in terms of its i'rab and its absoluteness."

Shaykh Mustafa Al-Ghalayaini says in his book Jami'uddurus Al-'Arabiyyah:

عِلْمٌ مَّا  
أَصُولُ يُفْعَ بِهَا أَحْوَالُ أَوَاخِرِ الْكَلِمَاتِ الْعَرَبِيَّةِ مِنْ حَيْثُ  
الاعراب والبناء

"Knowledge of rules to find out the state of the end of a sentence, both in terms of its i'rab and its absoluteness."

Nahwu and Shorof sciences are strategic basic sciences. It is said to be strategic, because by mastering this knowledge, both theory and practice, we will naturally be able to read correctly and

correctly understand Arabic books/books (yellow/bald books), especially Al- Qur'an and Hadith books.  
Arabic is the language of religion and the language of unity for the Muslim community throughout the world, Arabic is the only language of revelation which has a beautiful and perfect style and grammar so that it is able to reflect the language of aqidah and scientific language which is full of brotherhood

universally.

There are 4 (four) aspects of ability related to Arabic, or Arabic language skills, namely:

1. The ability to read correctly and correctly understand books, especially the Al-Qur'an and Hadith and books/books in Arabic.
2. Ability to write/compose in Arabic
3. Ability to speak Arabic

Nahwu knowledge is a tool that helps us speak and write freely as well as straighten and protect our tongues from mistakes, also helps in helping to explain the teachings carefully, skillfully and fluently. Some of the objectives of teaching nahwu science are as follows:

1. Maintain and prevent oral and written from language errors, in addition to creating fluent language habits. That is why, ancient Arab and Islamic scholars attempted to formulate nahwu science in addition to preserving the language of the Koran and the Hadith of the Prophet Muhammad SAW.
2. Accustom students of Arabic to always make observations, think logically and regularly as well as other uses that can help them to make critical assessments of Arabic grammar.
3. Helping Arabic students to understand Arabic expressions so as to strengthen understanding of the meaning of speech in Arabic (Shahahah, 1994:56).
4. Sharpen the brain, enlighten feelings and develop the language treasures of students.
5. Provide students with the ability to use Arabic language rules in various linguistic situations. Therefore, the expected result of teaching nahwu science is the ability of students to apply these rules to the styles of Arabic expression used by Arabic language students in their lives, as well as being useful for understanding classical learning inherited by the scholars from ancient times. .
6. Qawaid can provide careful control to students when composing an essay (Ahmad, 1984:167-168).

#### **4. CONCLUSION AND SUGGESTIONS**

##### **Conclusion**

After analyzing several methods of teaching nahwu in Arabic, this paper can be written as follows. In the science of teaching nahwu science there must be innovation, namely the object of study must be expanded and there are some teaching materials that must take precedence and put aside other material, namely material that does not touch everyday language for students. In order to avoid mistakes in Arabic pronunciation, nahwu science as a rule that regulates how to compose Arabic vocabulary correctly, must be learned, especially by students who want to communicate in Arabic. There are several methods in teaching nahwu, each of which has its supporters and opponents; one method cannot be superior to the other. Therefore, intensive research is needed in the field by specialists in this field so that a suitable method for teaching nahwu can be found.

##### **Saran**

In order for students to understand nahwu science more easily, appropriate teaching methods are needed to overcome their difficulties, namely by not sticking to one particular method, but must combine all methods according to the needs of the situation and conditions of the students.

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