



JURNAL BASICEDU

Volume 7 Nomor 1 Tahun 2023 Halaman 158 - 166

Research & Learning in Elementary Education

<https://jbasic.org/index.php/basicedu>



Problems of Learning Tarakib (Phrases) Arabic for Elementary Education Students

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Abstrak

Pembelajaran *tarakib* (frasa) dalam bahasa Arab masih menyisakan berbagai problema, khususnya pada siswa jenjang pendidikan dasar. Penelitian ini bertujuan untuk menjelaskan faktor-faktor pendorong dan penghambat bagi santri jenjang pendidikan dasar dalam membuat susunan kalimat *tarakib* (frasa) bahasa Arab. Penelitian ini menggunakan pendekatan kualitatif dengan metode studi deskriptif analitis. Pemerolehan data melalui metode wawancara, pengamatan lapangan, dan studi dokumen, serta dianalisa menggunakan teknik reduksi data, penyajian data, dan pengambilan kesimpulan. Hasil penelitian menunjukkan bahwa para siswa belum dapat membedakan antara *tarkib idhafiy* dan *tarkib na'tiy*, seperti halnya dalam *tarkib isnady* yang meliputi *jumlah ismiyyah* dan *jumlah fi'liyyah*, sehingga kurang motivasi, kurang semangat, kurang fokus dalam proses pembelajaran terkhusus pembelajaran bahasa Arab, sehingga menyebabkan kejenuhan pada siswa dalam mempraktikkan bahasa Arab baik di asrama maupun di lingkungan komplek pesantren Al-Manar. Implikasi penelitian ini menunjukkan bahwa pembelajaran bahasa Arab berupa *tarakib* belum memiliki metode atau strategi yang tepat digunakan bagi jenjang pendidikan dasar. Begitupun, temuan tentang faktor pendorong dan penghambat tersebut dapat menjadi landasan menemukan model, metode atau strategi pembelajaran *tarakib* bagi jenjang pendidikan dasar.

Kata Kunci: Anak Usia Dasar, Pembelajaran Bahasa Arab, *Tarakib* (Frasa).

Abstract

Learning Tarakib (phrases) in Arabic still leaves various problems, especially for students at the elementary education level. This study aims to explain the driving and inhibiting factors for elementary school students in making Arabic tarakib sentences (phrases). This study used a qualitative approach with an analytical descriptive study method. Obtaining data through interviews, field observations, and document studies, while analyzing using data reduction techniques, data presentation, and drawing conclusions. The results showed that the students had not been able to differentiate between tarkib idhafiy and tarkib na'tiy, as was the case in isnady tarkib which included the number of ismiyyah and number of fi'liyyah, resulting in a lack of motivation, lack of enthusiasm, lack of focus in the learning process, especially learning Arabic, thus causing boredom in students in practicing Arabic both in the dormitory and in the Al-Manar Islamic boarding school complex. The implications of this study indicate that learning Arabic in the form of tarakib does not yet have the right method or strategy to be used at the basic education level. Likewise, findings about these driving and inhibiting factors can become the basis for finding models, methods, or strategies for Tarakib learning for the basic education level.

Keywords: Elementary Age Children, Arabic Learning, *Tarakib* (Phrase).

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DOI : <https://doi.org/10.31004/basicedu.v7i1.4343>

ISSN 2580-3735 (Media Cetak)

ISSN 2580-1147 (Media Online)

Jurnal Basicedu Vol 7 No 1 Tahun 2023

p-ISSN 2580-3735 e-ISSN 2580-1147

INTRODUCTION

The language component becomes a science tool that must be mastered by experts, scholars, or academics who focus on the specifics of linguistics or language scholarship. The language component consists of four aspects, namely sound, vocabulary, number of sentences/sentence phrase structure, and grammar. Understanding the four divisions of the language component becomes a benchmark for classifying the level of individual understanding of language mastery, especially Arabic. This also determines a person's level of proficiency in Arabic (Utiyani & Saefuloh, 2019: 119-133; Fuad, 2020: 123-141).

Referring to the rules of learning Arabic proficiently, it is found that syntax or tarakib is the most important element that must be mastered by learners. The simple syntax is interpreted as the Arabic equivalent system which is the basis for the meanings between words. Furthermore, the syntax in the concept of learning Arabic is equated with the concept of an-Nahwu. More complex, tarakib as a concrete form in sentence arrangement is an important aspect to be studied by Indonesian students who wish to master the rules of Arabic science (Susanto, 2022).

Learning Arabic is known as one of the complex structures of foreign languages and the official language of the United Nations, starting from words, phrases, and clauses, to sentences. When connected, the study of Arabic linguistics which examines words is known as the science of sharaf, the smallest construction is known as tarakib or the science of phrases, all of which are based on qawaid science, namely nahwu and sharaf. Where, both are sources of knowledge from a linguistic perspective (Qodir & Qomariyah, 2021).

In the context of learning, Arabic has problems, namely linguistic and non-linguistic problems. The linguistic problems are exemplified by the differences in word order, sentence structure, and tarakib. While non-linguistic problems are exemplified in the form of student motivation, student interest in learning Arabic, availability of learning facilities, educator competence, learning methods, teaching time allocation, and climate or environment supporting Arabic language activities (Putri, 2020: 189-202).

Relevant research on Tarakib was written by Mardiyah (2017: 20-45) who explained that one of the problems of learning Arabic is the lack of literature on Tarakib or phrases, and they are considered less popular in the Arabic language learning curriculum. Likewise, Muradi (2021) views that the weakness of learning Arabic, especially from the study of phrases, lies in the absence of specific policies regarding this material. In fact, Hamid, *et.al.* (2019: 100-114) emphasized that it is necessary to develop reconstructive teaching materials as a reference for studying tarakib or Arabic phrases in Indonesia, especially madrasah or Islamic boarding schools.

In connection with the research that is being presented and explored, it is understood that regarding Arabic Tarakib (Phrases) that whatever term the phrase is translated into Arabic is not popular among Arabic language scholars in Indonesia or in the Arab world itself. It is called that because generally no nahwu books of "Arabic syntax" have proposed definitions of phrases. In addition, there are no chapters or sub-chapters that use the term phrase as the head of the discussion. However, this does not mean that in Arabic there is no concept of phrases. In Nahwu books, various constructions are discussed which are basically phrase constructions, for example, Jar Majrur, Na'at Man'ut, idhofah, and others (Nurhalima, 2019; Zamroni, 2017: 39-51).

Based on a preliminary study at Madrasah Al-Manar, preliminary information was found that the madrasa based on the Al-Manar Islamic boarding school established a learning curriculum based on local wisdom and was holistic or integrated. Then, the integration of the curriculum is also balanced with a full-day Islamic boarding school learning system, so that it is beneficial for students to be able to obtain various teaching materials properly and repeatedly/continuously (continuously), including learning Arabic. The concentration of students or students in learning Arabic at the al-Manar madrasa cannot be separated from the environment of the madrasa which is under the auspices of the Islamic boarding school.

Furthermore, learning Arabic is not just memorizing or repeating mufrodat (vocabulary). This is because students at the al-Manar madrasah are presented with teaching materials based on tool science, namely nahwu science and sharaf science. Then, students are also taught in the form of Tarakib material or phrases in Arabic. This in turn motivates students to be proficient in Arabic and aspire to further study abroad such as in Egypt, Medina, or other Arabian peninsulas.

Another advantage that motivates students to actively learn Arabic at the al-Manar madrasah is the provision of spare time for learning Arabic outside of formal study hours (day or night). Then, communication between students is also required to use Arabic or English in the madrasa environment. As a support, the students practice every Saturday night giving Arabic speeches so that they are no strangers to hearing Arabic speeches.

In fact, research relevant to this research has been widely studied from various scientific perspectives. Among them discuss the aspects of developing teaching materials (Nafiah & Irawati, 2015; Maghfiroh, *et.al.*, 2020: 38-50), methods and strategies for learning Arabic (Mustofa & Hamid, 2016), implementation of Tarakib learning in madrasas (Bukhori & Hasanah, 2020: 37-46), the use of media in Tarakib learning (Elmillah, 2020), web-based learning (Puspaningrum, 2022), the use of smartphone applications in learning (Aflisia, *et.al.*, 2020: 1-17), development of teaching materials based on tarakib modules (Syahrir & Akmansyah, 2016: 1-16), analysis of students' level of understanding of tarakib material (Robiansyah, *et.al.*, 2022: 234-242), the study of tarakib using concept maps (Rahmawati & Shofiyani, 2019: 79), analysis of errors in the text of Arabic learning books (Fuadiyah & Taufiq, 2020: 151-168), and the problems of learning Arabic for non-madrasah alumni students (Tungkagi, *et.al.*, 2022: 1-16).

Observing the description and literature review above, it is understood that learning Arabic continues to experience dynamic development, especially from the aspect of studying the science of 'tools'. Likewise, efforts to study the problems of learning phrases or tarakib at the basic education level have not received much attention from previous researchers. On this basis, the researcher seeks to deepen the gaps in the study, summarized in the title, "*Problematics of Arabic Tarakib (Phrase) Learning for Students at the Elementary Education Level*". Through this research, it is hoped that it can become a reference for solving the problems of teaching Tarakib to students from an elementary age.

METHOD

This study used a qualitative approach with an analytical descriptive study method. The focus of the study is to analyze the problems of learning Tarakib (phrases) in Arabic for students at the elementary education level. Obtaining research data through interview techniques, observation, and documentation studies. Then, data analysis uses reduction techniques, data presentation, and conclusions. To ensure valid data, it must meet 4 (four) criteria, namely credibility, transferability, dependability, and confirmability, so that the data is declared triangulated (Assingkily, 2021).

The research setting is located at Madrasa Al-Manar on Jalan Karya Bakti, No. 34. Pangkalan Masyhur Village, Medan Johor sub-district, Medan City. The samples determined were Arabic teachers, companion teachers for students, and students at Madrasah Al-Manar Medan, totaling 36 students. The data analysis technique was carried out qualitatively in a descriptive-analytical manner. And analyzed by using deductive and inductive logic thinking. Furthermore, research data is declared valid if it meets the criteria for the data triangulation test, both from the method aspect and the research data source.

RESULTS AND DISCUSSION

In a learning system, of course, there are driving and inhibiting factors, in the implementation of learning Arabic, especially regarding tarakib (number or sentence structure) for students of the Medan Al-Manar Islamic Boarding School. Meanwhile, the researchers found motivating factors for students in making Arabic Tarakib arrangements at Madrasah Al-Manar.

In this regard, the researcher found that there were encouraging factors, including, first, easy daily examples so that students could understand them easily. Then, of course, students must not forget these examples when given these examples by the teacher, and must provide examples with their meanings together (Wutsqo, *et.al.*, 2020: 75-86).

Second, other driving factors, namely an effort to increase students' abilities regarding tarakib, are the Al-Munawwarah Islamic Education Foundation Madrasah Al Manar Medan by holding or organizing various language activities, especially from the Madrasah Aliyah unit itself, they study *uslub-uslub* Arabic tarakib such as grammar (*qawaid/nahwu*), *mufradat (sharaf)*, both in class, outside class and in the dormitory or around the Al-Manar Islamic boarding school complex step by step both formally and non-formally which includes extracurricular programs, where this extracurricular program applies to all students, both non-dormitory and dormitory students which are held on Wednesdays and Thursdays, as well as the boarding school program for boarding students which is held in the afternoon after leaving or finishing formal classes.

Then such as cycle activities which include *mufradat* which are held regularly every night after the Isha prayer, by applying Arabic through objects or anything that can be used as material for practicing Arabic, both *uslub-uslub* tarakib or others that are still related to the scope of learning Arabic around the Al-Manar complex as an object or location. In addition to other activities, there is the *Muhadharah* program which is held 2 times a week.

Furthermore, the *Muhadatsah* program is also held 2 times a week. Thus, they learn tarakib which is packaged well in *Syafawiyah* training which includes *muhadatsah (muhawarah)*, *muhadharah*, and reciting *mufradat*, as well as *Kitabiyah*, exercises as an effort to improve the ability of students (*santri*) in understanding *taraakibul 'arabiyyah*.

Third, efforts to form and familiarize *bi'ah al-lughawiyah* (language environment), students who live (*nyantri*) in the Al-Manar complex under the guidance or supervision of *musyrif*, and this can help them to practice both words and sentences in Arabic that they memorize either in class or in the dormitory.

The above is in line with interviews with students who live in dormitories (*nyantri*), whose name is Cantika Dwi Nutriani, namely female students who revealed:

"The motivating factor in making or compiling these Arabic tarakibs is by practicing writing Arabic tarakibs, such as writing tarkib idhafiy and tarkib na'ty (na'at man'ut), the number of ismiyyah-amount of fi'liyyah and so on. And sometimes we also practice writing the tarkib when we are free or free, and we practice writing examples of sentences from the tarkib when we are in class during school hours or when we come home at the hostel".

Furthermore, the researcher interviewed other students regarding the motivating factors for students in making this Arabic tarakib sentence, where he said in his interview:

"But apart from being seen and felt by the teachers, if we were complaining, maybe it was difficult for him to manage, such as lack of enthusiasm, or seemed lazy, especially in this Arabic lesson. But at least we still have the will. As Mr. Ziya can see, we want to be welcome, enthusiastic, like, and happy when Mr. Ziya comes here. We continue to want to answer the sheet of test questions that Mr. Ziya gave us. So by understanding this tarakib actually, we come to know what the differences are like, then what is the number of ismiyyah and the number of fi'liyyah, as well as na'at man'ut, mudaf-mudhaf ilaih, adad ma'dud, and others - other things that are included in the discussion in learning Arabic. So by learning Arabic we can increase our knowledge in Arabic".

The inhibiting factors for students in making Arabic tarakib sentences (phrases) at Madrasah Al-Manar Medan are as follows: first, students have not been able to distinguish between *tarkib idhafiy* and *tarkib na'ty*, as is the case in *isnady tarkib* which includes the number of *ismiyyah* and the number of *fi'liyyah* and other *tarakib*. Second, because of the lack of media. Thus it will cause a lack of motivation in the learning

process, especially in learning Arabic in terms of tarakib which is an integration of Islamic education itself, and of course will cause boredom in students (Hendri, 2017).

Third, most of the teachers do not practice Arabic. This is due to the lack of memorized mufradat (vocabulary) so it has an impact on students' ability to understand the uslub-uslub tarakib Arabic. Fourth, the students are still lacking in enthusiasm and focus on the scope of nahwu or qawaid so it has an impact on the ability of students to understand taraakibul arabiyah, both guided (educational) and independently.

Fifth, then a lack of planting strong motivation for students, so the motivation and strong determination of students become low, less embedded, and less optimally formed. From this, of course, it also has an impact on not being maintained and the cultivation of a potential that is owned by the santri themselves. Sixth, monitoring is still categorized as lacking or lax in carrying out or practicing language movement, especially in Arabic. Both in terms of the punishment given to violators who do not practice language within the Al-Manar Islamic Boarding School complex or in the dormitory.

In understanding tarakibul arabiyah, of course, this cannot be separated from the knowledge of qawaid and nahwu, namely to provide students with an understanding of how to properly compose tarakib in Arabic in accordance with the rules of the language, what their position is, and even to the point of allowing it. Some students or on average most students experience difficulties in Arabic grammar (taraakib Arabic). Due to their lack of understanding of qawaid/taraakib and asaajib in Arabic, these are the factors that become factors for the students in making the arrangement of the Arabic tarakib. One of the Madrasah Aliyah students said:

“What I feel, is that I myself also experience difficulties, for example when asked to make arrangements in Arabic sentences. Yes, I'm not too good yet, not too proficient you could say. There is still confusion and a lack of self-confidence that arises in me. What I'm still confused about is sometimes the number of fi'liyyah and so on, then the positions, then sometimes I'm still confused about distinguishing the signs of i'rob, then what isim for rafa', dijar, Dinashob, and dijazam. Especially when there are assignments”.

Based on the student's statement above, it was justified by other students:

“Sometimes I feel overwhelmed and as if in matters related to qawaid and nahwu in Arabic I am not very good at it. And just like with the arrangement in Arabic, sometimes I'm still confused, as well as in making the sentence, what is each position in the sentence structure, such as athaf ma'tuf, badal, adad ma'dud, then muakkad muakkid because they also have to follow according to the rules in Arabic, which are different from Indonesian. So in the end I also found it hard to tell which ones were rafa', jar, nashab, and jazam. So yes, you have to learn Arabic well, seriously, and diligently too if you want to do it”.

Based on the student's statement above, the Arabic teacher also confirmed this, as stated by Ustadz Akhmad Bashori:

“Some students or students who complain, almost on average, say yes because they think or feel that Arabic is difficult, complicated, causing a lack of enthusiasm, even though they haven't tried and tried to learn it but have just given up, but indeed so the average of most children now. That's the mindset in their minds about Arabic because it has become a scourge for the students and this is the inhibiting factor for students in developing Arabic, especially regarding the number of ismiyyah-fi'liyyah, idhofah, na'at man'ut, adad ma'dud, athaf ma'thuf, mu'akkad mu'akkid, this Arabic badal. Although this is also the cause because of the various backgrounds of each student himself, of course, it is different, there are those who do not yet have the basics or foundations of Arabic. So those are also some of the inhibiting factors that arise from various parties both for students and for teachers in realizing or practicing Arabic optimally, plus the environment is also not very supportive of the movement of Arabic. In the end, the impact that occurs is the lack of interest in Arabic, even though Arabic is the main key in studying sources of Islamic teachings and developing Arabic language learning.”.

Ustadz Akhmad Bashori also added in his interview:

“Yes, it's like that, some students also experience difficulties in *qawaid* and *nahwu*, yes, that is related to the *tarakib*, indeed they are not very capable and capable of distinguishing between *isim*, *fi'il*, and letters in the scope of discussion. So that the impact they have is that they find it difficult, especially if they are independent, both in learning after school and in the assignments given”.

Related to the driving and inhibiting factors for students in making Arabic *Tarakib* sentences at Madrasah Al-Manar Medan and the discovery of various problems that arise among students are indeed very influential in the learning process when students are asked to compose a sentence and determine each position in these words in a form that has formed an *aljumalu at-taraakib* or *aljumalu al-'ibaarah* which of course by using good and correct rules is indeed not an easy thing and is said to be very difficult or it is very difficult when students do not really know and understand which ones include *isim*, *fi'il*, and letters, then which *isim* are *rafa'*, *dynasty*, *dijjar*, and *dijazam*.

Furthermore, the supporting and inhibiting factors for *Tarakib* learning can be seen in the chart below:

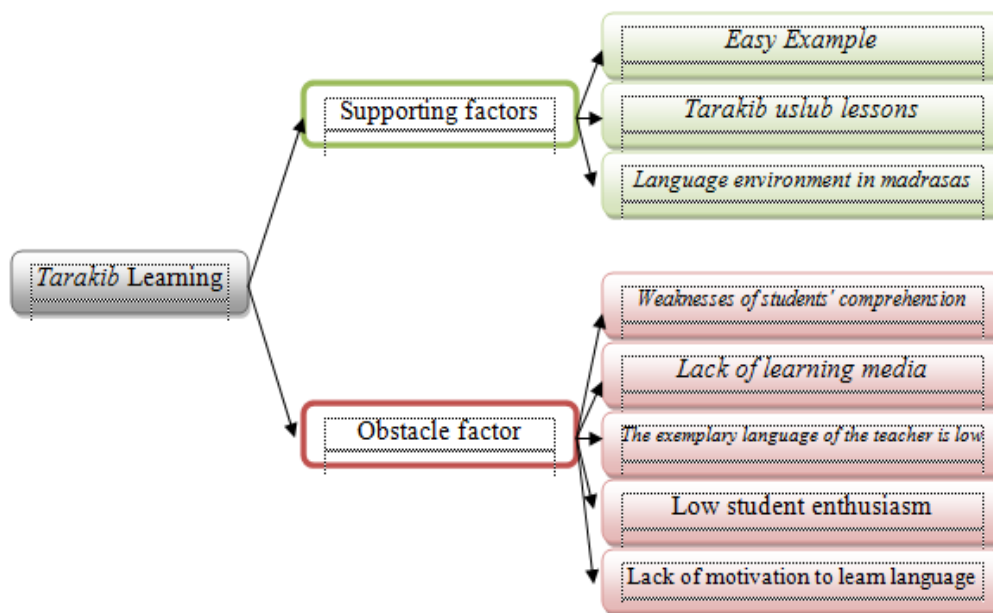


Figure 1. Supporting and inhibiting factors for tarakib learning at Madrasah Al-Manar

Thus, the driving and inhibiting factors for students in making Arabic *tarakib* sentences at Madrasah Al-Manar Medan are: first, with easy daily examples, so that students can understand them easily. Then, of course, students must not forget these examples when given these examples by the teacher and must provide examples with their meanings together. Second, other driving factors, namely an effort to increase students' abilities regarding *tarakib*, are the Al-Munawwarah Islamic Education Foundation Madrasah Al Manar Medan by holding or organizing various language activities, especially from the Madrasah Aliyah unit itself, they study *uslub-uslub* Arabic *tarakib* such as *grammar (qawaid/nahwu)*, *mufradat (sharaf)*, both in class, outside class and in the dormitory or around the Al-Manar Islamic boarding school complex step by step both formally and non-formally which includes extracurricular programs (but this extracurricular program also applies to non-dormitory students (not only to students in dormitories) and the Islamic boarding school program for boarding students which is held in the afternoon after leaving or finishing formal classes.

Then such as cycle activities which include *mufradat* which are held regularly every night after the *Isha* prayer, by applying Arabic through objects or anything that can be used as material for practicing Arabic, both *uslub-uslub tarakib* or others that are still related to the scope of learning Arabic around the Al-Manar complex as an object or location. In addition to other activities, there is the *Muhadharah* program which is held 2 times a week. Then the *Muhadatsah* program is also held 2 times a week.

According to Aziza & Muliansyah (2020: 56-71), language learning efforts must be strengthened by dialogue or types of conversation between students. Thus, this research is relevant to previous studies which prioritized linguistic practice to train language-skilled students. Likewise, Amalia & Rohmawati (2020: 11-20) added that learning languages, especially Arabic, cannot only strengthen practice without strengthening the basics in the form of tools, so that students' language skills can be balanced between speaking, listening, reading, and writing. Thus, language learning must be complex or intact to be learned by students, so educator motivation is needed.

Thus, they learn tarakib which is packaged well in the Syafawiyah training which includes muhadatsah (*muhawarah*), *muhadharah*, and *reciting mufradat*, as well as *Kitaiyah*, exercises as an effort to improve the ability of students (*santri*) in understanding *taraakibul 'arabiyyah*. Efforts to form and familiarize bi'ah al-lughawiyah (language environment), the students who live (*nyantri*) in the Al-Manar complex under the guidance or supervision of *musyrif*, and this can help them to practice both words and sentences in Arabic which they memorize either in class or in the dormitory. The implications of this research indicate that learning Arabic in the form of tarakib does not yet have the right method or strategy to be used at the basic education level. Likewise, findings about these driving and inhibiting factors can become the basis for finding models, methods, or strategies for Tarakib learning for the basic education level.

CONCLUSION

Based on the description of the results and discussion above, it can be concluded that students have not been able to distinguish between tarkib idhafiyyah and tarkib na'tiyah, as is the case in isnady tarkib which includes the number of ismiyyah and the number of fi'liyyah, so they lack motivation, lack enthusiasm, lack of focus in the learning process, especially learning Arabic in terms of tarakib which is an integration of Islamic education itself and of course causes boredom in students practicing Arabic both in the dormitory and in the Al-Manar boarding school complex.

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