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IS HISTORICAL STUDY OF NAHWU ON MADRASAH BASRA AND KUFA IMPORTANT TO TEACH? THE ANALYSIS OF OPINION ON INDONESIAN AFL STUDENTS

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Abstract

The knowledge of nahwu has been taught in many universities in Indonesia. However, the study of the nahwu taught is still limited to a study oriented to the science of tools in learning Arabic and ignores historical, theoretical aspects such as Madrasah Basra and Kufa. Therefore, this study aims to prove whether this historical, academic study is essential to be taught to Indonesian AFL students. This research uses a quantitative approach with a descriptive type. The questionnaire was given to several 20 fifth-semester AFL students with three open-ended questions about their knowledge of Madrasah Basra and Kufa. The results of this study indicate that 60% of students are familiar with Madrasah Basrah and Kufa. Most of them hear about Madrasah Basrah and Kufa for the first time in college (75%), in pesantren (8.3%), on the internet (8.3%), at high school (8.3%), and from the sermon (8.3%). Moreover, the students generally know about Madrasah Basrah and Kufa's differences, but it is only limited to the differences in terms and I'rab. Therefore, the learning of nahwu needs to be developed by paying attention to the historical aspects of the nahwu development, especially the differences from Madrasah Basrah and Kufa.

Keywords: Nahwu; Basra and Kufa; Arabic language

Abstrak

Ilmu nahwu sejatinya telah diajarkan di banyak Perguruan Tinggi di Indonesia. Namun, kajian ilmu nahwu yang diajarkan tersebut masih sebatas kajian yang berorientasi pada ilmu alat dalam mempelajari bahasa Arab dan kurang memperhatikan aspek teoritis historis seperti Madrasah Basra dan Kufa. Maka dari itu, penelitian ini bertujuan untuk membuktikan apakah kajian teoritis historis tersebut penting untuk diajarkan pada mahasiswa AFL Indonesia. Penelitian ini menggunakan pendekatan kuantitatif dengan jenis deskriptif. Kuesioner diberikan kepada sejumlah 20 mahasiswa AFL semester lima dengan tiga pertanyaan terbuka seputar pengetahuan mereka tentang madrasah Basra dan Kufa. Hasil penelitian ini menunjukkan bahwa 60% mahasiswa sudah mengenal madrasah Basrah dan Kufah, sebagian besar pertama kali mendengarnya di perguruan tinggi (75%), pesantren (8,3%), internet (8,3%), SMA (8,3%), dan pengajian (8,3%). Selain itu, mahasiswa pada umumnya mengetahui tentang perbedaan madrasah Basra dan Kufa namun hanya sebatas pada perbedaan istilah dan I'rab. Maka dari itu, pembelajaran tentang

ilmu nahwu perlu dikembangkan dengan memperhatikan aspek kajian historis dari perkembangan ilmu nahwu khususnya pada perbedaan dari madrasah Basra dan Kufa.

Kata kunci: *Nahwu; Basra dan Kufa; Bahasa Arab*

Introduction

Islamic figures and circles at the time of the Prophet Muhammad's Companions were concerned about errors in language practice. These errors often occurred when reciting the al-Qur'an. As a result of this concern, some figures took the initiative to find solutions to overcome these errors' problems. From the historical tracing results, it was recorded that Abu Aswad Ad-Duali was a pioneer in providing initiatives by compiling the discipline of *nahwu* to overcome the problematic errors in language practice (Hazuar, 2019). On the other hand, several factors also contributed to the birth of *nahwu*, such as religious, social, political, racial, and ethnic factors. At that time, Arabians wanted to maintain their language of pride, Arabic (Taufik, 2020).

Experts say that the development of *nahwu* started from Basra, which then spread to Kufa and spread to Baghdad, Andalusia, and Egypt. These cities' geographical conditions respectively differ, resulting in the different points of view of the *nahwu* scholars in addressing the language problems. Meanwhile, the most significant development of *nahwu* came from the most popular *madrasah*, which is *madrasah* Basra and Kufa (Ihsanudin, 2017).

Several previous studies showed that there had been numerous studies discussing the history and differences in the characteristics of the two *madrasahs*. Mansur (2018) revealed that. ItKhalil bin Ahmed Al-Farahidi pioneered the development of Nahwu in Basra had specific factors such as accuracy and caution in selecting texts to determine grammar rules. On the other hand, *madrasah Kufa* was developed by al-Kasaei, and it had characteristics such as an extended analogy and a lot of leniency in grammar rules. The two *madrasahs*' characteristic differences have certainly been causing debate and opinion disparity between them (Mansur, 2018).

Ahmad (2020) also confirmed that the opinion differences between *madrasah Basra and Kufa* led to a bitter dispute as to what happened in the debate of al-Kisâ'î and Sibawaihi (Ahmad, 2020). The discussion eventually caused implications on the different perspectives of *nahwu* clerical figures and the current learning of *Nahwu* (Wahyudi, 2020). Jazuli and Mustofa (2017) mention that due to the differences between the two *madrasahs* (*Basra* and *Kufa*), various terms emerge from the rules of *nahwu* and the use of tafshil, which is difficult for Arabic learners to understand (Jazuli & Mustofa, 2017). This indicates that historical studies related to the development of *Nahwu* become an essential thing for learners to learn and understand to avoid debates on these differences.

However, historical studies of *nahwu* were rarely taught in formal and informal education in Indonesia. Khalisin (2011) reports that *nahwu* learning in Indonesia is more oriented to being a tool in learning Arabic (Khalisin, 2011). Therefore, the books used as references mainly refer to the role of *nahwu* to aid in mastering Arabic. In contrast, theoretical historical materials tend to pay less attention to educational institutions.

For Arabic linguists, *nahwu* learning from a historical perspective is essential since it is implicated in the accruing tolerance towards the term differences in *nahwu* within the learners. The result of preliminary observations showed several problems experienced by some Arabic language students (AFL) at one of the tertiary institutions in West Java, Indonesia, especially those related to the historical study of *nahwu*. The frequent problem lay in the difference of *nahwu* terms caused by *Madrasah Basra* and *Kufa*'s disparate opinions, such as the naming term of adjective that is *maushuf* and *na'at man'ut*. Moreover, the rule distinction between the two *madrasahs* also made AFL students confused and question the truth. It occurred due to the lack of students' knowledge about historical studies of *nahwu*.

Based on the phenomenon mentioned above, this study aims to analyze AFL students' opinion if it is essential for them to understand the historical research of *nahwu*, especially in the aspects of *Madrasah Basra Kufa*'s difference. This study is expected to provide an overview of *nahwu* learning, which is focused on tools for learning Arabic and oriented to understanding *nahwu* as a whole.

Method

This research used a quantitative-descriptive approach. Data collection was done by using the nonprobability sampling technique. One of the nonprobability sampling techniques is the purposive sampling technique. The participants were 20 AFL students who were currently in the fifth semester or the third year. This choice was based on considering that they have studied several Arabic grammar topics in the previous semester.

The data collection technique was conducted by using a questionnaire given directly to the participants. The questionnaire was compiled using a screening model with two stages. First, the AFL students were given one closed question to determine their prior knowledge of *Madrasah Basra* and *Kufa*. Second, three open questions were blessed to find out 1) where AFL students knew the terms of *Madrasah Basra* and *Kufa*, 2) AFL students' comprehension of *Madrasah Basra* and *Kufa*, and 3) the urgency of comprehending *Madrasah Basra* and *Kufa* in learning *nahwu* for AFL students. A direct interview was also conducted with several students to strengthen the data obtained in this research.

This research used three data analysis techniques: 1) re-checking the data obtained from the questionnaire, 2) classifying the data from respondents' answers by providing codes and scores using the Likert scale to measure the opinion or perception of AFL students, and 3) processing the data in tabular form by calculating the frequency of each category.

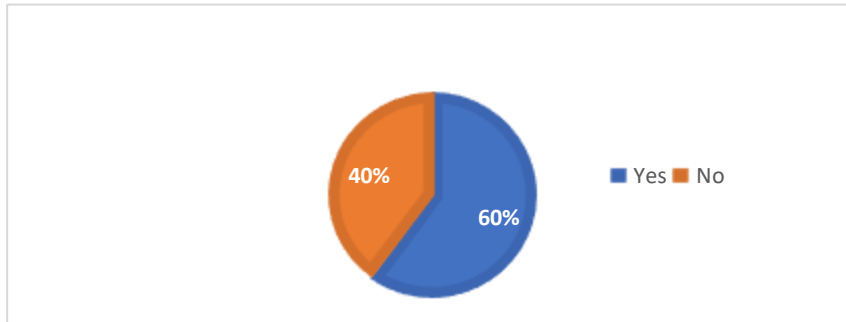
Result of the Study and Discussion

Based on the obtained data regarding the opinion of AFL students towards *Madrasah Basra* dan *Kufa*, the following data were found:

Students' Opinion towards *Madrasah Basra* and *Kufa*

This study's results discussed the opinions of AFL students at one of the universities in West Java, Indonesia. Based on the data collected through the questionnaire, the following was the percentage distribution of the students' answers to the question, "Do you know the terms of *Madrasah Basra* and *Kufa* in *Nahwu*?" The percentage was provided in Graphic 1.

Graphic 1.
Students' Knowledge Related to the Term of *Madrasah Basra* and *Kufa*

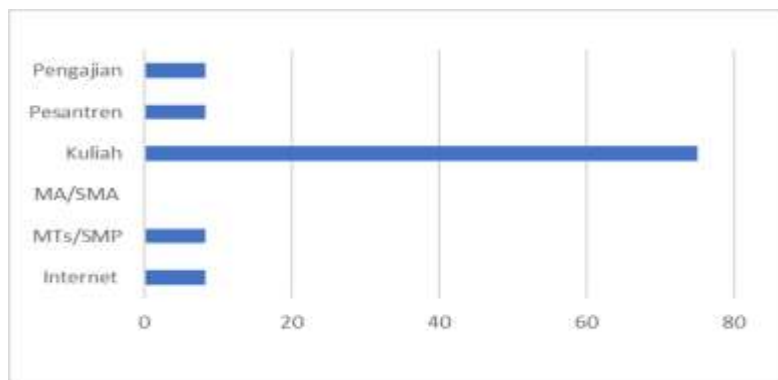


From Graphic 1 above, it was known that the tabulation of data on students who knew the terms *Madrasah Basra* and *Kufa* was 60%. Meanwhile, 40% of students stated that they did not recognize those two terms of *madrasah*.

Arikunto (2011) categorizes the percentage of a person's knowledge level into three levels. First, the good category is within a value of $\geq 76-100\%$. Second, the appropriate type is within a value of $60-75\%$. Third, it falls into the poor category if it is $\leq 60\%$ (Arikunto, 2011). Suppose the percentage of the AFL students' knowledge was analyzed based on this theory. In that case, the AFL students' understanding of *Madrasah Basra* and *Kufa* in *Nahwu* could be categorized in the appropriate category (60%). The survey results proved that the AFL students' knowledge of the two *madrasahs* was not good. Despite the survey results, in the interview, several students revealed that the fifth semester AFL students had taken several *nahwu* courses in the previous semester. This fact proved that the theoretical historical study of *nahwu* had not been taught optimally.

Below was the percentage distribution of the AFL students' answers to the question, "Where do you learn the terms of *Madrasah Basra* and *Kufa* in *Nahwu*?" It was provided in Graphic 2.

Graphic 2.
Students' Source of *Madrasah Basra* dan *Kufa*



According to AFL students' answers, 75% of students described that they first obtained the term of *Madrasah Basra* and *Kufa* in *Nahwu* from lectures. On the other hand, 8.3% of students found out about the words from several sources, such

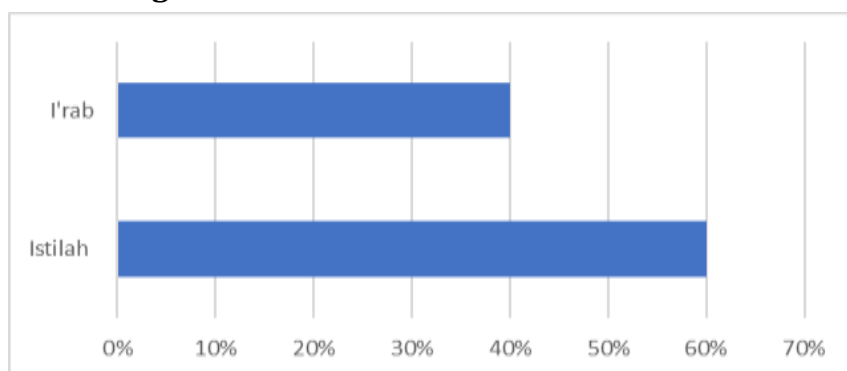
as the internet, MTs/SMP (*Junior High School*), Islamic boarding schools (*pesantren*), and sermons.

Based on the interview results, it was found that AFL students at this tertiary institution had various backgrounds. Some students came from *pesantren*, and others came from public schools. This led to a reason why a considerable number of students did not aware of *Nahwu's* rules. This reason implied that most AFL students experienced difficulties in learning Arabic, especially in *nahwu*. Muammar (2018) reports that one of the factors of student difficulty in learning is the difference in students' educational background. Meanwhile, students who come from *pesantren* tend to understand the lessons better. It is in consideration of Arabic as the dominant subject studied in *pesantren*.

Dajani, Mubaideen also support this notion, and Omari (2014) that learning Arabic language skills is influenced by the learners' backgrounds' diversity. Considering that learning these differences is challenging, it is crucial to know the range of students willing to receive educational experiences and to know whether there is a harmonization between the features, materials, and methods used in teaching (Dajani et al., 2014).

The distribution of the percentage of students' answers to the question "What do you know about *Madrasah Basra* and *Kufa*?" was provided in Graphic 3.

Graphic 3.
Students' Knowledge on the Difference between *Madrasah Basra* and *Kufa*



Two categories of AFL students' answers were obtained from the analysis of the open questionnaire. They were *i'rab* and terms in *nahwu*. The results showed that 60% of AFL students answered that the difference between the two *madrasahs* lay in the naming of terms in *nahwu*. For instance, the term *al-jaar* is used by *Basra*, whereas *Kufa* uses the time *al-khafd*. As for the remaining 40%, the students reckoned that the difference was in the aspect of *i'rab*. For example, *i'rab isim sittah*. *Kufa* argues that *isim sittah* may be *i'rabified* with signs and *harakat*, whereas *Basra* can only *i'rabify isim sittah* with *harakat*. On the other hand, other problems also existed in the discussion of *rafa 'mubtada'* and *isim*. *Basra* argues that *mubtada* and *khabar* will mutually benefit each other, whereas *Kufa* considers that *mubtada* and *khabar* cannot be mutually beneficial.

However, AFL students had little or no knowledge of the two differences and did not fully understand the detailed differences in *I'rab* from *Madrasah Basra* and *Kufa's* perspectives. Based on the questionnaire results, it proved that theoretical

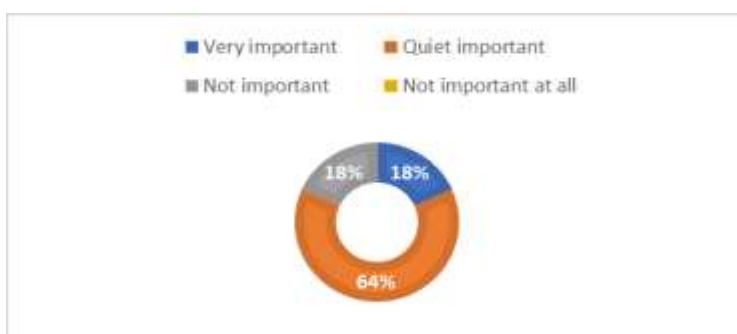
historical material was rarely taught to AFL students. The knowledge of the history of *madrasahs* in *nahwu* and how the experts of *nahwu* formulated the rules was prone to get less attention. Therefore, it was not aligned with the theory described by Ramírez and Pons (2017). They reported that teaching history involved and motivated learners to think historically, to understand the methods to elaborate the knowledge, to recognize the values, to realize the influence on everyday life, and to consider the ethical attitudes and citizenship. It was all presented by discourses, and it involved thought-provoking processes that stimulated the learners' studies (Ramírez & Pons, 2017).

To improve students' understanding of the historical discussion of *Nahwu*, the lecturers had a fundamental role in determining appropriate teaching methods and techniques. One of them was the use of repetition techniques that could encourage an enhancement of the learning process. It was aligned with the notion that the repetition technique was the mother of learning (Hamidin, 2015). The use of native language in grammar teaching became one of the methods educators use when dealing with language grammar aspects (Damra & Al Qudah, 2012). Furthermore, As'ad et al. (2019) describe that the al-Qur'an verses have provided some essential guidelines to develop foreign language learning required by language educators. This issue was discussed comprehensively in various Qur'anic terms such as *qawlan baliighan* (effectivity), *qawlan sadiidan* (responsibility), *qawlan ma'ruufan* (feelings and social relations), and *bilisaani qawmih* (intellectuality and self-actualization). Albeit the terminology of al-Qur'an was more frequently used as the principle of communication, its impact in developing language teaching was also significant (As'ad et al., 2019).

On the contrary, Sehri (2011) argues that the teaching of *nahwu* requires innovation by expanding its studies, such as prioritizing some materials and delaying other materials. Moreover, teaching grammar methods were considered crucial for educators to ensure the mastery of Arabic language skills among learners. The use of accurate methods and techniques would contribute to successful teaching and learning (Hayisama et al., 2016). Learning strategies were also noteworthy for each learner. A language learner needed the language learner to make learning easier, faster, more enjoyable, and more effective to achieve specified results (Mulyani et al., 2020).

The distribution of students' answers to "the importance of knowledge about *Madrasah Basra* and *Kufa* in *nahwu* " was presented in Graphic 4.

Graphic 4.
Students' opinion towards the Importance of *Madrasah Basra* dan *Kufa*



Graphic 4. showed that 18% of AFL students considered that the knowledge of two *madrasahs* was not necessary, 18% of AFL students believed it was essential, and 64% put importance on both in learning *nahwu*. It meant that most of the AFL students found that *Madrasah Basra* and *Kufa* had significant differences in *nahwu*.

The result mentioned above was aligned with the research conducted by Jazuli and Mustafa (2017). They reported that many students from the Arabic Language and Literature Department in Malang had difficulty using grammatical rules. It was due to the large number of *tafshil* used in *nahwu*. It proved that *Nahwu* material was considered something difficult and tiring to learn (Hakim, 2014). Therefore, it is believed that the knowledge on the differences between *Madrasah Basra* and *Kufa* needs to be taught to AFL students from the first year. If students found different rules and terms when they learned *nahwu*, they could figure out early that it happened due to the *ikhtilafat* (differences) in the two *madrasahs*.

Description of *Nahwu* learning according to *Nahwu madrasahs*

Studying *Nahwu madrasahs* had positive implications for learning *nahwu*. The students would know the differences in *Nahwu* among *nuhat* (*nahwu* scholars). These differences could be in terms, methods, and cause-effects of *khilafat* among *nahwu madrasahs*. For instance, *Madrasah Basra* is inclined to try creating rules based on a considerable number of examples. Thus, *Basra* considered a few examples could not be used as evidence or thought it *syaadz* (something doubtful).

In contrast to *Madrasah Basra*, *Madrasah Kufa* preferred that correct language use is as original as narrated by the speaker, regardless of how doubtful (*syaadz*) the history was (Harianto, 2018). Fransisca (2015) concludes that *Madrasah Basra* seeks to have a system in language that can be rationalized and avoid all aspects of history (to determine language rules) that could disrupt the language system. On the other hand, *Madrasah Kufa* had the opposite characteristic. Everything uttered by the native Arab, regardless of the history's level of validity, could be used as a reference in deciding rules on the Arabic language.

In addition to the statement above, the students could also recognize renowned figures and their opinions, such as Abu Aswad Ad-Duali and Sibawaih from *Madrasah Basra* and Imam Al-Kisa'I from *Madrasah Kufa*, as well as the manifestations of disagreement between them. The students could discover the fundamental differences in *nahwu* and how the *nuhats* formulate *nahwu* rules.

It is known that *nahwu* has undergone developments. Several *nahwu* scientists have contributed to determining *nahwu* rules which have been studied to this day. It is also believed that the historical study of *nahwu* needs to be taught to students to discover the historical background of *nahwu*. The historical learning of *nahwu*, especially in *Madrasah Basra* and *Kufa* and their characters, can be introduced early. The explanation about conflicting rules between the two *madzhabs* can be delivered when discussing one of the rules in *nahwu*. The students are aware of the history of the rules' formulation.

Conclusion

Based on this study's results, it can be concluded that 60% of AFL students have already recognized the terms of *Madrasah Basra* and *Kufa*. From the percentage obtained, it can be inferred that the result is categorized as fair. 75% of AFL students acknowledge that the knowledge of *Madrasah Basra* and *Kufa* comes

from lectures. The students' obtained knowledge on *nahwu* was 60% and on *i'rab* was 40%. It can be concluded that most students have already known about *Madrasah Basra* and *Kufah*, even though their knowledge is only limited to the differences in terms of *nahwu*.

It is recommended that an overview of *nahwu* historical studies, such as the introduction of *madrasahs* and *nahwu* figures, is introduced in the first year. In contrast, the lessons about conflicting rules between *madrasahs* can be taught when studying *nahwu* rules. With this description, the students can learn the theoretical historical study of *nahwu* and its practices.

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