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**THE ROLE OF NAHWU AND SHARF SCIENCES
IN ARABIC LANGUAGE LEARNING**

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ABSTRACT

Language is a tool for thinking, expressing and communicating. One of the basic competency development areas in kindergarten is language development. Language allows children to translate experiences into symbols that they can use to communicate and think. The study of sharaf or Arabic morphology is about word forms. In Arabic, syntax is known as nahwu. Sharif (2017:97) says, "Syntax is the study of the relationship between words, phrases, clauses, and sentences with other words, phrases, clauses, and sentences". So learning Nahwu is learning the rules of phrase arrangement in sentences. Morphology is a branch of linguistics that identifies the basic units of language and studies the intricacies of word forms and the effect of word changes on the meaning of parts of speech. In Arabic linguistics, the term morphology is known as sharaf. The word sharaf itself means word transformation that results in a change in word form, which results in a change in meaning, and the word transformation is known as At-Tashrif. The results of the At-Thasrif process produce wazan or scales which then become the standard for Arabic word formation. Arabic morphology has emerged as an independent discipline from the linguistics of the parent Arabic language. The author uses qualitative research methods, namely with literature studies or in other languages called literature studies. Literature study or literature study is part of a scientific work which contains a discussion of previous research and also from scientific references that are relevant to the research that the author describes in the work that the author wrote.

Kata Kunci: Arabic, Nahwu, Sharaf.

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PENDAHULUAN

Arabic is one of the languages belonging to the Semitic language family that lives in the south, namely Iraq. The Semitic language family, as the main mother tongue of Arabic, separated from the mother tongue to form other languages. Semitic languages began to split into Babylonian, Assyrian, Hebrew, Aramaic, Arabic and Etopian. Arabic was discovered from inscriptions in al-Baidah which are thought to have lived in the first century AD and after the fifth century AD, so it is difficult to trace the development of the Arabic language period. (Salim, 2017)

Language is an integral aspect of all human life. It has always existed and been present. It exists in man, in nature, in history, in God's revelation. It exists by the grace of God, the ruler of the universe. God himself reveals himself to mankind not through his entity but through his language i.e. the language of nature and the holy book (the Qur'an). And Arabic is the language of the book and is the symbolic language of Muslims, so Arabic has a very important position. Humans have built their civilization in this language, and it grew and developed because of humans. Arabic is a very special language for Muslims.

This privilege is seen in the revelation of the Qur'an in Arabic because it was revealed not only to the Arabs but to all mankind. Allah SWT did not know that humans have thousands of different languages. Yet he decided that there was only one language he would use to guide billions of people, which was Arabic. Before sending Prophet Muhammad (PBUH), Allah SWT spoke to mankind by using it appropriately. And Allah SWT sent Prophets from the descendants of every nation and language.

Making Arabic the Qur'an, learning it requires effort. Therefore, it is not surprising that later this language became an interesting object of study and research because of its various elements such as letters, words, grammatical sentences, etc. The discussion of Arabic is so comprehensive that in this article the author will only discuss it in terms of its history and development. (Kholison, 2015)

A scientific discipline is not born in an instant at the hands of one person. Science reaches maturity through a long story and continuous efforts of its character. This is also true for the sciences of Arabic, especially Nahwu and Sharf. Although the disciplines did not necessarily emerge at the hands of a single scholar, it can be said that al-Khalil was the real figure who established the basic principles of Nahwu, Sharf and 'Arudh (procedure), which later became the reference for later, expert linguistic and literary developments. Al-Khalil was a figure who was always thirsty for knowledge.

It prompted him to travel to Bagdad and Khurasan to learn from the popular scholars of the time. Al-Khalil's expertise lay not only in linguistics but also in other Islamic sciences. Al-Khalil produced a number of popular

scholars as figures, especially in the field of language, including: Sibawaih, al-Ashmu'i and al-Nadhr bin Shumail. As a scholar, al-Khalil was a prolific writer.

Hence, al-Khalil produced some monumental linguistic works, among them Kitab al-'Ayn. Some of the great works he produced have come down to us, others are unknown. Al-Khalil's contributions in the field of scholarship earned him considerable recognition from later scholars and became a scientific reference in the field of Arabic language and literature, particularly in the sciences of Nahwu, Sharf and 'Arudh. (Noor & Miolo, 2019)

In Arabic, syntax is known as nahwu. "Syntax is the study of the relationship of words, phrases, clauses, and sentences with one another". So learning Nawuxue is learning the rules of phrase arrangement in sentences.

In Arabic, morphology is known as shorof. "Shorof is the study of word structure and the origin of letters, additions, deletions, purity, substitutions, and all the changes that occur." So the science that studies shorof is the science that studies word changes in sentences. (Imam, 2018)

RESEARCH METHODS

This research uses a qualitative approach and method of literature research used. "Qualitative research method is a research method that studies the conditions of natural objects (as opposed to experiments), where the researcher is the key instrument. The analysis used is an analysis of books or papers obtained by experts.

Literature review or literature review is part of a scientific work that contains a discussion of previous research and scientific references that are relevant to the research that the author describes in a paper. Literature research is as important as research results because literature research provides a good initial overview of why the research was conducted and what other research was conducted.

Desk research is an activity that cannot be separated from research. Through desk research, the theoretical basis and research field of the problem can be found. In addition, researchers can obtain information about similar or related research to ongoing research that has been conducted by previous researchers. The data that was successfully extracted and collected was continued with categorization and data formation in the form of qualitative descriptive analysis.

According to Sukardi (2009: 33) A literature review was conducted with each researcher. The main purpose is to find a base or basis for obtaining and building a theoretical basis, establishing and determining prior assumptions, or often called research hypotheses, so that researchers can understand, compare, organize and then use diverse literature in their fields. By conducting a literature review, researchers gain a broader and deeper understanding of the problem under study.

RESULTS AND DISCUSSION

Abdul 'Alim Ibrahim in Makruf (2009) argues that Arabic is the language of the Arabs and the language of Islam. According to Ahmad al-Hasymi in Qawaidh al-Asasiyyah li Al-Lugat Al-Arabiyyah

اللغة العَرَبِيَّة هِيَ أَصَوَاتٌ مُحْتَوِيَةٌ عَلَى بَعْضِ الحُرُوفِ لِبَهْجَائِيَّةِ

Arabic is the sounds that contain some of the hijaiyah letters."

Arabic Language Learning Objectives In Chapter VI of Minister of Religious Affairs Regulation No. 2 of 2008 concerning Competency Standards and Content Standards for Islamic Religious Education and Arabic Language, the objectives of Arabic language subjects are as follows: (Yunisa, 2022), *First*, Develop the ability to communicate orally and in writing in Arabic which includes four language skills namely; listening (istima'), speaking (kalam), reading (qira'ah) and writing (kitabah); *Second*, Increase awareness of the importance of Arabic as a foreign language as the main learning tool, especially in the study of Islamic teaching sources; *Third*, Understanding the interrelationship between language and culture and expanding cultural horizons. To do this, students must have an intercultural perspective and participate in cultural diversity.

Here are some reasons for planning the integrity between Arabic and Islamic studies: (Becker et al., 2015), *First*, Arabic is the language of the Quran as well as the language of religion for all Muslims in the world. The Quran is recited in this language and prayers are also performed in this language where these two services with their translations are not valid; *Second*, The Qur'an, the ultimate guide to life for Muslims, was revealed in Arabic, and words in this language have extensive and detailed meanings and are sometimes not represented by Indonesian words; *Third*, Course vocabulary and its various meanings are taken from Arabic books. For example, the word ذهب which is often given the meaning of "walking", is also found in other Islamic books such as: "opinion", "lost or missing"; *Fourth*, Learning languages such as Nahwu and Naraf is less positive if not used to read texts such as Arabic books, Quranic verses and Hadith; *Fifth*, Arabic language style remains in the minds of students both in understanding the meaning of the text and in writing in Arabic language culture after repeated reading; *Sixth*, Many studies confirm that reading comprehension is the principle of learning to read, meaning that reading begins with initial understanding, so there is an indicative relationship between reading comprehension and Arabic language skills.

The science of nahwu and the science of shorof are interrelated and each plays a role in the process of making sentences. The science of nahwu discusses the position and relationship of words in sentences and the relationship between words. And shorof theory is about word changes in sentences. Find out what second language learners think about nahwu and

shorof. This study focuses on 1) students' understanding of nahwu and shorof, and 2) students' tendency to learn nahwu and shorof easily. (Imam, 2018)

A science does not immediately become perfect, but goes through a long stage until it finds its formal form. The long history that a science goes through can lead to confusion about who first started a particular science. This is also the case in the realm of nahwu. There are many versions of who first formulated the principles of nahwu. Some believe it was Nasr bin Ashim, others believe Abd al-Rahman bin Hurmuz, and most scholars believe Abu al-Aswad al-Duwali.

Al-Khalil was not the first to establish the rules of Nahwu and Sharf. He had just continued the great project of nakh'u science started by the Nah'u scholars from the time of Abu al-Aswad al-Duwali to al-Khalil. To formalize the science of nahwu and sharf, al-Khalil is a true symbol of the development of nahwu and sharf. Al-Khalil is the real pelletizer of the science of nahwu according to the views of some scholars (Noor & Miolo, 2019).

Definition of Nahwu The definition of Nahwu is Arabic grammar. At the same time, according to the provisions are as follows. As for the word qawa'id, it is the plural form of 'qa'idah' which means basis, rule, law. In this Nahwu science, the word Qawa'id means some Arabic rules or Arabic laws. In addition, there are also those who interpret the sciences of nahwu as the science of the subject matter (isim, fi'il, letters, i'rab, etc.), which can determine the final state of the sentence and the relationship between I'rab and mabni. (Dodi, 2013)

According to Al-Râzî (1992:133), Nahwu is (path and direction) according to language. However, according to classical nahwu scholars, it is limited to discussing issues (i'râb and binâ'), namely determining the final line of a word based on its location in the sentence, defined as follows: Nahwu is a rule that can recognize Arabic words, both in terms of i'rab and bina'. In this era, with the development of research and learning in terms of linguistic analysis, scholars tend to change and expand the meaning of the science of nahwu, not only focusing on one word *i'rab* and *bina'*, but can also include lexical filtering, intrinsic links between several words, several words Unity in a series of sounds, and the relationship between words in a sentence and the elements that make up an expression or phrase.

One thing that cannot be denied, this new development in the new understanding of nahwu still maintains the urgency of i'rab. The reason is that i'rab is an integral part of the Arabic sentence, without i'rab the Arabic sentence is not perfect, and if i'rab is not perfect the character of the Arabic language is lost. A group of people tend to leave out i'rab questions because they feel that adding a sukûn at the end of each word is enough, which is an unacceptable tendency. However, in order not to make it too difficult for students, the nahwu scholarly material to be taught should be effectively used

in everyday Arabic and directly related to the basic functions of nahwu, namely determining word endings and how to determine word endings to form perfect sentences. As for the in-depth matters of the study of things, they should be postponed first and taught later. (Mualif, 2019)

Everyone may agree that this class is not the goal of learning, but the text, which is one of the means to help us speak and write correctly, correct our tongue, and prevent misspeaking. It helps to explain the teachings carefully, skillfully and fluently. Some of the objectives of teaching nahwu are: *First*, sort of. In addition to developing fluent language habits, oral and written language errors must be maintained and prevented; *Second*, The habit of Arabic learners is always to make observations, logical and organized thinking, and other uses that will help them conduct a critical study of Arabic grammar; *Third*, helps students understand Arabic expressions, thus accelerating the understanding of the meaning of Arabic sounds; *Fourth*, Sharpen the brain, enlighten the mind, and develop students' language repertoire; *Fifth*, to enable students to use Arabic rules in various linguistic situations. Thus, the result of teaching nahwu is students' skills in applying these rules to Arabic expressions that students of Arabic use in their lives, in addition to helping them understand the classical language inherited by ancient scholars; *Sixth*, Qawaid can give students detailed control when writing.

Both the word al-shorfu and al-tashrif are forms of masdar which means change in Arabic, and shorof became the first branch of science discussed by abu al-muslim al-harro'. Shorof is also defined as a rule that knows the ins and outs of word construction, except for i'rob, such as tatsniyah (meaning 2), plural (meaning many), tashghir (meaning little / small), genealogy (type / family), and i'lal (the process of tracing the origin of words according to applicable rules), shorof in isim, fi'il not letters, etc.

The classical Arabic linguists defined shorof as the basic knowledge of the ins and outs of word construction i'rob (change) or binak (fixed/static), i.e. some changes that occur in a word, the initial change in the origin of the word are some different examples such as isim fa'il, isim maf'ul, isim tafdhil, tastniyah, plural, shahih, i'lal and origin, addition etc. Arabic is a language of derivation (tashrif isytiqaqy) and inflection (tashrif i'raby). In both cases, the vocabulary of Arabic becomes very rich. Arabic is characterized by Isytiqaq in terms of the development of grammatical meaning, which allows Arabic words to change elastically within the words themselves.

Shorof Changing the etymological definition of Shorof. Being the term changing the original form into another form to achieve the desired meaning, which can only be achieved through another person. In connection with the above explanation of meaning, any change of something from its original form, such as for example. Changing the shape of a house or clothes and so on according to shoof lugh. At the same time, according to the term shofa, it

changes from the first main root form to the second form. Some interpret it differently, namely Shorof changes from Fi'il Mad to Fi'il Mudar, Masdar, Isim Fa'il, Isim Maf'ul, Fi'il Nahi, Isim Makan and Isim Alat. (Dodi, 2013)

Based on the explanation of morphology, this science plays a very important role in learning Maharoh Qiro'ah, namely how students pronounce words / vocabulary with the correct pronunciation and according to the rules of pronunciation of phonemes applied to Arabic rules. Similarly, this knowledge plays a very important role for Arabic learners to find the meaning of words based on Sighot (pronunciation of words spoken based on the meaning indicated by the word / Dilala). Thus, Arabic learners gradually go through several stages/layers) when learning Arabic at the literacy level. The layers here are literacy levels. This will be a guide for teachers in teaching reading to promote the achievement of goals. There are three levels for reading: (Natsir, 2017), *First*, entry level: draws students' attention to language (symbols); *Second*, medium level: to focus on students' vocabulary acquisition and develop their attention to language structure, reading is extended to specific topics; *Third*, developmental stage: at this level, students practice independently to develop vocabulary and learn to use dictionaries, starting from independence/literacy.

Stages of Codification of Nahwu and Sharaf Rules, including the following: (Noor & Miolo, 2019), *First*, collect all the cases related to the rules of language developed by his predecessors, then correct and complete the rules of analogy in various nahwu issues. Al-Khalil had a very strong sense of language, which gave him a thorough knowledge of the mysteries of Arabic expressions and words that his contemporary scholars lacked. He saw the efforts he made with his predecessors as hard work and struggle. That is why he says that "the scholars of his time were the saints of God. If they were not among the scholars and saints of God, who else would be entitled to the title Waliyullah. There is no doubt that Sibawaih was the one who perfected the principles of Nahwu and Sharf. But it cannot be denied that al-Khalil was the figure who expanded the scope of Nahwu and Sharf; *Second*, formulated technical terms of nahwu and shafi that were not formulated by his predecessors. The technical terms coined by Al-Khalil include: al-mubtada', al-khabar, kana and inna wa akhawatuha, al-af'al al-jasimah and al-muta'ddiyah ila maf'ulin Wahid aw maf'ulain aw mafa'il, al-fa'il, maf 'ul in its various forms, *al-hal*, *al-tamyiz*, *al-tawabi'*, *al-nida*, *al-nudbah*, *al-istigashah*, *al-tarkhim*, *al-mamnu' min al-sharf*, *tasrif al-af' al*, *al-maqshur*, *al-mamdud*, *al-mahmuz*, *al-mudhmar*, *al-muzakkar*, *al-muannats*, *al-mu'rab* and *al-mabni*. *First*. summary of technical terms associated with the brand of i'rab. He was the one who coined the term i'rab with nouns related to the terms al-raf'u, al-nashab and al-khafdh. He was also the one who called the movement Mabni Dhammah, Fatha and Kasrah. Although Sukkah he called Waqf. Kasrah sans Tanwin calls it Krug just as he

calls the breadcrumbs at the end of a Mudhari verb that is majzum called jazam. According to him, alif, ya and vav in mutsanna and plural muzakkar salim also function as i'rab signs. This view contradicts the views of al-Mazni, al-Mubarrid and al-Akhfasy Sa'id ibn Mas'adah that letters are only indicators of i'rab but not as i'rab letters or characters. i'rab; *Second*, classifying words according to the originality of letters. He also based al-miza on the mujarrad and mazid al-Sharfi phrases, which remain popular in Sharf scholarship to this day. About the Mizan compiled by Al-Khalil which inspired the emergence of the rules of i'lal and ibdal in Sharfi science; *Third*, The emergence of al-'awamil and al-ma'mûlât theory. This is different from al-Khalil's assumption that all clause elements that are marfû', manshûb, majzûm and makhfûdh must have other elements that work functionally to make the word meaningful and lafzhi; *Fourth*, he was the pioneer of analytical Nahw (al-nahw al-tahlilî). Whenever he came across a case of Nahwu that seemed to violate the rules, he tried to interpret it with logical arguments; *Fifth*, determination of general rules to measure the validity of a Nahwu case. In this case he used the methods of simâ'i (hearing), ta'lîl (analysis) and qiyas (analogy) to determine the validity of a rule.

Nahwu Shorof is so important that researchers are developing fictional languages. The science of shorof is similar to a mother giving birth, but the judgment is that mothers give birth to children and shorof gives birth to sentences, so other sciences need shorof so that their mothers have enough children. Meanwhile, the person who practices nahwu is like his father in giving charity to his children, also knowing that nahwu makes good Arabic sentences and proverbs. The goal is, *First*, Understand Arabic words; *Second*, To understand difficult or difficult content from the Quran and Hadith; *Third*, To make it easier to read we are yellow or we can call it a naked book, which is a book without vowels.

CONCLUSIONS

Arabic is one of the languages belonging to the Semitic language family that lives in the south, specifically in Iraq. Semitic languages, like the main parent language Arabic, developed additional languages after they split from their parent. Semitic languages began to divide into Babylonian, Assyrian, Hebrew, Aramaic, Arabic and Ethiopic.

Based on the material presentation, data analysis and discussion of the research results, it can be concluded that their understanding of Nahwu Science and Shoof Science is the same. However, the level of learning facilitation varies depending on the psychological tendencies of each second language learner. However, their views agree on their role in sentence construction. The science of nahwu regulates the arrangement of words in sentences, while the science of shorofi regulates the alternation of words in

sentences. The Arabic language learning process at the Jambi Aliyah Madrasah Laboratory consists of planning and implementing learning, the methods that teachers often use are lecture, question and answer, discussion and presentation methods.

Al-Khalil was not the first to initiate the formulation of the principles of Nahwu and Sharf as a continuation of the great project of Nahwu scholarship initiated by Nahwu scholars from Abu al-Aswad al-Duwal until al-Khalil's time began. In his efforts to formalize the science of Nahwu and Sharf, al-Khalil is a true symbol of the development of Nahwu and Sharf and is formally regarded by some scholars as the true founder of the science of Nahwu. About al-Khalil's real contributions in the area of Nahwu and Sharf, among others: *First*, Collecting all cases of language rules applied by his predecessor, then correcting and completing analogical rules in various nahwu issues; *Second*, formulated technical expressions of Nahwu and Shafi'i that were not formulated by his predecessors; *Third*, formulate technical terms related to l'rab signs; *Fourth*, classify words according to the originality of letters. *Fifth*, Creation of al-'awamil and al-ma'mulat theories; *Sixth*, introduced the birth of analytical Nahw (al-nahw al-tahlili); *Seventh*, establishing general rules to measure the validity of Nahwu cases. In this case he used the methods of sima'i, ta'lil and qiyas (analogy) to determine the validity of a rule.

In addition to formulating the principles of Nahwu and Sharf pioneered by his predecessors, he also gave birth to several ideas that complement Nahwu studies such as: Formulation of phonological rules, formation of punctuation marks tiered Arabic learning model; 1) Presentation of vocabulary, 2) Analyzing the origin of vocabulary looking for changes in Wazan / Shigot and its meaning, 3) Finding Mufrod, Tastniyah and plurals, 4) Reading and understanding text reading by answering questions, 5) Sentences are translated / text, 6) the main opinion Finding the content of the text is very effective and can improve students' reading skills. After analyzing various methods of teaching Nahwu in Arabic, this article can be concluded as follows.

There must be innovation in the science of teaching nahwu, namely, the subject must be expanded, and there are teaching materials that must be prioritized and change other materials, namely materials that do not apply to the daily language of students. To avoid Arabic pronunciation errors, students who want to communicate in Arabic in particular must learn Nahwu as a rule that regulates the correct arrangement of Arabic vocabulary. There are various methods of teaching Nahwu, each with its supporters and critics; one cannot choose one method over another.

The method of teaching Nahwu Shorof is inseparable from the traditional system. The traditional system from the beginning deviated from a very simple teaching model, namely teaching people Sorogan, Bandongan, and Wetona to study religious books written by medieval scholars, and these

books are known as yellow books. Nahwu is Arabic grammar while shorof etymologically means to change, while expression means to change the original form into another form to achieve the desired meaning that can only be achieved through change.

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