



LEARNING *QAWAID* THROUGH LANGUAGE GAME *ADLIF KALIMATAN* FOR STUDENTS OF ARABIC LANGUAGE AND LITERATURE AT UIN MALANG

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Abstract

Qawaid is an element of Arabic that must be mastered by Arabic language learners, including students of the Department of Arabic Language and Literature of UIN Maulana Malik Ibrahim Malang, though it is still seen difficult until today. The learning of *qawaid* that has been running so far relies on traditional methods and strategies, i.e. the deductive method (*tariqah qiyasiyah*) and inductive (*tariqah istiqrā'iyah*). It is done by asking the students to write sentences (*jumlah mufidah*) on a sheet or assignment book. This study aims to explore a strategy of language game named *adlif kalimatan* (add one word) in learning *qawaid* in the said department. It is a case study and uses a qualitative approach. Data collection is carried out from observation, interviews and documentation. The results of this study indicate that the language game of *adlif kalimatan* is able to make instructional activity more interesting and is able to motivate students to apply *qawaid* in speaking and writing skills.

Keywords: *learning of qawaid, language game, language skills*

Abstrak

Qawaid merupakan unsur bahasa Arab yang harus dikuasai oleh para pelajar bahasa Arab, namun sampai saat ini ia masih dipersepsikan sebagai materi yang sulit khususnya oleh mahasiswa jurusan Bahasa dan Sastra Arab UIN Maulana Malik Ibrahim Malang. Pembelajaran qawaid yang sudah berjalan selama ini bertumpu pada metode dan strategi pembelajaran tradisional, seperti metode deduktif (*thariqah qiyasiyah*) dan induktif (*thariqah istiqrā'iyah*). Praktik aplikasi kaidah-kaidah yang sudah diajarkan dilakukan dengan strategi menuliskan kalimat (*jumlah mufidah*) di lembaran atau buku tugas. Penelitian ini bertujuan mengeksplorasi strategi permainan bahasa tambahkan satu kata (*adlif kalimatan*) dalam pembelajaran qawaid di jurusan Bahasa dan Sastra Arab UIN Maulana Malik Ibrahim Malang. Penelitian ini menggunakan pendekatan kualitatif dengan jenis studi kasus. Instrumen pengumpulan data menggunakan observasi, wawancara dan dokumentasi. Hasil penelitian ini

menunjukkan bahwa permainan bahasa tambahkan satu kata (*adlif kalimat*) dapat membuat pembelajaran menjadi lebih menyenangkan dan memotivasi mahasiswa untuk mengaplikasikan qawaid melalui keterampilan berbicara dan menulis.

Kata Kunci: *pembelajaran qawaid, language game, ketrampilan bahasa*

INTRODUCTION

Qawaid is a main course serving as a foundation that must be mastered by students majoring in the Arabic Language and Literature at the Faculty of Humanities UIN Malana Malik Ibrahim Malang. This course includes *Ilm al-Sharfi 1* (Semester I) and *Ilm of al-Sharfi 2* (Semester II), *Ilm al-Nahwi 1* (Semester I), *Ilm al-Nahwi 2* (Semester II), and *Ilm al-Nahwi 3* (Semester III). It is a group of special expertise courses (MKK) requiring theoretical and practical mastery of the material. Many other courses also need the mastery of *qawaid* as a tool to understand the courses. In other words, *qawaid* is closely related to other linguistic and literary courses. Therefore, in providing the *qawaid* material, an approach that is able to facilitate students in understanding it is highly needed. Thu'aimah emphasized that learning *qawaid* is expected to help language speakers able to communicate correctly, improve their language senses, and prevent them from fatal language mistakes¹.

The learning of *qawaid* that has been done by many teachers is still based on traditional methods, such as too exclusive on sentence level that centralizes in the teacher's side whereas students tend to be passive². During the learning process, the instructor has a greater role in providing explanations about the material, and very little opportunity for the students to explore and apply the rules in speaking and in writing under the guidance of the instructor. Sehri in his research emphasized that this approach actually made the learning of *qawaid* monotonous and rigid, and made students unskilled at applying the *qawaid* theories, except to the extent set out in the *qawaid* books without improvement.³

Studies of *qawaid* that have been carried out have shown the problems of learning *qawaid*, as seen in a research conducted by Chanifah in Ma'had Darus Salam Gontor Putri V Kediri revealing that the ability of students in the *maharah kalam* was not directly proportional to the ability of

¹ Rusydi Ahmad Thu'aimah and Muhammad al-Sayyid Manna', *Tadris al-Arabiyyah fi al-Ta'lim al-'Am; Nazhariyyah wa Tajrib* (Kairo: Dar al-Fikr al-Araby, 2000), 54-55.

² A Sehri, "Metode Pengajaran Nahwu dalam Pengajaran Bahasa Arab," *HUNAF: Jurnal Studia Islamika* 7, no. 1 (2010): 47-60. <https://doi.org/10.24239/jsi.v7i1.108>.

³ A Sehri, "Metode Pengajaran Nahwu," 47-60.

qawaid in the composition and the quality of Arabic in the aspects of reading and writing skills.⁴ Roviin's research on *masa'il nahwiyah* explains that there are striking differences between the Basrah and Kufa schools. The Basrah's school is more stringent in terms of Arabic rules, while the Kufa is more flexible. This makes it difficult for Arabic language learners to learn the rules.⁵

Studies on the development of *nahwu* teaching materials have also been carried out, as one conducted by Abdul Wahab Laode who developed the *nahwu* teaching materials based on mind mapping.⁶ Correspondingly, Syarif F., Sholihin, and Ardi Widodo S. have conducted a research on the development of *qawaid* learning methods,⁷ strategies,⁸ and models.⁹ These studies were done in order to facilitate the students and make the materials simpler and easily accepted by them. Previous researchers have made new breakthroughs to solve a sense of difficulty in learning *qawaid*.

Another study was conducted by Setiawan Edi¹⁰ who tried to design a *qawaid* learning strategy and to connect between linguistic elements in Arabic, English, and Indonesian with an inductive method. Along with that, Nasehah and Muassomah showed that the inquiry method applied in *sharf* learning could improve critical thinking related to the *sharf* learning sub material. While the *Snowball Tashrif* method makes students more skilled and careful with their own efforts or through group learning,¹¹ Setyawan C. E. added that there are several advantages and disadvantages to the methods and strategies that have been carried out, so that it is hoped that some lecturers supporting Qawaid courses should try to vary them with other *qawaid* teaching methods such as *qiyasiyah* (deduction), *istiqra'iyah* (induction), *intiqa'iyah* (eclectic), *wadhaifiyah* (applied), and others.¹²

Arabic experts and researchers have done a lot of innovation in the *qawaid* learning, ranging from the lower, middle, and upper levels, but they still have not much reduced the problems of

⁴ Chanifah Al Mudzakiroh, U. F. D. "Musykilat al-Thalibat fi Qudroti Qawaid al-Lughah al-Arabiyyah ala Maharoti al-Qiroah: Dirosah Halah bi ma'hadi Daar al-Salam Gontor al-Khomis li al-Banat Kandangan Kediri," *Asalibuna* 2, no. 2 (2018): 1-15, <https://doi.org/10.30762/asa.v2i2.1134>.

⁵ Roviin, "al-Masa'il al-Nahwiyah: Dirasah Taqabuliyah Baina Madrasah al-Bashrah wa al-Kufah," *Alsinatuna* 3, no. 2 (2018): 119-132. <https://doi.org/10.28918/alsinatuna.v3i2>

⁶ Abdul Wahab, "Pengembangan Bahan Ajar Qawaid Bahasa Arab Berbasis Mind Map untuk STAIN Kendari," *Repository.Uin-Malang.Ac.Id* 9, no. 2 (2014): 65-90, <http://repository.uin-malang.ac.id/id/eprint/1027>.

⁷ F Syarif, "Analisis Metode Pembelajaran Ilmu Nahwu Pada Majelis Taklim al-Amanah Kebon Jeruk Jakarta Barat," *Al Mahāra: Jurnal Pendidikan Bahasa Arab* 3, no. 1 (2017):31-60. <https://doi.org/10.14421/almahara.2017.031-03>.

⁸ I Solihin, "Strategi Pembelajaran Nahwu di Pesantren Ciloa Garut dan Al-Ihsan Bandung," *Jurnal Al-Tsaqafa* 14, no. 2 (2017): 359-372.

⁹ S Ardi Widodo, "Model - Model Pembelajaran Bahasa Arab," *Al-'Arabiyyah* 2, no. 2 (2006): 2-14.

¹⁰ Setyawan, C. E. "Pembelajaran Qawaid Bahasa Arab Menggunakan Metode Induktif Berbasis Istilah-Istilah Linguistik," *Komunikasi Dan Pendidikan Islam* 4, no. 2 (2015): 81-95.

¹¹ Siti Durotun Naseha dan Muassomah, "Model Pembelajaran Ilmu Sharaf Dengan Menggunakan Metode Inquiry Dan Metode Snowball Tashrif," *Alfazuna* 3, no. 1 (2018): 103-122, <https://doi.org/10.15642/alfazuna.v3i1.526>.

¹² Setyawan, C. E. "Pembelajaran Qawaid Bahasa Arab," 81-95.

qawaid learning in general, which is more grammatical oriented and less varied. The scope of *qawaid* material, including its *fashl* or subtopics and branches of distribution, is very broad. Like it or not, the *qawaid* material is categorized as heavy and tiring.¹³ This opinion is also recognized by foreign language users - other than Arabic - (*li al-nathiqin bi ghairiha*) and native speakers (*li al-nathiqina biha*).¹⁴ Sari confirmed that there were some complaints that arose about *qawaid* material that is very difficult. On the other hand, the *qawaid* learning tends to create a saturating and unpleasant atmosphere.¹⁵ In other words, students still find it difficult to concentrate and are slow to understand the material.

This research comes as an answer to the boredom in the learning of *qawaid* course through a language game. A language game was chosen because it has fun characteristics, creates conducive situations, and is able to increase student motivation. This notion is in line with a research conducted by Sharipudin¹⁶ and Aprilianti¹⁷ who say that games can increase student motivation. Nasif Mustofa also emphasized that the characteristics of good games must be appropriate for the level of students, can be applied at all levels, should involve the majority of students, can be used more than one language skills or elements of language, should be related to the material, should have clear goals and objectives, should be easy to apply, should promote fairness, and should create a pleasant atmosphere.¹⁸ Correspondingly, Nasehah reinforced that in the game of *snowball tashrif*, students were increasingly skilled and careful in applying the rules or *qawaid*.¹⁹ Therefore, this research formulates three questions, namely: a) how is the learning of *qawaid* in the said department; b) how to implement the language game of *adlif kalimatan* (add one word) in the *qawaid* learning; and c) what are the implications of the language game for the *qawaid* learning.

This study has three basic assumptions. First, the learning of *qawaid* requires a strategy that is fun and not boring because of the nature of *qawaid* that seriously requires full attention. Second, in addition to the principles taught, the *qawaid* learning places more emphasis on the application of rules that have been explained and conveyed by increasing the practice of making examples that are

¹³I Solihin, "Strategi Pembelajaran Nahwu," 359-372.

¹⁴A Aliyah, "Pesantren Tradisional Sebagai Basis Pembelajaran Nahwu dan Sharaf dengan Menggunakan Kitab Kuning," *Al-Ta'rib : Jurnal Ilmiah Program Studi Pendidikan Bahasa Arab IAIN Palangka Raya* 6, no. 1 (2018): 1-25, <https://doi.org/10.23971/altarib.v6i1.966>.

¹⁵Sari Wahyuning, "Analisis Kesulitan Pembelajaran Nahwu pada Kelas VIII MTs Al Irsyad Gajah Demak Tahun Ajaran 2015/2016," *Journal of Arabic Learning and Teaching* 4, no. 7 (2015): 36-40.

¹⁶U Syaripudin, "Pembuatan Game Ilmu Shorof (Tashrief) Sebagai Media Pembelajaran Bahasa Arab," *Jurnal ISTEK* 6, no. 1-2 (2012): 125-136, <https://journal.uinsgd.ac.id/index.php/istek/article/view/295/309>.

¹⁷Y Aprilianti, U Lestari, & C Iswahyudi, "Aplikasi Mobile Game Edukasi Matematika Berbasis Android," *Jurnal Script. Jurnal Script* 1, no. 1 (2013): 88.

¹⁸Nashif Mushthofa Abdul Aziz, *Al-Al'ab al-Lughawiyah fi ta'lim al-Lughah al-Ajnabiyyah* (Al-Riyadl. Daar al-Maziyah, 1980), 62-64.

¹⁹Siti Durotun Naseha dan Muassonah. "Model Pembelajaran Ilmu Sharaf," 103-122.

different from those available in the *qawaid* printed books. Such examples can also be applied through spoken and written form. Third, with this language game strategy, students are more enthusiastic and eager to learn *qawaid* because the nature of the game is fun. Nevertheless, it does not come out of the essence of the material that must be delivered and applied. From the three assumptions, this sort of language game approach is expected to be able to realize and contextualize *qawaid* in language skills (listening, speaking, reading, and writing).

METHOD

This study uses a qualitative approach because its main data is not in the form of numbers but sentences that describe the symptoms of the object being observed.²⁰ Meanwhile, concerning the type of research, this research is classified as a case study in the Department of Arabic Language and Literature with all its advantages as an object that has certain specifications (the learning of *qawaid* using a language game) that have not been widely carried out elsewhere. This study aims to explore or see the situation of *qawaid* learning with a comprehensive, extensive and in-depth language game approach.

The data and information of this research were collected through several ways, i.e. observation, interview, and documentation. Observation was carried out through direct observation at the study site in a continuous and systematic manner against the symptoms or phenomena under study. It was carried out during the *qawaid* learning process. Observational activities of this study included selection, modification, recording, checklist, and coding.

Interviews were conducted with lecturers of *qawaid nahwu* to explore data about the planning, implementation, and evaluation of language game in the *qawaid* learning. They were also conducted with the second semester students to obtain information about their opinions related to the application of the language game. The type of interview used by the researchers is free guided or controlled interviews; that is, an interview using guidelines but carried out freely and flexibly, so that the data revealed were more objective and without any pressure or coercion. Meanwhile, documentation was needed to dig up information and data in the form of written documents in the said department in the form of curriculum and semester syllabus.

The data collected were then analyzed qualitatively using several stages,²¹ namely: (a) data reduction by looking at the relevance of the data to the questions and research objectives concerning

²⁰ Lexy J Moleong, *Metodologi Penelitian Kualitatif* (Bandung: PT RemajaRosdakarya, 2017), 6.

²¹ Sugiyono, *Metodologi Penelitian: Pendekatan Kuantitatif, Kualitatif, Dan R&D* (Bandung: Alfabeta, 2016), 246.

the learning process of *qawaid* with language game, (b) descriptive data presentation based on implementation in the field, and (c) discussion and conclusion of the findings.

RESULT AND DISCUSSION

Learning of *Qawaid* in the Department of Arabic Language and Literature

The *qawaid nahwu* is one of the main courses in the Department of Arabic Language and Literature at the Faculty of Humanities UIN Maulana Malik Ibrahim Malang. There are other Arabic language and literature courses. Accordingly, Arabic language is taught as theoretical and practical language knowledge. The learning process in the said department uses a separated system approach (*nadhariyah al-furu'*), in which every four language proficiency and language elements are taught separately.²² This can be seen from the curriculum offered; the courses that are provided in the department are divided into four scientific classes, namely linguistic classes, literary courses, courses related to language skills, and general courses.²³

Qawaid is a compulsory subject that must be taken by all students who choose this major, both those whose concentration is in literature and in linguistics. It includes two main subjects, namely *Ilm Sharf* I and II, each taught in semesters 1 and 2, and *Ilm Nahwu* I, II, and III, taught in semesters 1, 2 and 3. Here, *qawaid* is grouped in a group of special skills courses (MKK).²⁴ It means that this course requires theoretical and practical mastery of the materials. Theoretically, students are able to understand and master the rules set out in the syllabus, while practically, they are able to apply these rules in language skills, i.e. *istima'*, *kalam*, *qiroah* and *kitabah*. The nature of *qawaid* as MKK that requires deep understanding and full mastery makes the learning process necessary varied learning strategies and methods. Along with that, it takes a small class for learning the subjects included in the MKK group. The small class meant here is a class where the number of students ranges from 20 to 25 students, with the hope that each student has the same opportunity to get training and attention from the lecturer.

The learning of *qawaid* in the Department of Arabic Language and Literature is more likely to use an exclusively sentence level approach. This approach emphasizes the deduction model, which is centered on the activities of lecturers while students tend to be passive. Learning with the

²² Abdul Alim Ibrahim, *Al-Muawajjah li Mudarrisi al-Lughah al-Arabiyyah*, Cet. 18 (Kairo: Daar al-Ma'arif, 2007), 50-51.

²³ The Guideline of KKNi Curriculum and the Collection of Syllabus in the Department of Arabic Language and Literature, Faculty of Humanities, UIN Maulana Malik Ibrahim Malang, 2014.

²⁴ The Guideline of KKNi Curriculum and the Collection of Syllabus in the Department of Arabic Language and Literature, Faculty of Humanities, UIN Maulana Malik Ibrahim Malang, 2014.

model of deduction in *qawaid* begins with exposure to the rules, and then examples are given.²⁵ The lecturer outlines the rules of *nahwu* with occasional questions and answers and then gives several examples relating to these rules. Analysis of the examples is carried out by the lecturer together with students. After the theory and examples are given, the lecturer asks students to make an example based on the theory that has been explained. However, quite often the lecturer is trapped in describing the rules in detail, so that the time for students to apply the rules in a practical level is neglected.²⁶

In addition to the deductive approach, learning *qawaid* in the said department is carried out with a peer tutoring approach to empower the abilities of students who have *qawaid* ability and to give more guidance to students with low ability.²⁷ Students are divided into groups, and they discuss chapters determined by the lecturer. The task of the lecturer is to assist these groups if they need an explanation of the materials that are not understood yet. This notion is in line with the learning method written by Anas saying that the peer tutoring method provides ample opportunities for students to explore their abilities.²⁸ A research by Nurmiati states that learning with peer tutoring methods makes the learning more effective.²⁹ This finding is confirmed by Mahmud³⁰ stating that the *intelligent tutoring system* method in learning grammar is more effective and provides opportunities for students to be more active in applying it.

Implementation of *Adlif Kalimatan* in the *Qawaid* Learning

Although the instructors of *qawaid* have made changes and innovations in methods, strategies, and techniques of learning *qawaid* in the Department of Arabic Language and Literature,

²⁵ Abdul Hamid, Uril bahrudin dan Bisri Mustofa, *Pembelajaran Bahasa Arab: Pendekatan, Metode, Strategi, Materi dan Media* (Malang: UIN Press, 2008), 64-68.

²⁶ The results of observations on *qawaid* learning activities showed that the lecturer explained the materials and gave examples, while several students were asked to make examples on the board. Next, an analysis was conducted together to check whether the examples written by students were true. If wrong, other students were then appointed to justify. Quite often the lecturer was trapped by detailed discussion of *qawaid* in response to questions from students who have mastered the *qawaid*. (March 2019)

²⁷ The results of interviews with the lecturer of *qawaid* found: "The learning process in my class uses several models of learning. In a meeting I must explain the material first and then open the question and answer session followed with drilling method by giving exercises to find out the mastery of the material presented. At another meeting, I practiced the peer tutoring method. Each group consists of several students, and students with higher ability were grouped with students with low ability in the hope of providing guidance to their friends." (AZ, 2019)

²⁸ Muhammad Anas, *Mengenai Metode Pembelajaran* (Pasuruan: CV. Pustaka Hulwa. 2014), 66.

²⁹ N Nurmiati, & R. M. "Keefektifan Penggunaan Metode Pembelajaran Tutor Sebaya (Peer-Teaching) dalam Kemampuan Membaca Memahami Bahasa Jerman Siswa Kelas Xi Ipa Sma Negeri 1 Bontonompo Kabupaten Gowa," *Eralingua: Jurnal Pendidikan Bahasa Asing Dan Sastra* 1, no. 1 (2017): 54-62, <https://doi.org/10.26858/eralingua.v1i1.2989>.

³⁰ Mahmoud dan Abo El-Hamayed, "An Intelligent Tutoring System for Teaching the Grammar of the Arabic Language," *Journal of Electrical Systems and Information Technology* 3, (2016): 282-294, <https://doi.org/10.1016/j.jesit.2016.04.001>.

it seems that there has not been a significant change in creating an atmosphere of learning in the classroom. The innovations made have not contributed much, and the *qawaid* learning is still considered monotonous and rigid. This has the effect of making students unskilled in applying the theories of *qawaid*, except to the extent set out in the books of *qawaid* without improvement.³¹ A number of methods and strategies have been practiced by *qawaid* instructors, such as the deductive method, drilling, and peer tutoring strategies, but there is still no significant change in student motivation. Language games are used as an alternative strategy and approach chosen in learning *qawaid*. As stated by Sulistiyanto, learning *nahwu* with smartphone media can increase the independence of student motivation.³²

A language game of *adlif kalimatan*, which means adding one word, is implemented in the class system. The game is one supporting game for the mastery of *qawaid*, especially in the rules of the *jumlah fi'liyah* followed by *maf'ul bih* and their application in sentence structure.³³ The linguistic aspects studied in the game are objects or *maf'ul bih* using *huruf athaf* or conjunctions. The form of communication used is to connect several words using *huruf athaf*. The application of the game *adlif kalimatan* uses a class system to make it more optimal. Here are the rules of the game:

Theme	: repeating vocabularies and remembering them
Linguistic aspects	: the use of structure <i>jumlah fi'liyah</i> followed by <i>maf'ul bih</i>
Type of communication:	the use of conjunctions named <i>huruf athaf</i>
Level	: beginner and intermediate.
Time	: 10-15 minutes
Model	: class system
Preparation	: the lecturer prepares several pictures such as pictures of rooms, household appliances, fruits and others
Steps	: the lecturer shows students several pictures and asks them to name one object in the picture. Next, the students are required to make sentence structures from these words. Later, the teacher asks other students to repeat the sentence structure by adding one more word, and so on. Each word added is taken from the name of the object the student sees in the picture.

³¹ The results of observations in learning *qawaid* illustrate that when the students are asked to make examples of the rules that have been taught by the lecturer, they write the same sentences that are written in many *qawaid* books even though they have memorized many *mufrodat*. Many times they write ضرب زيد عمرا, as they are still not accustomed to practicing *mufrodat* that have been mastered.

³² Sulistiyanto, "Media Pembelajaran Nahwu dengan Smartphone," *Seminastika Universitas Mulia Balikpapan* (2018): 171.

³³ Nasif Mushthafa and Abdul Aziz, *al-Al'ab al-Lughawiyah fi Ta'lim al-Lughat al-Ajnabiyah*, 162-164.

One thing that needs to be considered before applying the game *adlif kalimatan* is that the lecturer explained the material according to the theme, such as *maf'ul bih* and *athaf*. The lecturer explained the rules about *maf'ul bih* as well as the rules about *athaf*, accompanied with several examples to help the students understand the material. Otherwise, the lecturer begins his explanation by presenting examples relating to *maf'ul bih* and *athaf*. Furthermore, the lecturer and students conduct analysis together to draw conclusions. Conclusions do not come from the lecturer but from students with the guidance of lecturers. The lecturer corrects a number of terms that are not quite right, such as the use of *ma'thuf*, *ma'thuf 'alaih* and *huruf athaf*, as well as things related to the *alamat nashab*. Next, the students are asked to make sentence structures that contain the rules of *maf'ul bih* and *athaf*. As a confirmation of the students' understanding, the lecturer provides reading texts to be analyzed. During the text analysis process, the lecturer outlines the mistakes made by students and corrects them.³⁴

After the students mastered the material theoretically and practically in a simple form, the game *adlif kalimatan* was then given. The steps that must be taken by the lecturer before applying the game as explained by Nasif Mushthafa³⁵ are as follows: 1) preparing pictures or themes that are in accordance with the material, objectives and grade level; 2) explaining the type of game and its purpose; 3) elaborating the rules of the game; 4) performing a simulation and determining the time. After the lecturer demonstrates these steps, the next step is the practice. The lecturer shows some pictures or themes and sticks them on the board.

المعلم	: ما أكل الولد؟
الطالب ١	: أكل الولد سمكا
الطالب ٢	: أكل الولد سمكا وأرز
الطالب ٣	: أكل الولد سمكا وأرز وسلطة
الطالب ٤	: أكل الولد سمكا وأرز وسلطة ولحما
الطالب ٥	: أكل الولد سمكا وأرز وسلطة ولحما وبيضا

³⁴ The interview with one informant found: "Before applying the game, there are several steps that I must prepare, such as explaining the material and providing examples. Otherwise, I begin the explanation with examples relating to the material *maf'ul bih* and *athaf*. Next, I and the students conducted an analysis to draw a rule. Students must be able to draw their own conclusions with my guidance. I corrected the inappropriate rules that were mentioned by students, such as the determination of *ma'tuf*, *ma'tuf 'alaih*, *huruf athaf*, and things related to *alamat nashab*. Next, the students were asked to make sentence structures that contained the rules that I had specified. Usually I also give Arabic text as an exercise for students to do analysis. After that, the students present the results of their analysis. If the results of the analysis are not right, I will describe the mistakes and correct them." (AZ 2019)

³⁵ Nasif Mushthafa dan Abdul Aziz. *al-Al'ab al-Lughawiyah fi Ta'lim al-Lughat al-Ajnabiyyah*, 162-164.

If it seems that the students have mastered the rules practiced in a simple form, the lecturer can increase the level. Here is an example:

المعلم	: ماذا تشاهد؟
الطالب ١	: أشاهد بيتا جميلا
الطالب ٢	: أشاهد بيتا جميلا وفناء واسعا
الطالب ٣	: أشاهد بيتا جميلا وفناء واسعا وشجرة عالية أمامه
الطالب ٤	: أشاهد بيتا جميلا وفناء واسعا وشجرة عالية أمامه وطفلا لطيفا
الطالب ٥	: أشاهد بيتا جميلا وفناء واسعا وشجرة عالية أمامه وطفلا لطيفا وابنة سمينة

During the process of the game, the lecturer may give correction if there is a student who incorrectly mentions or arranges the word structure, *i'rob*, *harokat* or *syakal*. This game demands high concentration from students for they have to remember their friends' answers and then repeat them.

At the end of the game, the lecturer gives notes regarding the mistakes made by students, such as the mistake of *i'rob nashab* in *jama' muannats salim* that is read with *fathah*, which should be read by *kasroh*, as well as *i'rob nashab* in *isim mutsanna* added by *alif* and *nun*, which should be added *ya* and *nun*. Correspondingly, the lecturer touches on a little more by explaining the signs of *i'rob nashab* as a confirmation of understanding.³⁶ The many images used are adjusted according to the time available. The lecturer can also replace the images with others if the existing images are considered too easy so that the attraction is reduced. For example, still images are replaced with moving images, and images are replaced with film footage.

Implication of Language Game in the *Qawaid* Learning

Observation results show that learning of *qawaid nahwu* by using a language game *adlif kalimatan* can arouse the enthusiasm and motivation of students in the learning process. As said by students in an interview,³⁷ they are happy with the learning model using games, and are increasingly motivated to practice more and take more active lessons. Apart from the results of the interview, it

³⁶ One informant said: "Before ending the *qawaid* teaching and after completing the language game, I gave feedback as a correction of the mistakes made by students. There were groups that did not make mistakes, and there were groups who made more than three. So, I have to explain again related to the rules in accordance with the mistakes made."

³⁷ An interview with one student found: "Thank God, I am very happy that the lecturer uses this game for the learning model. I can make more sentences in accordance with the rules of *nahwu*, and I am no longer sleepy, as I used to in the hours after Dhuhur." (Ahmad Hasan, 2019)

can also be shown from the activeness or the way they respond to the questions posed by the lecturer. The nature of this game makes students in one class actively involved in the language game, so that none of the students has the opportunity to get sleepy and hold devices in the classroom during the learning process. One *qawaid* class has 25 students who are grouped into 5 groups, each group has 5 students. These five groups are competed for groups who are able to complete a number of images that are determined quickly and precisely in accordance with the rules of *nahwu*. Such a group will get a reward.

A series of interviews conducted have shown that students are motivated to understand *qawaid* material and practice it in verbal language games so that they can develop their speaking skills (*maharah kalam*).³⁸ Apart from verbal skill, this practice can also be done in writing so that they can develop their writing skills (*maharah kitabah*). In line with that, some students gave information that learning *qawaid nahwu* was very enjoyable because the exercises in mastering the material and stabilizing the material were done with games, so they did not feel tired and bored. This is shown by their enthusiasm and involvement in the game.

This language game also allows students to practice the theories of *qawaid nahwu* through language game in their respective groups. With this learning technique in the form of a game, students are able to use a mastered *mufrodat* which is then arranged in accordance with the demand of the game and *qawaid* specified. This *adlif kalimatan* game is not only practiced to add one word, but can be developed by adding one sentence. However, there must be a synergy between one sentence and another sentence added, so that the sentences are composed into one systematic paragraph.

The success of the learning process in a language game that is practiced is not only a personal assessment but also a collective assessment. Personal assessment means that each student will get an assessment from the lecturer for the speed and accuracy of the answers, while the collective assessment is an assessment based on one group. The speed and accuracy of the answers in the group are used as a reference for lecturers' assessments. This will build cohesiveness and collaboration within the group automatically.

CONCLUSION

The game of *adlif kalimatan* is a language game which is suitable to be applied with the class system. This game is one form of supporting games for the mastery of *qawaid*, especially in

³⁸ An interview with one female student found: "I like the lecturer with this learning model. Usually we are afraid and ashamed if asked by the lecturer to make an oral example. Through this learning game, we are motivated to make verbal expressions, which we normally write." (Nurul Wahidah, 2019)

the rules of *jumlah fi'liyah* followed by *maf'ul bih* and their application in the sentence structure. The form of communication used is to connect several words using *huruf athaf* or conjunctions. This game is very flexible as it can be used in teaching some of the *nahwu* rules. It can be developed for other rules besides *maf'ul bih*, such as *fa'il*, *hal*, and other rules like *jumlah ismiyah* and *jumlah fi'liyyah*. In addition to being practiced verbally, this game can also be developed for writing skills; that is, in one sheet of paper, each student in one group adds one word or one sentence in accordance with the predetermined rules.

This research has shown that learning *qawaid* by using language game can increase students' motivation, as previously they lacked confidence in making *ta'bir* in accordance with the rules taught. Through this game, the students are brave and motivated to express their ability without fear of making mistakes. Along with that, this game also makes them happy to follow the learning process as indicated by the loss of drowsiness. They also have the opportunity to practice the learning material by involving more students as proven by the formation of more groups.

The limitation of this study is concerned with only one game to be practiced in the teaching classes of *qawaid nahwu*. This paper suggests that in the learning of *qawaid*, a variety of methods and learning strategies should be carried out, including variations in using language games to support the learning of *qawaid*; therefore, the creativity of the teacher is needed. With this in mind, the *qawaid* learning remains good from the aspect of material content, and it can facilitate the understanding of the material to the students.

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