APPLICATION OF THE DEDUCTIVE METHOD IN *NAHWU* LEARNING BASED ON THE BOOK OF *AL-MUYASSAR FĪ ILMI NAHWI* BY K.H ACENG ZAKARIYA

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ABSTRACT

This study aims to determine the objectives of learning *Nahwu* based on the book of *Al-Muyassar Fī Ilmi Nahwi,* then aspects of planning, implementation, assessment techniques, and supporting and inhibiting factors in *Nahwu* learning. The research method used is a case study with descriptive qualitative methods. Data collection techniques in this study were observation, interviews, and documentation. The results of this study explain that the purpose of learning *Nahwu* at MA Persis Ciganitri based on the book of Al-Muyassar Fī Ilmi Nahwi is to protect the mouth from pronunciation and writing errors, provide an understanding of the *Nahwu* aspect and understand the position of the sentence, allowing students to be able to read and write. Understand Arabic books or texts, especially in understanding the Qur'an and hadith. In the implementation of *Nahwu* learning, the teacher uses the curriculum syllabus from the Central Leadership of the Islamic Union, and in the implementation of learning activities, the teacher uses the deductive method; it is just that the teacher does not use a variety of learning media. Then the teacher uses *Nahwu* learning assessment techniques: 1) observation, 2) tests, and 3) direct assessment. In addition, the teacher also conducts assessments: 1) weekly assessment, 2) Mid-semester Examination, 3) Final Semester Examination 4) assessment of reading practice.

Keywords: Deductive Method; *Nahwu* learning; *Al-Muyassar Fī Ilmi Nahwi*

ABSTRAK

Penelitian ini bertujuan untuk mengetahui bagaimana tujuan pembelajaran *Nahwu* berdasarkan kitab Al-Muyassar Fi Ilmi`n-Nahwi kemudian aspek perencanaan, pelaksanaan, teknik penilaian serta faktor pendukung dan penghambat dalam pembelajaran *Nahwu*. Metode penelitian yang digunakan adalah studi kasus dengan metode deskriptif kualitatif. Teknik pengumpulan data dalam penelitian ini adalah observasi, wawancara dan dokumentasi. Hasil penelitian ini menjelaskan bahwa tujuan pembelajaran *Nahwu* di MA Persis Ciganitri berdasarkan kitab Al-Muyassar Fi Ilmi`n-Nahwi adalah menjaga mulut dari kesalahan pengucapan dan penulisan, memberikan pemahaman tentang aspek *Nahwu* dan memahami posisi kalimat, memungkinkan siswa untuk dapat membaca dan menulis. memahami kitab-kitab atau teks berbahasa Arab, khususnya dalam memahami Al-Qur'an dan hadits. Dalam pelaksanaan pembelajaran *Nahwu* guru menggunakan silabus kurikulum dari Pimpinan Pusat Ikatan Islam, dan dalam pelaksanaan kegiatan pembelajaran guru menggunakan metode deduktif, hanya saja guru tidak menggunakan media pembelajaran yang bervariasi. Kemudian guru menggunakan teknik penilaian pembelajaran *Nahwu* seperti: 1) observasi, 2) tes, dan 3) penilaian langsung. Selain itu, guru juga melakukan penilaian: 1) penilaian mingguan, 2) Ujian Tengah Semester, dan 3) Ujian Akhir Semester 4) penilaian praktik membaca.

Kata Kunci: *Al-Muyassar Fī Ilmi Nahwi,* Metode Deduktif, Pembelajaran *Nahwu.*

INTRODUCTION

Language is a fundamental and vital need for humans because language is a medium for conveying ideas and human thoughts in speech or writing to be understood by others. Along with time in human life, the variety of languages is increasing, including Arabic, English, Chinese, Spanish, Korean, Japanese, and others. Arabic is the oldest and longest-spoken language in the world's languages. Since the Qur'an was revealed and the religion of Islam has grown, the number of Arabic speakers has increased until now, spoken by more than 200,000 people. More than 20 countries officially speak this language. Another reason is that Arabic is the language of the holy book and the religious guidance of Muslims worldwide, so of course, it is a language of tremendous significance to billions of Muslims worldwide, both Arab and non-Arab. (Andriani, 2015).

Language learning is essential in supporting the development of science because language is a means of communication and information and is the key to learning other sciences. Learning Arabic is one of the crucial lessons in education because approximately 20 countries officially use this language. Moreover, because it is the language of the holy book and the religious guidance of Muslims worldwide, it is a language of tremendous significance for hundreds of millions of Muslims worldwide, whether Arab or not. (Sa'adah, 2019).

Learning Arabic, which is undoubtedly a foreign language for Indonesian people, is difficult. It is undeniable that in learning Arabic, there are specific problems. The problems in Arabic are as follows:

1. Linguistic problems include various styles of language, Arabic, which can be expressed orally and in writing, and Arabic has a specific system and rules (such as grammatical rules, namely *Nahwu* and *Sharaf*).
2. Methodological problems include all learning components, such as objectives, curriculum materials, teachers and students, and methods and media.
3. Sociological problems, namely the Government's language political policy, people's attitudes towards the position of the Arabic language, and the surrounding environment that has not supported the development of the Arabic language (Asyrofi, 2006)

The scope of learning Arabic includes; linguistic elements, consisting of grammar (Qawaidu 'l-lughah), vocabulary (Mufradat), pronunciation and spelling (Ashwat Arabiyah), language skills, namely listening (Istima'), speaking (Kalam), reading (Qira'ah), and writing (Kitabah), and cultural aspects contained in spoken and written texts (Ardiansyah & Muhammad, 2020). The linguistic aspect of Arabic, especially related to grammatical aspects (*Nahwu*/Sharaf), has very different characteristics from other languages, mainly Indonesian. This is part of the science of *Nahwu*, which turns out to have complexity and is a scourge for some Arabic language learners. Therefore, in this case, the researcher focuses on conducting research in learning Arabic grammar or rules or commonly called *Nahwu* (Resmi, 2012).

The science of *Nahwu* has a strategic function in developing the Arabic language. *Nahwu* science is a medium or means to understand Arabic from the linguistic side fully. Thus, it is unsurprising that the science of *Nahwu* became a mandatory material that anyone must study, even at school. Because anyone who wants to study and conduct a study of Islamic texts in Arabic, both the study of interpretation, hadith, fiqh, Sufism, and so on, must first understand the science of *Nahwu*. (Sahrah, 2017).

There is an impression that *Nahwu* science is a science that is difficult to understand; even though Nahwu teachers quite widely practice this method of teaching science, students still face difficulties in learning it. Therefore, it is necessary to use suitable teaching methods and appropriate steps as well as the subject matter that must be prioritized first to be taught to students to make it easier for them to learn *Nahwu*. (Punawan, 2010). Suppose it is observed that the methods of teaching Nahwu in Arab countries and several Islamic boarding schools in Indonesia have been practiced in the past and

discontinued or are still used today. In that case, it can be argued that these methods can be grouped into two main methods. Namely the deductive method and the inductive method (Mualif, 2019)

Along with the development that includes it, *Nahwu* learning which is considered quite successful and continues to be used until now is the *al-qiyâsiyyah* (deductive) and *al-istiqrâ'iyyah* (inductive) method as a formula to facilitate learning and is strongly suspected as the forerunner to the birth of *Nahwu* teaching material other. Using the deductive and inductive methods terminology is a strategic step in learning syntax with a general-specific and general-specific approach. This step is considered an answer to the challenges that continue to encourage the development of the Arabic language method (Supardi dkk., 2022).

Learning with the deductive method tends to be directed at memorizing and understanding *Nahwu* first through definitions and general principles, followed by providing examples of related sentences and applying the rules. (Khittir, 1983). Then learning with the inductive method starts from the specific to achieve general rules, or the opposite of the deductive method, the inductive method in *Nahwu* learning is an approach that presents examples first before the rules of the Arabic language (Isnainiyah & Syihabuddin, 2021)

Nahwu learning is critical to be learned in school. Therefore, at Madrasah Aliyah Persis Ciganitri, Bandung, there are particular *Nahwu* subjects based on the book *Al-Muyassar Fî Ilmi Nahwi* written by Ustadz Aceng Zakariya. This book is a classic. Kitab *Al-Muyassar Fî Ilmi Nahwi* is the most phenomenal book written by KH. Aceng Zakaria. This book has been printed more than thirty times since it was first published in the 1980s. Not only the students at Pesantren Persis benefit from this book. Many people use this book, from students to executives who want to study Nahwu. No wonder that so far, more than 150 thousand copies of this book have been spread throughout Indonesia. This book is also a practical *Nahwu* Science teaching material in Malaysia. And when viewed from the preparation of the material in it, this book is a book with a deductive approach (Zakariya, 2004)

However, learning *Nahwu* at MA Persis Ciganitri has problems. Among them is the difficulty of students in understanding *Nahwu* material. The background of this problem is the reason for conducting research. Apart from that, learning Arabic at MA Persis Ciganitri Bandung refers to the branch system theory or *Nadzariyatul Furu'*; Arabic lessons in this system are seen as a set of separate materials independently (Hakim, 2021). Because, in general, learning Arabic at the Madrasah Aliyah level uses a unitary system approach or *Nadzariyatul Wihdah*, this theory views Arabic as a unified whole, interconnected, mutually reinforcing, and interrelated, not branches that stand alone and separate from each other (Nur, 2018). Researchers find it interesting how teachers prepare to learn tools and instruments, especially in *Nahwu* learning.

Research on deductive methods in *Nahwu* learning is not new, as is the book *Al-Muyassar Fî Ilmi Nahwi*. There are previous studies that are relevant to the author's research that can distinguish between the author's research and previous research. Among the previous relevant research is the research of Neng Ulfah Nur Azkiyah, State Islamic University of Sunan Kalijaga Yogyakarta, entitled "*Nahwu* Learning Method Using *Al-Muyassar Fî Ilmi Nahwi* Book in Class 10 Madrasah Aliyah Persis 109 Kujang Ciamis". This study describes the methods used by teachers in learning *Nahwu* using teaching materials from the book of *Al-Muyassar fi Ilmi An-Nahwi*. Then Mayasarah's research, Pekalongan State Islamic Institute entitled "Application of Deductive Methods in Qawā'id Learning Based on the Book of *Qawaid `n Nahwi* at Fourth Level Students of Arabic Language Education at Pekalongan State Islamic Institute in 2017". This study explains how the steps for applying the deductive method of *Qawā'id* learning using the *Qawaid `n Nahwi* Book are the supporting and inhibiting factors in *Qawā'id* learning. Then the research from Citra Resmi, State Islamic University of Sunan Kalijaga Yogyakarta, entitled "Application of Deductive Learning Models in *Nahwu* Learning Based on the *Nahwu* Wadih Book in Class 2 Madrasah

Tsanawiyah Pesantren Al-Anwar Pacitan in 2011". This study explains how to plan, implement and assess *Nahwu* learning based on the *Nahwu al-Wādih* book and how to overcome learning problems.

As for the analysis of the application of the deductive method in *Nahwu* learning based on the book of *Al-Muyassar Fī Ilmi Nahwi*, several aspects or components will be the target of the research. Namely the objectives, planning, implementation, and assessment techniques of *Nahwu* learning. First, the purpose of studying *Nahwu* science. Second, planning is setting goals and necessary actions to achieve the desired goals. Third, implementing learning requires effective coordination and communication between teachers and students. Fourth, the Assessment Technique is an identification activity to see whether a program has been successful or not, as well as an action or process to determine the value of something. Furthermore, the last is the supporting and inhibiting factors in *Nahwu* learning because this dramatically affects the continuity of *Nahwu* learning itself.

METHOD

The type of research that the researcher will use is field research, namely: "A research that is carried out systematically by lifting data from the field"(Arikunto, 1995). In carrying out this data collection strategy, the authors bring this research into the natural setting of the research topic. Researchers watch and listen to what happens in the field (Ruane, 2021). Then this research is a case study research with a descriptive qualitative approach. A case study is in-depth and specific research about a case. Case studies are commonly used in education, health, law, business, and social sciences (Surayya, 2020). This research procedure will produce descriptive, spoken, or verbal data and behavior to be observed from the people (subjects) themselves.

The place for the research is MA Persis Ciganitri which is located at Ciganitri Village, Cipagalo, Bojongsoang District, Bandung. In this study, the data source is directly collected by researchers from words and actions at the MA Persis Ciganitri, Bandung. The primary data sources in this study are the expressions, utterances, and actions of the subjects studied, namely students, teachers, and vice principals in the field of curriculum. The data sources were obtained from questionnaires, in-depth interviews, and observations that the researchers recorded well, as will be contained in the interview transcript later. Furthermore, data collection techniques are the most critical stage or step at the research time because the primary purpose of research is to obtain or obtain data. The researchers used observation, interviews, and documentation data collection techniques in this case.

After the data is collected, the next step is data analysis. In this study, the authors analyzed data consisting of three streams of activities simultaneously, including 1) reducing data, 2) presenting data, and 3) concluding. After the analysis process, the validity of the data was checked through triangulation. The types of triangulation used by researchers are technical triangulation and time triangulation.

RESULT AND DISCUSSION

Madrasah Aliyah Persis Ciganitri is one of the educational institutions under the auspices of the Persis 84 Ciganitri Islamic Boarding School in Bandung. Besides Madrasah Aliyah, there are also Madrasah Tsanawiyah and Islamic Elementary Schools. MA Persis Ciganitri consistently emphasizes mastery of linguistic elements (Al-Anāsir Al-Lughawiyah), not elements of language skills (Al-Mahārah Al-Lughawuyah). The linguistic element emphasized is the mastery of the rules of the Arabic language, which in this case is the rule of *Nahwu* science. The study in this research is then directed to conduct a comprehensive analysis of *Nahwu* learning at MA Persis Ciganitri based on the *Al-Muyassar Fī Ilmi Nahwi* book.

The national education system law number 20 of 2003, article 1, paragraph 20, states that learning is a process of interaction between students and educators and learning resources in a learning environment. In order to build an effective interaction process, a strategy is needed to synergize the

goals, planning, process of implementing activities, and evaluating. Therefore, to analyze *Nahwu* learning based on the book of Al-Muyassar fi Ilmi An-Nahwi at MA Persis Ciganitri Bandung, at least a comprehensive study was carried out starting from knowing the learning objectives, lesson planning, implementation of learning activities, and learning evaluation, which will then be described below.

Learning Objectives of *Nahwu* using the Deductive Method Based on the Book of *Al-Muyassar Fī Ilmi Nahwi* at MA Persis Ciganitri Bandung

Learning activities in Islamic boarding schools are formal, intentional, and planned, with teachers' guidance and other educators' assistance. Learning activities are efforts to develop students' potential through a series of activities that are carried out continuously and sustainably to achieve goals. What is to be achieved and mastered by students is stated in the learning objectives, prepared what materials must be studied, prepared to learn methods that follow how students learn, and conduct evaluations to determine student learning progress (Wahyono, 2019).

In the curriculum, each subject or field of study has its own goals to be achieved. Because the purpose will determine the material to be delivered. The purpose of learning *Nahwu* by using the book of *Al-Muyassar Fī Ilmi Nahwi* is to adjust or follow the curriculum for *Nahwu* subjects. The curriculum contained in madrasas uses the *Nazhariyatul Furu'* system. Namely, Arabic is taught separately from its branches. MA Persis Ciganitri Bandung, one of which makes the science of *Nahwu* one of the subjects studied.

The content of the learning objectives is the actual desired result. Objectives are the first component that must be identified in teaching and learning. Because the learning objectives determine the direction students will take (Sudjana, 1989).

The objectives of learning *Nahwu* at MA Persis Ciganitri Bandung are:
a. To protect the tongue from errors in pronouncing and protect the writing from errors and to create correct language habits
b. To understand sentences in terms of Arabic grammar and the state of Arabic sentences in their state and structured state.
c. To equip students with an understanding of the Qur'an, hadith, and religious books.

The emphasis is on studying *Nahwu* science in madrasas so that students can read and understand Arabic books or texts with the correct rules, especially to reveal and understand the Qur'an and hadith.

Implementation of *Nahwu* Learning using the Book-Based Deductive Method of *Al-Muyassar Fī Ilmi Nahwi* at MA Persis Ciganitri Bandung

1. ***Nahwu* Lesson Planning**

Planning is selecting or setting organizational goals and determining strategies, projects, programs, procedures, methods, systems, budgets, and standards needed to achieve goals. At the same time, educational planning is an activity related to efforts to formulate an educational program which includes everything that will be carried out, including the determination of research objectives, policies in education, procedures, and methods that will be followed to achieve educational goals. (Nurhamsah dkk., 2021).

Planning is the most crucial thing in the implementation of learning; planning is essential to influence learning outcomes and goals. The elements of learning planning are: 1) learning objectives, 2) learning materials, 3) learning methods, 4) learning media, 5) learning resources, and 6) assessment of learning outcomes. (Ananda, 2019).

The planning for *Nahwu* learning at the Persis Ciganitri MA has been conceptualized from the start; in *Nahwu* learning, there is a curriculum syllabus provided directly by the Unity Islamic Primary and Secondary Education Unit (PERSIS) for the Madrasah Aliyah or Mu'allimin level from class 10-12. The syllabus is explained in detail, starting from 1) learning objectives, 2) teaching materials, 3) learning resources, 4) time allocation, 5) learning materials, 6) learning strategies, and 7) learning evaluation.Dalam perencanaan ini, peneliti memaparkan dalam bentuk tabel untuk mengetahui lebih jelas unsur-unsur perencanaan pembelajaran *Nahwu* berbasis kitab *Al-Muyassar Fī Ilmi Nahwi* di MA Persis Ciganitri Bandung.

Table.1
Overview of *Nahwu* Learning Planning Data

No	Planning Aspect	Explanation
1	Learning Curriculum	Using the curriculum from the central leadership unit of Persatuan Islam and the Kemenag KMA 19 curriculum (for Arabic lessons)
2	Learning objectives	a. To protect the tongue from errors in pronouncing and protect the writing from errors and to create correct language habits b. To understand sentences in terms of Arabic grammar and the state of Arabic sentences in their state and structured state. c. To equip students with an understanding of the Qur'an, hadith, and religious books
3	Learning materials	a. Class 10: *Fail, Naibul Fail dan Mubtada Khobar* b. Class 11: *kaana wa akhwatuha, inna wa akhwatuha, laa nafiyah dan laa liljinsi* c. Class 12 : *manshuubatul asma*
4	Learning methods	Using the deductive method
5	Learning Resources	*Al-Muyassar Fī Ilmi Nahwi* Book
6	Time Allocation	Each class has one meeting weekly, and the time allocation is 40 x 2 meeting hours.

The curriculum used at MA Persis Cigantri, Bandung, combines the Government's Ministry of Religion (KMA 19) curriculum and the Islamic Unity Education Center curriculum. MA Persis Cigantri, Bandung, provides general learning and integrates religious studies. This is because the curriculum used in the school is a combination of the curriculum of the Islamic Unity Education Center with the Ministry of Religion Government curriculum (KMA 19). Arabic lessons at MA Persis Cigantri, Bandung, are divided into several sub-lessons: *Nahwu, Sharaf, Balāghah,* and *Qiro'atul Kutub.*

The objectives of learning *Nahwu* at MA Persis Cigantri Bandung, as mentioned above, are: 1) Students can practice Arabic orally and in writing, 2) Provide students with an understanding of sentences and grammar in Arabic so that they understand the meaning contained in it, and 3) To equip students with an understanding of the Qur'an, hadith and religious books. With this goal, students will be able to master Arabic language skills, namely Arabic text writing, and reading skills.

Nahwu learning at MA Persis Cigantri, Bandung, is based on the book *Al-Muyassar Fī Ilmi Nahwi.* Therefore, teaching materials are taken from the book and implemented in every class from class 10 to class 12. The distribution of the material is as follows:

1. Class 10: *Fail, Naibul Fail dan Mubtada Khobar*
2. Class 11: *Kaana Wa Akhwatuha, Inna Wa Akhwatuha, Laa Nafiyah dan Laa Liljinsi*
3. Class 12: *Manshuubatul Asma.*

Moreover, the *Nahwu* learning has 18 hours per week, for each class from class 10 to class 12, both for programs majoring in Social Sciences, Natural Sciences, and Religious Sciences; each has one meeting per week, which is 2 x 40 minutes.

Looking at the components of the learning planning above, there are similarities and compatibility between the planning components according to the theory and the planning components that researchers have researched at MA Persis Ciganitri Bandung. Therefore, it can be said that the planning of *Nahwu* learning based on the book of *Al-Muyassar Fī Ilmi Nahwi* at MA Persis Ciganitri is quite good.

2. Implementation of *Nahwu* Learning

Implementation of learning activities is the main thing in learning. In the implementation of learning, there are methods, learning steps, and media teachers use during learning. In addition, in the implementation of learning, there are at least two things that must be done, namely: 1) classroom management, namely the ability of teachers to make learning activities conducive 2) the use of learning media is the ability of teachers to use and utilize learning media, not only using one media—but using a variety of mixed media (Ramadhany dkk., 2015).

There are many teaching methods of Nahwu, but not all these are applied at MA Persis Cigantri, Bandung. The teacher chooses a teaching method following the material in the teaching resources, namely the book *Al-Muyassar Fī Ilmi Nahwi.* The method used in this *Nahwu* learning is the deductive method. In addition, it is also adjusted to the learning objectives, teacher abilities, student conditions, and the availability of facilities and time. Using the deductive method, teachers are asked to achieve Nahwu learning objectives to achieve the desired goals.

During the research observation process, there are materials delivered by the teacher during the learning process; for example, in grade 10, the teacher explains the material about *Nāi'bul Fā'il*, as for the material as shown in the following table:

Table 2
The material in Class 10 is about *Naibul Fa'il*

نائب الفاعل

نائب الفاعل

هو الاسم المرفوع الذي سبقه فعل مبني للمجهول أو ما في معناه ودل على من وقع عليه الفعل، نحو:

حرمت عليكم الميتة والدم.. إنما الصدقات للفقراء.......... والمؤلفة قلوبهم.

أسباب حذف الفاعل

١. للعلم به، نحو: وخلق الإنسان ضعيفا.

٢. للجهل به، نحو: شرق البيت (إذا لم يعرف السارق)

٣. للخوف عليه، نحو: رب فلا (إذا عرفت الضارب غير أنك خفت عليه فلم تذكره)

٤. للخوف منه، نحو: شرقت الساعة (إذا عرفت السارق ولم تذكره خوفا منه)

٥. لعدم الفائدة في ذكره، نحو: وإذا حييتم بتحية فحيوا بأحسن منها أو ردوها.

الأشياء التي تنوب عن الفاعل

١. المفعول به، نحو: كتب عليكم الصيام، التقدير؛ كتب الله عليكم الصيام. وإذا تعدد المفعول به ناب الأول عن الفاعل وبقي ما عداه منصوبا، نحو: يوق الصابرون أجرهم بغير حساب وأصلها: يوفى الله الصابرين أجرهم بغير حساب

٢. المجرور بحرف الجر، نحو: إذا نفخ في الصور.وما يمر من معمر ولا ينقص من عمره إلا في كتاب.

٣. الظرف، نحو: شهدت ليلة القدر، صيم رمضان.

٤. المصدر، نحو: قبض على اللص، احتفل احتفال عظيه.

أحكام نائب الفاعل

كل ما تقدم من أحكام الفاعل يجب أن يراعي مع نائبه لأنه قائم مقامه فله حكمه. فيجب رفعه وأن يكون بعد المسند، وأن يذكر في الكلام، فإن لم يذكر فهو ضمير مستتر، وأن يؤنث فعله إن كان هو مؤنثا، وأن يكون فعله مفردا وإن كان هو مث أو جمعا، ويجوز حذف فعله القرينة دالة عليه.

عوامل نائب الفاعل

١. الفعل المجهول، نحو: خُرمت عليكم الميتة.

٢. اسم المفعول، نحو: والمحمود خلقه ممدوح.

٣. الاسم المنسوب إليه، نحو: صاحب رجلا نبوا خلقه. فخلقه نائب فاعل لنبوي مرفوع به لأن الاسم المنسوب في تأويل اسم المفعول. والتقدير؛ صاحب رجلا منسوبا خلقه إلى الأنبياء.

أقسام نائب الفاعل

ينقسم نائب الفاعل إلى ثلاثة أقسام؛

١. الظاهر، مثل: ضربت عليهم الذلة أينما ثقفوا

٢. الضمير، مثل: سئلت - ينصرون – ما يكرم إلا أنا

٣. المؤول، مثل: يحمد أن تجتهدوا أي يحمد اجتهادكم.

ويشترط أن تقوم أي يشترط القيام. يتحب أن تدعوا أي يستحب الدعاء.

Then referring to the results of observations made in grade 11, the material presented is about *ism kāna wa akhwātuhā*.

The presentation of the material is as follows:

Table 3
Class 11 material about *Ism Kaana Wa Akhwatuha*

كان وأخواتها

كان وأخواتها

كان وأخواتها أفعال تدخل على المبتدأ والخبر، فترفع الأول ويسمى اسمها وتنصب الثاني ويسمي خبرها، نحو: وكان الله سميعا بصيرا.

قال ابن مالك: كان المبتدأ اسما والخبر # تنصيبه گگان سيدا عمر

أخوات كان:

وأخوات كان هي؛ أمسى - أصبح - أضحى - ل - بات - صار - ليس - ما زال - ما أنفك - ما فتئ - ما برح - ما دام

وتسمى هذه بالأفعال الناقصة.

معاني كان وأخواتها:

گان: اتصاف المسند إليه بالمسند في الماضي، نحو: كنت مريضا، وقد يكون على وجه الدوام. نحو: وكان الله عليما حكيما

أمسى: اتصافه به في المساء، نحو: يصبح الرجل مؤمنا ويسمى كافرا

أصبح: اتصافه به في الصباح، نحو: كان رسول الله يصبح جنبا

أضحى: اتصافه به في الضحا، نحو: أضحى الفقير نشيطا

ظل: اتصافه به وقت الظل وذلك يكون نهارا، نحو: طل الهواء حارا

بات: اتصافه به وقت المبيت وذلك يكون ليلا، نحو: بات الفقير حزينا

صار: للتحول، نحو: صار الفقيرغنيا

ليس: النفي في الحال، نحو: لست طبيبا

مازال و ما انفك و ما فت و ما برح: لملازمة المسند للمسند إليه، نحو: ما زال علي قويا

ما دام: استمرار اتصاف المسند إليه بالمسند، نحو: وأوصاني بالصلوة والزكوة ما دمت حيا، أي مدة حياتي.

شروط بعض أخوات كان:

١. يشترط في زال و برح وافك وقت أن يتقدمها نفي أو شبهه، نحو: ولا يزالون مختلفين، ما انفك الطالب مجدا، لن تبرح عليه عاكفين، ما فتئ المريض نائما.

٢. ويشترط في دام أن تتقدمها ما المصدرية الظرفية، كقوله تعالى: وأوصاني بالصلوة والزكوة ما دمت حيا.

أقسام كان وأخواتها:

تنقسم كان وأخواتها إلى ثلاثة أقسام:

١. ما لا يتصرف؛ وهو ليس و دام، فلا يأتي منهما المضارع والأمر

٢. ما يتصرف تصرفا تاما؛ بمعنى أنه تأتي منه الأفعال الثلاثة، وهو؛ كان، أصبح، أمسى، ظل، بات، صار.

٣. ما يتصرف تصرفا ناقصا؛ بمعنى أنه يأتي منه الماضي والمضارع، وهو؛ ما زال، ما انفك، ما فتئ، ما برح.

كان وأخواتها التامة والناقصة

قد تكون هذه الأفعال تامة فتكتفي بالفاعل ولا تحتاج إلى خبر إلا ثلاثة أفعال منها قد لزمت النقص فلم ترد تامة، وهي؛ ما زال- ليس.

نحو: فكيف كان عاقبة المكذبين

ما شاء الله كان وما لم يشأ لم يكن

فسبحان الله حين تمسون وحين تصبحون

خالدين فيها ما دامت السموات والأرض

بات الطير أي نام وهجع

خصائص كان:

كان لها خصائص من بين سائر أخواتها، وهي:

١. إنها يجوز حذف نوع المضارع إذا كان مجزوما إذا لم يكن بعدها ساكن، نحو: ولن ألك بغيا، الأصل ولم أكن فلا تك في مرية، الأصل فلا تكن.

قال ابن مالك:

ومن مضارع ل گان منجزم # تحذف نون وهو حذف ما التزم

٢. إنها قد تحذف وحدها ويبقى اسمها وخبرها ويعوض منها ما الزائدة، نحو: أما أنت ذا مال تفتخر، والأصل لأن كنت ذا مال تفتخر.

٣. إنها تحذف هي واسمها ويبقى خبرها إذا كانت بعد إن ولو الشرطيتين، نحو: الناس مجزيون بأعمالهم إن خيرا فخير وإن شرا فشر، الأصل؛ إن كانت خيرا فخير وإن كان شرا فشر. وفي الحديث: التمس ولو خاتما من حديد، أي ولو گان الملتمس

خصوصية كان وليس:

تختص كان وليس بجواز زيادة الباء في خبريهما، نحو: أليس الله بأحكم الحاكمين، وما كان الله بغافل عما تعملون"

Then referring to the results of observations made in class 12, the material presented is about *maf'ul mutlaq*.

The presentation of the material is as follows:

Table 4
Class 12 material about *Maf'ul Muthlaq*

المفعول المطلق

المفعول المطلق

المفعول المطلق هو مصدر من لفظ الفعل يذكر بعده التأكيده أو لبيان عدده أو نوعه، نحو: وكلم الله موسى تكليما- وكذبوا بآياتنا كذابا- وقولوا لهم قولا معروفا- واصبر صبرا جميلا فدكتا دكة واحدة- فيميلون عليكم ميلة واحدة

أحكامه

١. أنه يجب نصبه، نحو: ورتل القرآن ترتيلا

٢. أنه يجب أن يقع بعد العامل إن كان للتأكيد، نحو واذكر اسم ربك وتبتل إليه تبتيلا

٣. أنه يجوز أن يحذف عامله إن كان نوعيا أو عدديا القرينة دالة عليه، نحو: ما جلست؟ فيقال في الجواب؛ بلى جلوسا طويلا. ويقال: أي سير سرت؟ فتقول: سير الصالحين. ويقال لمن تأهب للحج: حجا مبرورا. | ولمن قدم من سفر: قدوما مباركا.

وأما المصدر المؤكد فلا يجوز حذف عامله في الأصح لأنه إنما جيع للتقوية والتأكيد وحذف عامله ينافي هذا الغرض.

وقد يجيئ المصدر نائبا عن فعله وليس تأكيدا له. ففي هذه الحالة يحذف العامل وجوبا، نحو: قياما - جلوسا،

أي قم – اجلس

أنواع المصدر

ينقسم المصدر إلى متصرف وغير متصرف:

١. فالمتصرف هو ما يجوز أن يكون منصوبا على المصدرية، نحو: نصرته نصرا - أكرمته إكراما و فهمت فهما - وسلموا تسليما. ويجوز أن يكون:

فاعلا، نحو: إذا جاء نصر الله والفتح

أو نائب فاعل، نحو: يرجى النصر من الله

أو مبتدأ، نحو: النصر من الله قريب

أو خبرا، نحو: هذا نصر من الله

أو مفعولا به، نحو: لا يستطيعون نصر أنفسهم

٢. وغير المتصرف هو ما يلازم النصب على المصدر، نحو: سبحانك - معاذك - لبيك - سعديك.

In the systematic presentation of the book *Al-Muyassar Fī Ilmi Nahwi*, it is clear that the method that the teacher in learning Nahwu must apply is the deductive method. The steps of deductive learning, according to Ahmad Fu'ad Efendy, are as follows:

a. The teacher starts the lesson by providing a basic definition of the rules and previous books following the qiyasiyyah method, such as the *Alfiyah book of Ibn Malik* and the *Jurumiyyah* book.
b. The teacher provides vocabulary and the meaning of the translation of the rules; then, students memorize them; after that, students are asked to show the memorization of the rules in front of the class that had previously been memorized.
c. The teacher asks students to understand the reading and the meaning of the pronunciation.
d. The teacher explains translation errors and explains *qawā'id* or grammar, meaning *Nahwu* and Sharaf.
e. The teacher asks students to memorize other rules and explain them later.
f. The teacher gives homework or assignments to students related to *qawā'id* (Effendy, 2002).

Then several steps must be taken by educators in implementing deductive learning strategies, namely (additional points 5 and 6 from the author): a) The teacher chooses knowledge to teach, b) The teacher provides knowledge to students, 3) The teacher gives examples and proves it to students, 4) The technique that is suitable for presenting the material is the lecture method, 5) Giving assignments, and 6) Giving feedback or conclusion (Fikri, 2019).

The steps for learning *Nahwu* using a deductive method based on the book of *Al-Muyassar Fī Ilmi Nahwi* at MA Persis Ciganitri are as follows:

a. The teacher enters the class and starts the lesson by stating a particular theme
b. The teacher continues the lesson by explaining the rules of *Nahwu*
c. The lesson continues with students understanding and memorizing the rules of *Nahwu*
d. Then the teacher presents examples related to the rules by taking examples from the book *Al-Muyassar Fī Ilmi Nahwi* and sometimes by citing examples from the Qur'an and hadith.
e. The teacher provides lesson conclusions.
f. After it is considered that students have understood the material, students are asked to work on practice questions.

Based on the method described above, the steps for learning *Nahwu* using the deductive method based on the book of *Al-Muyassar Fī Ilmi Nahwi* in the classroom are:

Table 5
Implementation of *Nahwu* Learning with a deductive method based on the book *Al-Muyassar Fī Ilmi Nahwi*

Nahwu learning	
Activity	**Details of activities**
Opening Activities	1. Before starting learning, the teacher conducts classroom conditioning until students are ready to start and receive lessons. Then the teacher said the opening greetings and continued with the students answering the greetings in unison, the teacher asked the students how they were using Arabic. The

	teacher motivates students to be enthusiastic about learning.
	2. After attracting students' attention, the teacher invites students to read basmalah together before starting the lesson. Then give an apperception; namely, the teacher asks about the subject matter studied at the previous meeting.
Core activities	1. At this stage, the teacher conducts exploration, elaboration, and confirmation activities. Where the teacher explains with deductive grammatical strategies and methods. Afterward, the teacher began presenting the *Nahwu* material with a specific theme. Students look enthusiastic and listen carefully to the explanation given by the teacher. A communicative learning situation between teachers and students; although there were noises from other classes, the class was still conducive. The teacher conveys the learning material by explaining the Nahwu rules first, then is given several examples of specific themes, and then continues with an explanation of examples of information and provisions
	2. At this stage the teacher also rewards students who can answer questions from the teacher, either in the form of praise or grades. So with this reward, students will feel competent and competitive in understanding *Nahwu* lessons.
	3. After that, the teacher gives exercises to students to find out how much students understand in mastering the *Nahwu* material that has been studied. For asking students to make examples of sentences contained in the Qur'an
Closing Activities	1. At the closing stage, before the lesson ends, the teacher briefly repeats the material given and provides opportunities for students to ask questions. Then the teacher gives the assignment to look for examples at home related to the material that has been studied. After that, the teacher said *hamdalah* and followed by the students and the lesson ended with greetings

From the explanation of the steps of learning with the deductive method above, that the implementation of *Nahwu* learning at the Persis Ciganitri MA has been following the theory of deductive learning steps and is going well, then the classroom management carried out by the teacher is also good, students carry out learning conducive. They pay attention good explanation of the material presented by the teacher.

However, in learning *Nahwu* using a deductive method based on the book of Al-Muyassar fi Ilmi An-Nahwi, it is necessary to develop various and exciting media; for example, teachers use technological media such as mobile phones, projectors, and computers (laptops); so that students do not feel bored in learning activities. Not only using media such as blackboards and books.

3. ***Nahwu* Learning Assessment Techniques**

Anas Sudijono stated that the implementation of the evaluation should cover the following three areas:

1. The realm of thought processes (cognitive domain), namely the realm that includes mental or brain activities.
2. The domain of values or attitudes (affective domain) is related to attitudes or values.
3. The domain of skills (psychomotor domain) is related to skills or the ability to act after a person receives a specific learning experience (Sudijono, 1996).
4. The various learning outcomes assessments must at least include several types, including 1) daily tests, 2) mid-semester tests, and 3) end-of-semester tests. (Pendidikan Islam, 2020)

Looking at the explanation above, the assessment technique used in *Nahwu* learning at MA Persis Ciganitri Bandung is under the theory that has been mentioned, namely: 1) observing, the teacher observes in assessing the morals and character of students every day by observation, 2) tests, the teacher uses a test to determine students' knowledge in learning *Nahwu* both orally and in writing, and 3) skills test, the teacher conducts a performance or skill test to determine students' grammatical abilities, such as reading skills or writing skills.

Then the teacher conducts an assessment of *Nahwu* learning in the form of 1) a weekly assessment, 2) a mid-semester assessment, and 3) an end-semester assessment. The primary assessment is the mid-semester end final semester examinations because it can measure students' abilities in the learning process for one year. However, the best assessment is to assess the daily and weekly learning process, because this can measure students' abilities directly, orally and in writing. For example, when measuring students' understanding of the material by asking questions, the teacher randomly appoints students to answer questions about the learning material. Another assessment is usually done by giving students exercises to do at home.

The assessment is carried out to measure the level of success of students in achieving learning objectives as evidenced by the value of learning outcomes. After seeing the achievement of student learning outcomes, researchers can conclude that learning *Nahwu* using the deductive method based on the book of *Al-Muyassar Fī Ilmi Nahwi* is quite effective and successful in providing students' understanding of *qaidah Nahwu.*

This can be seen from the average value of student learning after taking the final semester exam below:

Table 6
The average value of students after carrying out the Final Semester Exam

Nahwu learning		
Class 10	**Class 11**	**Class 12**
68	70,4	90,3

Supporting and Inhibiting Factors of *Nahwu* Learning Using the Deductive Method Based on the Book of *Al-Muyassar Fī Ilmi Nahwi*

1. Supporting Factors
   a. The availability of the book *Al-Muyassar Fī Ilmi Nahwi* for students and student learning methods, the availability of the book is an essential aspect for the continuity of effective learning, besides that, it can also make it easier for students to study the book independently. MA Persis Ciganitri has a cooperative that provides various books, including the book Al-Muyassar Fī Ilmi Nahwi, so students can easily buy it without looking for it elsewhere.
   b. Competent teacher in his field, seeing the background of the *Nahwu* teacher at the school, namely Ustadz Rahman Abdullah, he is a *Nahwu* subject teacher from grades 10 to 12. He began studying at SD Ardiyasa in 1992, then continued to the Mts level at MTs Persis Ciganitri Bandung in 1998 and continued at MA Persis Ciganitri in 2001. He continued to study at STAIPI Bandung and graduated in 2016. He understands the science of *Nahwu* because, since MTs, he has lived in Ma'had Persis Ciganitri, so his understanding of *Nahwu* is no doubt, and now he is a teacher of *Nahwu* at MA Persis Ciganitri.
   c. The school environment integrated with the pesantren, MA Persis Ciganitri is a school under the auspices of the Pesantren Persis Ciganitri institution. Thus, most students at MA Persis Ciganitri are students at Pesantren Persis Ciganitri. Therefore, teaching*Nahwu* in schools will be easy for students to understand. Learning in pesantren also supports students' understanding of the science of *Nahwu* because Islamic boarding schools are taught learning such as qira'atul Kutub.

2. Inhibiting Factor
   a. The facilities available in madrasas are inadequate for teachers to create more innovative methods, there is no doubt that the learning media dramatically influences the expected learning outcomes. One of the drawbacks of learning *Nahwu* based on the book of *Al-Muyassar Fī Ilmi Nahwi* at MA Persis Ciganitri is the limited facilities and learning media, such as using only books and blackboards. Schools and teachers can use more innovative facilities such as laptops, projectors, cell phones, and other media to help improve learning.
   b. The level of student's abilities is diverse, which is very complex. Because among the MA Persis Ciganitri students are graduates from junior high schools outside the Persis Ciganitri Islamic Boarding School in Bandung, the understanding of these students is very lacking, and there are even students who still do not know the science of *Nahwu*. However, over time, these students can understand the science of *Nahwu* and practice it in the exercises given by the teacher.

c. Lack of students' understanding of the material and limited learning time, the students' intelligence level at MA Persis Ciganitri is very diverse. This is one of the inhibiting factors of learning *Nahwu* based on the book of *Al-Muyassar Fī Ilmi Nahwi*. In addition, the allocation of learning time is limited, which only has 40x2 hours of lessons in one week and each class only has one meeting. Therefore, much material is not entirely delivered, so students do not understand the material.

CONCLUSION

After analyzing *Nahwu* learning based on the book of *Al-Muyassar Fī Ilmi Nahwi* at MA Persis Ciganitri Bandung, the researchers can conclude the following: (1) The objectives of learning *Nahwu* at MA Persis Ciganitri Bandung are: 1) To maintain oral from errors in pronouncing and maintain writing from mistakes and to create correct language habits, 2) To understand sentences in terms of Arabic grammar, and understand the state of Arabic sentences either alone or in a structured state. The emphasis is on the purpose of teaching *Nahwu* science in the Madrasah, namely so that students can read and understand Arabic books or texts with the correct rules, especially to reveal and understand the Qur'an and hadith; (2) *Nahwu* learning planning has indeed been conceptualized from the start, in *Nahwu* learning there is a curriculum syllabus that is provided directly by the primary and secondary education units of the Islamic Union for the Madrasah Aliyah or Mu'allimin level from grades 11-12. The syllabus is explained in detail starting from 1) learning objectives, 2) teaching materials, 3) learning resources, 4) time allocation, 5) learning materials, 6) learning strategies, and 7) learning evaluations; (3) The steps for learning with the deductive method at MA Persis Ciganitri are as follows: 1) The teacher enters the class and starts the lesson by stating a specific theme, 2) The teacher continues the lesson by explaining the rules of *Nahwu*, 3) The lesson continues with students understanding and memorizing about the rules of *Nahwu*, 4) Then the teacher presents examples or those related to the rules by taking examples contained in the book *Al-Muyassar Fī Ilmi Nahwi* and sometimes by citing examples from the Qur'an and hadith, 5) The teacher provides lesson conclusions, and 6) After it is considered that students have understood the material, students are asked to work on practice questions; (4) The assessment technique used in *Nahwu* learning at MA Persis Ciganitri Bandung is in accordance with the theory that has been mentioned, namely: 1) making observations, 2) cognitive tests, and 3) skills tests. Then the teacher conducts an assessment of *Nahwu* learning in the form of 1) a weekly assessment, 2) a mid-semester assessment, and 3) an nd-semester assessment. (5) Supporting and Inhibiting Factors of Learning *Nahwu* Using the Deductive Method Based on the Book of Al-Muyassar Fi Ilmi An-Nahwi. Supporting factors: (a) Availability of the book *Al-Muyassar Fī Ilmi Nahwi* to students and student learning methods; (b) Teachers who are competent in their fields; (c) School environment that blends with the boarding school. They were inhibiting factors (a) The facilities available in schools are inadequate for teachers to create more innovative methods; (b) Various student ability levels; (c) Lack of students' understanding of the material and limited learning time.

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