

***Qawaid* Material of Tamyiz Method in the Perspective of *Tajdid an-Nahw* by Syauqi Dhayf**

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Abstract

This research aims to analyze the structure of qawaid material in the Tamyiz method, which aims to be good at translating the Quran, with the perspective of Nahwu renewal initiated by Syauqi Dhayf. This research is a literature study with a qualitative type. The result of this study states that qawaid material of Tamyiz method can apply the six principles of Nahwu renewal initiated by Syauqi Dhayf except for “the elimination of *i'rob* analysis (*taqdiri* or *mahalli*)”. Qawaid material of Tamyiz 1 does not cover *i'rob* analysis but substantially that principle still appears a little in the form of grouping *ism mabni* into *harf* to avoid the deep analysis of *i'rob mahalli* at *ism mabni*. The other principles, such as reformulation, reorientation, redefinition, removing additional material, and adding material considered significant in achieving learning objectives, appear in several Tamyiz materials. The additional chapters are *mujarrod* to find the original letters in a word, the materials to identify *harf*, *fi'il* and *isim* with the characteristics and some patterns of *fil (wazan)* which have a high frequency of appearance in the Quran. Tamyiz also excludes several other chapters in the classical *nahwu* to arrange the qawaid material concisely and focus in the learning objectives. This research indicates that students only need a little of *qawaid* material to be good at translating the Quran, such as *harf*, *fiil* and *ism* comprehension with the characteristics and identification the original letter in a word to find the meaning of that word in the Arabic dictionaries.

Keywords: Tamyiz Method; al-Nahwu al-Ta'limi; Tajdid al-Nahw; Syauqi Dhayf;

INTRODUCTION

Nahwu is part of the science inseparable from the Arabic language because it can protect the tongue from mistakes in language (*lahn*)¹ in order for the communication to be understood properly. In *Nadham Imrithy*, it is pointed out that Nahwu is the science that is supposed to be acquired first before other Islamic sciences, such as *tafsir*, hadith, etc. as the classical ulemas agreed that the Nahwu science is an intermediary before progressing to other sciences, so they warned against addressing the words of Allah or the hadith of the Prophet (peace be upon him), unless one is proficient in the Arabic language, especially in terms of Nahwu. Al-Ashmu'iy added that he was most apprehensive when a non-skilled person discussed the Prophet's hadith as he would be in danger of being labeled as one of those who lie about the Prophet (peace be upon him).²

Al-Shaikh Muhammad al-Thanthawi categorized the development of Nahwu into four periods: the period of laying and initial formation (Bashrah), the period of growth and development (Bashrah and Kufah), the period of maturity and perfection (Bashrah and Kufah), and the period of tarjih or preference (Baghdad).³ Throughout the period of growth and development until the period of maturity and perfection, the study of Nahwu

¹ Khabibi Muhammad Luthfi, “Epistemologi Nahw Ta’Limi Dalam Persepektif Linguis Arab Kontemporer,” *Arabiyat : Jurnal Pendidikan Bahasa Arab Dan Kebahasaaraban* 5, no. 2 (2018): 233–54.

² Syaikh Ibrahim Al-Baijuri, *Fath Rabb Al-Bariyah 'ala Al-Durrah Al-Bahiyah Nadhm Al-Ajrumiyah*, n.d.

³ al-Syaikh Muhammad Al-Thanthawi, *Nasy'ah Al-Nahwi Wa Tarikhu Asyhari Al-Nuhath*, 2nd ed. (Kairo: Dar al-Ma'rifah, n.d.).

has shifted from the practical nature of overcoming errors in language (*lahn*) to a deep philosophical direction. This shift is a change in the position of nahwu which was originally only as a 'tool' (*al-nahwu al-ta'limy*) turned into learning nahwu as the main goal (*al-nahwu al-'ilmy*) then nahwu material became so in-depth and incomprehensible⁴. The philosophical perspective of classical Nahwu, which is full of theological and logical content, renders this science difficult to be understood and implemented in practical and open-ended language teaching.⁵

Of the classical Nahwu issues, several works of classical nahwu scholars were found that attempted to reform Nahwu, including *matan jurumiyah* with very concise Nahwu material, which is a simplification of classical nahwu material to be more easily understood. Furthermore, other works compile nahwu material in the form of *nadham* by removing and adding some material, so it is easier to memorize and learn, such as *nadham al-Imrithy*.⁶

On the other hand, many modern linguists refer to Ibnu Madha's criticism of classical Nahwu, such as Mahdi Al-Makhzumi with the theory of *taysir Nahwi al-Arabiy*⁷, Ibrahim Musthafa, Hefni Nashif, Thaha Husain, and Syauqi Dhayf. They researched classical nahwu by reviewing its epistemological side and found two critical points in the renewal of nahwu learning, namely: the simplification of the object of discussion and the rearrangement of the learning system. Accordingly, the classical nahwu science as a theoretical science (*al-nahwu al-'ilmy*) must be distinguished from the practical learning of nahwu science (*al-nahwu al-ta'limy*). The new Nahwu epistemology being constructed is how Nahwu approaches the Arabic language as it is (not how it should be), no need to impose the concept of rationality (cause-and-effect) which essentially simply does not occur in Arabic.⁸

The Tamyiz method is one fast method of learning Arabic grammar aimed at being able to translate the Koran and the yellow book. Essentially, Tamyiz is not merely a set of teaching steps as other learning methods are, but rather complete with specially compiled learning materials, the "Kawkaban" dictionary, which is a supplementary dictionary for practice in translating the Koran and the yellow book.⁹ Tamyiz was compiled by Abah Zawun Fathin, M.M. or more familiarly known as Abaza, M.M. and was divided into three stages of learning, namely Tamyiz 1 for 24 hours of smart learning of the Koran translation, Tamyiz 2 for 100 hours of smart learning of the yellow book, and Tamyiz 3 for smart translating & teaching the Koran and yellow book (*tahsinul qodir*).¹⁰

In his foreword, Abaza declared to "rebuild the puzzle" of Nahwu-Shorof materials considered to teach younger children easily and enjoyably. This is what has made the Tamyiz Method material more interesting to study compared to other speedy

⁴ Hidayat, "Kata Pengantar," in *Pemikiran Nahwu Syauqi Dhayf (Solusi Alternatif Mengatasi Problematika Pembelajaran Bahasa Arab)*, 1st ed. (Malang: Misykat Indonesia, 2015), iii.

⁵ Sugeng Sugiono, "Kata Pengantar," in *Epistemologi Nahwu [Pedagogis] Modern*, 1st ed. (Yogyakarta, 2020), xii.

⁶ Syaikh Syarafuddin Yahya Al-'Imrithy, *Nadham Al-Imrithy 'ala Matn Al-Ajurumiyah*, n.d.

⁷ Andi Holilulloh, Sugeng Sugiyono, and Zamzam Afandi, "Taisir Al-Nahw Al-'Arabi: The Analysis of Mahdi Al-Makhzumi's Thoughts in the Reform of Nahwu/Taisir Al-Nahw Al-'Arabi: Analisis Pemikiran Mahdi Al-Makhzumi Dalam Pembaruan Nahwu," *Arabiyatuna: Jurnal Bahasa Arab* 5, no. 1 (2021): 95, <https://doi.org/10.29240/jba.v5i1.2102>.

⁸ Nurul Hadi, "Pembaharuan Nahwu Menuju Pembelajaran Bahasa Arab Praktis (Telaah Epistemologi Ilmu Nahwu Klasik)," *Okara* 1, no. 2 (2012): 39–52.

⁹ Khoiril Wildan and A. Jauhar Fuad, "Implementasi Metode Tamyiz Dalam Pembelajaran Baca Kitab Kuning," *AL-WIJDĀN Journal of Islamic Education Studies* 4, no. 1 (2019): 91–105, <https://doi.org/10.58788/alwijdn.v4i1.301>.

¹⁰ Abaza, *Tamyiz: Anak Kecil Saja Bisa, Yang Pernah Kecil Pasti Bisa* (Tamyiz Publishing, n.d.).

yellow book reading methods since most of these methods only simplify the classical Nahwu material.

An example of the repuzzle of qawaid material in the Tamyiz method is the grouping of some *isim* and *fi'il* sentences into letter sentences due to the *isim* being ruled as *mabni*, so students no longer need to divide *isim* into *mabni* and *mu'rob*. They can simply recall that the *mabni* is a letter sentence. Moreover, Tamyiz also incorporates new signs of *isim* sentences not recognized in classical nahwu, such as *ma-mi-mu*, etc. In the final section of Tamyiz 1, there is a *mujarrood* chapter which helps students discover the letter of origin of an Arabic word by listing prefixes, insertions and suffixes. Afterwards, the students will be able to trace the meaning of the word in the Kawkaban dictionary or other Arabic dictionaries as tracing an Arabic word in the dictionary should be based on its letter of origin (*mujarrood*).¹¹

From the foregoing explanation, the researchers propose to analyze the Qawaid material in the Tamyiz method using the Tajdid al-Nahwi perspective initiated by Syauqi Dhayf. The researchers have narrowed the segmentation to Tamyiz 1 only which is directed at translating the Koran as the researchers observed that many of the qawaid materials are new and different from the classical nahwu materials.

The criticism of classical Nahwu carried out by the above modern linguists is assessed to still be at the epistemological level and has not yet been in concrete steps by presenting Nahwu material as initiated.¹² The researchers noticed that the structure of qawaid material in the Tamyiz method emphasizes a methodology that reformulates classical nahwu material, although Abaza - the author of Tamyiz - in his development research report made no mention of the Nahwu reform initiated by modern linguists and only focused on fast, easy and fun qawaid learning for younger children.¹³

RESEARCH METHODS

In this research, the researchers utilized a type of library research with a qualitative approach. Library research refers to a series of activities related to library data collection method¹⁴ in which library research covers the general process of systematically identifying theories, finding literature, and analyzing documents containing information related to the research topic.¹⁵

The stages that the researchers had to follow in library research were first, collecting research materials by studying qawaid material on Tamyiz 1, scientific articles on the Tamyiz Method, and scientific articles on *al-nahwu al-ta'limi* theory. Second, reading library materials. In reading research materials, the researchers explored in depth reading materials with the potential to find new ideas related to the research theme. Third and fourth, creating and processing research notes. All materials which have been read were then processed or analyzed to draw a conclusion and reported accordingly.¹⁶

The data sources in this research are: 1) primary data, namely the Qowaid material of Tamyiz method 1 by Abaza M.M., and 2) secondary data or supporting sources, namely the Tamyiz method guidebook, Dr. Syauqi Dhayf's Nahwu Thought book and scientific works that have studied the Tamyiz method and nahwu renewal thinking etc..

¹¹ Moh Sholeh Afyuddin, "Ta'lim Al-Qawaid Bi Thariqah Tamyiz Fi Daurah Ocean Arabic Pare Kediri," *Al-Irfan : Journal of Arabic Literature and Islamic Studies* 1, no. 1 (2019): 20–48.

¹² Khabibi Muhammad Luthfi, *Epistemologi Nahwu [Pedagogis] Modern*, 1st ed. (Yogyakarta: Zahir Publishing, 2020).

¹³ Afyuddin, "Ta'lim Al-Qawaid Bi Thariqah Tamyiz Fi Daurah Ocean Arabic Pare Kediri."

¹⁴ Mahmud, *Metode Penelitian Pendidikan* (Bandung: Pustaka Setia, 2011).

¹⁵ M. Nazir, *Metode Penelitian* (Jakarta: Ghalia Indonesia, 2003).

¹⁶ Metika Zed, *Metode Penellitian Kepustakaan* (Jakarta: Yayasan Obor Indonesia, 2008).

The data were then analyzed using the Miles and Haberman data analysis stages, namely data collection, reduction and drawing conclusions.¹⁷

DISCUSSION

Qowaid Materials from Tamyiz 1 in the Perspective of Syauqi Dhayf's Tajdid al-Nahwi

Syauqi Dhayf's idea of Nahwu reform was basically initiated from Ibnu Madha's idea of Nahwu reform in *al-Radd 'ala al-Nuhat*. Syauqi Dhayf proposed six principles of Nahwu reform, namely: reformulation of Nahwu discussion topics, abolishing philosophical analysis (*taqdiri* or *mahalli*), reorienting *i'rob* analysis in supporting Arabic language skills, redefining Nahwu discussion topics, removing additional topics (*furu'iyah*) from Nahwu materials, and adding topics that are considered significant.¹⁸ The first three principles are adopted from the ideas of Ibnu Madha',¹⁹ while the next three principles are ideas of renewal by Syauqi Dhayf.

a. Reformulation of Nahwu Topics of Discussion

Reformulation means reformulating or rearranging the overlapping chapters of nahwu and collecting chapters that are considered similar.²⁰ This concept of reformulation can be found in the Tamyiz material in the chapter of letter sentences, namely several *isim* and *fi'il* sentences are repositioned and grouped into letter sentences. From the results of an interview with Ust. Ahmad Thooyib - one of the Tamyiz Method teachers at Ocean Arabic Pare - this repositioning can facilitate students as they no longer have to split *isim* sentences into *mu'rob* and *mabni*. Tamyiz teaches that letter sentences are *mabni*, so some *mabni isim* sentences are repositioned into letter sentences.

1. Sequence of sentences in Tamyiz 1

In classical nahwu and traditional nahwu learning, *isim* and *fi'il* sentences and their laws in sentence structure are first introduced to students, while new letter sentences are introduced later by insertion in the discussion of certain chapters, such as *amil nawashib*, *amil jawazim*, *athof* letters and *jer* letters.

The learning structure is reversed in the Tamyiz material, in which letter sentences are introduced first, followed by *fi'il* and *isim* sentences. Letter sentences are the least numerous and the easiest of the three. The identification of letter sentences requires no characteristics like those of *fi'il* and *isim* as they are not as numerous, so they are easy to memorize immediately. On that basis, Tamyiz arranges letter sentences by adjusting the intonation of certain songs to ensure that the letter sentences are easy to memorize.

2. Reposition of *isim* and *fi'il* in letter sentences

a) *Kaana Rofa'u Nashoba*.

In classical Nahwu, *Kaana* refers to a *fi'il naqish* sentence, which is a *fi'il* that is not sufficient with *ma'mul marfu'* (the *isim*) but still requires *ma'mul manshub* as a *khobar*.²¹ Tamyiz identifies the *Kaana* that does the deed of to

¹⁷ Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif Dan R&D* (Bandung: Alfabeta, CV, 2013).

¹⁸ Syauqi Dhayf, *Tajdid Al-Nahw*, 6th ed. (Dar al-Ma'arif, 1890).

¹⁹ Ibnu Madha', *Kitab Al-Radd 'ala Al-Nuhat*, 1st ed. (Kairo: Dar al-Fikr al-Arabi, 1947).

²⁰ Sakholid Nasution, *Pemikiran Nahwu Syauqi Dhayf. Solusi Alternatif Mengatasi Problematika Pembelajaran Bahasa Arab* (Malang: Misykat Indonesia, 2015).

²¹ Syaikh Mushthofa Al-Ghalayayni, *Jami' Al-Durus Al-'Arabiyah*, Juz 2 (Beirut: al-Maktabah al-Ashriyah, n.d.).

rafa' the *isim* and to *nashab* the *khobar* only in the form of its *fi'il madhi*, *fi'il mudhare'* and *fi'il amar*, so it is considered a *fi'il* with incomplete or insufficient *tashrif*. This is the reason for its classification as a letter sentence.²² However, *Kaana* will still be categorized as a *fi'il* sentence when keeping other than *dhomir* هو.

b) *Ni'ma* and *Bi'sa*.

Both of these *fi'il* sentences belong to *fi'il ghoiru mutashorrif* (*fi'il* with only one word form, namely *fi'il madhi*). Tamyiz categorizes these two *fi'il* as letter sentences because these two *fi'il* do not denote epochs and can contain letter sentences for the purpose of *mubalaghoh* (exaggeration) in praising and criticizing.²³

c) *Isim Istifham*

Isim Istifham refers to a group of *isim* sentences that function as interrogative words and are ruled as *mabni*. Some *isim* phrases are *mabni* because they have a close resemblance to a letter sentence.²⁴ For this reason, *isim istifham* is categorized as a letter sentence.²⁵

Isim Istifham shares similarities with letter sentences in terms of *Ma'na* (شبه معنوي),²⁶ namely containing the same meaning as the letter sentence.

d) *Dzorof* (adverbs of place or time)

Dzorof is a set of *isim* sentences that denote time or place. Some of them are *Mu'rob*, while others are *Mabni* because they are similar to letter sentences.

In Tamyiz material, some *Dzorof* is categorized in letter sentences because it holds the meaning of the *jer* letter في and على (*syibeh ma'nawi*) or due to the number of letters that are less than three letters (*syibeh wadh'i*).²⁷

e) *Maushul*

Isim Maushul refers to an *isim* sentence that functions as a conjunction and is ruled *Mabni* as it has a close resemblance to a letter sentence, which cannot stand alone and requires *shillah* and *'aid* (*syibeh iftiqori*).²⁸ In the Tamyiz method, *Maushul* is classified as a letter sentence because it is ruled as *mabni*.²⁹

f) *Isyaroh*

Isyaroh refers to an *isim* sentence that functions as an indicative word and is ruled *Mabni* due to its resemblance to a letter sentence, which is similar in terms of *ma'na* (*syibeh ma'nawi*). This is the reason why the Tamyiz method classifies *isyaroh* as a letter sentence.³⁰

g) *Dhomir*

²² Abaza, *Tamyiz: Anak Kecil Saja Bisa, Yang Pernah Kecil Pasti Bisa*. 25.

²³ Syaikh Muhammad Abdullah bin Malik, *Taqrirat Nadhm Al-Khulashah Alfiah Ibn Malik Fi Ilm Al-Nahw Wa Al-Sharf* (Kediri: Lirboyo Kediri: Madrasah Hidayatul Mubtadiin, 2004). 103

²⁴ M. Ridlwan Qoyyum Sa'id, *Ilmu Nahwu Terjemah Praktis Nadhom 'Imrithi* (Kediri: Mitra Gayatri, n.d.).

²⁵ Abaza, *Tamyiz: Anak Kecil Saja Bisa, Yang Pernah Kecil Pasti Bisa*. 25.

²⁶ Malik, *Taqrirat Nadhm Al-Khulashah Alfiah Ibn Malik Fi Ilm Al-Nahw Wa Al-Sharf*. 4

²⁷ Sa'id, *Ilmu Nahwu Terjemah Praktis Nadhom 'Imrithi*. 163.

²⁸ Sa'id.

²⁹ Abaza, *Tamyiz: Anak Kecil Saja Bisa, Yang Pernah Kecil Pasti Bisa*. 25.

³⁰ Abaza. 25.

Dhomir refers to an *isim* sentence that functions as a pronoun and is ruled *Mabni* due to its resemblance to a letter sentence in its placement, namely one letter or two letters only because an *isim* sentence has no less than three letters in its original placement.³¹ This *mabni* is the reason why the Tamyiz method categorizes *dhomir* into letter sentences.³²

The reformulation of the *qawaid* material structure principally serves to lessen the complexity of sentence classification details in classical nahwu. Some sentences are not mentioned intentionally due to Tamyiz limiting the material to those that are often encountered in the context of translating the Koran in Surah Al-Baqarah, so the learning will be more focused and less time-consuming.

Some names of *isim* sentence groups have been adjusted, such as the names of *isim dhomir*, *isim istifham*, *isim maushul*, *isim isyarah*, etc. Tamyiz names them *dhomir*, *istifham*, *maushul* and *isyarah* by dropping the *isim* word at the beginning in order to reduce student confusion. Likewise, in the *Kaana wa akhowatuha* group, Tamyiz labels it *Kaana Rofa'u Nashoba* to remind students that the first *isim* that comes after it will be pronounced as *rofa'* and the second *isim* will be pronounced as *nashab*.

b. Dropping Philosophical i'rab Analysis (i'rab taqdiri or mahalli)

Analysis of *i'rob taqdiri*, which means analysis of words whose final *harokat* is not visible because they are ruled *isim maqshur* (*isim* whose final letter is *alif lazimah*) or *isim manqush* (*isim* whose final letter is *ya' lazimah*).³³ Both *isim* end with an *illat* letter (*wawu*, *alif* and *ya'*) so the *i'rob* is presumed to be the *illat* letter.

As for the analysis of *i'rob mahalli*, it refers to the analysis of words defined as *mabni*, namely the final *harokat* is unchanged or fixed even though it is inserted by different *'amil*. The elimination of analysis on *i'rob taqdiri* or *mahalli* is due to the element of philosophical thinking that is too deep for beginners and less functional in language practice. Discussing *i'rob taqdiri* or *mahalli* will raise the impression of being difficult as it has to discuss a change that is not visible.^{34 35}

The *qawaid* material in the Tamyiz 1 Method, which is aimed at being smart in translating the Koran, focuses more on identifying sentence groups, namely whether they are letters, *fi'il* or *isim*, so students will be able to adapt the meaning of the sentence according to its function. Tamyiz 1 is not a course that teaches in-depth *i'rob* analysis, but only a small introduction to it. *I'rab* will be discussed more extensively in Tamyiz 2, which is aimed at improving students' yellow book literacy.

In conclusion, the principle of eliminating philosophical *i'rab* analysis (*i'rab taqdiri* or *mahalli*) is not found in the Tamyiz 1's *qawaid* material because *i'rab* will only be discussed in Tamyiz 2.

It is interesting to note that Tamyiz 1, which is aimed at teaching students how to translate the Koran - especially Surah al-Baqarah - considers it unnecessary to master *i'rab* and its signs, whereas in classical nahwu, *i'rab* and its signs are taught at the beginning. The structure of the Tamyiz 1 material seems to explain that to translate the Koran, students only need to be able to identify groups of

³¹ Malik, *Taqrirat Nadhm Al-Khulashah Alfiah Ibn Malik Fi Ilm Al-Nahw Wa Al-Sharf*. 4

³² Abaza, *Tamyiz: Anak Kecil Saja Bisa, Yang Pernah Kecil Pasti Bisa*. 25.

³³ Al-Ghalayayni, *Jami' Al-Durus Al-'Arabiyah*, Juz 2.

³⁴ Nasution, *Pemikiran Nahwu Syauqi Dhayf. Solusi Alternatif Mengatasi Problematika Pembelajaran Bahasa Arab*.

³⁵ Madha', *Kitab Al-Radd 'ala Al-Nuhat*.

sentences and be able to identify the letter of origin (*mujarrod*) in order to discover the meaning of each sentence in the Kawkaban dictionary. The Tamyiz 1 material must of course be delivered using the Tamyiz learning steps which consist of songs, symbols, incantations, Koranic translation practice, and teachers who have been declared capable of teaching the Tamyiz method.³⁶

c. Reorientation of Word (*I'rab*) Analysis in Supporting Language Skills

Orientation means reviewing to determine the right and correct position. On the other hand, what is meant by reorientation here is reviewing or correcting an inefficient matter by avoiding the analysis of words that are considered hard to understand as they have no significant impact on Arabic language skills.

One form of reorientation of the material in the Tamyiz method is not categorizing *isim* into *mu'rob* and *mabni*, but simply calling them *mu'rob isim*. *Mabni* only belongs to letter sentences, so some *mabni isim* must be grouped into letter sentences. This reorientation is aimed at facilitating beginners, so they are not confused by not having to categorize *isim* sentences.

The group of *isim* that are *mabni* (the end of the sentence sticks to one form and remains unchanged despite the insertion of a different *'amil*) will lead to confusion as it will lead to *i'rob* or predictable changes in the *isim mabni*.

Besides, in terms of *shorof* material, the Tamyiz 1 material fails to mention some of the *tashrif wazan* of *isim* sentences in full, but only the *tashrif wazan* of *isim fail* (*lughawi*) when *rofa' nashab* and *jer* as it takes into account the high frequency of occurrence of *isim fail* in the Koran of Surah al-Baqarah than other *isim*.

Tashrif lughawi fi'il madhi and *mudhare'* are completely mentioned, while *fi'il amar* only mentions *amar hadlir* because the form of *amar ghaib* is relatively rare. The *tashrif fi'il mudhore'* is quoted along with its form when it is inserted by *'amil nawashib* and *jawazim*, so students will be able to easily match it with the *fi'il mudhore'* form that appears in the Koran both when *rofa' nashab* and *jer*.

Tamyiz 1 also incorporates some of the *wazan* of *fi'il* sentences (*madhi-mudhore'-amar*), but only the *wazan* of *tsulatsi mujarrod*, *tsulatsi mazid ruba'i*؛ فَعْلٌ؛ فاعل، tsulatsi mazid khumasi تَفَعَّلَ؛ تفاعل، انْفَعَلَ؛ انفعال، and *tsulatsi mazid sudasi* استَفَعَلَ. Some other *wazan* are not mentioned because they are relatively rare.

d. Redefinition of Nahwu Topics of Discussion

Redefinition is to re-explain, provide new definitions and rules that are more specific to several nahwu chapters.³⁷

In classical nahwu, there is always a definition or understanding (abstraction) of a term in detail in the Nahwu chapters. This definition serves to help students understand the terms in these chapters so as to distinguish them from other terms. In the Tamyiz 1 material, there is no detailed definition of abstraction. Tamyiz material is presented in concrete form with direct examples along with its characteristics and functions. This kind of definition in the science of *manthiq* is known as *al-ta'rif bil mitsal* (explaining the meaning of a term by mentioning examples) and is more effective in providing understanding to beginners so they can distinguish it from other terms.³⁸

³⁶ Afyuddin, "Ta'lim Al-Qawaid Bi Thariqah Tamyiz Fi Daurah Ocean Arabic Pare Kediri."

³⁷ Nasution, *Pemikiran Nahwu Syauqi Dhayf. Solusi Alternatif Mengatasi Problematika Pembelajaran Bahasa Arab*.

³⁸ "Al-Ta'rif Bi Al-Mitsal," <https://books.rafed.net/>, accessed June 30, 2023, https://books.rafed.net/m/?type=c_fbook&b_id=1728&page=121.

1. *Harf* are not presented with an explanation of the definition, but the 23 types are immediately introduced, so students can memorize them³⁹. The letter sentences include *Harf Jar, Kaana Rofa'u Nashoba, Inna Nashoba Rofa'u, Laa Nashoba Lin Nakiroh, Illa Nashoba Lil Mustasna', Yaa Nashoba Lil Mudhof, Yaa Nida', An Yanshiba, Laa Tajzum, Lam Yajzum, Asy-Syarthu Wal Jawab, Al-Istisna', Al-'Athfu, Asy-Syarthu, Al-Istifham, At-Tauid, Al-Istiqbal, An-Nafi, Ni'ma Wa Bi'sa, Dzorof, Maushul, Isyaroh, Dhomir*.
2. The material of *isim* and *fi'il* sentences is presented by mentioning the patterns so students are able to match the *isim* or *fi'il* sentences they encounter in the Koran with these patterns. Additionally, the *isim* and *fi'il* sentences are also followed by their characteristics because there are a lot of *isim* and *fi'il* sentences and it is impossible to inventory all of them to memorize, just as letter sentences. This method is more or less the same as classical nahwu material, but in tamyiz material it is not explained by giving abstraction definitions, but directly to examples, characteristics and practicing them directly in translating the Koran.

e. Eliminating Additional Topics (Furu'iyah) from Nahwu Materials

The *furu'iyah* topics referred to here are additional topics that are not fundamental and only serve as supporting material.⁴⁰ In classical Nahwu, there is tons of additional materials as the philosophical foundation of classical Nahwu is well-established,⁴¹ so reducing it to the right materials to achieve the learning objectives is necessary.

The structure of *qawaid* material in classical nahwu is typically arranged in the following sequence: *Kalam*, the categorization of *isim* sentence (*Isim Dhohir, Isim Dhomir, Isim Mubham*), definition and characteristics of *isim* sentences, definition and categorization of *fi'il* sentences (*Fi'il Madhi, Fi'il Mudhori', Fi'il Amr*), characteristics of *fi'il* sentences, definition of letter sentences, categorization of *I'rob* (*Mu'rob, dan Mabni*), signs of *I'rob Rofa'*, signs of *I'rob Nashob*, signs of *I'rob Jar*, signs of *I'rob Jazem, Isim Ma'rifat and Nakiroh, I'rob Fi'il, Marfu'atul Asma' (Fa'il, Na'ibul Fa'il, Mu'tada' dan Khobar, Tawabi')*, *Amil Nawasikh (Kaana Wa Akhowatuha, Inna Wa Akhowatuha, Dzonna Wa Akhowatuha), Manshubatul Asma' (Maf'ul Bih, Masdar, Hal, Tamyiz, Istisna', Isimnya La Linafiyil Jinsi, Nida', Maf'ul Liajlil, Maf'ul Ma'ah), Makhfudzotul Asma' (Idhofah)*. The materials are generally presented by the teacher giving explanations and examples, but relatively lacking in providing practice in reading Arabic texts and running for a significant amount of time.

Meanwhile, the materials in the Tamyiz 1 method, which is aimed at being smart in translating the Koran, can be covered in just 24 hours. Learning is through teacher explanation, memorization, and intensive practice to translate the Koran. The core material in Tamyiz 1 is introducing letter, *fi'il* and *isim* sentences. Besides, there are several other materials that are specially prepared or updated.

Despite the small amount of material in Tamyiz 1 and the omission of much of the standard material in classical Nahwu, the material was specifically selected to achieve the intended goal of being smart in translating the Koran.

³⁹ Abaza, *Tamyiz: Anak Kecil Saja Bisa, Yang Pernah Kecil Pasti Bisa..* 25.

⁴⁰ Nasution, *Pemikiran Nahwu Syauqi Dhayf. Solusi Alternatif Mengatasi Problematika Pembelajaran Bahasa Arab*.

⁴¹ Khabibi Muhammad Luthfi, *Epistemol. Nahwu [Pedagogis] Mod*.

f. Addition of Significant Topics of Discussion

Other than reductions, the Tamyiz 1 material also experienced some addition that was not known in the classical Nahwu material. This addition is an effort by the author of Tamyiz to present Nahwu learning with the goal of effectively and quickly translating the Koran.

1. Additions to the characteristics of *isim* sentences:

- a) Prefixed with *م/م/م* the examples among others are:
 - 1) *Isim Fa'il* of *fi'il mazid*, for example: *مُسَلِّمٌ، مُعَلِّمٌ، مُدْرَسٌ*.
 - 2) *Isim maf'ul*, for example: *مَكْرُوهٌ، مَفْتُوحٌ، مَرْفُوعٌ*.
 - 3) *Isim zaman/makan*, for example: *مَدْرَسَةٌ، مَكْتَبٌ، مَعْلَمٌ*.
 - 4) *Isim alat*, for example: *مِفْتَاحٌ، مِسْطَرَّةٌ، مِمْسَحَةٌ*.
- b) Begin with *Awamilul Ismi*, which is the sentence in front of the *isim* sentence that causes a change in the final harokat of the *isim* sentence. The *Awamilul Ismi* are:
 - 1) *Letter Jar*, for example: *مِنَ الْمَدْرَسَةِ*.
 - 2) *Kaana Rofa'u Nashoba*, for example: *كَانَ زَيْدٌ مَدْرَسًا*.
 - 3) *Inna Nashoba Rofa'u*, for example: *إِنَّ زَيْدًا مَدْرَسٌ*.
 - 4) *Laa Nashoba Lin Nakiroh*, for example: *لَا إِلَهَ إِلَّا اللَّهُ*.
 - 5) *Illa Nashoba Lil Mustasna*, for example: *لَا إِلَهَ إِلَّا اللَّهُ* ..
 - 6) *Ya Nashoba Lil Mudhof (Munada)*, for example: *يَا رَسُولَ اللَّهِ*.
- c) Indicating names
In principle, any Arabic word that denotes a name is an *isim*. Either the name of an inanimate object, a non-living object, or a living object. For example: *أَرْضٌ، زَيْدٌ، كِتَابٌ*.
- d) Having a *wazan* of *فَاعِلٌ*, for example: *شَاهِدٌ، عَالِمٌ، جَاهِلٌ* as in principle *فَاعِلٌ* is a *wazan* of *isim fa'il*.
- e) Compound words or *idhofah*, namely joining an *isim* sentence to another *isim* sentence by approximating the meanings of *في*, *من*, or *لِ*. The first word is called *mudhof*, and the second one is called *mudhof ilaih*. The author also adds compound words as characteristics of *isim* since if there is a compound word or arrangement of words with one meaning, then the word is an *isim* sentence. For example, Zaid's book, wooden door, Ramadan fasting, etc.

2. *Mujarrod* (material to discover the word's letter of origin)

This material is aimed at helping students identify the letter of origin and exclude additional letters, so they will be able to discover the meaning of the word in the Arabic dictionary because the arrangement of words in the Arabic dictionary is composed according to the letter of origin (*mujarrod*) and it happens that many Arabic words (*isim* and *fi'il*) have changed letters according to their *wazan sighat*.

This *mujarrod* material is structured by presenting a table listing the additions in Arabic words in three groups, namely: 1) prefixes, 2) insertions and 3) suffixes. Learners only have to look to see if these additions are found in a word, so they can eliminate them, leaving only the letter of origin. The letters of origin in *isim* and *fi'il* sentences must be at least three letters, and these are used as a benchmark in eliminating these additions.⁴²

This method appears to be more rapid and effective for finding the *mujarrod* of an Arabic sentences compared to having to start from discovering

⁴² Abaza, *Tamyiz: Anak Kecil Saja Bisa, Yang Pernah Kecil Pasti Bisa*. 29.

its *wazan*, determining its *bina'*, analyzing *i'lal*, *ibdal* and *idghom*, etc. as taught in classical *qawaid*.

The word *المُسْلِمُونَ* is of another example, the way to identify the origin of the word in the sentence is by separating each letter, such as: *ال + م + س ل م* and then having them checked at the Table of *Mujarrod*. At the prefix, there is *ال* and it can be eliminated because *ال* functions as a sign of *isim* sentence. Afterwards, the letter *م* is also eliminated because the letter *م* belongs to one of the prefix additions and is a characteristic of *isim*. Next in word *وُن* because it is an additional group of suffixes in the *mujarrod* table that functions as a *jama'* marker.

In the end, learners are left with only *س ل م* and can refer to the dictionary to discover its meaning by opening the letter *س*, not letter *م* as in *مسلمون*.

This *mujarrod* material is a kind of innovative materials that can significantly accelerate the process of discovering the letter of origin of a sentence, either in *isim* or *fi'il*. This material is genuinely functional and not yet found in classical *qawaid* material because in classical *qawaid*, one will only arrive at *mujarrod* only after understanding the *wazan sighth* of *isim* and *fi'il*, knowing the *bina'*, knowing the rules of *i'lal*, *ibdal* and *idghom*, etc. and requires many stages of learning and a very long period of time.

CONCLUSSION

The reform of nahwu Syauqi Dhayf is inherently part of *al-Nahwu al-Ta'limi*, where he tried to present Nahwu material that positions it as a tool to avoid mistakes (*lahn*) in Arabic, not as a learning objective as in classical nahwu which is very detailed, complicated, full of philosophical analysis and less practical. Syauqi Dhayf proposed six principles of Nahwu reform, namely: 1) reformulation of Nahwu discussion topics, 2) eliminating philosophical analysis (*taqdiri* or *mahalli*), 3) reorientation of *i'rob* analysis in supporting Arabic language skills, 4) redefinition of Nahwu discussion topics, 5) removing additional topics (*furu'iyah*) from Nahwu materials, 6) and the addition of topics that are considered significant.

The six principles can apparently be found in the structure of Tamyiz 1 material, excluding *i'rob* analysis (changes in the end of sentences due to differences in incoming *amil*) because in Tamyiz 1 the structure of the material is summarized and focused for the purpose of translating the Koran only. Analysis of *I'rob* will only be introduced in Tamyiz 2 aiming to translate the yellow book. The results of the analysis of Tamyiz material with Syauqi Dhayf's Nahwu reform are as follows:

1. Reformulation of Nahwu Topics of Discussion

The regrouping of topics in the Tamyiz 1 materials, among others:

- a. Sentence division sequence
- b. Reformulation of *Isim* and *Fi'il* Sentences in Letter Sentences
 - a) Reformulation of *fi'il* sentences on letters, including: *Kaana Rofa'u Nashoba* and *Ni'ma and Bi'sa*
 - b) Reformulation of *isim* sentences on letters, including: *Istifham, Dzorof, Maushul, Isyarah, Dhomir*

2. Eliminating Philosophical Word Analysis (*I'rob*), Either *Taqdiri* or *Mahalli*

Rejecting successive analysis of the *i'rob* of a sentence, either in terms of *Dhohir*, *Taqdir*, and *Mahali*

3. Reorientation of Word (*I'rob*) Analysis in Supporting Speaking Skills

- a. The *mabni isim* sentences are grouped into letter sentences, so beginners are not confused as they do not need to categorize the *isim* into *mu'rob* and *mabni*, but simply adhere to the principle that the *mabni* is the letter and the *mu'rob* is the *isim*. In addition, the discussion of *mabni isim* will lead to an analysis of *i'rob mahalli* which is presumed and is strongly opposed to the principles of nahwu reform.
- b. Tamyiz 1 material is missing some of the complete *wazan tashrif* of *isim* sentences, but only the *wazan tashrif* of *isim fail* (lughawi) when *rofa' nashab* and *jer* because it considers the high frequency of occurrence of *isim fail* in the Koran in surah al-Baqarah.
- c. *lughawi fi'il madhi and mudhare'* are mentioned in full, while *fi'il amar* only mentions *amar hadir* because the form of *amar ghaib* relatively rarely appears.
- d. several *wazan* of *fi'il* sentences (*madhi-mudhore'-amar*), but only the *wazan tsulatsi mujarrood, tsulatsi mazid ruba'i* فاعل؛ أفعال؛ فاعل، *tsulatsi mazid khumasi* تفاعل؛ تفاعل؛ انفعال؛ افتعل، and *tsulatsi mazid sudasi* استفعل. Some other *wazan* are not mentioned as they are relatively rare to appear.

4. Redefinition of Some Topics of Discussion of Nahwu Material

Re-detailing in Tamyiz 1 materials, namely in:

- a. Letter sentence material by memorizing the names of its types
- b. *Isim* sentence material based on its characteristics and *tashrif*.
- c. *Fi'il* sentence material based on characteristics and *tashrif*, as well as the *wazan* of *fi'il Madhi, Mudhori'*, and *Amr*.

5. Removing Additional Topics (*Fur'iyah*) from Nahwu Materials

Topics of discussion of nahwu material that are not the subject matter of Tamyiz 1, including:

- a. *Kalam*
- b. Categorization of *I'rob*
- c. Signs of *I'rob Rofa'*
- d. Signs of *I'rob Nashob*
- e. Signs of *I'rob Jar*
- f. Signs of *I'rob Jazm*
- g. *Isim Ma'rifat and Nakiroh*
- h. *I'rob* of *Fi'il* sentences
- i. *Marfu'atul Asma'* (*Fa'il, Naibul Fa'il, Mubtada', Khobar, Tawabi'*)
- j. *Amil Nawasikh* (*Kaana, Inna, Dzonna wa Akhowatuha*)
- k. *Manshubatul Asma'* (*Maf'ul Bih, Masdar, Hal, Tamyiz, Istisna', Isimnya Laa, Nida', Maf'ul Liajlih, Maf'ul Ma'ah*)
- l. *Makhfudzotul Asma'* (*Idhofah*)

6. Addition of Significant Topics of Discussion

a. Addition to the characteristics of *isim*:

- 1) Prefixed with م/م/م
- 2) Begin with *Awamilul Ismi*
- 3) Indicating names
- 4) Having *wazan* فاعل
- 5) Compound words
- 6) *Mujarrod*

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