The Material Analysis and Learning Method of Nahwu in the Book of *Qawa'id Al-Asasiyyah Li Al-Lughah Al-'Arabiyyah*

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Abstract

The learning materials are knowledge, behavior, and competence that students must learn to achieve the established standards of competence. A learning method is used as lesson materials presented to students in the class, both individually and in groups. These are essential learning components to discuss, for the right learning methods will make it easier for students to receive the given learning materials. It aims to know the material's content and the methods of learning Nahwu book Qawa 'id Al-Asasiyyah Li Al-Lughah Al-Arabiyyah. The study is a library study (library research), a descriptive-analytical nature, Focusing on the aspects of selection, graduations, presentations, and repetitions in the material presented. The study's result is that the book Qawa 'id Al-Asasiyyah Li Al-Lughah Al-Arabiyyah uses deductive methods in its Nahwu learning methods. From the selection aspect, the book's vocabulary has a purpose to Apply Nahwu to Arabic verse, verse The Quran, and specific themed readings. From the gradations' aspect, in the gradations aspect typology of straight gradations, only a few subchapters use varying shades. As for the aspect of the presentation, the learning representation aspects more on an I 'rab analysis on a fair reading text of a manuscript, a magazine newspaper, a Qur 'an, and so on. Then on the aspect of the rehearsal, using a matter of evaluation tools. There is a supplement of I 'rab to reinforce the subject of qawa'id.

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Abstrak

Materi pembelajaran merupakan pengetahuan, perilaku, dan kemahiran yang harus dipelajari oleh siswa untuk mencapai standar kompetensi yang ditetapkan. Metode pembelajaran dimanfaatkan guru sebagai alat penyajian materi pelajaran kepada siswa di dalam kelas baik secara individu maupun kelompok. Dua hal tersebut merupakan komponen pembelajaran yang penting untuk dibahas, karena metode pembelajaran yang tepat akan memudahkan siswa dalam menerima materi pembelajaran yang diberikan. Penelitian ini bertujuan untuk mengetahui isi materi dan metode pembelajaran Nahwu kitab Qawa'id al-Asasiyyah li al-Lughah al-'Arabiyyah. Jenis penelitian adalah kajian pustaka (library research) yang bersifat deskriptif – analitis, dengan fokus kajian pada aspek seleksi, gradasi, presentasi dan repetisi dalam penyajian materi. Hasil dari penelitian ini adalah bahwa kitab Qawa'id al-Asasiyyah li al-Lughah al-'Arabiyyah menggunakan metode deduktif (qiyasi) dalam metode pembelajaran Nahwunya. Dari aspek seleksi, kosakata kitab memiliki tujuan untuk mengaplikasikan ilmu Nahwu pada syair Arab, ayat Al-Qur'an dan bacaan bertema tertentu. Dari aspek gradasi, secara umum kitab ini menggunakan tipologi gradasi lurus, hanya pada beberapa sub bab menggunakan gradasi putar. Sedangkan dari aspek presentasi, strategi pembelajaran yang digunakan pada kitab lebih berfokus pada analisis i'rab pada sebuah teks bacaan baik berupa naskah, koran majalah, Al-Qur'an, dan lain lain. Kemudian pada aspek repetisi, menggunakan alat evaluasi yang berupa soal-soal dan latihan. Selain berupa soal dan latihan, ada suplemen berupa i'rab untuk menguatkan materi tentang qawa'id.

Kata kunci: Materi, Metode Pembelajaran *Nahwu*, Kitab *Qawa'id al-Asasiyyah li al-Lughah al-'Arabiyyah.*

A. Introduction

The book *Qawa'id al-Asasiyyah li al-Lughah al-'Arabiyyah* by al-Sayyid Ahmad al-Hasyimi is a book that is often used as the primary reference for learning nahwu in various Islamic boarding schools - one of which is the Al Munawwir Krapyak Islamic Boarding School - Yogyakarta, and as well as several Islamic Religious Colleges, both private and state, for example at the Faculty of Adab and Cultural Studies, UIN Sunan Kalijaga Yogyakarta. This book presents material on

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the science of the Quran, which is used as an example of a sentence in discussing a particular subject. Right teaching materials contain self-instructional characteristics. One aspect of it some examples and illustrations support the clarity of learning material.[1] Therefore, this book is very applicable between the *Nahwu* theory studied and the practice of using it in real situations in making sentences.

The quality of the content of the book dramatically affects learning outcomes. The quality of language learning materials in a teaching material can be analyzed through selection, gradation, presentation, and repetition.[2] Selection is the selection of material from sources. Gradation is how the material is leveled up because the material that has been selected cannot be taught all at once. Furthermore, the presentation is how the material that has been selected and grouped can be conveyed and understood by learners. Meanwhile, repetition is a step taken so that the material presented can be digested and internalized by language learners into language skills that are ready to use.

Therefore, this research will analyze descriptively the book of *Qawa'id al-Asasiyyah li al-Lughah al-'Arabiyyah by al-Sayyid* Ahmad al-Hasyimi to find out in more detail the quality of this book through aspects of selection, gradation, presentation, and repetition.

B. Discussion

The Concept of Material Presentation

Mackey, in his book Nurhadi, revealed several essential points in the analysis of language teaching design, namely:[3]

1. Selection

Selection is the selection of material from various sources. The selection stage is considered necessary in the development and analysis of language learning materials because the quality of language learning designs is very much determined in terms of the selection stage's quality. According to Mackey, several principles

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[1] Ika Lestari, 'Pengembangan Bahan Ajar Berbasis Kompetensi', *Akademia Permata*, 2013. hlm. 02

[2] Afifa Wijdan Azhari, ''Analisis Buku Ajar Bahasa Arab Kelas VI Madrasah Ibtidaiyyah Terbitan Karya Toha Putra'', *Jurnal Alsuniyat*, 1.No.02 (2018). hlm. 127

[3] Nurhadi, *Tata Bahasa Pendidikan : Landasan Penyusunan Buku Pelajaran Bahasa* (Semarang: IKIP Semarang press, 1995). hlm. 400

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become the basis for the selection stage, namely 1) learning objectives, 2) student ability levels, 4) length of time used for learning, 5) choosing the type to be studied, and 6) possible factors for learning. According to Mulyanto Sumardi, several criteria can be used as a basis for selecting words in the material, namely:[4]

1. *Frequency,* obtained by taking samples of material that will be played to students, the words that are often used are calculated and then arranged according to their users' Frequency. The frequently used words are then selected. This frequency count contains a list of common words in a particular language, arranged based on their use frequency.

2. *Range, the* range is the area of use of a word. A word present in many places is more important than a word found in a particular situation, even though the Frequency is high.

3. *Availability,* Availability is the choice of a word that is needed and most appropriate for specific situations. For example, the كان و أخواتها is only in the chapter أمسى ، أصبح ، ظل ، بات word.

4. *Coverage,* coverage is the ability of a word to have several different meanings.

5. *Learnability,* Learnability is a word chosen because it is easy to learn. For example, the word الرجل = a man is common and is very easy to understand.

2. Gradation

Graduation is an aspect of language learning design in noting material improvement because the selected material cannot be given to students at once. According to Comenius, a systematic gradation will make it easier for students to learn the language by arranging the material into several parts in stages. David Nunan argues that it is a factor in input, learner, and learning activities. In general, the gradations are divided into two types, namely:[5]

a. Straight Gradation

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[4] Mulyanto Sumardi, *Pengajaran Bahasa Asing : Sebuah Tindakan Dari Segi Metodologi* (Jakarta: Bulan Bintang, 1974). hlm. 44-46

[5] Khoirunnida, 'Studi Komparasi Antara Kitab Mulakhas Qawa'id Al-Lughat Al-'Arabiyyah Karya Fu'Ad Ni'mah Dan Kitab an-Nah{wu Al-Wadhih Karya Ali Al-Jarim Dan Mustafa Amin (Analisis Gradasi Materi Nahwu)' (UIN Sunan Kalijaga, 2014). hlm. 20

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Straight gradation is a learning gradation that is used before rotary gradation. Each subject of learning is displayed in detail so that the learning is achieved ultimately. Straight grading is presented in-depth and in detail; this is done because there is no repetition for the lessons learned in this gradation. The weakness of straight gradation at the mubtadi'in level is that the learning process will be prolonged because each learning subject is presented fundamentally and requires a relatively long time; this can hurt student motivation.

b. Rotation Gradation

Rotation gradations increase motivation in language learning content by leading to a gradual understanding with repetition of the learning content at different times in the learning flow. According to Corder, this gradation is by the nature of the interrelated language structure and cannot be separated from one element to another. Besides, rotary gradations are similar to the natural language learning process, which does not run linearly but in a spiral. The advantage of rotary gradation is that learners' progress at the initial stage will be relatively fast and does not take much time, and increase learning motivation.

3. Presentation

Presentation is how the material that has been selected and grouped can be conveyed and understood by learners. This learning presentation depends on the learning objectives and level of understanding of students. In learning presentations, two things need to be considered, namely expression and content. In the aspect of expression, two things need to be considered, namely staging (phasing of the material given) and demonstration (the techniques used to convey the material). Meanwhile, in terms of meaning, it is necessary to pay attention to several presentation procedures.[6] Mackey suggests four presentation models:[7]

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[6] Toni Pransiska, 'Buku Teks Al-Lughah Al-Arabiyyah Al-Mu'shirah Bagi Penutur Non Arab : Desain, Konstruksi Dan Implementasi', *Jurnal Al-Fikra*, 17.No.01 (2018). hlm. 10

[7] Nurhadi. hlm. 403

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a. The differentiation procedure explains a rule by translating the explanation into the learner's first language.

b. The intensive procedure is the use of objects, actions, and situations to explain.

c. The pictorial procedure is carried out by using pictures to explain the material.

d. The contextual procedure is an abstract explanation, including definition, enumeration, substitution, metaphor, opposition, and multiple contexts.

4. Repetition

The ultimate goal of learning a language is to use the language orally and in writing. In this condition, it is necessary to become accustomed by conducting continuous training. These exercises are a step so that student activities become more meaningful related to certain learning materials and provide information about learning outcomes accurately and quickly. So, repetition is a step taken to internalize the material presented by language learners into applicable language skills. Mackey divides the repetition aspect into four groups according to the four language skills: listening, speaking, reading, and writing.[8]

Learning Method of *Nahwu*

In the old sense, *Nahwu* knowledge was defined as rules that could recognize Arabic words, both in *I'rab* and *Bina'*.[9] In the old sense, *Nahwu* knowledge was defined as rules that could recognize Arabic words, both in *I'rab* and *Bina'*. Since a long time ago, understanding *Nahwu* science has always been identified with Arabic, so that a person who is proficient in *Nahwu* knowledge will be considered a linguist in Arabic.[10] Therefore, in learning science, *Nahwu* must use the right method to become a linguist. In the old view, the *Nahwu* learning method requires

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[8] Cahya Edi Setyawan, 'Telaah Bahan Ajar Bahasa Arab "Ayo Fasih Berbahasa Arab" Madrasah Aliyah Kelas XII Karya Hasan Saefullah (Tinjauan Materi Berdasarkan Teori Mackey)', *Jurnal Prosiding Konferensi Nasional Bahasa Arab IV*, No.04, 2018. hlm. 231

[9] Ahmad Mualif, 'Metodologi Pembelajaran Ilmu Nahwu Dalam Pendidikan Bahasa Arab', *Jurnal Al-Hikmah*, 1.No.01 (2019). hlm. 28

[10] Nurul Hadi, 'Pembaharuan Ilmu Nahwu Menuju Pembelajaran Bahasa Arab Praktis', *Jurnal Okara*, 6.No.1 (2012). hlm. 40

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language learners to memorize rules, even though they do not understand them. As a result, learners are less able to apply it when using it in real situations. This type of learning is still used in Islamic boarding schools in Indonesia and several Arab countries. Some of the methods commonly used from ancient times to the present include:[11]

1. The Deductive Method (الطريقة القياسية)

    The deductive method teaches *Nahwu* science by first explaining Arabic rules, then giving examples of sentences taken from other readings. This method contains general to specific material delivery, which is abstract towards concrete examples and starts from premises to logical conclusions.[12] The deductive method helps students master the subject matter, especially *Nahwu* science, to be faster and easier to understand.[13] This long-used method will be more appropriate for students at the madrasah aliyah or higher education level and already have many basic principles because deductive reasoning is needed to understand the teacher's theory.[14]

2. The Inductive Method (الطريقة الإستقرائية)

    Historically, the inductive method was developed and modified by a western scientist named Francis Bacon. The inductive method or the *Istiqra'iyyah* method can also be called the *Istinbatiyyah* method, a learning method that begins by describing examples by increasing the number of exercises and then explaining the general rules. Apart from the weaknesses, such as taking much time and the lack of examples that teachers can use to convey information, this method is also used in some schools in Arab countries. Several books

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[11] Sehri Ahmad, 'Metode Pengajaran Nahwu Dalam Pengajaran Bahasa Arab', *Jurnal Hunafa*, 7.No.01 (2010). hlm. 51

[12] Samsul Bahri, 'Perbandingan Metode Deduktif Dengan Induktif Terhadap Hasil Belajar Matematika Ditinjau Dari Motivasi Belajar Siswa', *Jurnal Mapan*, 5.No.02 (2017). hlm. 203

[13] Neli Sa'adah, 'Pengaruh Metode Deduktif Dengan Menggunakan Media Kartu Dalam Memahami Jumlah Fi'liyyah (Mahasantri Ma'had Al-Jami'ah IAIN Syekh Nurjati Cirebon)', *Jurnal El-Ibtikar*, 7.No.02 (2018). hlm. 108

[14] Mochammad Mu'izzudin, 'Implementasi Metode Qiyasiyah Terhadap Kemampuan Santri Dalam Memahami Kitab Al-Jurumiyyah', *Jurnal An-Nabighah*, 12.No.01 (2019). hlm. 103

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have been designed according to the inductive method, including *Nahwu al-Wadhih* Karya Ali Al-Jarim.[15]

These two methods, deductive and inductive, are most widely used in Nahwu learning in several Islamic boarding schools in Indonesia, although they have advantages and disadvantages. The advantage of the qiyas (deductive) method is that it does not require much time for the learning process, while the weakness is that students tend to forget the material explained by the teacher more easily. The advantages of the inductive method are that learners can analyze the knowledge and material being studied; however, this takes a long time and requires detailed and repeated explanations from the teacher.

Qawa'id al-Asasiyyah li al-Lughah al-'Arabiyyah The Book

This book is the work of Ahmad bin Ibrahim bin Mustafa al-Hasyimi; this book is a book that discusses the science of *Nahwu*. By the book cover, this book is entitled "القواعد الأساسية للغة العرابية" and underneath it is written "خلاصة و لإبن مالك ((متن الألفية)) حسب منهج الشراح لإبن هشام و إبن عقيل و الأشموني" Al-Hasyimi claims on his cover that his book is a *khulashoh* of several famous books. In his muqaddimah, this book was compiled using the order of the book *Alfiyyah Ibn Malik*. It took several references from famous books such as *Audoh al-Masalik (Syarh Ibn Hisyam), Syarh al-Asymuni, Hasyiyah as-Sabban dan Hasyiyah al-Khudari*. These books are *syarh* books from Ibn Malik's alfiyah book, which are phenomenal works in *Nahwu* science.

This book was written when Al-Hasyimi was in Egypt on the 18th of Ramadan 1354 H. This book was published by many publishers, while the book that the author of this research was published by *Dar al-Kutub al-Ilmiyyah*, Lebanon in 2018 in the 8th print. This book consists of 295 pages in which it is classified into several chapters and sections. In writing, this book uses the deductive method (الطريقة القياسية), namely the explanation of *Nahwu* science theoretically then accompanied by examples. This book also contents material, but there is an additional

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[15] Ubaidl Ridlo, 'Model Pembelajaran Bahasa Arab Al-Qawa'id Al-Nahwiyyah', *Jurnal Al-Ma'rifah*, 12.No.02 (2015). Hlm. 05

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supplement in the form of an *i'rab* table whose sentences are related to the previous material. In addition to additional material in the form of *i'rab*, the author also includes questions and exercises to strengthen the understanding of the material presented. This reasoned explanation can be identified through the following text excerpt:

معرب : و هو الأصل فيه ، و يسمى ((متمكنا أمكن)) إن كان منصرفا ، نحو :

خليل و هند ، و إلا سمي ((غير أمكن)) إن كان ممنوعا من الصرف ، نحو : أحمد، و

فاطمة، و عثمان.و المعرب: هو مايتغير آخره بعامل لفظا أو تقديرا بسبب تغير

العوامل.و مبني : و هو الفرع ، نحو : سيبويه، و يسمى ((غير أمكن)) و المبني : هو ما

لا يتغير آخره بعامل و لا عتدال .¹⁶

Material Analysis of *Qawa'id al-Asasiyyah li al-Lughah al-'Arabiyyah*

Analysis of the material in this book begins with the grouping of Arabic learners who are usually divided into three levels, namely the level of *mubtadi'in, mutawassith,* and *mutaqaddimin.* Each level has different teaching materials and characteristics. For the *Mubtadi'in* (beginner) level, *Nahwu* focuses more on introducing the sentence and simple rules, such as the number: *jumlah ismiyyah* consisting of *mubtada' Khabar,* and *jumlah fi'liyyah* consisting of *fi'il, fa'il,* and *maf'ul.* Material like this is commonly found in Arabic teaching materials in madrasas. Next, the intermediate level or *Mutawassith* where *Nahwu* learning focuses more on developing any simple rules, such as Khabar's division, sometimes in *Khabar jumlah* and *syibh jumlah,* giving precedence to *Khabar* over *mubtada'* and others. The latter is the superior or advanced level *(Mutaqaddimin),* where the focus of learning is different and is a broader development of the two levels below. For example, at this level, the material about *fa'il* is not preceded by *fi'il,* but *syibh fi'il,* which can be *isim mashdar, isim fa'il,* and others. The material analyzed is also not a simple sentence but in the form of poetry and the holy verses of the Al-Qur'an.

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¹⁶ Ahmad Al-Hasyimi, *'Qawa'Id Al-Asasiyyah Li Al-Lughah Al-'Arabiyyah'* (Beirut: Dar al-Kutub al-Ilmiyyah, 2018). hlm. 153

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One of the materials presented in this book can be understood from the *tamrinat* form used as an evaluation tool. For example, as follows:

For the mubtadiine level, the explanation of the questions is as follows:

الفعل الماضي و علاماته:

الثانية: تاء التأنيث الساكنة، نحو: نالت سعاد جائزة.١٧

الفاعل هو : الإسم المرفوع المسند اليه فعل تام أو شبهه, مذكور قبله، و دل على من فعل الفعل، أو قام به، نحو : طلعت الشمس ساطعا نورها.١٨

From these editors, it can be seen that one of the signs of *fi'il* is the *Ta' ta'nits sakinah*. In this sentence, there is *Ta' ta'nits sakinah* in the *lafaz*, نالتwhich indicates that it is a verb for women. *Fa'il* is also an isim that is read *Rafa'*, which means that the law of the word سعاد is *marfu'* because it is the actor of the work.

For Mutawassith level text editor example:

نَوَيْتُ صَوْمَ غَدٍ عَنْ اَدَاءِ فَرْضِ شَهْرِ رَمَضَانِ هَذِهِ السَّنَةِ فَرْضًا لله تَعَالَى

In that sentence there is the word رمضان which is the word *isim ghoiru munshorif*, the word رمضان has the position of *mudlaf ilaih* from te word شهر,*Mudlaf ilaih* is *majrur*. *Majrurnya isim ghairu munsharif* using *fathah*. Why in this sentence use *kasrah*? This book explains it with the following:

و الإسم الممنوع من الصرف (إذا أضيف) أو دخلته (أل التعريف) جر باالكسرة، نحو : درست في أفضل المدارس و كذا في ضرورة الشعر يجوز صرفه.١٩

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¹⁷ Al-Hasyimi. '*Qawa'Id Al-Asasiyyah........*', hlm. 15
¹⁸ Al-Hasyimi. '*Qawa'Id Al-Asasiyyah........*', hlm. 89
¹⁹ Al-Hasyimi. '*Qawa'Id Al-Asasiyyah........*', hlm. 277

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In the editorial, it is stated that الإسم الممنوع من الصرف(*isim ghair munsharif*), when recited or entered by *Al Ta'rif*, is pronounced as *kasrah*. Moreover, it is also said that it is permissible for kasrah as well because of *Dlarurah asy-Syi'r*.

For the Mutaqaddimin level, there are the following:

ثم المياه على أربعة أقسام طاهر مطهر غير مكروه <u>إستعماله</u>

Every *fa'il* must have a *fi'il*. *Lafaz* إستعماله in the sentence has the status of *fa'il*. Whereas in the sentence, there is no *fi'il* from the word إستعماله. Therefore, is the *lafaz* a *fa'il* or not? If the *lafaz* is in the form of *fa'il*, what will be the *fi'il*? To explain this, the editors used in this book are:

و هو (اي إسم المفعول) يعمل عمل فعله المبني للمجهول بالشروط التي تقدمت في عمل اسم الفاعل، نحو : أنت المحمود فعله، و ما مذموم صديقك.

الشرط : و هو (أي اسم الفاعل) يعمل عمل فعله المتعدي، و اللازم، سواء كان محلي بأل، أو مضافا، أو مجردا من أل و الإضافة. ²⁰

The redaction explains that *isim maf'ul* can do alms as *fi'il* in the form of *fi'il mabni majhul* with the conditions stated in the *isim fa'il* explanation. In the previous chapter, the chapter explaining the *isim fa'il* stated that *isim fa'il* could also do good deeds like *fi'il*, both *muta'adi* and common. The condition is that the *fa'il isim* includes *Al ta'rif* or in the form of *idlafah*. It is also permissible without *Al Ta'rif* and not in the form of *idlafah*.

From the use of the editor above, it can be concluded that the book *Qawa'id al-Asasiyyah li-Lughah al-'Arabiyyah* is not for beginner level learning consumption but is used for *mutaqaddimin* level learners; this is because the discussion of this book is not only about basic rules, but things beyond that, namely the broader development of rules in Arabic grammar. So it is not recommended for beginner-level learners.

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[20] Al-Hasyimi. '*Qawa'Id Al-Asasiyyah........*', hlm. 243

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The Selection, Gradation, Presentation, dan Repetition Concept of *Qawa'id al-Asasiyyah li al-Lughah al-'Arabiyyah*

1. Selection

       In this study, the researcher selects the vocabulary of books, especially on the *Tawabi* material, because in the selection process it is possible to select one or more materials to be the object of study. Therefore, the researcher focused on the *Tawabi'* material as data to be selected using the principles of Frequency, range, Availability, and Learnability.

  a. Frequency

       The following is the Frequency in the Book of *Qawa'id al-Asasiyyah li al-Lughah al-'Arabiyyah*:

Vocabularies	Isim	Fi'il	Harf	Jumlah
ما - و – نحو – في – بدل – من – جاء – نعت – أن - هو – على – لا – ضمير – رجل - فعل - كان – اسم – يكون – جملة – متبوع – توكيد - عطف – تابع – منعوت – إذا – أي – كريم – بين – إلى	١٦	3	10	٢٩

  b. Range

       Range of the book *Qawa'id al-Asasiyyah li al-Lughah al-'Arabiyyah* is as follows:

Vocabularies	Isim	Fi'il	Harf	Jumlah
مبحث – نموذج – نحو – إعراب – أسئلة – أجب - تنبيهات – باب – تمرين – بيّن – أعرب – تنبيه – اللأتية – إستخرج – أذكر – الشاعر.	١١	٥	-	١٦

  c. Availability

       Availability of the book *Qawa'id al-Asasiyyah li al-Lughah al-'Arabiyyah* in the following table:

Vocabularies	Isim	Fi'il	Harf	Jumlah
نعت – منعوت – حقيقي – سببي – إيضاح – تخصيص – التوكيد – مؤكد – لفظي – معنوي –	٢٧	-	٩	٣٦

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			النفس – العين – كل – كلتا – كلا – عامة – بدل – الكل من الكل – البعض من الكل – الإشتمال – الغلط – النسيان – مبدل منه – عطف – البيان – النسق – الواو – الفاء – ثم – حتى – بل – لا – لكن – أم – أو.

d. Learnability

Learnbility of the book *Qawa'id al-Asasiyyah li al-Lughah al-'Arabiyyah* is as follows:

Vocabularies	Isim	Fi'il	Harf	Jumlah
اء – الرجل – يقال – الحسن – التاجر – عالم – زار – أسد – إمرأة – حدائق – جميل – النساء – الكريم – أب – أم – كتاب – يحمل – رأى – يجوز – قريب – بعيد – يوم – أنا – أنت – هو – هي – كان – يكون – سافر – والد – مؤمنات – أخ – قلب – سيف – أعط – قلم – ورقة – دار – ثوب – صديق – يقرأ – قام – قعد – نجح – قال – اشترى – و – إلى – عن – على – في – أو – أم – لا	٣٢	١٦	٨	٥٦

2. Gradation

In the book *Qawa'id al-Asasiyyah li al-Lughah al-'Arabiyyah* there are one *muqaddimah* and 11 chapters. Each chapter has several discussions. In the muqaddimah 21 discussions discussالكلمة و أنواعها, chapter 1 13 discussions discuss الإعراب و البناء, chapter 2 9 discussions discuss النكرة و المعرفة, chapter 3 2 sub-chapters discuss الفاعل,

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chapter 4 there are seven sub-chapter that discusses المبتدأ و الخبر, chapter 5 there are seven sub-chapters that discuss الأفعال الناقصة, chapter 6 there are 14 sub-chapters that discuss الأحرف المشبهة بالأفعال المنصوبات, chapter 7 there are 28 sub-chapters that discuss إن و أخواتها, chapter 8 there are six sub-chapters that discuss مجرورات الأسماء, chapter 9 there are five sub-chapters that discuss التوابع, الأسماء, chapter 10 there are 12 sub-chapters that discuss عمل شبه الفعل, and chapter 11 there are six sub-chapters that discuss نواصب الفعل المضارع.

The systematic discussion in the book *Qawa'id al-Asasiyyah li al-Lughah al-'Arabiyyah* covers a variety of subjects as follows:

— تعريف الأسم و علامته	— مقدمة في الكلمة و انواعها
— تعريف الحرف و أنواعه و علامته	— تعريف الفعل و علامته و تقسيمه
— الإسم المعرب و المبني	الباب الأول في الإعراب و البناء
— مجمل المعربات السابقة	— علامة الإعراب
الباب الثاني في النكرة و المعرفة	— الفعل المضارع المعتل الآخر
— بيان المعرفة و أنواعها	— بيان النكرة و أنواعها
— أنواع الفاعل	الباب الثالث في الفاعل
الباب الرابع في المبتدأ و الخبر	— نائب الفاعل
— خبر المبتدأ و أنواعه	— تعريف المبتدأ و تنكيره
— الأفعال الناقصة	الباب الخامس في الأفعال الناقصة
ملحق الباب الخامس في الأحرف المشبهة بالأفعال إن و أخواتها	— كان و أخواتها

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– ظن و أخواتها	– اسم و خبر إن و أخواتها
– الإشتغال	– التنازع
– المفعول به	الباب السادس في المنصوبات
– المفعول فيه	– المفعول المطلق
– المفعول له أو لأجله	– الظرف
– المستثنى	– المفعول معه
– التمييز	– الحال
– خبر كان و أخواتها	– المنادى
– حروف الجر	الباب السابع في المجرورات الأسماء
الباب الثامن في التوابع	– الإضافة و أنواعها
– التوكيد	– النعت
– عطف	– البدل
– المصدر و أنواعه	الباب التاسع في عمل شبه الفعل
– اسم المفعول و عمله	– اسم الفاعل و عمله
– اسم التفضيل و عمله	– الصفة المشبهة و عملها
– أفعال المدح و الذم	– أسماء الزمان و المكان و الآلة
– أسماء الأفعال و الأصوات	– التعجب
– نواصب الفعل المضارع	الباب العاشر في نواصب الفعل المضارع
– أحكام الفعل مع النوني التوكيد	– جوازم الفعل المضارع

المذكر و المؤنث —	– الأسم الممنوع من الصرف
	تتمة في الحروف و تقسيمها

From the systematic presentation of the material in the book *Qawa'id al-Asasiyyah li al-Lughah al-Arabiy*a, it can be concluded that the grading system used in general is straight gradations. Straight gradations level the learning content in a straight line one by one; this means that every subject is discussed in detail to achieve it ultimately. However, several sections are enhanced using rotating gradations. In rotating gradations, the learning content is not presented and discussed in-depth, but only essential aspects without having to wait for complete mastery of the content of the material presented. The learning process can continue with the presentation of the next learning content. In the new learning, the old learning is repeated and integrated. The following is an example of straight gradations in the *Qawa'id al-Asasiyyah li al-Lughah al-'Arabiyyah* book:

المبحث الأول

في المفعول به

المفعول به : اسم دل على ما وقع عليه فعل الفاعل و لم تغير لأجله صورة الفعل، نحو : يحب الله المتقن عمله.[21]

المبحث الثاني

في المفعول المطلق

المفعول المطلق : مصدر يوتى به لتأكيد عامله، أو بيان نوعه، أو عدده، فأقسامه ثلاثة:[22]

المبحث الثالث

في المفعول فيه

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[21] Al-Hasyimi. '*Qawa'Id Al-Asasiyyah........*', hlm. 153
[22] Al-Hasyimi. '*Qawa'Id Al-Asasiyyah........*', hlm. 156

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المفعول فيه (و يسمى الظرف) : اسم يذكر لبيان زمان الفعل أو مكانه على تقدير معنى ((في))، نحو : سافر ليلا، و مشى ميلا.

In the example of the subsection, the discussion is presented in a straight line one by one. The discussion, namely المفعول به، المفعول المطلق، المفعول فيه. This discussion is part of منصوبات الأسماء . Therefore, in general, this book uses straight gradations in the presentation of its material. However, in some sections, some use rotating gradations, although only a few. The following is an example of the rotating gradation in the book *Qawa'id al-Asasiyyah li al-Lughah al-'Arabiyyah*:

المبحث الثامن

في مجمل المعربات السابقة

و خرج من هذا الأصل ثلاثة أشياء :1

أ.   الأسماء الممنوعة من الصرف : فإنها تخفض بالفتحة نيابة عن الكسرة، نحو : مررت بإبراهيم (ما لم تضف أو تدخل عليها أل) فتجر بالكسرة.٢٣

المبحث الخامس

في الإسم الممنوع من الصرف

الإسم المعرب الممنوع من الصرف : هو ما لا يجوز أن يلحقه الكسر، و لا التنوين : كعثمان، و عطشان، و هو نوعان .٢٤

In the section that explains المعربات the explanation of الإسم الممنوع من الصرف is only explained about the meaning, rules, and examples, but for a detailed explanation, it is explained in chapter 11 in section الإسم الممنوع من الصرف. This subsection is explained in more detail, starting

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²³ Al-Hasyimi. '*Qawa'Id Al-Asasiyyah........*', hlm. 42
²⁴ Al-Hasyimi. '*Qawa'Id Al-Asasiyyah........*', hlm. 275

from the definition, rules, division, and examples. Because of this repetition, some of the book's sub-chapters use rotating gradations, although in general, they use straight gradations.

3. Presentation

Presentation is how the material that has been selected and grouped can be conveyed and understood by learners. Referring to the division of Mackey's presentation procedures in the section above, in general, the presentation procedures in this book are contextual; namely, the explanation is abstract, including definition, enumeration, substitution, metaphor, opposition, and multiple contexts. This presentation procedure can be seen in the presentation of material in the book where Al-Hasyimi includes the definition/meaning of a specific theme, then includes examples of sentences that are appropriate to the context surrounding the author and the context that may surround the reader.

The presentation procedure is a contextual procedure seen in almost all examples of sentences related to specific material, accompanied by a *syi'ir* display and a description of the *i'rob* word for word; this is very synonymous with the characteristics of Arab society or the socio-cultural context surrounding the author, where syi'ir is a means of conveying conscience, spiritual desires, individual piety, social malice, heroic stories, and expressions of personal revenge as expressed in beautiful words. Even *syi'ir* is also an effective medium in conveying the substance of science; let us give one example of Ibn Malik's *Alfiyyah* book.

Likewise, the *i'rab* inclusion strategy is very contextual with Arabic linguistic characteristics. Explaining the position word for word in a sentence is a smart strategy that combines two benefits at once; First, learners who are native speakers know the position of the word and can arrange words through the displayed *i'rab* description. Second, for non-native (non-Arabic) learners to know the position of words, compose sentences, increase vocabulary, and know Arabic culture and traditions.

Therefore, it is not an exaggeration if the researcher categorizes this book for the advanced level (*mutaqaddimin*) because the presentation procedure has gone far beyond learning the basic Arabic rules, which are usually presented with pictorial, differentiation, and intensive procedures.

4. Repetition

Repetition is the steps taken so that the material presented can be accepted and internalized by learners into language skills that are ready to use. One of the steps that can be used to repeat the material (reps) is with exercises (التدريبات).

The form of repetition in the book *Qawa'id al-Asasiyyah li al-Lughah al-'Arabiyyah* is very diverse. Some are in the form of *tamrinat wa tadribat*, and also in the form of *I'rab*. The examples with the form of questions are as follows:

أجب عن الأسئلة الآتية :

ما هو المفعول فيه؟ كم قسما الظرف؟ ما هو المبهم؟ و ما هو المحمود من ظروف الزمان و أيهما يصلح للظرفية ؟ ما هو المبهم و ما هو المحدود من ظروف المكان؟ و أيهما يصلح للظرفية؟ ما هو الظرف المتصرف و ما هو الظرف غير المتصرف؟ ما الذي ينوب عن الظرف؟ ما هي الظروف المبنية؟ ²⁵

تمرين (١):

بين أنواع العلم الشخصي و الجنسي فيما يأتي.

القاهرة – أنشأها القائد جوهر الذي فتح مصر سنة ٩٦٩ م، و سماها القاهرة تفاؤلا بمرور كوكب من (المريخ) على قط زوالها و قتئد. و كان العرب يسمون هذا الكوكب (القاهرة). ²⁶

تمرين (٢) :

بين الاسم و اللقب و الكنية في الأمثلة الآتية :

عمر بن الخطاب أول من سمي بأمير المؤمنين ²⁷

While those in the form of *i'rab* are as follows:

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[25] Al-Hasyimi. '*Qawa'Id Al-Asasiyyah........*', hlm. 164
[26] Al-Hasyimi. '*Qawa'Id Al-Asasiyyah........*', hlm. 72
[27] Al-Hasyimi. '*Qawa'Id Al-Asasiyyah........*', hlm. 73.

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(الكامل) و إذا أراد الله أمرا لم تجد   لقضائه ردا و لا تبديلا

و إذا : الواو : حرف بحسب ما قبله. إذا : ظرف للزمان المستقبل مبني على السكون في محل نصب.

أراد الله : أراد : فعل ماض مبني على الفتح لا محل له من الإعراب. الله : فاعل مرفوع بالضمة. و الجملة من الفعل و الفاعل في محل جر بإضافة إذا إليها.

أمرا : مفعول به منصوب بالفتحة الظاهرة.

لم تجد : لم : حرف نفي و جزم و قلب. تجد : فعل مضارع مجزوم بالسكون و الفاعل مستتر وجوبا تقديره أنت.

لقضائه : لقضاء : جار و مجرور متعلقان بمحظوف مفعول مفعول به ثان مقدم لتجد و الهاء في محل جر بالإضافة.

ردا : مفعول به أول منصوب بالفتحة الظاهرة.

و لا تبديلا : الواو : حرف عطف، لا : نافية حرف. تبديلا : معطوف على المفعول الأول قبله منصوب بالفتحة الظاهرة.٢٨

    Exercises are given after describing the rules and examples. Exercises accompany not all chapters, but each section must have a supplementary *i'rab* to understand the sample material easier to understand. Therefore, the book *Qawa'id al-Asasiyyah li al-Lughah al-'Arabiyyah* is included in the fair use of repetition.

C. Conclusion

    The concept of selection in the book *Qawa'id al-Asasiyyah li al-Lughah al-'Arabiyyah* has the aim of applying Nahwu knowledge to Arabic sya'ir, Al-Qur'an verses, and specific themed texts. Therefore, based on the book material analysis and the concept of this selection, the authors categorize this book at the *mutaqadimin* level (above). The gradation concept in this book generally uses straight gradations; however, several sections are enhanced using rotating gradations. Meanwhile, this book's

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[28] Al-Hasyimi. '*Qawa'Id Al-Asasiyyah........*', hlm. 164

presentation concept uses contextual procedures with two target learners, namely native speakers and non-native speakers, because the breadth of the material presented includes aspects of language and cultural principles. Meanwhile, the concept of repetition in this book contains questions and exercises after the presentation. Rules and examples. In addition to questions and exercises, the repetition in this book is in the form of a supplement in an i'rab of a sentence. In this book, the sentences that are di-*i'rab* are in Arabic poetry and the verses of the al-Qur'an. Therefore, it can be concluded that the repetition of this book is good. The book *Qawa'id al-Asasiyyah li al-Lughah al-'Arabiyyah* is a perfect book and appropriate to be used as the primary material for studying *Nahwu* science for the advanced level or *mutaqaddimin*. The contents are very comprehensive and complete, not only from the aspect of the material substance but also the message of the Arabic social context, which "appears" repeatedly in each sentence, which is used as an example of analysis. Although Al-Hasyimi does not explicitly address this work for advanced level learners, this book by itself selects learners who are consumers, both for native consumers, especially non-Arab consumers.

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