

Analysis of Nahwu Errors in Learning Arabic Text Reading Skills

Baiq Laili Rahmawati

Universitas Nahdlatul Ulama, NTB, Indonesia
bqlailirahmawati@gmail.com

Laily Fitriyani

Universitas Maulana Malik Ibrahim Malang, Batu, Indonesia
laily@bsa.uin-malang.ac.id

ABSTRACT

This study aims to analyze nahwu errors made by undergraduate students of UIN Malang majoring in BSA class (a) in reading Arabic texts. The research method used to achieve this goal is descriptive qualitative with Miles and Huberman analysis techniques which include data condensation, data presentation, and concluding. As for analyzing nahwu errors, the researcher uses three steps, namely identification of errors, description of errors, and interpretation of errors. The results showed that there were several nahwu errors made by students when reading Arabic texts: errors in reading tarkib Idhafy, character maushuf, ataf ma'tuf, and determining fa'il and maf'ul. The error occurred because students still could not apply the theory that had been understood in the reading and some still did not understand both theory and practice when reading Arabic texts. After classifying these errors, the researcher found that the most nahwu errors occurred in fa'il and maf'ul. this happens because students are still confused about the existence of fa'il mustatir and zahir.

Keywords: error, nahwu, reading, Arabic Language

ملخص

أهداف هذا البحث لتحليل أخطاء النحوية الذي فعله الطلاب جامعة مولانا مالك إبراهيم الإسلامية الحكومية مالانج في مرحلة بقلوريوس شعبة اللغة العربية وأدبها فصل أ عند قراءة النص العربي. الطريقة للحصول على الأهداف هي نوعي وصفي بناء على تقنية ماليز وهويرمان التي تتكون على ثلاث

خطوات منها تكثيف البيانات، وعرض البيانات، وإستخلاص النتائج. وأما في تحليل أخطاء النحوية إستخدمت الباحثة ثلاث خطوات يعني تحديد الأخطاء، وتصوير الأخطاء، وتفسير الأخطاء. ظهر نتائج البحث أن هناك بعض الأخطاء الذي فعله الطلاب عند قراءة النص العربي منها: الأخطاء في قراءة تركيب الإضافي، والصفة والموصوف، والعطف والمعطوف، وتعيين الفاعل والمفعول. حدث هذه الأخطاء لأن لم يكن الطلاب قادرا في تطبيق نظرية الذي قد تعلمهم في القراءة وهناك من لم يفهم جيدا عن النظرية. بعد تصنيف الأخطاء، وجدت الباحثة أن أكثر أخطاء النحوية حدث في قراءة الفاعل والمفعول. وهذا لأن الطلاب لم يكن قادرا في فهم الفاعل المستتر والظاهر.

الكلمة المفتاحية: أخطاء، النحو، القراءة، اللغة العربية

Abstrak

Penelitian bertujuan untuk menganalisis kesalahan nahwu yang dilakukan oleh mahasiswa S1 UIN Malang jurusan BSA kelas (a) dalam membaca teks bahasa Arab. metode yang digunakan penelitian untuk mencapai tujuan tersebut adalah kualitatif deskriptif dengan teknik analisis miles dan Huberman yang meliputi kondensasi data, penyajian data, dan penarikan kesimpulan. Adapun dalam menganalisis kesalahan nahwu peneliti menggunakan tiga langkah yaitu identifikasi kesalahan, deskripsi kesalahan, dan penafsiran kesalahan. Hasil penelitian menunjukkan bahwa terdapat beberapa kesalahan nahwu yang dilakukan oleh mahasiswa ketika membaca teks bahasa Arab diantaranya: kesalahan dalam membaca tarkib idhafy, sifat maushuf, ataf ma'tuf, dan menentukan *fa'il* dan *maf'ul*. kesalahan tersebut terjadi karena mahasiswa masih belum bisa mengaplikasikan teori yang sudah dipahami dalam bacaan dan ada yang masih belum megerti baik teori maupun praktiknya ketika membaca teks bahasa Arab. setelah mengkalisifikasikan kesalahan tersebut, peneliti menemukan bahwa kesalahan nahwu yang paling banyak terjadi pada *fa'il* dan *maf'ul*. hal ini terjadi karena mahasiswa masih kebingungan dengan adanya *fa'il mustatir* dan yang *zahir*.

Kata kunci: kesalahan, nahwu, membaca, bahasa Arab

A. Introduction

Arabic learning experts divide language skills into four namely listening, speaking, reading, and writing skills. However, among the four skills, reading skills are quite difficult skills for Arabic learners to master (Kusyairi, 2019). This happens because if someone wants to master reading skills, they must master the grammatical rules in Arabic, namely nahwu and sharaf. (Rathomi, 2019).

Learning a language means studying its system, namely the form and organization of existing rules that ultimately form the structure of the language (Abdul Chaer, 2004). In Arabic, there are Nahwu and Sharaf which are the rules for studying it, both of which play a very important role in determining the meaning of Arabic (Hidayatullah, 2017). This is because mistakes in Arabic pronunciation can change the meaning of a phrase or sentence (Azhar Arsyad, 2003). Therefore, the position of nahwu and sharaf in Arabic learning is very

important so it is not surprising that there is the phrase "Nahwu is the mother and Sharaf is the father." However, in this study, the researcher will focus the study on the analysis of nahwu errors in reading Arabic texts.

Nahwu science is a science whose formation is very simple and practical. This knowledge was born to help straighten readings in Arabic, especially Muslim's understanding and straightening the reading of the holy verses of the Qur'an (Djawahir Djuha, 1995). However, nowadays many language learners feel that learning nahwu is a difficult one because they think that in the science of nahwu there are many rules, *I'rab*, *harakat muqaddara*, *'amil*, and so on. so, they find it difficult to learn it and eventually various kinds of errors arise in its application (Rahman Hakim, 2013).

This nahwu mistake was also made by students of UIN Maulana Malik Ibrahim Malang, especially in the Arabic Language and Literature department. this department is one of the majors whose output will produce a generation that can read and understand Arabic text readings under nahwu rules. However, after the researchers conducted field observations, many of the students could not read Arabic texts properly according to the nahwu rules. Based on the results of these field observations, researchers are interested in conducting research with the title "Nahwu Error Analysis in learning Arabic text reading skills"

Previously, there have been many studies examining nahwu in Arabic learning. Among them is a study conducted by Siti Maryam which discussed "The Relationship of Nahwu Sharaf Mastery with the Ability to Read the Yellow Book of the Riyadhul Huda Islamic Boarding School", the results showed that the mastery of nahwu and sharaf on the ability to read the yellow book had an effect of 76.1% while the rest was influenced by other factors such as motivation, learning methods, and models, and so on (Mariyam, 2021).

The second research was conducted by Ana Wahyuning Sari who researched "Analysis of Learning Difficulties of Nahwu in Class VIII Students of MTs Al Irsyad Gajah Demak in the 2015/2016 Academic Year", the results of this study revealed that there were two factors that became the source of students' difficulties in mastering nahwu, namely internal factors. and external. Internal factors, namely from within students by 22.04%, external factors, namely those from outside students including the family environment by 30%, the school environment by 35.44%, and the community environment by 12.52% (Sari, 2017).

Another research was also conducted by Maman Abdurrahman with the title "Application of Cooperative Learning Strategies in Improving Student Nahwu Ability", the research which was motivated by student boredom in nahwu learning showed that after researchers implemented cooperative learning strategies there were significant changes in student learning with an increase in student learning outcomes. student academic achievement in nahwu learning, acceptance of diversity, and the development of student social skills during the process of

teaching and learning activities are getting better and more active (Abdurrahman, nd).

The next research was conducted by Roojil Fadilah with the title " تحليل الأخطاء النحوية اللغوية عند المحادثة اليومية (دراسة حالية مقارنة)". The results showed that from 32 daily conversational errors in each place, there were 15 syntax errors at the Al-Irsyad Islamic Boarding School which were classified into 10 subtopics of syntactic discussion, and in MANPK there were 17 syntax errors which were classified into 8 subtopics of syntactic discussion " (Fadillah, 2017).

Another research conducted by Rojil Fadilah is " تحليل الأخطاء النحوية اللغوية في الخطاب المنبرية (دراسة حالية)". The results of this study indicate that there are 56 conversational errors in the Scientific Sermon activity, and there are 38 syntactic errors, meaning that about 68% of language errors specifically occur in syntax, while the cause of the error is focused on 3 big points, namely first: The speaker underestimates the rules, the error rate occurs. is 18%, second: The speaker does not know the rules, the error rate is 34%, and third: The intervention error rate is 18% (Fadillah, 2018).

Looking at the title and the results of the research above, it can be seen that the urgency of nahwu in learning Arabic, especially the skill of reading Arabic texts, is very significant. The similarity of this research with that research is that they both discuss the application of nahwu science in learning Arabic language skills, especially speaking and reading. While looking at the place, type of research, research background, and research results, the researchers believe that this research is different from previous research, so it can be said that this research is new. This research is a study that aims to analyze nahwu errors made by students of Arabic language and literature class (a) in reading Arabic texts at UIN Maulana Malik Ibrahim Malang.

In previous research, the researcher did not find any research that explained the nahwu mistakes made by students specifically so the researchers felt it needed to be done to find out the mistakes made by students and immediately determine the methods or learning strategies that could be used to overcome these mistakes. so that it does not become a permanent error. The researcher hopes that this research can help readers in advancing Arabic learning for the better in the future.

B. Method

The research method used is descriptive qualitative (Sugiono, 2017). The sample was determined by purposive sampling (Sugiyono, 2013), in this case, the third-semester students of Arabic Language and Literature in class (a) UIN Maulana Malik Ibrahim Malang. Data collection techniques used are observation and interviews (Arikunto, 2006), while data analysis uses Miles and Huberman

analysis techniques, namely data condensation, data presentation, and data verification (Matthew B. Miles, A. Michael Huberman, 2014). The data from the observations were used to find out the location of the nahwu errors made by students when reading Arabic texts and interview data were used to support the data from the observations.

To analyze nahwu errors in reading Arabic text, the researcher uses the following steps (H.M. Kamil Ramma Oensyar, H. Ahmad Hifni, 2015): 1) Fault identification; This stage serves to limit students' reading areas that are not by the nahwu rules. this is done so that researchers can identify reading deviations made by students when reading Arabic texts, 2) Error description; After the researcher finds the error, the researcher will describe in detail the errors and classify them according to their type, 3) Error interpretation; Then the researcher will interpret these errors by referring to various sources to explain the causes of these errors and explain how the reading should be by the rules of nahwu science.

C. Results and Discussion

Nahwu science is a science that was born from a very strong need and desire from the scholars to study the Qur'an which is in Arabic (Dihe, 2018). There are many editorials regarding the meaning of nahwu science, but the most famous is the science that examines the change in the final vowel of each word in a sentence because it is preceded by a certain 'amil (Afif Kholisun Nashoih, 2019). Syaiful Mustofa said that to master nahwu, it is not enough to just memorize the rules, but also to practice reading Arabic texts. (Asmuki & Muhammadiyah, 2020) .

So it can be concluded that the science of nahwu is one science prayer in Arabic that is used as a tool to master Arabic skills, in this case, is reading skills that concentrate on changing the last line of a word in a sentence caused by the entry of certain 'amil . The syntax is a discipline that studies the relationship between words, phrases, clauses, and one sentence with another word, phrase, clause, or sentence.

Before going to the results of the study, we will discuss the theory of isim, fi'il, and letters and their differences to make it easier to compare the theory with errors made by students. The book written by Dr. Dedy Wahyudin, Dr. Muhammad Thohri, and Then Ahamad Busyairi entitled "اللغة العربية للجامعة" divides words into four namely *isim*, *fi'il*, *huruf*, and *shifat*.

1. *Isim* is all the words used to express *isim 'alam*, *jins*, and *dhamaair*. For example Fatimah, Indonesia, and personal pronouns like "he", and "me."
2. *Fi'il* is everything that is bound by time. For example the word " ذهب-يذهب ", the verb is a verb in Arabic that has a past tense, is happening, or will happen.
3. *Letters* are everything that does not contain the characteristics of *isim* and *fi'il*. An example is the letter *jar*, namely: " من، إلى، عن، على، في، رب، ك، ل "

4. *Shifat* is all forms of properties that are used to describe the nature of an *isim*. As for what is included in the *shifat* it *isim fa'il*, *maf'ul*, *shifat musyabbahah*, and *isim mansub*. For example: "كاتب، مكتوب، أسود، عربي" (Dedi Wahyudin Muhammad Tohri, Then Ahmad Buyairi, 2017).

The signs of *isim*, and *fi'il*, have been stated in the book of *Matan al-ajrumiyah* as follows:

1. *Isim* is marked with the bottom row, *tanwin*, which can be entered by *alif lam*, and *the letter khafad* or *the letter jar*.
2. *Fi'il* is marked with the words *وتاء التأنيث الساكنة*، *س، سوف، قد* (Al Akh Al Fadhil Abu Abdin Nafi 'Khairul Umam Al Batawy, nd).

After observing students in reading Arabic texts using the reading aloud method, the researchers found that there were several nahwu errors made by students. Reading aloud is reading by making sounds from the mouth, lips, and throat (Hermawan, 2011). Nahwu error is an error that occurs because of a mismatch between the existing rules and their application. This error is found in the final vowel sound of a word in the Arabic sentence structure. In a research result it is stated that there are several forms of nahwu errors identified including the following: 1) errors in the aspect of muthabaqah (conformity), 2) errors in compiling tarkib Idhafy, 3) errors in using isim isyarah, 4) errors in using isim mausul, 5) error in using dhamir, 6) error in using adawat, 7) error in I'rab (Khairunnas, nd). Another study added errors in using the nature of maushuf (Nurkholis, 2018).

The nahwu error found by the researcher was the discrepancy between the nahwu rules and their application in reading Arabic texts by students. the errors that the researchers found in the field were related to tarkib idhafy, the nature of maushuf, ataf ma'tuf, fa'il, and maf'ul, and reading muftada' Khabar.

1. Error in *tarkib Idhafy*

Tarkib Idhafy in Arabic is a phrase consisting of *mudhaf* + *mudhafun ilaih*. Where *mudhaf* is in the form of *isim* and *mudhaf ilaih* can be in the form of *isim* or *nature*. As discussed earlier, *isim* is different from *character*, where *isim* is to express the name of the species, *isim 'alam*, and *dhamaair*. The student's mistake, in this case, is that they are still not able to read the arrangement of *Idhafah* according to the rules. The rules in nahwu science state that *mudhaf* must be in the form of *isim nakirah* and should not be read as *tanwin* and *mudhafun ilaihi* must be *kasrah*. But here there are still many students who read *harakat Mudhafun dilaihi* with *dhahmmah* and *fathah*.

In practice too *Mudhaf* should not be read as *tanwin* because it is continued with the next *isim ma'rifah*, namely *mudhafun ilaih*. However, there are still students who read it in a *tanwin* manner and of course, this is against the existing rules of *tarkib Idhafy*. There are several patterns of *tarkib Idhafy*

contained in Arabic texts including *isim + isim*, *isim + al-ismu*, and *isim + al-washfu* (Dedi Wahyudin Muhammad Tohri, Lalu Ahmad Buyairi, 2017). The details of student errors in reading the composition of *Idhafah* are as follows:

- a. In the word أول نصر, this phrase is the composition of the *Idhafah* sentence, *but* there are still many students who read it wrong. They read it in line with the word نصر, of course, this is contrary to the rules of the *idhafah* arrangement *wherethe* harakat of *mudhafun ilaih* must line up *kasrah*.
 - b. In the word ليلة القدر, this phrase in Arabic is quite famous because it is often mentioned, but it turns out that there are still students who read it wrong. They line up the *dhammah*, *the final* harakat of the word القدر, which should line up *kasrah*.
 - c. In the word موقعة بدر, this phrase should be read in line *with fathah* right *mudhaf* and line up *kasrah* is *mudhafun ilaih*. But many students read it in line with *dhammah*, right? *mudhafun ilaih* so this is certainly contrary to the rules of the arrangement of *Idhafah*.
 - d. In the word تلاوة القرآن, the word "القرآن" should line up with *kasrah*, but many students read it in line with *dhammah*.
 - e. In the word ألف شهر, the correct reading should be to leave the word ألف without tanwin and give the word "شهر" with tanwin. But here the respondent reads it by pairing the word ألف and this of course violates the rules of the arrangement of *Idhafah*.
2. Mistakes like *maushuf*

As explained earlier that *the nature of maushuf* is the arrangement used to express the nature of an *isim*. The rule in reading *the nature of the maushuf* is to equate the final harakat *to nature* and the *maushuf*. If *the character* is *dhammah*, then *maushuf* must also have *dhammah*, as well as *fathah* and *kasrah*. There are several patterns of *maushuf nature* in the Arabic text, namely: *al-ismu + al-washfu*, *al-washfu + al-washfu*, and *washfun + washfun* (Dedi Wahyudin Muhammad Tohri, Lalu Ahmad Buyairi, 2017). The details of student errors in reading the composition of the *nature of maushuf* are as follows:

- a. In the word الحلوى الذيدة, this phrase is an arrangement of the *attributes of maushuf* in which the correct reading is harakat and *the attributes of maushuf* must be the same. In this phrase, the two words are supposed to have the meaning of *fathah*, but many students read it with *the character of fathah* and *maushuf with the meaning of kasrah* or vice versa.
- b. In the word, this word should be read by practicing the two words, but many students prefer to read it with the final vowel "سعيد" because they

are confused in reading it. This statement is supported by the results of an interview from one of the respondents with the initials S who said " *I'm confused about how to read it so I prefer to read it with harakat. breadfruit.*"

- c. In the word " الملابس الجديدة ", the phrase should be read with the vowel *fathah* on both. However, here the respondents read it differently. one reads it by reciting the word الملابس and practicing the word جال and the second reading it by memorizing the word الملابس and giving the word الجديدة.

3. Mistakes in *ataf ma'tuf*

Ataf ma'tuf is an arrangement of sentences in Arabic that are connected by letters such as *حتى، لكن، لا، إما، بل، أو، أم، ثم، ف، ثم، و*. The rule of reading *ataf ma'tuf* is that if the word before the letter *ataf* has the word *dhammah*, then the word after the letter *ataf* also has the meaning *dhammah*, as well as the letters *fathah* and *kasrah* (Al Akh Al Fadhil Abu Abdin Nafi 'Khairul Umam Al Batawy, nd).

However, in practice, many students are still unable to apply these rules in reading Arabic texts. this is evident from the existence of several mistakes made by students when reading Arabic texts related to *ataf ma'tuf*. The errors can be seen in several words, including the following:

- a. In the word *المكسرات يشترون قمر الدين والمكسرات*, the final vowel of the word *المكسرات* should be *kasrah* because the manshub sign of *jama' muannatsas-Salim* is *fathah* following the word which is joined by the letter ' *ataf* و. However, the respondent reads it with the harakat *dhammah* because he follows the harakat from just following instincts or just following the harakat *الدين*. This statement is based on the respondent's answer when asked the reason for reading *kasrah*, namely " *I just follow my instincts, it's easier to read too*" besides that there are also respondents who answered, " *I follow the harakat of the word الدين*." This reason is not impossible to cause errors in reading Arabic text in the future so it needs to be straightened out from the start.
- b. The word *ثم أداء زكاة الفطر، ثم صلاة العيد جماعة* is the letter ' *ataf* which combines the words before and after the word *ثم*. The word *صلاة* should have the meaning of *kasrah* because it is *ma'tuf* to the word *زكاة* which has the meaning of *kasrah*. However, here the respondent reads it with the harakat *fathah*.

4. Errors in reading *fa'il* and *maf'ul*.

Fa'il and *maf'ul* are functions found in Arabic sentence structure. In Indonesian, *fa'il* is referred to as the subject or actor, while *maf'ul* is the object or what is done by the actor (Muhammad Ramlan, 1987). The nahwu rule says

that *fa'il* is after *fi'il* and must line up *dhammah*, and *maf'ul* is after *fi'il* and *fa'il* and must line up *fathah* except for certain isim such as *isim ghairu munsharif, jama' muannats as-salim* (Dahlan, nd). When reading students are still confused in reading the final harakat of *isim fa'il*, and *isim maf'ul*. Some examples of student errors when reading *fa'il* and *maf'ul* are located in the following sentences:

- a. In the word *يَجْتَمِعُ أَفْرَادَ الْأُسْرَةِ*, the word *الأسرة* here is *fa'il* from *fi'il* which should be read *dhammah*. However, here many respondents read it with harakat *fathah* where which violates the rules of harakat *isim fa'il* in *tarkib*.
- b. In the word *يَأْتِي النَّاسُ* should have the meaning of *dhammah* because it is the *isim fa'il* of the *يَأْتِي*. However, here the respondent reads it with the harakat *fathah*.
- c. In the word *يُقَابِلُ الْمُسْلِمَ*, the word *المسلم* *dhammah* because it is the *isim fa'il* of the word *يُقَابِلُ*. However, here the respondent reads it with a *kasrah harakat*.
- d. In the word *يَشْتَرُونَ قَمَرِ الدِّينِ*, the word should be beharakat *fathah* because it is the *maf'ul* of *يَشْتَرُونَ*. However, here the respondent reads it with *dhammah* so it is not in accordance with the nahwu rules.
- e. In the word *يَحِينُ السَّحُورَ*, the word *السحور* should have the meaning of *fathah* because it is the *maf'ul isim* of the word *يَحِينُ*. However, the respondent reads it with *sukun* and is not justified in the nahwu rule.
- f. In the word *يَصِلُونَ الْفَجْرَ*, the word *الفجر* should have the meaning of *fathah* because it is the *maf'ul isim* of the word *يَصِلُونَ*. However, the respondent reads it with *kasrah* and is not justified in the nahwu rule.

After conducting interviews with nine students, most of them answered that the mistakes they made were because they did not know for sure how to apply the nahwu rules in reading Arabic texts. They read the text only following their instincts or still do not understand the application of nahwu rules in reading Arabic texts. This means that there are students who do not understand at all related to the rules of nahwu both in theory and application and there are those who already understand but still cannot apply them when reading Arabic texts.

The statement is based on the respondent's statement, namely respondent no. 1, 3, 5, 6, 7, 8, 9 who said that "*we already understand the theory but in practice, it is still lacking*" while respondents no. 2 and 4 said that "*we still haven't understood the theory, let alone its application in reading Arabic texts*". Student statements are in line with the results of research conducted by Yuniarti Amalia Wahdah that internal factors in the form of

student competence are also a factor in students' difficulties in reading Arabic texts (Wahdah, 2018). To clarify in understanding the results of the study, the researchers present a table of nahwu errors made by students in reading Arabic texts as follows:

Table 1. Variety of errors in reading

No	Place the error	Number of errors
1.	Tarkib Idhafy	5
2.	The nature of maushuf	3
3.	Ataf ma'tuf	2
4.	Fa'il and maf'ul	6

Based on the table above, it can be seen that the mistakes made by students are mostly done on the words fa'il and maf'ul. one of the students said "we still often have difficulty determining whether the word after fi'il is predicated as fa'il or maf'ul because sometimes the fa'il is not visible and some are visible, so we are confused whether to read dhmmah or fathah". From this statement, the researcher concludes that some students still do not understand qawaid nahwu well so this becomes a problem when reading Arabic texts. As stated by Marhamah Nasution and Muassaomah that one of the factors that cause errors in reading Arabic texts is linguistic problems which include qawa'id nahwu (Marhamah Nasution, Muassomah, 2022).

D. Conclusion

The nahwu error is a discrepancy between the theory and its application in reading Arabic texts. After conducting the research, the researcher found that there were several nahwu errors made by students in reading Arabic texts, namely errors in reading the composition of *idhafah*, the nature of *maushuf*, *ataf ma'tuf*, and *fa'il maf'ul*. The most dominant error lies in reading *fa'il* and *maf'ul* errors. this happens because students are still not confused in determining whether the *fi'il* before the *fa'il* has *mustatir fa'il* or not. In addition, these errors occurred because there were students who did understand the theory of nahwu in not able to apply the theory in reading Arabic texts and there were respondents who did not understand the theory of nahwu at all, let alone its application in reading Arabic texts.

This study is a study that only discusses the analysis of nahwu errors in reading Arabic texts and only discusses the difficulty factor in less detail so this is a limitation of the study. The researcher hopes that in the future there will be research that discusses how to overcome these errors or look for the factors of difficulty in applying the science of nahwu in reading Arabic texts in more detail.

References

- Abdul Chaer. (2004). *Linguistik Umum*. Rineka cipta.
- Abdurrahman, M. (n.d.). *Penerapan Strategi Cooperative Learning dalam Meningkatkan Kemampuan Nahwu Mahasiswa*. 12.
- Al Akh Al Fadhil Abu Abdin Nafi' Khairul Umam Al Batawy. (n.d.). *Matan al-Ajrummyah*. <http://aliph.wordpress.com>.
- Arikunto, S. (2006). *Prosedur Penelitian Suatu Pendekatan Praktik*. PT. Rineka Cipta.
- Asmuki, A., & Muhammadiyah, A. (2020). *Pembelajaran Bahasa Arab Sebagai Dasar Pengembangan Keterampilan Membaca Kitab. Lahjah Arabiyah: Jurnal Bahasa Arab dan Pendidikan Bahasa Arab*, 1(1), 49–64. <https://doi.org/10.35316/lahjah.v1i1.577>
- Azhar Arsyad. (2003). *Bahasa Arab dan Metode Pengajarannya*. Pustaka Pelajar.
- Dahlan, A. Z. (n.d.). *Syarah Mukhtashar Jiddan*. maktabah At-turmusy Litturats.
- Dedi Wahyudin Muhammad Tohri, Lalu Ahmad Buyairi. (2017). *Durusu al-lughah al-'arabyah li al-jami'ah*. Pusat Pengembangan Bahasa (P2B) UIN Mataram.
- Djawahir Djuha. (1995). *Tata Bahasa Arab (ilmu Nahwu) Terjemahan Matan Al-Ajrummyah Berikut Penjelasann*. Sinar Baru Algesindo.
- Fadillah, R. (2017). *تحليل الأخطاء النحوية اللغوية عند المحادثة اليومية (دراسة حالية مقارنة)*. LISANIA: *Journal of Arabic Education and Literature*, 1(2), 59. <https://doi.org/10.18326/lisania.v1i2.59-76>
- Fadillah, R. (2018). *تحليل الأخطاء النحوية اللغوية في الخطابة المنبرية (دراسة حالية)*. *Maharat: Jurnal Pendidikan Bahasa Arab*, 1(1). <https://doi.org/10.18196/mht.115>
- Hermawan, A. (2011). *Metodologi Pembelajaran Bahasa Arab*. PT Remaja Rosdakarya.
- HIdayatullah, M. S. (2017). *Cakrawala Linguistik Arab*. PT Grasindo.
- H.M. Kamil Ramma Oensyar, H. Ahmad Hifni. (2015). *Pengantar Metodologi Pembelajaran Bahasa Arab*. IAIN Antasari Press.
- Khairunnas, K. (n.d.). *Diajukan untuk Memenuhi Salah Satu Syarat Memperoleh Gelar Magister dalam Pendidikan Bahasa Arab pada Pascasarjana UIN Alauddin Makassar*. 167.
- Kusyairi, A. (2019). Penerapan Metode Qawa'id Wa Tarjamah terhadap Maharah Al-Qira'ah pada Pembelajaran Bahasa Arab di MAN 2 Jembrana. *An-Nahdlah, Vol. 6 No. 1 Oktober*, 133–145.
- Marhamah Nasution, Muassomah. (2022). Musykilatu al-thullab fy ta'limi maharati al-qira'ah wa hululuha. *Shaut Al-'Arabiyah, Vol. 10 No. 1, Juni*(Vol. 10 No. 1 (2022): Jurnal Shaut Al-'Arabiyah), 142–151. <https://doi.org/10.24252/saa.v10i1.28068>
- Mariyam, S. (2021). Hubungan Penguasaan Nahwu Sharaf dengan Kemampuan Membaca Kitab Kuning Pesantren Riyadhul Huda. *Tatsqifiy: Jurnal Pendidikan Bahasa Arab*, 2(1), 71. <https://doi.org/10.30997/tjpba.v2i1.2828>
- Mattehew B. Miles, A. Michael Huberman. (2014). *Qualitative data analysis; a methods sourcebook*. SAGE Publications.

- Muhammad Ramlan. (1987). *Ilmu Bahasa Indonesia*. CV Karyo.
- Nurkholis, N. (2018). *Analisis Kesalahan Berbahasa Dalam Bahasa Arab*. *Al-Fathin: Jurnal Bahasa dan Sastra Arab*, 1(01), 10. <https://doi.org/10.32332/al-fathin.v1i01.1186>
- Rahman Hakim, A. (2013). Mempermudah Pembelajaran Ilmu Nahwu pada abad 20. *Jurnal Al-Maqoyis*, 1 No. 1, Jan-Juli, 1–26.
- Rathomi, A. (2019). *Pembelajaran Bahasa Arab Maharah Qira'ah Melalui Pendekatan Saintifik*. *Ta'dib: Jurnal Pendidikan Islam*, 8(1), 558–565. <https://doi.org/10.29313/tjpi.v8i1.4315>
- Sari, A. W. (2017). *Analisis Kesulitan Pembelajaran Nahwu Pada Siswa Kelas Viii Mts Al Irsyad Gajah Demak Tahun Ajaran 2015/2016*. 5.
- Sugiono. (2017). *Penelitian Kuantitatif, Kualitatif, dan R&D*. Alfabeta.
- Sugiyono. (2013). *Metode Penelitian Kuantitatif Kualitatif dan R&D*. Alfabeta CV.
- Mufidah, Luk Luk Nur. 2014. *Brain Based Teaching and Learning*. Yogyakarta: Teras.