Analysis of Syntax Errors in Writing and Learning Model of *Insya'* by Students of the Khadimul Ummah Islamic Boarding School Bintan

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Analisis Kesalahan Sintaks pada Penulisan dan Model Pembelajaran *Insya'* oleh Santri Pondok Pesantren Khadimul Ummah Bintan

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Abstract

The goal of this study is to determine the types of writing errors that students at the Khadimul Ummah Bintan Islamic Boarding School make in terms of syntactic elements, as well as give methods to reduce the incidence of these errors. Data was collected through interviews, observation, and documentation. The data analysis method employed a 'discourse analysis', which is a type of analysis that looks for patterns in the texts. The micro linguistic units associated to syntax are examined using the discourse analysis in the texts. This method was used to look at data on the suitability of using Arabic in the subject of insya' to detect faults and discrepancies when using Arabic terms. Results of the study show: (1) students of the Khadimul Ummah Bintan Islamic Boarding School have ten different types of writing errors: nakirah and ma'rifah, mudzakkar and muannats, meaningful harf, dhamir usage, mufrad, mutsanna, and jama', i'rab, fi'il, na'at, and man'ut, mu'rabah, and word writing. (2) Methods for reducing these errors include applying the acquisition of Arabic language rules (Nahwu) via deductive or inductive methods, and implementing the integration of learning. The Khadimul Ummah Islamic Boarding School of Bintan is pioneering the insya' learning approach by using the Insya' Muwajjah learning paradigm, which involves giving students several examples of how to correctly organize Arabic words/sentences and a large amount of daily vocabulary while simultaneously writing it down.

Keywords: *Discourse Analysis, Insya', Syntax Error*

Abstrak

Penelitian ini bertujuan untuk mengetahui bentuk kesalahan tulisan *insya'* santri Pondok Pesantren Khadimul Ummah Bintan ditinjau dari aspek sintaksis dan untuk meminimalisir kesalahan menulis. Metode pengumpulan data adalah

wawancara, observasi, dan dokumentasi. Metode analisis data menggunakan analisis wacana, yang bertujuan mengetahui pola-pola bahasa yang diekspresikan via teks. Analisis wacana digunakan untuk mengkaji unit bahasa secara mikro, terkait sintaksis yang fokus pada kesesuaian penulisan dan penggunaan Bahasa Arab dalam mata pelajaran *insya'*. Hasil penelitian ini adalah: (1) ada 10 bentuk kesalahan tulisan *insya'* pada santri Pondok Pesantren Khadimul Ummah Bintan pada aspek-aspek berikut ini: nakirah dan ma'rifah, *mudzakar* dan *muannats*, *harf* bermakna, penggunaan *dhamir*, *mufrad. mutsanna*, dan *jama'*, *i'rab*, *fi'il*, *na'at* dan *man'ut*, *mu'rabah*, dan penulisan kata. (2) Solusi untuk meminimalisir kesalahan-kesalahan tersebut yaitu: penerapan pembelajaran kaidah Bahasa Arab (*Nahwu*) dengan metode deduktif atau induktif, menerapkan integrasi pembelajaran kaidah Bahasa Arab (*Nahwu*) ke dalam pembelajaran *insya'* atau sebaliknya, dan melakukan inovasi model pembelajaran *insya'* di dalam pondok. Salah satu penerapan model pembelajaran adalah *Insya' Muwajjah* dangan memberikan banyak contoh tentang susunan kata/kalimat Bahasa Arab yang benar kepada santri dan memperbanyak kosa-kata harian sekaligus menuliskan kosa kata tersebut.

Kata kunci: Analisis Wacana, Insya', Kesalahan Sintaksis

A. Introduction

One of the linguistic aspects a santri must possess, both orally and in writing, is the tradition of mastering Arabic. To do this, the pesantren provides the santri with mastery of Arabic language through subjects, such as introduction to Arabic, Sharf, Nahwu, Insya, Imla, and others. These classes of these subjects are designed to help students acquire a level of skill known as *Al-Maharah Al-Arba'ah* in Arabic. Listening, speaking, reading, and writing skills are all parts of *Al-Maharah Al-Arba'ah*. One of the goals in learning Arabic is to improve one's writing skills. A santri's ability to use written language patterns is referred to as writing skill. Writing abilities can also be defined as the santri's capacity to express and describe what they are writing about.[1]

Insya' (writing essays) is one of the disciplines that some santris consider difficult, based on the aims of studying Arabic (*Al-Maharah Al-Arba'ah*) and its characteristics, both in terms of phonology, morphology, syntaxis, and semantics. This is due to the numerous distinctions between spoken and written language, and because of this discrepancy, the santri find it challenging. Some Arabic letters are not pronounced but must be written, resulting in grammatical problems.[2] In terms of linguistics, language faults can be divided into numerous categories, including morphology, syntax, phonology,

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[1] Roviin and Muh Hafidz, "Analisis Kesalahan Imla' Mahasiswa Program Studi Pendidikan Bahasa Arab IAIN Salatiga," *Studi Arab* 11, no. 1 (2020): 13–26, https://doi.org/10.35891/sa.v11i1.1943.
[2] Ibid.

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and semantics.[3] Errors in language often occur in several aspects including: ignorance of language rules, lack of applying language rules, and incorrect assumptions about language. These errors are very likely to happen to every foreign or second language learner.[4] Therefore, it is necessary to have an analysis of these language errors so that they can get information and knowledge about the mistakes, and they do not fall back into the same mistakes.

According to Yolanda Selviana, the analysis of language errors is the most basic thing in linguistic studies, so that it becomes a determinant factor in language success. In her research, Selviana stated that the analysis of language errors is a way to identify, classify, and interpret language errors made by students systematically.[5]

Khadimul Ummah Bintan Islamic Boarding School is one of the Islamic Boarding Schools in Bintan Regency of Riau Islands which makes Arabic a mandatory skill that its santri must possess, both oral and written. To achieve this, the Pondok has tried to create programs that support the achievement, including the inclusion of Arabic, Sharf, Nahwu, Imla, *Insya'* and so on. Even in daily life, the santri are required to use Arabic both orally and in writing. However, there are still many errors in the use of the Arabic language, one of which is an error in writing *insya* in terms of rules or sentence structure. This can be seen from the following example: when writing a sentence "أَنْتَ إِلَى أَيْنَ؟" which should be written in a sentence "أَيْنَ تَذْهَبُ؟", and another example is: the sentence "بِالْأَمْسِ، أَكَلْتُ الرُّزَّ" which should be written in a sentence " بِالْأَمْسِ، آكُلُ الرُّزَّ", and many other examples.

Based on above data, the researchers are interested in conducting research to analyze the errors of santri or students in *insya* and classifying these errors in order to find solution of how to minimize the occurrence of the errors and provide deeper learning related to students' Arabic errors. This research aims to find out the form of writing errors *insya'* the students of the Khadimul Ummah Bintan Islamic Boarding School in terms of syntactic aspects and to find solutions how to minimize the occurrence of these errors.

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[3] Dedeng Rosyidin, Yayan Nurbayan, and Kurnia Nurul Falah, "Grammatical Error of Arabic Language in Student Thesis Department of Education Arabic Language FBPS UPI/ Kesalahan Nahwu Bahasa Arab Dalam Skripsi Mahasiswa Departemen Pendidikan Bahasa Arab FBPS UPI," *Ijaz Arabi Journal of Arabic Learning* 3, no. 2 (2020): 274–90, https://doi.org/10.18860/ijazarabi.v3i2.8293.

[4] Roviin and Hafidz, "Analisis Kesalahan Imla' Mahasiswa Program Studi Pendidikan Bahasa Arab IAIN Salatiga."

[5] Yolanda Selviana, "Analisis Kesalahan Berbahasa Arab Studi Atas Kesalahan Penulisan Insya' Di MTsN XII Madiun" 2, no. 1 (2021): 68–91.

Method

The research approach used in this study is a qualitative approach with applied linguistic research methods, more specifically on the aspect of error analysis. This method emphasizes three aspects, namely: identifying, interpreting, and correcting the findings of errors in texts.[6] The data collection technique uses interview, documentation, and observation.[7]

Interviews were conducted with one pesantren teacher and twenty santri (students). While observations were made to see directly the students composing the Arabic essays on the *insya'* subject to ensure the validity of the data obtained, and documentation to obtain written *insya'* of the students. The secondary data was obtained by using documentation techniques and by examining journals, books, or articles, both printed and digital, which discussed the analysis of Arabic errors in terms of syntax. It can be concluded that data will be obtained through interview and observation techniques, while library data will be obtained through documentation techniques.

The object of research in this study is a syntactic error in the writing of *insya'* of the students of the Khadimul Ummah Bintan Islamic Boarding School. The research subjects were students (santri) of the Khadimul Ummah Bintan Islamic Boarding School.

The validity test of the data in this study is by using the source triangulation technique.[8] This technique is a way to test the validity of the data contained in a document through data generated from interviews. Meanwhile, analyzing the data is by using the 'content analysis', which is an analysis that aims to find out the patterns expressed through the text. In this research, the content analysis is used to examine the micro linguistic units related to syntax. Through the data obtained from the documentation and interviews, it was studied that related to the suitability of writing and using Arabic in the subject *insya'* to find errors and discrepancies in the use of Arabic words.

B. Results and Discussion

Language Error

A violation of the language code, according to Corder, is a language error. This is not only a physical infraction, but also a lack of knowledge and mastery of the code. When a person learns a language, the laws of the (second) language are not internalized.[9] Furthermore, Pateda stated that language errors

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[6] Izuddin Musthafa and Hermawan. Acep, *Metodologi Penelitian Bahasa Arab Konsep Dasar, Strategi, Metode, Teknik* (Bandung: PT Remaja Rosdakarya, 2018).

[7] Ibid.

[8] Sugiyono, *Metode Penelitian Kuantitatif Kualitatif Dan R&D* (Alfabeta, 2012).

[9] Nurkholis, "Analisis Kesalahan Berbahasa Dalam Bahasa Arab," *Al-Fathin: Jurnal Bahasa Dan Sastra Arab* 1, no. 01 (2018): 10–21, https://doi.org/10.32332/al-fathin.v1i01.1186.

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are systematic deviations that students do when they use language.[10] In simple words, language errors are departures or errors from the (second) language's conventional rules, both in writing and orally.[11]

Language Error Analysis Procedure

Speech error analysis requires steps that researchers need to perform. In this case, Corder describes the steps to take when analyzing the error.[12]

First, the language corpus is selected. These activities include the determination of the sample, the data (oral and written), and the homogeneity of the sample, which is related to the age of the language learner, mother tongue background, stage of language development, or experience. Second, error identification relates to sorting out the mistakes made by the learner by looking at the language context. Third, error classification. At this stage, it deals with determining the grammatical description for each error, which includes errors from the phonological, morphological, syntactic, and semantic aspects. Fourth, explaining errors, and at this stage, the activities carried out are efforts to identify the causes of errors. Fifth, evaluating errors. Finally, carrying out the activities that gives a serious assessment of each error.

Arabic Error Classification

There are many variations of errors in Arabic. These can be classified into four types, namely:[13].

1. Errors in writing and sounding the language (*al akhtá al imlãiyah wa shautiyah*), 2. errors in morphology (*al akhtá al sarfiyah*), 3. errors in syntax (*al akhtá al nahwiyah*), and 4. semantic error (*al 'akhtá al dilãliyah*).

Syntax Error

Syntax is a branch of language rules that deals with sentence structures, clauses, and phrases. Syntax is the arrangement of words in a sentence.[14]

The syntax in Dutch is syntaxis, in English it is syntax, and in Arabic it is nahwu, which is the science of language that discusses the relationship between language elements to form a sentence.[15]

Syntax is a grammar that discusses the relationship between words in speech. Syntax deals with the grammar between words in speech. In Arabic

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[10] Roviin and Hafidz, "Analisis Kesalahan Imla' Mahasiswa Program Studi Pendidikan Bahasa Arab IAIN Salatiga."

[11] Ibid.

[12] Ida Latifatul Umroh, "Analisis Kesalahan Berbahasa Arab Mahasiswa Universitas Islam Darul 'Ulum Lamongan Jurusan Pendidikan Bahasa Arab," *DAR EL-ILMI: Jurnal Studi Keagamaan, Pendidikan Dan Humaniora* 5, no. 2 (2018): 68–92.

[13] Roviin and Hafidz, "Analisis Kesalahan Imla' Mahasiswa Program Studi Pendidikan Bahasa Arab IAIN Salatiga."

[14] Syahabudin Nur, "Problematika Linguistik (Ilmu Al-Lughah) Dalam Penerjemahan Bahasa Arab Ke Bahasa Indonesia," *Jurnal Ilmiah Al QALAM* 9, no. 17 (2016): 23–54.

[15] Wini Tarmini and dan Sulistiawati, *Sintaksis Bahasa Indonesia*, ed. Hasmawati, Ardi, and Rachmiati (Jakarta: UHAMKA Press, 2019).

terms, the arrangement between words in sentences and between sentences in paragraphs is a study in nahwu science. These relationships not only give rise to grammatical meanings, but also affect the final vowel of each word, which in Arabic is called "*i'rab*".[16]

Discussing about syntax in Arabic, then this refers to the discussion of word positions in sentences. According to Vergara, there are three ways that can be done to analyze sentences syntactically, namely: first, functions, second, categories, and third, roles.[17]

In Arabic linguistics, according to Novia Arifatun, syntax is usually known as *nahwu* science, which is a branch of linguistics that studies sentences (*al-sum*) and all things related to them, such as the role of certain syntax in sentences such as *al-fa'il*, *al-maf''ul*, *al-khabar*, *al-mubtada* and others.[18]

Syntax errors are language errors caused by speakers violating grammar rules or rules.[19]

Insya'

Insya' is an expression of thoughts or opinions in writing. *Insya'* which in Indonesian is commonly referred to as composing, which is a writing category that is oriented towards expressing main thoughts in the form of ideas, messages, feelings and others into written language.[20]

Insya' 'in general can be divided into two types, namely: *Insya' al-Muwajjah* and *Insya' al-Hurr* (free writing).[21]

Insya' al-Muwajjah is compiling paragraphs from simple sentences with the direction of the teacher or educator, and examples are complete sentences and the like. *Insya' al-Muwajjah* are called limited composition (*al-Insya' al-Muqayyad*) of Arabic because the composition made by students is only limited to the measurement given by the teacher or ustadz, so that, in practice, they are not required to develop their innovation. Among the *Insya' al-Muwajjah* development training techniques that are known in Arabic language learning include: a. *At-Tabdīl* (change/change) b. *Imla al-Faragh* (fill in the blank) c. *At-Tartīb* (arrange the available words into complete sentences) d. *Takwin al-Jumal* (make certain sentences based on orders) e. *Al-Ijābah* (answering about reading.[22]

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[16] Umroh, "Analisis Kesalahan Berbahasa Arab Mahasiswa Universitas Islam Darul 'Ulum Lamongan Jurusan Pendidikan Bahasa Arab."

[17] Ibid.

[18] Novia Arifatun, "Kesalahan Penerjemahan Teks Bahasa Indonesia Ke Bahasa Arab Melalui Google Translate (Studi Analisis Sintaksis)," *Lisanul' Arab: Journal of Arabic Learning and Teaching* 1, no. 1 (2012): 1–6, https://doi.org/10.15294/la.v1i1.1506.

[19] Toto Suharto and Ahmad Fauzi, "Analisis Kesalahan Sintaksis Dalam Buku Teks Bahasa Arab," *Arabiyat: Jurnal Pendidikan Bahasa Arab Dan Kebahasaaraban* 4, no. 1 (2017): 20–37.

[20] Parhan, "Taksonomi Linguistik Analisis Kesalahan Bahasa Dalam Pembelajaran Insya," *Jurnal Al-Ashriyyah* 6, no. 01 (2020): 101–14.

[21] Ibid.

[22] Ibid.

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Insya' al-Hurr is compiling sentences or paragraphs without direction. In this case, students are given the freedom to express their thoughts about a particular theme. In terms of level, composition of this form is considered higher than *Insya' al-Muwajjah*. This is because *Insya' al-Hurr* is a continuation of *Insya' al-Muwajjah*. There are several training techniques that must be passed by the students to arrive at free composing skills, including: (a) *At-Talhis* is to rewrite the essence of readings in Arabic that the students have. (b) *Al-Qishshah* is telling the contents of the picture that is seen in the form of daily activities from waking up until going to bed, and (c) *Al-Idhah* (summarizing selected readings) is to explain the work that students usually do in certain situations.[23]

Data presentation and Data analysis

Insya' learning at the Khadimul Ummah Bintan Islamic Boarding School is by applying the *Insya' al-Hurr* learning model, namely compiling sentences or paragraphs without direction. In this case, the students are given the freedom to express their thoughts about a particular theme. The training technique given by the teacher is *al-Qishshah*, which is to tell something that exists in the mind, such as daily activities, personal experiences, or other stories. In this lesson, the teacher first provides some Arabic vocabulary items as a provision for students to write *insya'*, and also students are welcome to ask the teacher for unknown vocabulary in Arabic and the teacher tells the vocabulary asked by the students.

Based on the analysis of data, interviews, and observations, the following results were obtained.

Classification of Syntactic Errors of *Insya'* of the Santri at Khadimul Ummah Bintan

1. Errors in *Nakirah* dan *Ma'rifat*

Table 1. Errors in *Nakirah* dan *ma'rifat*

No	Kesalahan	Koreksi
1	الِقلبي	قلبي
2	الِوالداني	والداني
3	الدعائي	دعائي
4	الِصاحبي	صاحبي
5	سأكون الِأستاذةً حسنةً	سأكون أستاذةً حسنةً
6	الِآمالي	آمالي
7	من الِأهلي	من أهلي

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[23] Ibid.

No	Incorrect	Correction
8	أخي <u>كبير</u>	أخي الكبير
9	إلى <u>البيت</u> جدي	إلى بيت جدي
10	مع <u>الأصحابي</u>	مع أصحابي
11	إلى <u>البيت صاحب</u>	إلى بيت الصاحب
12	<u>للصلاة الصبح</u>	لصلاة الصبح
13	<u>الصلاة المغرب</u>	صلاة المغرب
14	<u>الصلاة الظهر</u>	صلاة الظهر
15	اساعد أمي في الطبخِ <u>والتنظيفُ</u> البيت	اساعد أمي في الطبخ وتنظيف البيت
16	جاء وقت <u>الصلاةُ</u> العصر	جاء وقت صلاة العصر
17	في <u>المعهد</u> خادمِ الأمة	في معهد خادمِ الأمة
18	<u>البيتي</u>	بيتي
19	في <u>البيت</u> أختي	في بيت أختي
20	<u>البيتها</u>	بيتها

Based on the data in Table 1, it was found that there were errors in writing *nakirah and ma'rifah*. This error most often found in the writing of the letter *alif lam* which should no longer be necessary because the form of the word is already *ma'rifah*.

2. Errors in *Mudzakar* dan *muannats*

Table 2. Errors in *Mudzakar* dan *muannats*

No	Incorrect	Correction
1	الإنسان <u>ماهرة</u>	الإنسان الماهر
2	لإنسان <u>حسنة</u>	لإنسان الحسن
3	أختي <u>صغير</u>	أختي الصغيرة
4	مكان <u>كانت</u>	مكان كان
5	أختي <u>الصغير</u>	أختي الصغيرة

Based on the data in Table 2, it was found that there were errors in writing *mudzakkar and muannas*. This error written when writing the form of *mudzakkar* which should be written as *muannas*.

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3.   Errors in using *harf*

Table 3. Errors in using *harf*

No	Incorrect	Correction
1	أتيت في البحر	أتيت إلى البحر
2	نسبح إلى البحر	نسبح في البحر
3	لا يقدر أن يفرح	لا يقدر على أن يفرح

Based on the data in Table 3, it is found that there are errors in the use of *harf*. This error occurs in the inappropriate use of meaningful letters.

4.   Errors in using *dhamir*

Table 4. Errors in using *dhamir*

No	Incorrect	Correction
1	ارجع إلى البين بنفسه	ارجع إلى البين بنفسي
2	إلى بيت صحيين	إلى بيت صاحبنا
3	نحن سمعن	نحن سمعنا
4	نحن صلين	نحن صلينا

Based on the data in Table 4, it was found that there were errors in the use of *dhamir*. The errors often seen in the use of inappropriate *dhamir*.

5.   Errors in using *dhamir* Errors in *Mufrad, mutsanna, jama'*

Table 5. Errors in using *dhamir* Errors in *Mufrad, mutsanna, jama'*

No	Incorrect	Correction
1	جميع الصاحي	جميع الأصحاب
2	عند الصاحبة كثيرة	عندي الصاحبات الكثيرة

Based on the data in Table 5, it was found that there were errors in the use of *mufrad, mutsanna, and jama'*. This error is often seen when the use of the plural form which is not appropriate.

6.   Errors in *I'rab*

Table 6. Errors in *I'rab*

No	Incorrect	Correction
1	أَلْعَبُ الكرّةُ	أَلْعَبُ الكرّةَ
2	مع جميعُ	مع جميعٍ
3	أمر الوالدان أن تدخل المعهِدُ	أمر الوالدان أن ادخل المعهدَ

No		
4	في المعهدُ	في المعهدِ
5	في خارجُ	في الخارجِ
6	في الآخرةُ	في الآخرةِ
7	شعرت بالخوف وفرحَ	شعرت بالخوف والفرحِ
8	اريد أن أكون بوليسُ	اريد أن أكون بوليسًا
9	في اليومِ الثلاثاءُ	في اليومِ الثلاثاءِ
10	ثلاثة أيامُ	ثلاثة أيامٍ
11	إلى بيت صحيُن	إلى بيت صاحبِنا
12	في يوم الأطلةُ	في اليوم العطلةِ
13	بالفلوسُ كسيرٌ	بالفلوسِ الكثيرِ
14	بهذه الخبرةُ حسنةٌ	بهذه الخبرةِ الحسنةِ
15	نصل صلاةُ العصر	نصلي صلاةَ العصر
16	لعبنا القرةُ	لعبنا الكرةَ
17	اساعد أمي في الطبخِ والتنظيفُ البيت	اساعد أمي في الطبخِ وتنظيفِ البيت
18	جاء وقت الصلاةُ العصر	جاء وقت صلاةِ العصر
19	جاء يومَ العطلة	جاء يومُ العطلة
20	اصلى الصبحِ	اصلى الصبحَ
21	وضعت جميعُ البضائع	وضعت جميعَ البضائع
22	حتى المساءُ	حتى المساءِ
23	اكنس البيتِ	اكنس البيتَ
24	اغسل الصحنِ	اغسل الصحنَ
25	فرحا والدين	فرحا والدان
26	نظرتُ الفلاحُ	نظرتُ الفلاحَ
27	إلى الخزانةَ	إلى الخزانةِ
28	في قفصٌ	في قفصٍ

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29	في بركةٌ	في بركةٍ
30	جميع المسلمون	جميع المسلمين

Based on the data in Table 6, it was found that there were errors in *i'rab*. The errors often found when writing the last line of an incorrect word.

7. Errors in using *fi'il*

Table 7. Errors in using *fi'il*

No	Incorrect	Correction
1	أنا أُصدقٌ ما قالت أمي	أنا أصدقُ ما قالت أمي
2	لا أريد أن يجعل والدين	لا أريد أن اجعل والدين
3	لأن أريد أن تتعلم لغة العربية	لأن أريد أن اتعلم لغة العربية
4	في العطلة ذهبت إلى بيت الصاحب، ثم نلتقي مع صاحبنا محمد	في العطلة ذهبت إلى بيت الصاحب، ثم التقينا مع صاحبنا محمد
5	يأتي إليّ أيام العطلة	أتتني أيام العطلة
6	نظرتُ السماك ثم بعد ذلك نحن نأكل الطعام	نظرتُ السماك ثم بعد ذلك اكلتُ الطعام
7	نشري الطعام	نشتري الطعام
8	جاءِ الليل	جاءت الليل
9	وكانِ الليل	وكانت الليل
10	نحن تمشّى	نحن نتمشّى
11	أنا وأبي وأمي ننظرتُ	أنا وأبي وأمي نظرنا

Based on the data in Table 7, it was found that there was errors in the use of *fi'il*. This error in the use of fi'il that is not in accordance with the *fa'il*.

8. Errors in *na'at* dan *man'ut*

Table 8. Errors in *na'at* dan *man'ut*

No	Incorrect	Correction
1	في سنة الماضية	في السنة الماضية
2	إلى مدرسة العالية	إلى المدرسة العالية
3	الغرض أوّل للحياة	الغرض الأوّل للحياة

4	لأن أريد أن تتعلم <u>لغة</u> العربية	لأن أريد أن اتعلم اللغة العربية
5	أمر الوالدان أن <u>تدخل</u> المعهدُ	أمر الوالدان أن ادخل المعهدَ
6	أكون الإنسانَ <u>ماهرةَ</u>	أكون الإنسانَ الماهرَ
7	أكون الإنسانَ حسنةَ	أكون الإنسانَ الحسنَ
8	أريد أن <u>يعرف</u>	أريد أن اعرف
9	عند الصاحبة <u>كثيرة</u>	عندي الصاحبات الكثيرة
10	سأكون <u>الأستاذةَ</u> حسنةً	سأكون أستاذةً حسنةً
11	في <u>يومِ</u> الأول	في اليوم الأول
12	أخي <u>كبير</u>	أخي الكبير
13	في <u>يومِ</u> الأول	في اليوم الأول
14	بالفلوسٌ <u>كسيرٌ</u>	بالفلوسِ الكثيرِ
15	في الساعة <u>ثليثة</u>	في الساعة الثالثة
16	حتى <u>ساعةَ</u> التاسعةِ	حتى الساعةِ التاسعةِ
17	حتى <u>ساعةَ</u> الرابعةَ	حتى الساعةِ الرابعةِ
18	بهذه الخبرةٌ <u>حسنةٌ</u>	بهذه الخبرةِ الحسنةِ
19	أختي <u>صغير</u>	أختي الصغيرة
20	في <u>يومِ</u> الثاني	في اليوم الثاني
21	أخي <u>صغير</u>	أخي الصغير

Based on the data in Table 8, it was found that there were errors in writing *na'at and man'ut*. This error occurs in the writing of *na'at* that is not in accordance with the *man'ut*.

9. Errors in *mu'robah*

Table 9. Errors in *mu'robah*

No	Incorrect	Correction
1	إلى أين أنت؟	أين ستذهب؟
2	في كيجنج هناك طعام لذيذ	في كيجنج طعام لذيذ
3	نحن فطور	نفطر

4	نستر طعام في هناك	نشترى الطعام هناك
5	البركة في هناك واسع	البركة فيها واسع
6	رجعت في اليت	رجعت إلى اليت
7	نشتري ماءُ شربٌ	نشتري الشربَ
8	في جانب الطريق	جانب الطريق
9	لأني بعد قليل دخول الفصل	لأن سأدخل المعهد قريبا
10	نفتح الصوم في السيارة	نفطر في السيارة
11	أنا آكل بالرز حار	آكل الرز المقلي
12	ثم مباشرة نسبح إلى البحر	ثم نسبح في البحر مباشرة
13	أنا في البيت فاقت أنم	انام في البيت فحسب
14	لابد أنت تشكرت	لابد أن تشكر الله
15	لا تحتقر الإنسان الذي ليس هناك الفلوس	لا تحتقر الإنسان الذي لا نقود له
16	افتح الصوم مع أهلي	افطر مع أهلي
17	أنت لماذا؟	ما حصل لك؟ ما اصابك؟
18	ما في الفلوس	ما عندي نقود

Based on the data in Table 9, it was found that there were errors in writing the correct Arabic sentences, namely Indonesia *mu'arrabah* (Indonesian Arabic). This error occurs in the writing of Arabic sentences that are not correct.

10. Errors in the writing of Arabic sentences

Table 10. Errors in the writing of Arabic sentences

No	Incorrect	Correction
1	معبولة	مقبولة
2	المستعبل	المستقبل
3	حافذة	حافظة
4	بولس	بوليس
5	عند الصاحبة كثيرة	عندي الصاحات الكثيرة

6	سعرت	شعرت
7	بلعمش	بالأمس
8	أنا وصحبة	أنا وصاحبة
9	عيد الفتر	عيد الفطر
10	إلى بيت صحيين	إلى بيت صاحبنا
11	سقّ	سوق
12	في يوم الأطلة	في اليوم العطلة
13	اذحب	اذهب
14	اطلب افوً	اطلب عفوا
15	في الساعة ثليثة	في الساعة الثالثة
16	لللقاء	للقاء
17	إلى البهر	إلى البحر
18	نصل	نصلي
19	السوف	السوق
20	اتوضع	اتوضأ
21	بالجولة	بالجوالة
22	استريت	اشتريت
23	انم	انام
24	السمك	السماك
25	الشجارة	الشجرة
26	لرجع إلى البيت	لرجوع إلى البيت
27	أصرّة	أسرة
28	نسحب في البحر	نسبح في البحر
29	استهمام	استحمام
30	شهدنا التلفاز	شاهدنا التلفاز
31	اتمش	اتمشى

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32	صلية	صليت
33	رجعة	رجعت
34	الأطلة	العطلة
35	شاطيع البحر	شاطئ البحر

Based on tabel 10, it has been found there was error in the writing of Arabic sentences and this error un appropriate.

According to Tables 1 to 10, the researcher finds out some points of errors in syntax (*Nahwu*) on students' *insya'* as follow: writing in *nakirah* and *ma'rifah*, *mu'annats* and *mudzakar*, *harf*, *dhamir*, *i'rab*, *verb*, *na'at* and *man'ut*, *mua'rabah* and writing in Arabic teks.

At all of the terms and problems above, the tenth of the errors was not part of syntax error because it was more the misinterpretation of incorrect Arabic words and has nothing to do with the syntax errors. The researcher includes this into research findings because the errors affected the understanding of the researcher' writing on students written *insya'* which affected the results of *insya*'s subject.

Causes of Errors in Syntax on Writing *Insya'* by the Students

Based on the analysis done by researcher on data, documentation, interviews, observations, and supported by results of the FGD, the researcher some cause for the syntax error on students' writing *insya'* at khadimul ummah boarding school Bintan as follow:

First, students at Khadimul Ummah Bintan did not understand well how to deal with *nahwu*/syntax and write *insya'* correctly. Second, lack of vocabulary items. Third, teaching learning *insya'* by learning *insya' al-Hurr*, and this method is considered difficult by the students. Four, there was a rule in Khadimul ummah Boarding School Bintan that the students must speak Arabic every day, but they did not apply the grammar well. Sometimes, they speak without grammar, and mostly with Indonesia style (*mu'arrabah*). This has been going on for long time. So, this is carried in writing teks. Fifth, students at Khadimul Ummah Boarding School usually listen Arabic words and sentences without knowing the written teks. They take and listen from the senior. So, they find problems in writing *insya'* and make errors in syntax.

To minimize errors in writing of Arabic *insya'*, the students (santri), should take several ways, namely emphasizing the use of the *Insya' Muwajjah* method in learning *insya'*. The difference between the findings of this study and the previous studies is in the classification of writing errors found. In the previous studies, only revealed writing errors *insya'* were reported, while this

study found writing errors insya in terms of syntax, then the causes, and how to reduce the errors.

The efforts to Minimize Error of Syntax in Writing *Insya'*

Based on analyzing of researcher toward the data, documentation, interview, and the FGD, the researcher minimizes the error of syntax toward students' writing of *insya'* at Khadimul ummah Boarding School Bintan as follow:

First, (a) because students still lack of syntax, and they did not understand well some of the rules Arabic language possesses such as deductive and inductive methods. (b) Presenting examples of Arabic rules/ *nahwu* as much as possible. (c) Explaining examples related to the rules/*nahwu* of the Arabic language. (c) Drawing a conclusion in the form Arabic language rules/*nahwu.* Steps of learning Arabic language use the inductive method is as follows: (a) Presenting tactile language briefly. (b) Explaining the rules of the Arabic (*nahwu*). (c). Making as many examples.

Second, the students need an integration of learning Arabic rules/*nahwu* for example before the student write *insya'* as teacher gave the learning of the simple Arabic rules and then student recreated and practice in advance classes. Third, there need to be an innovative in learning model. One of the innovation models in learning is applied *insya' muwajjah*. There are kind of *insya'* muajah such as: (a) *At-Tabdil* (change), (b) *Imla' al-faragh* (fill the blank), c) *At- Tartib* (Arrange the word to be complete).

a.   *At-Tabdil* (change)

رقم	ضمير	جملة
١	هو	يقرأ القرآن في المسجد
٢	هي	....
٣	أنتَ	....
٤	أنا	....

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b. *Imla al-Faragh* (fill the blank)

...... يَدْرُسُ الْفِقْهَ وَ ...... فِي ...... الْأَزْهَرِ الشَّرِيفِ، ...... مِنْ نَوْمِهِ ...... بَاكِرًا

......

الصُّبْحِ وَ ...... الْوُضُوْءَ ...... يُصَلِّي النَّهَجُدَ وَ ...... فَلِيْلًا مِنَ ...... ثُمَّ رَاجَعَ دُرُّوْسَهُ.

امْلَأْ الفِرَاغَ مِنَ الجُمْلَةِ السَّابِقَةِ مُؤَسِّسًا مِنَ الكَلِمَاتِ الآتِيَةِ!

الكَلِمَات

c. *At-Tartīb* (Arrange the word to be complete)

رَتِّبِ الكَلِمَاتِ الآتِيَةَ لِتَكُونَ جُمْلَةً مُفِيدَةً!

١. الدَّرْسَ – لِلطَّلَبَةِ – الأُسْتَاذُ – يَشْرَحُ – بِالحَمَاسَةِ

٢. السُّوقُ – لِشِرَاءِ – أَذْهَبُ – الفَوَاكِهَ – إِلَى – الخُضْرَوَاتِ – وَ

٣. الظُّهْرَ – المَسْجِدِ – مُحَمَّدٌ – فِي – صَلَّى

Forth, student should avoid the mistake of Indonesian *mu'arrabah* students have to give example the correct word, sentences or phrase. These examples could be written on the wall, information board, small board in specific place. It useful and seen by student.

Fifth, minimizing the grammatical error of vocabulary caused by students, they must give vocabulary items. The word or sentences must write correctly and put in students center place, classroom etc. So, students not only listen or hear the word, but also they can see through writing. Another way that can be done is by requiring you to have a dictionary, the more often santri see an Arabic dictionary, it will make santri know how to write the real Arabic language so that they avoid writing errors. Acording to Hastang Arabic dictionary is effective for use in learning Arabic, including *insya'*.[24]

C. Conclusion

Based on result and discussion above, there are ten classifications or syntax forms on *insya'* of students at the Khadimul Ummah Boarding School Bintan: error in writing nakirah and ma'rifah, error in writing mudzakkar and

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[24] Hastang, "Efektifitas Kamus Bahasa Arab Berbasis Aplikasi Android Dalam Menterjemahkan Qiraah," *Didaktika Jurnal Kependidikan* 11, no. 1 (2017): 112–20.

muannats, error in harf, dhamir, mufrad, mutsanna, jama', i'rab, na'at and man'ut, error in writing Arabic sentences, mu'arrabah and Arabic words.

Some of the reasons for the syntax error on the *insya'* writing students of the Khadimul Ummah Boarding School Bintan are: first, students in the Khadimul Ummah Bintan did not understanding nahwu. Second, the student lack of vocabulary items in Arabic language. Third, course design of *insya'* use *Insya' al-Hurr*. Fourth, the rule of the Khadimul Ummah Boarding School Bintan is that students must speak Arabic every day. Fifth, students in the Khadimul Ummah Bintan learn and hear Arabic words without knowing the sentence/word of their writing.

Efforts that can be made to minimize the occurrence of syntactic error in writing *insya'* of students' at the Khadimul Ummah Bintan are as follow: first, applying the learning of Arabic language rules (nahwu) can be used by deductive or inductive methods. Second, implementing the integration of learning the rules of Arabic (nahwu). Third, innovate the *insya'* learning model at the Khadimul Ummah Bintan Islamic Boarding School. One of them applies the *Insya' 'Muwajjah* learning model. Fourth, give many examples of the correct arrangement of Arabic words/sentences for santri. Fifth, provide a lot of daily vocabulary while simultaneously writing down the vocabulary.

The difference between the findings of this study and the previous study is in the classification of writing errors found. the previous study only revealed writing errors *insya'*, while this study found writing errors *insya'* in terms of syntax, then the causes and how to reduce the errors.

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