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## THE ERROR ANALYSIS OF ARABIC GRAMMAR IN THE KALAMUNA BOOK

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### *Abstract*

*This article aimed to analyze the forms of Qawā'id Nahwu's mistakes in the Kalamuna book published by Sabilillah Sampang Islamic Boarding School specifically to improve the abilities of the maharatul kalam. This book consists of various everyday expressions, vocabulary and short stories as well as some debate themes. For beginners who are just learning Arabic, they will always remember the first thing they learned and will always be guided by everything that is learned from the basics. This study used a descriptive method with an error analysis approach (Tahfīl al-Akhthā') while the results of this study show there are errors in Qawā'id Nahwu in the form of Maf'ūl Bih, Na'at Man'ūt, Ism Ghayr Munsharif, al-Hāl, Idhāfah, Khabar Kāna. Thus, this article can be used as an evaluation and material for consideration for publishers in order that these mistakes do not take root among the students.*

**Keywords:** error analysis, language error, Arabic grammar

### **Abstrak**

Artikel ini bertujuan untuk menganalisis bentuk-bentuk kesalahan *Qawā'id Nahwu* dalam buku *Kalamuna* yang diterbitkan Pondok Pesantren Sabilillah Sampang khusus untuk meningkatkan kemampuan maharatul kalam santri. Buku ini terdiri dari berbagai ungkapan sehari-hari, kosa kata dan cerita pendek serta beberapa tema debat. Dalam buku ini terdapat beberapa kesalahan yang harus diperbaiki oleh pihak penerbit, karena selain menjadi buku pegangan guru buku tersebut juga menjadi buku pegangan para santri. Pemula yang baru mempelajari bahasa Arab akan selalu mengingat hal pertama yang dipelajarinya dan akan selalu berpedoman kepada segala sesuatu yang dipelajari dari dasar. Penelitian ini menggunakan metode deskriptif dengan pendekatan analisis kesalahan (*Tahfīl al-Akhthā'*), sedangkan hasil dari penelitian ini diperoleh bahwa dalam buku ini terdapat kesalahan dalam *Qawā'id Nahwu* berupa *Maf'ūl bih*, *Na'at Man'ūt*, *Ism Ghayr Munsharif*, *al-Hāl*, *Idhāfah*, *Khabar Kāna*. Dengan demikian, artikel ini dapat dijadikan evaluasi dan bahan pertimbangan bagi penerbit supaya kesalahan-kesalahan tersebut tidak mengakar di kalangan para santri.

**Kata Kunci:** analisis kesalahan, kesalahan berbahasa, qawā'id nahwu

## Introduction

When viewed from its function, language is a means of communication to convey what is in the human mind (Hasan, 2018). One of the oldest languages in the world is Arabic, a special language for Muslims. Arabic has been glorified by Allah SWT as the language of the Holy Qur'an. This is explained in His Word "and we have sent down the Qur'an in Arabic". The Qur'an is the source of the Islamic religion. At the beginning of its development, Arabic developed and spread in the world through the stages of war and through the religious stage (Nur, 2017). At this time, Arabic is not only the language of communication used by Arab people and not only the language of *ubudiyah* (worship), but it has also become an international language.

At the beginning, Arabic language entered Indonesia with the aim of expanding the religion of Islam (Haniah, 2018). In other words, Arabic language is studied in Indonesia with the purpose of spreading Islam, with the hope that people who adhere to the religion of Islam at that time can study and deepen Islamic *aqidah* (theology) and can worship in accordance with the guidance of Islamic law. However, at this time, Arabic in Indonesia has been taught from the *Madrasah Ibtidaiyah* level or its equivalent to tertiary institutions. Arabic is no longer studied for religious purposes only, but for communication purposes as well as to develop knowledge of languages.

Pesantren Sabilillah is a boarding school that teaches Arabic to its students. Education will be successful if supported by the existence of other supporting factors (Setiyawan, 2018). One of the supporting factors is the availability of learning resources particularly teaching materials that help the teaching and learning process (Susanti, 2013). Teaching materials are learning materials (Syairi, 2013). Teaching materials will be delivered to students through textbooks, (Raswan, 2017). one of the centers of knowledge (Amrullah, 2015). In terms of teaching Arabic, this boarding school compiles a special book that given and used by students. The book, entitled *Kalamuna*, was written by an Arabic teacher who lives in the boarding school.

In the educational process, it is necessary to have textbooks which greatly affects the success of learning and can make quality and directed learning in accordance with the objectives to be achieved. Textbooks are also very helpful for teachers in delivering lessons or material to be conveyed. The teacher can also better organize or evaluate the book according to the needs of students.

The success of learning Arabic is also inseparable from the existence of Arabic textbooks. However, sometimes there are still errors in Arabic textbooks in the form of syntactic errors, morphological errors, and semantics. These mistakes must be corrected so that they are not rooted in the knowledge of students. Learners who are still beginners will receive knowledge clearly and do not know about the mistakes in deep language. If this error is allowed, it will be difficult to correct it when students continue to a higher level.

In terms of error analysis, there are previous studies. A study by Suharto, *analyzed syntax errors in the textbook Al-Mahir fi Tathbiq al-Istima' wa al-Kalam, published by the Center for Language Development at IAIN Surakarta*. The results of this study were that eight errors were found in the textbook *Al-Mahir fi Tathbiq al-Istima' wa al-Kalam*, namely in *isim isyarah* (most errors), *na'at-man'ut*, *fa'il*, *isim maushul*, answer conditions, *khobar*, *'athaf-mathuf* and *na'ib al-fa'il*. Another researcher, Haniah explored the forms of *hamzah* writing errors, phonological, morphological, syntactic and semantic errors in student thesis. This study used a qualitative content analysis approach to language errors. The results showed that there were errors in writing *hamzah* at the beginning of the word in *hamzah qath'i* and *hamzah washl*, as well as in the middle of the word, namely the placement of the letters *alif*, *wawu*, or *nibrah* under *hamzah*.

Meanwhile, septi mustika sari analyzed the form of nahwu errors in writing student essays. The results of this study indicate that there were nahwu errors that are not in accordance with qowaid nahwu. Different from other prior studies, this article aimed to analyze the forms of qowaid nahwu errors in the *Kalamuna* book published by the Sabilillah Islamic boarding school Sampang to improve the maharatul kalam of students. Thus, this article can be used as material for

consideration and evaluation of the Institute to correct errors contained in the book. Because, in addition to be a teacher's handbook, the book is distributed for the students. Thus, it is necessary to have an analysis of the *Kalamuna* book so that errors in the book can be corrected and can be taken into consideration for publishers to make improvements. The renewal of this research is that this article focuses on analyzing the forms of qowaid nahwu errors in the *Kalamuna* book which is devoted to increasing the maharatul kalam of students which is then by *Tashwīb al-Akhthā'* activities correcting or errors in the book so that it can be used as consideration for schools revise the book.

### Method

Analysis of the *Qawā'id nahwu* error in the *Kalamuna* Book is a qualitative descriptive study using the *Tahfīl al-Akhthā'* approach, which is a "content analysis" approach to the *qawā'id nahwu* error in the book. The systematics of *Tahfīl al-Akhthā'* is identifying errors, clarifying errors, and holding *Tashwīb al-Akhthā'* or correcting errors in the book. Data collection was carried out by means of documentation and interviews. Secondary data in this research is in the form of *Kalamuna* book published by Islamic boarding school Sabilillah Sampang while secondary data was generated from reviewing documentation relating to error analysis.

### Result and Discussion

#### Description About the Book *Kalamuna*

The school requires its students to communicate daily, either among students or between students and teachers who teach foreign language material. This lodge teaches Arabic and has published several books to guide students. Among the books compiled is the book *Kalamuna*. This Islamic boarding school (Pesantren) optimizes Arabic language learning from all aspects both in *Mahārat al-Istīmā'*, *Mahārat al-Kalām*, *Mahārat al-Qirā'ah*, and *Mahārat al-Kitābah*. While in traditional Islamic boarding schools, it can be said that from a grammatical perspective, it is good, but there were still many who pay less attention (Arifatun, 2012).

Arabic lessons must focus on students to provide communication both passively and actively using Arabic (Ninoersy et al., 2019). There are three competencies that must be achieved in learning Arabic, namely linguistic communication and cultural competence (Hendri, 2017). In Arabic there are also four language skills, namely: listening skills, listening skills, reading skills, and writing skills (Rosyid et al., 2019). However, in learning Arabic, there must be obstacles or obstacles that must be addressed immediately (Kisbiyanto, 2011)

Arabic is taught in this pesantren, of course the first goal is to make students who can understand the Qur'an and Hadith. Because the source of Islamic religious knowledge is the Qur'an and Hadith, both of which are Arabic (Muradi, 2013). One of the tools for understanding Arabic text is Nahwu (Kurdy et al., 2016). As well as one of the branches of Arabic linguistics, namely Nahwu science (Rahman, 2010). Nahwu science is a suggestion to deepen the sciences in Islamic law (Kholisin, 2003) The science of Nahwu has a very close relationship with the science of language (Fauziya & Saefuloh, 2018) such as tafsir, hadith, jurisprudence, and other sciences. In other words, the science of Nahwu has an influence on the sciences of sharia (Rahmi et al, 2020).

Pesantren Sabilillah Arranged the book *Kalamuna* to be used as a teacher's handbook as well as a guidebook for students. One of the factors that influence the low literacy of students is textbooks (Baroroh & Pratiwi, 2015). the book *Kalamuna* is in Arabic, in which it also discusses some of the rules of the Arabic language known as Nahwu Science. If you look at history, one of the factors in the emergence of Nahwu science is to keep Arabic speaking avoiding *lahn* (Syathybie & Sauri, 2017). *Lahn* is a deviation or error that is not in accordance with Arabic rules (Pransiska & Aulia, 2018). *Lahn* also happens to the companions of the Prophet Muhammad SAW, so study science Nahwu (Kojin, 2013) and began to hold the draft codification of linguistics.

Haniah stated in general, there are two factors that cause language errors, interference factors and developmental factors (Haniah, 2018). Meanwhile, in particular, the factors that cause writing errors are limb weakness, pedagogic, and Arabic writing factors (Ramah, 2018). Errors that occur as a result of this Arabic writing factor include mismatch between the writing of the *hijāiyyah* letters and their sounds (consonants and vowels), the similarity of the shape and location of the *hijāiyyah* letters but having different meanings resulting in errors in granting vowels in these words, the relationship between the imla rules and the *nahwu* and *sharaf* rules as well as the number of writing rules in the imla which are followed by differences and exceptions to these rules. Muhammad Rajab an-Najjar argued that writing errors in Arabic could occur due to the writer's lack of knowledge of correct grammatical Arabic language, both from a morphological and syntactic perspective (an-Najjar, 2001). In the sense, one of the language error factors in contemporary works is the lack of knowledge of Arabic grammar (Suharto & Fauzi, 2017).

'Abduh ar-Rajihi argues that there are three steps in analyzing language errors, namely: identifying and describing errors, interpreting errors; and make efforts to correct errors and provide appropriate solutions. (Ar-Rajihi, 1995). Thus, this article used these three steps in analyzing the book *Kalamuna* published by the Sabilillah Islamic boarding school.

### Forms a Mistake in The *Kalamuna* Book

Everything must have a history, as well as language errors. Arabic scientists in the past have actually studied the errors in Arabic. Previous Arabic scientific studies were in the form of studies of errors that occurred verbally or in writing. However, in this case they did not use the term *al-Akthā' al-Lughawiyyah* (Iyadah 2018). Earlier Arabic scholars were more familiar with and used the terms *tahrif* and *lahn* as well as other terms which had a meaning equivalent to that of *al-Khatha' al-Lughawi* (Izzan, 2007). Then in later times Arabic scholars began to study language errors in written language, literary language, and even the language of students. Meanwhile, in modern times, several scholars have appeared with articles about language errors such as Abu al-Tsana al-Alusi who compiled the book *Kasyf Al-Thurrah 'an al-Gurrah* (Zayd, 2006).

In Arabic, language errors are known as *al-Akthā' al-Lughawiyyah* while for people of the western world, this language error is known by three terms, namely lapses, error and mistake (Shini, 1982). Lapses are language errors that occur because a language has not been completely declared but there is code mixing into other languages. Error occurs because of a violation of the correct language rules (Indihadi, 2017). Mistake is a language error that occurs because of an incorrect choice of words that are not quite right. Meanwhile, according to Tarigan, the terms error and mistake are terms that have synonymous meanings (Tagiran, 1988). The term *error* in English is the equivalent of the term *khatha'*.

*Khatha'* is an error that occurs as a result of a deviation from a linguistic principle that is consistently carried out by learners who have not mastered these linguistic principles (Jassem, 2000). In language activities, language errors often occur (Nurkholis, 2018) Language errors can occur in all aspects of language (Raswan, 2017). Anything that violates the rules of the language rules includes language errors (Ramli, 2020). Language errors are usually marked by the speaker's lack of knowledge and mastery of language rules (Chaer, 2004). In the case of language errors, both native and non-native speakers have the possibility of making language errors.

From some of the definitions of language errors above, it can be concluded that language errors refer to the interior and speakers who have language errors verbally or in writing. Errors in general can be divided into two, errors in the field of skills that usually occur when students listen, speak, read, and write, and the other one is errors in the linguistic field which include errors in sound systems, word forms, and sentence structures. (Chaer, 2004).

Tarigan argues that language errors when viewed from a linguistic setting can be classified into language errors in the fields of phonology, morphology, syntax, and semantics, as well as discourse. Meanwhile, if seen from language skills, it can be classified into language errors in the

fields of *Maharah al-Istima'*, *Maharah al-Kalam*, *Maharah al-Qira'ah*, and *Maharah al-Kitabah* (Indahningrum, 2020). Meanwhile, when viewed from the type of language delivery, language errors can be classified into language errors orally and in writing. Based on the cause of the error, language errors are classified into language errors due to teaching and interference. As for the mistakes of *Qawa'id Nahwu* in the *Kalamuna* book are as follows:

a. *Khabar* consisting of *Isim Ghayru Munsharif*

In this *Kalamuna* book, there is an example of *ذلك الثوبُ أسودُ Dzālika ats-Tsaubu Aswad*, (Zainab, 2019) where the sentence structure consists of the number of *ismiyyah* sentence, which is composed of *mubtada* and *khabar*. *Mubtada* as a subject is explained by *khabar* as a predicate. Sibawaih defines that *mubtada* is every *ism* (noun) that is *rafa'at* at the beginning of the *kalām* (al-Ghalayaini, 2000). *Mubtada* must be in the form of *isim* (Barakat, 2007). While *khabar* is a sentence that gives meaning to *mubtada*. In this book *Kalamuna*, there is an error in the word *أسود* which is a word which consists of the *ism ghayr munsharif* which follows the *wazan fiil*, namely: *أفعل* which is included in the *ism gayr munsharif*, thus it should not be allowed to do so, *ذلك الثوبُ أسودُ (Dzālika at-Tsaubu Aswadu)*.

b. *Man'ut*

In this *Kalamuna* book there is the sentence *يأكلُ القَطُّ السمكَ صغيرٌ Ya'kulu al-Qiththu al-Samaka Shaghīrun* (Zainab, 2019) which is included in *Na'at Man'ut*. In general, *Na'at* is a word follow nature. *Man'ut* his *Na'at* must be the same in terms of type, quantity, *Ma'rifah/Nakirah*, as well as *I'rāb* her. In the sentence above, there is the word *صغيرٌ*, which is the *na'at* of the word *السمكُ* which is the *man'ut*. The error contained in the sentence structure above is that the word *صغير* is supposed to follow the death of *السمكُ* as its follow. Because *Na'at Man'ut* must be the same in definite *na'at*. The sentence should be *يأكلُ القَطُّ السمكَ الصغيرَ Ya'kulu al-Qiththu as-Samaka ash-Shaghīra*.

c. *Al-Hāl*

In this book there is the word *ذهب إلياس إلى السوق مشي على الأقدام Dzahaba Ilyāsu Ila as-Sūqi Masy-yun 'ala al-Aqdām* (Zainab, 2019), which is an error in *lafadz مشي*, while the death becomes *Al-Hāl*. It is an *isim* that is read in the text and becomes an explanation for *shāhib al-hāl* (Intan, 2016). It provides information about conditions such as in *Fardan Adzhabu* (Malik, tth). While the terms are as follows: consisting of *nakirah*, formed from *isim musytaq*, consisting *mashdar isim fā'il* and *isim maf'ul* (Intan, 2016) *nashab* مشيا for being *Al-Hāl*.

d. *Maf'ul Bih*

In this book, there is the sentence *زار محمد أبوا بكر (Zainab, 2019: 11)* where the death of *أبوا* is a death that *Nashab* should accept because it is a *Maf'ul Bih*. *Maf'ul Bih* is *isim* read by the text which falls after the number of *Fi'liyyah* (Barakat, 2007). *Maf'ul bih* is equivalent to the position of the object (O) in Indonesian writing (SPOK) (Nurdianto, 2017). *Maf'ul Bih* is mandatory for the text because it includes *isim isim* that must be read in the text. Thus, you should pass *أبوا* dii'rob *nashab* so that it becomes *أبا* which is an *al-Asmaul al-Khamsah* whose text is with *Alif*.

e. *Al-Idhāfah*

*Al-Idhāfah* is a limiting relationship between two sentences of *Isim*, which requires reading *jer* on the second sentence forever (Al-Ghilayini, 2005) meaning that *Al-Idhāfah* is composed of two sentences of *isim*, namely: *Mudhaf* and *mudhaf ilaihi*. *Mudhaf* is a word that is to be leaned on other words apart from *Tanwin*, *Nun*, and *Al* (ل) while *Mudhaf Ilaih* is a word that is based on other words that are always written by *Jer*, in the book *Kalamuna* there is a sentence *كنا في باب مكة كunnā Fī Bābi Makkati* (Zainab, 2019), the error in the sentence is contained in the word *مكة* which should be recited by *Jer* because it becomes *Mudhaf Ilaih*, the word should say *مكة*. Likewise in the sentence *شجرة التمر مرتفع جدا Syajaratu at-Tamru Murtafi'atun Jiddan* (Zainab, 2019), the error in the sentence is in the word *التمر* which should be written *Jer*, the word should say *التمر* because it becomes *Mudhaf Ilaih*.

f. *Isim Inna*

*Inna* is one of 'Awāmil Nawāsyikh. 'Āmil Nāsikh Mansūkh is 'Āmil who breaks the order of *Mubtada'* and *Khabar*, among the *Nāsikh Mansūkh* is *Inna Wa Akhawatuḥā* (Nurdianto, 2017). thus, *Inna* destroys *Isim* which originates from *mubtadaḥ* and *khabar* (Nurdianto, 2017). إن practice ترتفع الاسم و ترتفع الخبر, In this book there is a sentence إن الزرافة طويلاً, in that sentence there is an error in the death of the الزرافة which is the message of the إن philosophy which should be read by the text. The death of the الزرافة lafat should have been converted to the *nashab* so that it became الزرافة because it was the *ism* of إن.

While the causes that lead to language errors one of which is the influence of the first language and teaching system. In foreign language or second language learning activities, the first language, namely the mother tongue, has a major impact. The influence of the first language on the second language is known as transfer. In this case, the transfer can be a support for second language acquisition activities, in the sense that it has a positive impact (Indihadi, 2017). However, transfers can also be an obstacle in terms of mastering second language activities, or in the sense that they have a negative impact. The negative impact in this process is known as interference. (Daniel, 1997). Interference can occur at a structural level and a pragmatic level, namely the use of language related to linguistic and sociocultural factors in society. Thus, the use of language will be wrong because it is not in accordance with the linguistic culture possessed by the local community.

Furthermore, language errors can occur because of the learning system in schools and institutions that teach foreign languages. Among the learning systems that can affect language errors include learning models. Good and correct language can be obtained from good teaching as language is the implication of a habit. Both of these habits are acquired through listening, recording, and remembering, as well as imitating when the learning process takes place. Language errors can arise as a result of a language model that is not good and correct which then is imitated by students and there is no improvement. The language model in this discussion can be in the form of a teacher, book or dictionary that is used as a reference for learners in the language learning process (Daniel, 1997).

In the language learning process, when viewed from the aspect of the text books used, there were several foreign language learning manuals used, there are still some errors. For example, there are wrong rules, the placement of vocabulary is not right, and there are expressions or sentences that are still influenced by the first language style and so on. These mistakes can occur due to the writer's lack of knowledge or because the author is not careful or even rushes in compiling the book (Hidayatullah, 2011). Language errors can also be caused by inefficient teaching techniques and methods. In the use of teaching methods, if the method used is only fully focused on one language skill, then other language skills will be less developed. This can lead to language errors. For example: if a method focuses only on *Mahārah al-Qira'ah*, then as a result, the ability of the learners will be weak in other fields, for example in the fields of *Mahārah al-Kalam*, *Mahārah al-Istima'* and *Mahārah al-Kitabah*. One of the errors in sentences in this book is influenced by the author's inaccuracy and the existence of several errors obtained from the teaching system.

## Conclusion

Based on the previous description, it can be concluded that the forms of errors in the book *Kalamuna* include *khabar* which consists of *Ism Ghair Munsharif*, *Na'at Man'ūt*, *al-Hāl*, *Ma'ūl bih*, *al-Idhāfah*, and *Khabar Kāna*. The factor that causes error *Qawā'id nahwu*'s in the book *Kalamuna* is the absence of re-checking by institutions, writers, and editors. Errors from the author's side due to lack of thoroughness, causing neglect of the rules, and the author's inconsistency in the application of a rule. In addition, from the editor's point of view, it is less than optimal in editing textbooks so that there are still errors. The analysis of errors *Qawā'id Nahwu* in book *Kalamuna*

suggests that there should be in writing Arabic language learning textbooks. This coordination becomes important, to make the textbook a quality textbook. There is a need for further study of the book in aspects morphological or in aspects semantics.[]

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