

Analysis of Syntax Error in The Preparation Book of Arabic Language Skills in The University

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Abstract

This study aims to find the syntax errors in the Arabic text and correct (tashwib) existing errors to conform to the standard Arabic grammatical rules in the book Al-Haawi Fi Isti'dad Ikhtibar Kafaa'ah Al-Lughah Al-Arabiyyah. Through the text error analysis method, the standard of Arabic education book can be known. This Study uses a qualitative method with an applied linguistics approach in the field of syntax. The analysis technique of this study is the Al-Rajih technique by identifying errors, clarifying errors, interpreting errors, and finally correcting errors. The results of the analysis showed that the researcher found as many as 13 syntax errors in the book Al-Haawi Fi Isti'dad Ikhtibar Kafaa'ah Al-Lughah Al-Arabiyyah which used in the preparation class for the Test of Arabic Foreign Language (TOAFL) by students of UIN Sunan Kalijaga Yogyakarta. These errors are classified into six types of errors, that are ism which pronounced as jar, the arrangement of ism (jumlah ismiyyah), the arrangement of fi'il (jumlah fi'liyayyah), na'at man'ut, ism dhammir, and fi'il mudhari'. The errors are justified in accordance with the Arabic grammatical rules, namely Nahwu science.

Keywords : *Text Analysis; Error Analysis; Syntax.*

Abstrak

Penelitian ini bertujuan untuk mengungkapkan kesalahan sintaksis pada buku bahasa Arab dan membenarkan (tashwib) kesalahan yang ada agar sesuai dengan standar kaidah bahasa Arab pada buku Al-Haawi Fi Isti'dad Ikhtibar Kafaa'ah Al-Lughah Al-Arabiyyah. Berdasarkan pada metode analisis kesalahan teks, dapat diketahui standar suatu buku pendidikan bahasa Arab. Penelitian ini merupakan penelitian kualitatif (qualitative research). Pendekatan dalam penelitian ini menggunakan pendekatan linguistik terapan, yaitu berfokus pada analisis kesalahan. Dalam analisis kesalahan, terdapat empat kajian yang dijadikan sebagai objek analisis; fonologi, morfologi, sintaksis, dan semantic. Penelitian ini fokus pada analisis sintaksis. Teknik analisis yang digunakan adalah teknik Al-Rajih dengan tahapan mengidentifikasi kesalahan, mengklarifikasikan kesalahan, dan yang terakhir memperbaiki kesalahan. Hasil penelitian menunjukkan bahwa peneliti menemukan 13 kesalahan sintaksis pada buku Al-Haawi Fi Isti'dad Ikhtibar Kafaa'ah Al-Lughah Al-Arabiyyah yang digunakan untuk kelas persiapan tes TOAFL oleh mahasiswa UIN Sunan Kalijaga Yogyakarta. Bentuk kesalahan dapat dikelompokkan menjadi enam tipe kesalahan; isim yang dibaja jar, jumlah ismiyyah, jumlah fi'liyayyah, na'at man'ut, isim dhammir, dan fi'il mudhari'. Kesalahan tersebut dibenarkan sesuai dengan aturan tata bahasa Arab atau ilmu Nahwu.

Kata kunci : *Analisis Teks; Analisis Kesalahan; Sintaksis.*

مستخلص

يهدف هذا البحث للكشف على الأخطاء النحوية في كتاب اللغة العربية وتصويبها بحيث تتوافق بقواعد اللغة العربية الفصحى في كتاب الحاوي في استعداد اختبار كفاءة اللغة العربية. ويمكن التعرف على المعيار الجيد لكتاب في تعليم اللغة العربية بالاعتماد على منهج تحليل الأخطاء. هذا البحث هو من البحث النوعي، واستخدم هذا البحث مدخل اللغويات التطبيقية من خلال التركيز عن تحليل الأخطاء. في تحليل الأخطاء أربع موضوعات يمكن تحليلها؛ وهي الأصوات والصرف والنحو والدلالة، ويركز هذا البحث على التحليل النحوي. وأسلوب التحليل المستخدم هو الأسلوب الذي قدمه الراجحي ويتكون من ثلاث مراحل

وهي تحديد الأخطاء وتفسير الأخطاء وتصويب الأخطاء. وأما نتائج هذا البحث فوجدت الباحثة أن كتاب الحاوي في استعداد اختبار كفاءة اللغة العربية الذي يستخدمه طلاب جامعة سونان كاليجاكا الإسلامية الحكومية في استعداد اختبار TOAFL ثلاثة عشر خطأً نحوياً. ويمكن وصف الأخطاء في ستة أنواع؛ الاسم المجرور والجملة الاسمية والجملة الفعلية والنعت والمنعوت واسم الضمير والفعل المضارع. ويتم تصويب هذه الأخطاء وفقاً لقواعد اللغة العربية.

الكلمات الرئيسية : تحليل النصوص، تحليل الأخطاء، النحوية

INTRODUCTION

Educational resources have several important elements in the learning process, some of them are textbooks. The existence of textbooks has an important role to achieve the success of lesson.¹ This is because one of the function of textbooks is as a source of knowledge and teaching methods that are capable of providing knowledge transformation activities.² As well as in learning Arabic cannot be separated from textbooks as the main source for realizing the four language skills, those are listening, speaking, reading, and writing.³ Therefore textbooks used in Arabic language learning process, especially at the university level, should have the quality standarts of textbooks. The existence of textbook is important in the university learning and acts as an element in the standard of university learning facilities.⁴ Thus it can be concluded that if a university does not have learning facilities in the form of textbooks, then that university learning facilities have not met the university national standards.⁵

Sunan Kalijaga Islamic State University is one of the Islamic university in Indonesia that is accredited A.⁶ Within the Sunan Kalijaga Technical Implementation Unit (UPT), there is a Language Development Center (P2B) which has the vision of "Excellent and Leading Language Development Center in Indonesia in Research, Teaching, Learning and Language Services". In trying to realize this vision, one of the main missions of the Sunan Kalijaga Language Development Center is as a forum that has the functions as a center for research, teaching, learning, and language services.⁷ One of the references in the Graduate Competency Standards (SKL) that used at Sunan Kalijaga Islamic State University is the achievement of TOEFL (*Test of English as*

¹ Muhammad Afif Amrulloh, "Analisis Kesalahan Penerapan Qawa'id Pada Buku Ajar Bahasa Arab," *Al-Tadzkiyyah: Jurnal Pendidikan Islam* 6 (2015): 46–65.

² Nasution, *Berbagai Pendekatan Dalam Proses Belajar & Mengajar* (Jakarta: Bumi Aksara, 2008), 55

³ Muhaiban Muhaiban, "Penulisan Buku Ajar Bahasa Arab," *Prosiding Konfererensi Nasional Bahasa Arab*, no. No 2 (2016): Prosiding Konfererensi Nasional Bahasa Arab II (2016): 245–55.

⁴ Peraturan Menteri Pendidikan Nasional RI No. 2 Tahun 2008 tentang Buku, Pasal 1.

⁵ Toto Suharto and Ahmad Fauzi, "Analisis Kesalahan Sintaksis Dalam Buku Teks Bahasa Arab Untuk Perguruan Tinggi Keagamaan Islam," *Arabiyat : Jurnal Pendidikan Bahasa Arab Dan Kebahasaaraban* 4, no. 1 (2017): 20–37.

⁶ A. Adit, "Daftar 95 Perguruan Tinggi Terakreditasi A Indonesia," Kompas, 2020, <https://edukasi.kompas.com/read/2020/01/27/13081761/daftar-95-perguruan-tinggi-terakreditasi-a-indonesia>.

⁷ [Visi-Misi \(uin-suka.ac.id\)](http://uin-suka.ac.id) (di akses Pada 14 Mei 2023, Pukul 10.29 WIB)

Foreign Language) and TOAFL (*Test of Arabic as Foreign Language*) ability for students of Sunan Kalijaga Islamic State University conducted by the Language Development Center of Sunan Kalijaga Islamic State University. As for pursuing the implementation of this standard, the Language Development Center of Sunan Kalijaga Islamic State University requires new students to allow the preparation classes for the TOEFL and TOAFL tests. However, the TOEFL and TOAFL test preparation classes are non-SKS, namely class activities that carried outside of the SKS that taken during the lectures.

Associated with the learning process in the preparation class for TOEFL and TOAFL tests, the team from the Language Development Center of Sunan Kalijaga Islamic State University arrange a textbook for both English and Arabic classes which was specifically used only by students at Sunan Kalijaga Islamic State University. The title of the Arabic textbook is *Al-Haawi Fi Isti'dad Ikhtibar Kafa'ah Al-Lughah Al-Arabiyyah* and was arranged by writer team chaired by Dr. Sembodo Ardi Widodo, S.Ag, M.Ag with its members, namely Herman Adi, M.Sc, Lilik Rahmat, M. Rofiqi, M.Hum, M. Mahfudz, and Wahid Jamaly with an editor named Abu Hamdi Muhammad Mahfudz. This book was published by Idea Press and printed for Sunan Kalijaga Language Development Center.

It is common for second language learners to experience language errors when conveying messages in the form of spoken or written. Errors in Arabic also often occur among Arabic learners, both at the level of students and even lecturers who are experts in Arabic.⁸ There are many errors in the form of writing in Arabic modules or textbooks, however any errors that occur can be minimized by further analyzing textbooks that have been published to the general public because one form of standardization of Arabic textbooks is to maintain the content or content of various forms of errors both in terms of syntax, morphology, and semantics.

Muhammad Afif Amrulloh, a lecturer in Arabic Language Education at IAIN Raden Intan has conducted an errors analysis of *qawa'id* implementation to Arabic textbooks in the PWM DIY Elementary School. The research conducted was categorized in two aspects, namely morphological and syntactic aspects and recommended immediate corrections because it was feared that these errors would continue for generations so that the achievement of the quality of learning Arabic in the future would be hampered.⁹ Dzawil and others carried out the same analysis, that is related to morphological and syntactic errors, but on the different book object. The object is the Arabic textbook of five grade at Madrasah Ibtidaiyyah, published by the Ministry of Education for the 2020 Hidayatullah Central Management. 10 errors were found in the book, thus are three errors of syntax and seven morphological errors.¹⁰ Toto and Fauzi also conducted an analysis of syntax errors in Arabic textbooks at the Islamic university level. The title the book is *Al-Mahir fi Tathbiq Al-Istima' Wa Al-*

⁸ Haniah Haniah, "Analisis Kesalahan Berbahasa Arab Pada Skripsi Mahasiswa Jurusan Bahasa Dan Sastra Arab," *Arabi : Journal of Arabic Studies* 3, no. 1 (2018): 23.

⁹ Amrulloh, "Analisis Kesalahan Penerapan Qawa'id Pada Buku Ajar Bahasa Arab."

¹⁰ Dzawil Hiday, Ria Safitri, and Muhammad Alfian, "Kesalahan Morfosintaksis Pada Buku Ajar Bahasa Arab Kelas 5 Mi Terbitan Departemen Pendidikan Hidayatullah," *Jurnal Naskhi: Jurnal Kajian Pendidikan Dan Bahasa Arab* 3, no. 1 (2021): 1-5.

Kalam published by the Language Development Center of IAIN Surakarta. It is recommended that the text book be revised using standard Arabic grammatical rules.¹¹

Some of these studies focus on analyzing language errors both in terms of morphology and syntax or syntax only. The syntax research was carried out in Arabic textbooks at the Language Development Center of IAIN Surakarta. This study focuses on syntactic errors in the book *Al-Haawi Fi Isti'dad Ikhtibar Kafa'ah Al-Lughah Al-Arabiyyah* as teaching material for preparation for the Arabic proficiency test at Sunan Kalijaga Islamic State University. Before the core material, this book begins with an explanation of the syllabus and learning program units. Where the Competency Standard that have to be achieved are four Arabic skills with a percentage: *Istima'* (20%), *kalam* (20%), *qira'ah* (50%), and *kitabah* only (10%) had the learning process broken down into 12 learning in 13 meetings and ended with a *posttest* at the 14th meeting.

This research focuses on two discussions; finding syntactical errors in the Arabic text and correcting (*tashwib*) the existing errors to comply with the standard Arabic grammatical rules in the book *Al-Haawi Fi Isti'dad Ikhtibar Kafa'ah Al-Lughah Al-Arabiyyah*. If several errors are found, revisions can be immediately carried out so that Sunan Kalijaga Islamic State University students do not recur. The theoretical reasons for this research are focused on the theoretical development of Arabic language rules to be applied to Arabic textbooks.

This study is a qualitative research. The approach in this study uses an applied linguistics approach, which focuses on error analysis. In the error analysis, there are four studies that serve as the object of analysis; phonology, morphology, syntax, and semantics. The focus of this research is on the analysis of syntax aspects of language errors, namely matters related to grammar between words in a sentence.¹² According to Nafiah and Irawati, anyone who learns Arabic, especially non-Arabic, must be a master of Nahwu science in the process of learning Arabic.¹³ Syntax in Arabic is categorized into three parts, namely: *ism* (nouns), *fi'il* (verbs), and *harf* or complements (prepositions), where the three of them are types of *kalimah* (words).¹⁴

The data collection technique in this study is the documentation technique. The primary data comes from a preparation book for the Arabic proficiency test at Sunan Kalijaga Islamic State University entitled "*Al-Haawi Fi Isti'dad Ikhtibar Kafa'ah Al-Lughah Al-Arabiyyah*" and a nahwu book entitled "*Matan Jurumiyyah*" as a guide in this study. Meanwhile, secondary data was obtained from several books and articles that

¹¹ Suharto and Fauzi, "Analisis Kesalahan Sintaksis Dalam Buku Teks Bahasa Arab Untuk Perguruan Tinggi Keagamaan Islam."

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 Nafiah dan Irawati, "Pengembangan Bahan Ajar Bahasa Arab Sebagai Penunjang Pembelajaran Tarakib (Qawaid) Kelas Vii Mts Negeri 1 Semarang," *Lisanul' Arab: Journal of Arabic Learning and Teaching* 4, no. 1 (2015): 23–28.

¹⁴ Ihdatul Hidayah and Syamsuddin Asyrofi, "Analisis Kesalahan Sintaksis Pada Buku Teks Duru > Su Al- Lughah Al- Ara > Biyah ' Ala > Thoriqotial -Muba > Syarah Al-," *al Mahāra Jurnal Pendidikan Bahasa Arab* 4, no. 2 (2018): 237–256.

examined the analysis of errors in Arabic. The method of data analysis in this study is content analysis, namely scientific analysis of the contents of messages contained in a text or document.¹⁵ In the process, the data obtained will be analyzed for its content so that objective conclusions can be obtained. The analysis technique or writing systematics is *Al-Rajih* technique, by identifying errors, clarifying errors, interpreting errors, and finally correcting errors.¹⁶

RESULT AND DISCUSSION

Book of *Al-Haawi Fi Isti'dad Ikhtibar Kafaa'ah Al-Lughah Al-Arabiyyah*

The book *Al-Haawi Fi Isti'dad Ikhtibar Kafaa'ah Al-Lughah Al-Arabiyyah* is an Arabic textbook used by Sunan Kalijaga Islamic State University's students as a guide in foreign language immersion classes organized by Language Development Center (P2B) of Sunan Kalijaga. The cover page is designed in a simple way by displaying a picture of the Sunan Kalijaga campus building and logo. The title below is *Qism Al-Lughah Al-Arabiyyah Markazu Tathwir Al-Lughaati Jami'ah Sunan Kalijaga Al-Islamiyyah Al-Hukumiyah Yogyakarta Indonesia*. After the title page there is a complete description of the identity of the book. This book consists of 168 pages and was written by Dr. Sembodo Ardi Widodo, S.Ag, M.Ag as the head of the writing team along with Herman Adi, M.Si, Lilik Rahmat, M. Rofiqi, M.Hum, M. Mahfudz, and Wahid Jamaly as team members. This book was edited by Abu Hamdi Muhammad Mahfudz. The front cover was designed by Fathur Razi and published by Idea Press publishers for the Language Development Center of Sunan Kalijaga Islamic State University Yogyakarta in 2018. This book has an ISBN number: 978-602-0850-23-8 written on the back cover.

The purpose of compiling this book in general is to teach Arabic to new students of Sunan Kalijaga Islamic State University so that they can communicate globally. While the specific purpose is as a teaching material used for training to improve Arabic language skills in the context of carrying out the TOAFL (*Test of Arabic as Foreign Language*) test.¹⁷ This book is taught in 14 face meetings and consists of 12 chapters,¹⁸ that are readings on *at-Ta'aruf*, *al-'Usrah*, *al-Bahtsu 'anil Fashli*, *Qamish*, *al-Madrasah*, *al-Jaami 'ah*, *al-Faqr*, *at-Tafa'ul*, *al-'Ilaj al-Muna'ah wa adl-Dlohku*, *ar-Rawabith al-Usariyyah*, *Masyakil Iqtishadiyyah al-Bathalah*, and *al-Khath al-Arabiyy*. Each chapter consists of main discussions including *hiwar* or *nash*, *mufradat*, *ta'birat* and *asalib*, *qawa'id*, *adawat rabth*, and *tadribat*. Beside the main discussion, each chapter contains additional material in the form of good *mahfudz* from Al-Qur'an verses, *hadis*, *aqwal*, *wisdom*, and some examples. In each chapter, learning begins with practicing Arabic everyday which is presented in light and varied themes. Furthermore, students are introduced to new vocabulary and grammatical systematization so that students are able to read and understand the Arabic text in each chapter.

In general, the competency standard of this book targets students to be able to the four skills of the Arabic language (*maharah al-Arba'ah*) with a percentage of 20% listening ability, 20% speaking, 50% reading, and 10% writing ability and it is expected that students are able to

¹⁵ Noeng Muhadjir, *Metodologi Penelitian Kualitatif* (Yogyakarta: Rake Sarasin, 1998), 23

¹⁶ Suharto and Fauzi, "Analisis Kesalahan Sintaksis Dalam Buku Teks Bahasa Arab Untuk Perguruan Tinggi Keagamaan Islam." 27.

¹⁷ Dkk Sembodo Ardi Widodo, *Muqaddimah Dalam Buku "Al-Haawi Fi Isti'dad Ikhtibar Kafaa'ah Al-Lughah Al-Arabiyyah,"* ed. Abu Hamdi Muhammad Mahfudz (Yogyakarta: Idea Press, 2018), 2.

¹⁸ Sembodo Ardi Widodo.

read and understand Arabic reading text presented in each chapter. This book is taught in 14 face-to-face meetings, where at each meeting there is a description of learning competencies, indicators, materials, learning activities, time, references, and learning assessments. This book is taught in 14 face-to-face meetings, where at each meeting there is a description of learning competencies, indicators, materials, learning activities, time, references, and learning assessments. Then at the 14th last meeting a post-test was held to measure student readiness in facing the TOAFL (*Test of Arabic as Foreign Language*) test. Post -test questions are located on pages 149-168 after the table of contents page, which consists of listening skill (*Fahm al-Masmu'*), grammatical language (*at-Tarakib al-Lughawiy*), and reading ability (*Fahm al-Qira'ah*). The listening skill consists of seven parts, namely listening to several words, sentences, expressions, and conversations in Arabic and then choosing the appropriate answer from the available answer options. Then in the grammatical language there are only two parts, namely the first part is completes the sentence, and the second part is chooses the wrong word or expression in a sentence. Lastly in reading ability consists of eight reading texts as topics in answering questions about what the reading was.¹⁹

Analysis of Syntax Errors

Based on the analysis of the book *Al-Haawi Fi Isti'dad Ikhtibar Kaffaa'ah Al-Lughah Al-Arabiyyah* for university, researchers found and analyzed several syntax errors in the book both in reading text, deepening the material, and evaluation. The following is a syntax error analysis that has been processed starting from error identification, error description, and error interpretation:

Table 01. Syntax Errors Analysis

No	Text Error	Page	Causes of Error
1	هذه أسرة الأستاذ حسن	31	The error in this sentence lies in the word الأستاذ that use ال and positioned as <i>mudhof ilaih</i> from the word أسرة as well as being a <i>mudhof</i> from the word حسن
2	فاطمة ذهبت إلى السوق	51	The error in the sentence is in the <i>harakat</i> of فاطمة which is <i>ism 'alam</i> .
3	تفكر فاطمة في شراء قميص	51	Like the previous sentence, the error in this sentence is the <i>harakat</i> of فاطمة which is <i>ism 'alam</i> .
4	الرجل الذكي	55	There is an error in the <i>harakat</i> of الرجل which is positioned as <i>man 'ut</i> and namely <i>ism ma'rifat</i> that followed by ال.
5	In the conversation between someone and Fatimah, شخص: أين سمعت عن الوظيفة؟	61	In this conversation the error lies in the <i>harakat</i> of سمعت that someone said to Fatimah.
6	Similar to the example above which is an expression of conversation between someone and Fatimah, شخص: هل عملت من قبل؟	61	The error in this expression is found in the <i>harakat</i> of عملت which someone said to Fatimah.
7	فاطمة: نعم عملت في إحدى المدارس.	61	The error is in the word عملت that was expressed by Fatimah.

¹⁹ Dkk Sembodo Ardi Widodo, *Al-Haawi Fi Isti'dad Ikhtibar Kaffaa'ah Al-Lughah Al-Arabiyyah*, ed. Abu Hamdi Muhammad Mahfudz (Yogyakarta: Idea Press, 2018), 3.

Table 02. Revision of Syntax Error

No	Error	Revision
1	هَذِهِ أُسْرَةٌ أَسْتَأْذِنُ حَسَنَ	هَذِهِ أُسْرَةٌ أَسْتَأْذِنُ حَسَنَ
2	مِنْ مَكْتَبِ الْبَرِيدِ	مِنْ مَكْتَبِ الْبَرِيدِ
3	مِنْ الْمُتَاعِبِ	مِنْ الْمُتَاعِبِ

Source: The result of syntax error analysis

In the first number, the word *الأسْتَأْذِنُ* is an *ism* whose position becomes *mudhaf ilaih* from the word *أُسْرَةٌ* as well as being *mudhaf* in the next word, namely *حَسَنَ*. Due to the position of the word *الأسْتَأْذِنُ* which becomes *mudhaf* in the following word, then the word *الأسْتَأْذِنُ* must be free from *al-ta'rif* and *tanwin* as required by *mudhaf*. Next, the second and third point in the word *مَكْتَبِ* and *الْمُتَاعِبِ* the *ism* falls after *huruf jar* مِنْ. So that the two words must be read as *jar* by *kasrah* because the *ism* is *mufrad*.

The second discussion is about *jumlah ismiyyah*. In the science of Nahwu, the arrangement of *mubtada* and *khobar* is called the *jumlah ismiyyah*.²¹ *Mubtada* is an *ism* which read *rafa'* and silent from *amil lafdzi*. While, *khobar* is an *ism* which read *rafa'* and falls after *mubtada* (leaned on *mubtada*). In Indonesian, *mubtada* is a word that explained while *khobar* is a word that explains. As an example *رَيْدٌ قَائِمٌ*. The possession of *رَيْدٌ* is *mubtada* where that *ism* is read *rafa'* and there is no *amil* before. Either *kana's ism* or *inna's khobar*. Then, the word *قَائِمٌ* as *khobar* because it falls after *mubtada* and it is read *rafa'*. The requirement of *mubtada* is it must be *ism ma'rifat* not *ism nakirah* except in a few conditions,²² it is at the beginning of the sentence, it is read *rafa'* and it is left alone from *amil lafdzi*. *Isim ma'rifat* is other than *nakirah*, it is an *ism* that refers to something obvious.²³ Among them are *ism dhammir*, *ism 'alam*, *ism isyarah*, *ism maushul*, and others. *Isim 'alam* is a word that shows the name of a person, city, island, country, etc., including *lafadz al-Jalalah*.²⁴ Therefore someone who speaks does not need to interpret the meaning anymore.²⁵ The justification for the second error is:

Table 03. Revision of Syntax Error

No	Error	Revision
1	فَاطِمَةٌ ذَهَبَتْ إِلَى السُّوقِ	فَاطِمَةٌ ذَهَبَتْ إِلَى السُّوقِ

Source: The result of syntax error analysis

²¹ Ronny Mahmuddin, "Faktor-Faktor Kebolehan Al-Mubtada Berupa Isim Nakirah Dalam Kajian Ilmu Nahwu," *Nukhbatul 'Ulum* 4, no. 1 (2018): 463–74.

²² Saidna Zulfiqar Bin and Tahir, "MUBTADA (المبتدأ) DAN KHABAR (خير)," <https://saidnazulfiqar.wordpress.com/2005/12/15/mubtada-المبتدأ-dan-khabar-خير/>.

²³ 'Ali al-Jarimy dan Mushtafa Amien, *Al-Nahwu Al-Wadih Fiy Qawaid Al-Lughah Al-Arabiyyah Li Al-Madarisi Al-Ibtidaiyyah Jilid II* (Mesir: Dar al-Ma'arif, n.d.).

²⁴ Hamka Ilyas, "Al-Nakirah Wa Al- Ma'rifah" III (2015): 7–15.

²⁵ Muhammad Muhyiddin Abdul Hamid, *Matan Al-Ajrumiyyah Wa Mukhtashar Al-Tuhfah Al-Saniyyah Bi Syarh Al-Muqaddimah Al-Ajrumiyyah*, n.d. 91.

The word فَاطِمَةٌ in that sentence is an *mubtada'* where one of the requirement of *mubtada'* in this case is must be *ism ma'rifat*. The word فَاطِمَةٌ is *ism ma'rifat*. The form is *ism 'alam* that shows the name of person. So that the *harakat* must be *dhammah* not *dhammahtain*.

The third discussion is about *jumlah fi'liyayah*, it is the form of *tarkib* that consisting of verb (*fi'il*) and subject (*fa'il*). There are three of *Fi'il*; *madhi*, *mudhari'*, dan *amar*. *Fi'il madhi* *Fi'il madhi* is a verb that shows an event that happened in the past. For example: كَتَبَ-تَكَلَّمَ. *Fi'il mudhari'* is a verb that shows an event that happened in the present or future. Example: يَسْمَعُ-يَنْصُرُ. The last one *fi'il amar* is a verb that shows the meaning of an order to do something. Example: اِكْتُبْ-اِخْرُجْ.²⁶ *Fa'il* is an *ism* which is read *rafa'* and falls after *fi'il*. For example: جَاءَ زَيْدٌ. The word زَيْدٌ is *fa'il* (subject) and it falls after verb جَاءَ. The focus of this discussion is on *fa'il* where one of the requirements of *fa'il* is if the *fa'il* is *mu'annats*, then the *fi'il* must also be *mu'annats* with the addition of *ta' mukhatabah* at the beginning of the *fi'il mudhari'*. Example: تَتَكَلَّمُ فَاطِمَةٌ. In this example the subject (*fa'il*) is in the form of *ism 'alam* which shows the name of person.

There are two of *fa'il*; *dzahir* dan *mudhmar*. *Fa'il ism dzahir* is a *lafadz* which shows a clear meaning of its existence without any ties. While *fa'il ism dhammir* is *lafadz* which shows the meaning of *mutakallim* (person who spoke), *mukhatab* (person spoken to), dan *ghaib* (the person being talked about). There are 12 of *Dhammir*, which are show the meaning of *mutakallim*, *mukhatab*, or *ghaib*. *Dhammir mutakallim* divided into two; *mutakallim wahdah* (I) and *ma'al ghair* (we). *Mutakallim wahdah* can be *mu'dzakkar* or *mu'annats*. Example: ضَرَبْتُ. While the example of *mutakallim ma'al ghair* is: ضَرَبْنَا. There are five of *dhammir mukhatab* (person spoken to); أَنْتَ-أَنْتِ-أَنْتُمْ-أَنْتُنَّ. Example: ضَرَبْتُ-كَتَبْتُ etc.,. The last one, There are five of *dhammir ghaib* (The third person); هُوَ-هُوَ-هِيَ-هُمَا-هُنَّ. Example: ضَرَبَا-فَتَحَتْ. The third form of error justification is:

Table 04. Revision of Syntax Error

No	Error	Revision
1	تُفَكِّرُ فَاطِمَةٌ فِي شِرَاءِ قَمِيصٍ	تُفَكِّرُ فَاطِمَةٌ فِي شِرَاءِ قَمِيصٍ
2	شخص : أَيْنَ سَمِعْتَ عَنِ الْوَظِيفَةِ؟	شخص : أَيْنَ سَمِعْتَ عَنِ الْوَظِيفَةِ؟
3	شخص : هَلْ عَمِلْتَ مِنْ قَبْلُ؟	شخص : هَلْ عَمِلْتَ مِنْ قَبْلُ؟
4	فاطمة : نَعَمْ عَمِلْتُ فِي إِحْدَى الْمَدَارِسِ	فاطمة : نَعَمْ عَمِلْتُ فِي إِحْدَى الْمَدَارِسِ

Source: The result of syntax error analysis

The word فَاطِمَةٌ is a subject (*fa'il*) from the word تُفَكِّرُ. The sentence above is already accordance with the requirements if the *fa'il* is *mu'annats*, so the *fi'il* must also be *mu'annats* with the addition of *ta' mukhatab'ah* at the beginning of *fi'il mudhari'*. However, the form of *fa'il* here is *ism 'alam* where the word must have the *harakat* of *dhammah* not *dhammahtain*. The word of second number سَمِعْتَ have to use *dhammir mukhatab mu'annats*, that is سَمِعْتَ because the person of the conversation above was spoken to Fatimah (*mu'annats*). Next, the word عَمِلْتَ is also should be عَمِلْتَ because the conversation was aimed at Fatimah. The last, the word عَمِلْتَ for the fourth number should be عَمِلْتُ because that *dhammir* shows to the person who spoken (I).

²⁶ Hamid. 19-20

The next discussion is about *na'at man'ut*. This arrangement is one of the form of *tawabi'* (*ism* which follows the previous *ism*). The meaning is *lafadz* which follows to *lafadz* it follows (*man'ut*), both in terms of *rafa'*, *nashab*, *jar*, *ma'rifat*, and *nakirah*.²⁷ Thus, if the *man'ut* is *ma'rifat*, so *na'at* is also *ma'rifat*. For example: الرَّجُلُ النَّشِيطُ. Therefore, the justification for this discussion is:

Table 05. Revision of Syntax Error

No	Error	Revision
1	الرَّجُلُ الرَّكِي	الرَّجُلُ الرَّكِي

Source: The result of syntax error analysis

The word الرَّجُلُ is *man'ut* (*ism* which followed) from *na'at* الرَّكِي. This case is appropriate, if the *man'ut* is *ism ma'rifat*, so *na'at* must also be *ism ma'rifat*. However, there is an awkwardness here that the *ism ma'rifat* on the word الرَّجُلُ here is using *al-ta'rif* and also with the *harakat dhammahtain*, whereas between *al-ta'rif* and *tanwin* are two things that cannot be put together, so the word الرَّجُلُ must be الرَّجُلُ.

The next discussion is about *ism dhammir*. In Indonesian it is called a pronoun. *Isim dhammir* is adjusted to the gender (*mudzakkar mu'annats*), as well as the *mufrad*, *tasniyah*, and *jama'*.²⁸ In another sense, *dhammir* is an *ism* that shows the meaning of the first person pronoun (*mutakallim*), second person (*mukhatab*), or third person (*ghaib*).²⁹ In Arabic grammar, *isim dhammir* is divided into three categories: *munfashil* (separate), *muttashil* (connected), and *mustatir* (hidden). Researcher only focus on the discussion of *isim dhammir muttashil*, which is the connected pronoun, whether it connects to a noun, verb, or the *harf* before.³⁰ There was nine of connected pronoun; تاء-نا-واو-ألف-نون-كاف-ياء-هاء-ها and divided into three; (1) *dhammir rafa'* *muttashil*, which is connected into *fi'il*, *ism kaana* and his brothers. (2) *dhammir nashab muttashil*, or *dhammir mabni* which is connected into *fi'il*, *ism inna* and his brothers. (3) *dhammir jar muttashil*, or *dhammir* which is connected to *ism* and *harf jar*.³¹ As for the connected pronoun (*dhammir jar muttashil*) which is connected to a noun, it is considered fixed (*mabni*) and takes on the status of the *jar mudhaf ilaih*. The justification for correcting the error in the form of a pronoun (*dhammir*) is:

²⁷ Naili Surayya, "NA'AT MAN'UT DALAM BUKU AL AKHLAQ LI AL BANIN JUZ 1 KARYA UMAR BIN AHMAD BARAJA," *Lisanul Arab* 3, no. 5 (2014): 33–37.

²⁸ Muhammad Zaky Sya'bani, "Analisis Kemampuan Mengubah Pronomina (Isim Dhamir) Mahasiswa Semester I B Akhwat STIT Darul Fattah Bandar Lampung," *Pemikiran Dan Penelitian Pendidikan Islam* 3, no. 1 (2019): 1–9.

²⁹ Syarifuddin dan Muhyiddin Niati, "ANALISIS KATA GANTI (DHAMIR) DALAM AL-QUR'AN SURAT AS-SAJDAH SERTA METODE PEMBELAJARANNYA," *Jurnal Al Bayan: Jurnal Jurusan Pendidikan Bahasa Arab* 8, no. 2 (January 22, 2016): 97–118.

³⁰ Mushtafa Al-Ghulayaini, *Tarjamah Jami'ud Durusil Arabiyyah Jilid I* (Semarang: CV Asy-Syifa, 1992). 220

³¹ Niati, "ANALISIS KATA GANTI (DHAMIR) DALAM AL-QUR'AN SURAT AS-SAJDAH SERTA METODE PEMBELAJARANNYA."

Table 06. Revision of Syntax Error

No	Error	Correction
1	إلى أصدقائهم	إلى أصدقائهم
2	مما ترتب عليه اتجاههم	مما ترتب عليه اتجاههم

Source: The result of syntax error analysis

The sentence in point 1 is in the form of a connected pronoun (*dhammir jar muttashil*), specifically the pronoun "هُم", which is connected to a plural noun. Therefore, it is considered fixed (*mabni*) and takes on the status of the *jar mudhaf ilaih*. However, the researcher found an inconsistency in the *dhammah* harakat on the *mim* because, according to *Nahwu*, the writing of the *dhammir* "هُم" (hum) should have a *sukun harakat*. It is different when using the *qira'at* theory, where there is a term *mim jamak* with a *dhammah harakat*. Just like in several verses of the holy Qur'an on Imam Hafsh riwayat Ashim, *mim jamak* changed to *dhammah* if meet with the ال. Example: فِي أَتَجَاهُهُمْ. Point number 2 is the same as the previous point, which is the word "أَتَجَاهُهُمْ" should have a *sukun* on the *mim*.

The next discussion is about *fi'il mudhari'*. *Fi'il mudhari'* is every verb that indicates the result of an action that occurs in the present or the future.³² *Fi'il mudhari'* just receive three of I'rab; *rafa'*, *nashab*, and *jazem*. *Fi'il mudhari'* read by *jazem* When a verb is affected by an "*amil jawazim*" that includes the *harf* of *la nahi*. *Nahi* is a command or request to stop a certain activity.³³ There *la nahi* is one of the *amil jawazim* that has a function to make *jazem* to one *fi'il* only.³⁴ Example: لَا تَخَفْ وَلَا تَحْزَنْ. From the example, it can be seen that *fi'il mudhari'* تَخَفْ and تَحْزَنْ raed *jazem* With the last *harf* being marked with *sukun* due to the presence of *la nahi*. Then, *fi'il mudhari'* can also be affected by *amil nawashib* which is a modifier that inflect the *fi'il mudhari'*, some of *amil nawashib* are أن-لن-إذن-كي-لام-كي- لام الجود-حتى-الجواب-بالفاء-الجواب-بالواو-أو.³⁵ Researcher only focus on the discussion of *lam kay* (لام كي) or *lam ta'lil*, which is *lam maksurah* (the *harakat* is *kasrah*) that has the reason or cause meaning. If *lam ta'lil* falls after a noun (*ism*), then the noun should be pronounced in the nominative case (*jar*), while if *lam ta'lil* falls after a verb (*fi'il*), then the verb should be pronounced in the accusative case (*nashab*). Example: تَجْتَهُدُ لِتَنْجَحَ (falls after *ism*), and تَجْتَهُدُ لِتَنْجَحَ. word تَنْجَحَ read by *jar* with *kasrah* because it is a noun which falls after *lam ta'lil*, if تَنْجَحَ

³² Abdurrahman AUFAR, Muchlisin Nawawi, and Nafis Azmi Amrullah, "NAWASHIBUL MUDLORI' DALAM SURAT AL-KAHFI (ANALISIS SINTAKSIS)," *Journal of Arabic Learning and Teaching* 8, no. 2 (2019): 106–10.

³³ Meidias Abror Wicaksono Miftakhurifka An-Nisa, Aulia Subita, "BENTUK AMR DAN NAHI DALAM SURAT AL-HUJURAT," *Prosiding Konferensi Nasional Bahasa Arab*, accessed July 1, 2022,

³⁴ Evi Zuliyanti et al., "I'RA<B AL-FI'L AL-MUDHA<RI' DALAM AL-QUR'AN JUZ 26 SAMPAI 30 (ANALISIS SINTAKSIS)," *Journal of Arabic Learning and Teaching* 2, no. 8 (2019): 146–153.

³⁵ Hamid, *Matan Al-Ajrummyah Wa Mukhtashar Al-Tuhfah Al-Saniyyah Bi Syarh Al-Muqaddimah Al-Ajrummyah*. 63.

read by *nashab* with *fathah* because it is a verb wich falls after *lam ta'lil*. Then, the corection of the form *fi'il mudhari'* is:

Table 07. Revision of Syntax Error

No	Error	Revision
1	إِذَا كُنْتُ مَرِيضًا فَلَا تَلْجَأْ إِلَى اخْذِ الدَّوَاءِ	إِذَا كُنْتُ مَرِيضًا فَلَا تَلْجَأْ إِلَى اخْذِ الدَّوَاءِ
2	تَرَكْتُ الْجَامِعَةَ لِأَبْحَثَ	تَرَكْتُ الْجَامِعَةَ لِأَبْحَثَ

Source: The result of syntax error analysis

On the example above, word تَلْجَأْ as *fi'il mudhari'* that started by *ta' harf mudhara'ah* because it's fail is *dhammir mukhatab mudzakkar* (أَنْتَ). The *Fi'il mudhari'* was previously preceded by *la nahi*, which is an *amil jawazim* and serves to make the verb *jazem*. Therefore, the word "تَلْجَأْ" should be pronounced in the *jazm* form with *sukun*, becoming "تَلْجَأْ" because it is a *fi'il mudhari' shahih* in its ending form. Then, in the second point, the word "أَبْحَثُ" is a *fi'il mudhari'* which the *fail* is *dhammir mutakallim wahdah* (أَنَا). In the sentence, the *Fi'il mudhari'* is preceded by *lam ta'lil*, which is one of the *amil nawashib* that has a function to make *jazm* to the *Fi'il mudhari'*. Therefore, the word "أَبْحَثُ" should indeed be pronounced in the *nashab* with a "*fathah*" on its final *harf*, becoming "أَبْحَثَ".

The result of the error syntax in the book *Al-Haawi Fi Isti'dad Ikhtibar Kafa'ah Al-Lughah Al-Arabiyyah* relatively minor, this can be seen from the book's total page count of 168 pages, with only 13 syntax errors found. The number is relatively small when compared to the thickness of the book, which consists of 168 pages. Most of the errors are related to the final *harakat* of words, which are likely the result of typographical errors and a lack of precision on the part of the editor during the book editing and printing process.

CLOSING

The result of this research indicate that in the book *Al-Haawi Fi Isti'dad Ikhtibar Kafa'ah Al-Lughah Al-Arabiyyah* that used by UIN Sunan Kalijaga Yogyakarta students as a reference in the advanced foreign language classes organized by the Language Development Center (PPB) of UIN Sunan Kalijaga, six forms of syntax errors were found. There are: the error of *ism* that pronounced as *jar*, *jumlah ismiyyah*, *jumlah fi'liyayah*, *na'at man'ut*, *ism dhammir*, and *fi'il mudhari'*. Many errors consist on the form of *jumlah fi'liyayah* which are four errors. As for other forms of errors, such as *ism* which pronounced as *jar*, there were three errors, one error in *jumlah ismiyyah*, one error in *na'at man'ut*, two errors in *ism dhammir*, and two errors in *fi'il mudhari'*. Using the al-Rajih analysis technique, syntax errors were identified, and corrections were made in accordance with the theories in the science of Nahwu.

The result of the error syntax in this is relatively minor, this can be seen from the book's total page count of 168 pages, with only 13 syntax errors found. The number is relatively small when compared to the thickness of the book, which consists of 168 pages. Most of the errors are related to the final *harakat* of words, which are likely the result of typographical errors and a lack of precision on the part of the editor during the book editing and printing process

The analysis results, consisting of error findings and corrections, are expected to lead to a revision by the editorial team. Subsequently, the book can be reprinted and continue to be used by UIN Sunan Kalijaga students as a guide for learning Arabic in preparation for the TOAFL test, which is one of the requirements for thesis defense. If revisions are not carried out promptly, there is a concern that the chain of errors may continue to the next generation of students. For other researchers, it is encouraged to continue conducting analytical studies on Arabic textbooks at various educational levels to ensure the quality of the textbooks used is well-maintained. Additionally, researchers can also perform analysis in other applied linguistic areas such as morphology, semantics, and phonology.

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