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Tadribat to Enhance the Nahwu Competence of Arabic Language Education Students at UIN Sulthan Thaha Saifuddin Jambi

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Abstract

This study seeks to elucidate initiatives aimed at enhancing students' comprehension of nahwu rules using tadribat. Despite the development of Arabic in Indonesia, the process of acquiring the language has encountered persistent challenges. One aspect is the mastery of nahwu throughout the learning process. This study is qualitative, specifically aimed at gathering information via field research. The employed methodology is naturalistic. This study focused on the students of the Arabic language education class of 2021, while the research examined the students' endeavors to comprehend Nahwu rules through Tadribat Arabic Language Education. At UIN Sulthan Thaha Saifuddin Jambi, the data collection methods employed were observation, interviews, and documentation. The analytical procedures include data reduction, data display, and data verification. The findings of this study are 1) Student Endeavors in Comprehending Nahwu Regulations Through the Student Tadribat Class of 2021 Arabic language instruction at UIN Sulthan Thaha Saifuddin Jambi involves the study of Nahwu rules through exercises provided by instructors, specifically focusing on maharatul i'tuma' (reading skills), maharatul kalam (speaking skills), maharatul qiro'ah (reading skills), and maharatul kitabah (writing abilities). Enhancing Students' Proficiency in Comprehending Nahwu Principles via the Tadribat Class of 2021 Arabic Language Education The number of students at UIN Sulthan Thaha Saifuddin Jambi remains low due to insufficient passion for studying nahwu and a lack of self-motivation to utilize available time, such as using their free time to learn nahwu regulations.

Keywords: tadribat, nahwu, Arabic language

INTRODUCTION

Every individual possesses the capacity to master any language, albeit to varying degrees and driven by diverse reasons. The distinctions include the educational objectives to be attained, the fundamental skills acquired, intrinsic motivation, as well as interests and perseverance (Ushaili 2009, 103).

Acquiring Arabic as a foreign language differs from mastering a native tongue; hence, the foundational concepts of instruction must vary, encompassing methodologies, resources, and the execution of the teaching process. Arabic, being acknowledged globally as an international language, will undoubtedly play a crucial part in enhancement and competition on the worldwide stage. This pertains not only to the advancement of language and linguistics but also to the innovation in methodology and learning techniques (Zulhannan 2014, 3). This assertion can be substantiated concretely and factually within the context of Arabic language acquisition, where numerous interactive and innovative learning models and techniques have recently emerged, undoubtedly enhancing students' enthusiasm for continuous and simultaneous Arabic study. This should be embraced by Arabic language educators to be implemented actively and creatively, ensuring that the Arabic language learning process occurs optimally and aligns with the intended learning objectives.

To attain the Arabic language learning benchmarks encompassing the four language skills—Listening (Istima'), Speaking (Kalam), Reading (Qira'ah), and Writing (Kitabah)—the study of Nahwu is essential as a foundational approach to organize the structure of words and sentences within these skills. Nahwu is the foundation of proper Arabic grammar, applicable in both written and verbal communication.

Nahwu is a mandatory course for third-semester students, serving as a prerequisite for subsequent semester courses. While acknowledging the current Tarkib learning methodology, it is evident that not all incoming students of the PBA Department at UIN Sulthan Thaha Saifuddin Jambi possess foundational knowledge

of Arabic or nahwu. An intense class/cluster determination program was established for new students based on their proficiency in Arabic.

Tadribat are exercises or assignments assigned to students to enable the lecturer to identify areas of misunderstanding that require further elucidation, or to assess the students' comprehension of the material that has been presented (Ahmad 1983, 7).

To foster students' enthusiasm and affection for learning nahwu rules, educators must possess effective teaching resources and demonstrate genuine creativity, enabling students to comprehend rather than merely memorize the rules, as their interest in the subject is already established. Enhancing students' comprehension of nahwu rules necessitates the formulation of strategies that facilitate understanding, assimilation, and the augmentation of learning motivation at the tertiary level, particularly at UIN Sulthan Thaha Saifuddin Jambi.

Furthermore, the issue that emerges is the lack of a standardized reference book (module) utilized by instructors to convey nahwu mansubat data to pupils (Sumardi 1975, 37). Instructors typically present content using PowerPoint, while students record notes on the presented topic. The employed methodology emphasizes the dissemination of content via in-person and lecture-oriented formats, assigning tasks either individually or collaboratively. Consequently, the learning environment and students' preparedness for learning are challenging to regulate, leading to insufficient interaction during the educational process. This leads to an inability to meet course objectives, adversely affecting learning outcomes. Addressing the aforementioned issues with conventional approaches necessitates sufficient facilities and infrastructure, as well as an extended time allotment for students to comprehend the lecture material.

Based on the previous background, the author performed research on Arabic language learning methodologies employed by lecturers at UIN Sulthan Thaha Saifuddin Jambi, particularly within the Faculty of Tarbiyah and Teacher Training, Arabic Language Education Study Program. The primary issue addressed in this study is "Tadribat as a Means to Enhance the Nahwu Proficiency of Arabic Language Education Students at UIN Sulthan Thaha Saifuddin Jambi."

METHOD

This research is qualitative in nature. Qualitative research, also referred to as naturalistic research, is conducted in natural environments where the researcher serves as the primary instrument (Sugiyono 2008, 1). This study examines effective strategies for studying the Arabic language that enhance students' proficiency in reading Arabic scripts or texts devoid of punctuation at the Faculty of Tarbiyah and Teacher Training, Department of Arabic Language Education, UIN Sulthan Thaha Saifuddin Jambi. This study employs the researcher as the primary instrument for defining and analyzing the implementation of Arabic language learning models utilized by lecturers in the PBA Department. The employed research design is a case study methodology.

THEORETICAL FRAMEWORK, RESULTS, AND DISCUSSION

Nahwu, in linguistic words, signifies purpose and orientation. Terminologically, it constitutes a compilation of many rules or formulae employed to ascertain the structure or pattern of Arabic, whether in isolation or in conjunction with other words (Hasan, nd). Nahwu refers to the linguistic rules that emerged after to the inception of language. These guidelines were established in response to linguistic faults. Consequently, nahwu is researched to ensure that language use effectively conveys expressions and facilitates accurate comprehension, both in written (reading and writing) and spoken (speaking correctly) forms (Effendy 2005, 81).

This nahwu scientific lesson is not the ultimate objective of learning; rather, nahwu serves as a tool to facilitate accurate speech and writing, rectify and safeguard our language from errors, and aid in the meticulous, proficient, and fluent presentation of lessons.

In the traditional approach to studying nahwu, pupils are required to remember the rules without comprehending them. Consequently, they fail to

implement the rules they have memorized in practical situations. This frequently occurs in Islamic boarding schools in Indonesia and in several Arab nations. This prompts the pursuit of a remedy to address the issue, specifically identifying the most effective and accessible technique for imparting nahwu information to students. Upon examining the Arabic learning methodologies employed in Arab nations and other Islamic boarding schools in Indonesia, it becomes evident that these approaches may be categorized into two primary methods: the انقاسح method (analogy) and the السرقزائج method (inductive).

Practice (tadribat) derives from English and encompasses various meanings, including practice, exercises, and training. In Indonesian, all of these phrases convey the same meaning: practice. The term practice, derived from the word practice, refers to an activity aimed at enhancing athletic skills through the utilization of various equipment tailored to the specific objectives and movements required by the sport. In the pursuit of mastering the movement abilities of the sport, the use of various supporting equipment is consistently employed. The term practice, derived from the word exercises, serves as the primary instrument in the daily training regimen aimed at enhancing the functionality of the human body's organ systems, hence facilitating athletes in refining their motions.

Practices (tadribat) consist of vocal tasks (pronunciation of vocabulary and sentence phonetics) or written assignments that students must complete under the supervision of the respective teacher. Language underscores the significance of aptitude and competence in practice, rather than merely information and comprehension in the mind. Consequently, students ought to commence practice from the outset of their Arabic studies. Resources for practice are plentiful and readily accessible, such as Arabic texts utilized by students in religious institutions, engaging with the comprehension of the holy passages of the Qur'an, and attending religious lectures that frequently reference Arabic terminology, among others.

The researcher observed that not all students comprehended nahwu effectively, attributing this to insufficient enthusiasm, motivation, and guidance from the lecturer. The emergence of the Covid-19 virus outbreak has resulted in

suboptimal teaching and learning processes due to the reliance on online systems. Students experience overwhelming challenges in learning due to the lack of supportive networks. Particularly students residing in rural or interior regions. Ms. Rohmatul Husnah stated that high school students who have not previously studied Arabic must engage in extensive study and consider external courses. This mode of learning can lead to feelings of overwhelm due to a lack of foundational knowledge.

The difficulty of learning Nahwu varies, influenced by the lecturer's teaching methods and the vocabulary that students have acquired and memorized. Similarly, students occasionally fail to adhere to the prescribed Arabic rules when speaking or completing assignments. To ensure retention of the lessons explained by the lecturer, students must apply them. Hasan Fauzi stated in an interview with the researcher that he focuses on the lecturer during the learning process and takes notes on important points. After completing my studies, I apply the concepts learned from the assignments provided by the lecturer daily. The exercises assigned facilitate my understanding of nahwu.

The discussion regarding students' efforts to comprehend nahwu rules through tadribat reveals that not all students achieve understanding, particularly in the context of online learning, which presents additional challenges. M. Reza Fahlevi articulated during an interview with the researcher that additional guidance is necessary for a comprehensive understanding. I consult more knowledgeable friends when I struggle to comprehend the exercises assigned by the lecturer.

This analysis identifies the challenges faced by lecturers in the teaching process and explores strategies to enhance continuous learning and improve high school graduates' comprehension of nahwu rules. Mr. Dr. Musli asserts that familiar problems require teachers to adopt effective strategies. It is essential to address obstacles by providing detailed explanations of the material, which should be repeated multiple times. Additionally, it is important to engage students from Islamic boarding schools to prevent boredom during the learning process. Provide several questions related to the exercises in the book, or reiterate the explanations given, as the exercises provided can assist students in comprehending the rules of nahwu.

The study of nahwu faces challenges, notably the insufficient motivation or enthusiasm of students, which leads to their failure to apply nahwu in Arabic. The analysis of the results from observations and interviews indicates that not all students comprehend the principles of nahwu through the instruction provided by lecturers. This is particularly true for students from public schools, who require foundational knowledge of nahwu, as they have not previously been exposed to it, in contrast to students from Islamic boarding schools, who have prior experience with nahwu rules. It can be inferred that only a subset of students comprehends nahwu through the exercises provided by instructors, while the challenge lies with those who graduated from public schools due to their lack of prior study.

Students struggle to create Arabic phrases accurately due to a lack of focus during nahwu instruction. Mastery of nahwu requires considerable time, enabling them to formulate and read sentences correctly, adhering to Arabic grammatical norms without reliance on harakat. The resolution to address this issue for future improvement is studying the fundamentals of nahwu systematically and allocating dedicated time for revisiting challenging concepts presented by the instructor. The challenges in acquiring Arabic are comprehensible, as it is a foreign language, despite being their native tongue. Furthermore, many who graduate from public schools have not previously studied nahwu subjects, resulting in significant challenges when completing homework assigned by the instructor. The author concludes that to enhance students' comprehension of nahwu rules through tadribat, they should reiterate the lessons presented by the lecturer, indicate areas of confusion, and seek clarification from peers or the lecturer directly. Students who graduated from public or high schools must exert significantly greater effort than those from Islamic boarding schools, as they have not previously received instruction in nahwu. It is advisable for them to establish a study schedule or enroll in external classes, such as courses, and to consistently engage with Arabic literature and audio-visual materials.

CONCLUSION

Students' endeavors to comprehend the principles of nahwu through tadribat reveal that not all students can grasp Arabic phrases provided by instructors, particularly those who graduated from public schools and have never studied nahwu regulations. Insufficient student initiative to foster enthusiasm for learning Arabic and a lack of information regarding the utilization of spare time for external classes or courses, as this period is free from the numerous responsibilities imposed by instructors from other subjects. Only a limited number of students endeavor to utilize their time for studying externally in order to comprehend the principles of nahwu through tadribat provided beyond their classroom hours. Not all students can master the rules of nahwu through exercises provided by lecturers, as some students lack a fundamental understanding of nahwu, particularly those who graduated from public schools, making it challenging to comprehend without a foundational and gradual approach. Furthermore, the issue arises from the constrained time available to pupils, preventing them from revisiting the lessons presented by the instructor. Similar to the numerous campus duties

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