



Learning maharah Al-kalam through verb and noun forming using the Qiyas method

تعليم مهارة الكلام من خلال تكوين الأفعال والأسماء بطريقة القياس

Chairani Astina

astinac@unsiq.ac.id

Arabic Education Departement , Faculty of Education and Teacher Training
Sains Al-Qur'an University, Wonosobo, Indonesia

Umi Baroroh

umi.baroroh@uin-suka.ac.id

Arabic Education Departement , Faculty of Education and Teacher Training
UIN Sunan Kalijaga, Indonesia

Rifqi Aulia Rahman

rifqiaulia@unsiq.ac.id

Arabic Education Departement , Faculty of Education and Teacher Training
Sains Al-Qur'an University, Wonosobo, Indonesia

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Abstract: One of the inhibiting factors for learning Maharah Kalam is the lack of students' mufradat treasury. They are only taught conversational material which will be practiced in a literal way or exactly as exemplified by the previous teacher. These barriers are exacerbated by the lack of teacher innovation in designing learning methods that make them active and innovative in producing, deriving, and comparing words, both Isim and fi'il. Whereas in the terminology of the basics of Arabic language, the Qiyas method is known whose main function is to find the origin of the word and then find other forms (sigat) with different positions, functions, and meanings. In this paper, the author uses a literature review with the type of qualitative research, the approach used is descriptive-analytic. The data analysis technique is content analysis. The results obtained by the authors from literature reviews and descriptive-analytic studies, reflect that the qiyas method makes students more active and innovative in producing derived words (furu') from the origin of the word (ashl) based on wazan ('illah) guidelines. In addition, learning maharah kalam is also more efficient because there will be more time available for intensive hiwar practice, because the teacher assigns exploration of this derivative mufradat outside the classroom. While the focus of learning in class is language activities such as hiwar, munaqasyah and munadharah.

Keywords: Active Learning, Maharah Kalam, Qiyas Method

المخلص: من العوامل المثبطة لتعلم مهارة الكلام، قلة مفردات الطلاب. يتم تعليمهم فقط مادة محادثة والتي سيتم ممارستها بطريقة حرفية أو كما تم تمثيلها من قبل. يتفاقم هذا العامل بسبب عدم وجود ابتكار المعلم في تصميم طريقة التعليم التي تجعلهم نشطة ومبتكرة في إنتاج الكلمات، واشتقاقها، ومقارنتها. بينما في مصطلحات أساسيات اللغة العربية، يُعرف أسلوب القياس الذي وظيفته الرئيسية

طلب أصل الكلمة ثم إيجاد الصيغات الأخرى بمواقف ووظائف ومعاني مختلفة. ويستخدم الكاتب التحليل الأدبي مع نوع البحث النوعي، والمنهج المستخدم هو الوصفي التحليلي. فتنية تحليل البيانات هي تحليل المحتوى. وينتج هذا البحث، يعكس أن طريقة القياس تجعل الطلاب أكثر نشاطاً وابتكاراً في إنتاج الكلمات المشتقة (فرع) من أصل كلمة بناءً على وزن محدد (علة). بالإضافة إلى ذلك، يعتبر تعلم مهارة الكلام أكثر فاعلية لأنه سيكون فيه الوقت الكثير المتاح لممارسة الحوار المكثف، لأن المعلم يخصص استكشاف هذه المفردات المشتقة خارج الفصل الدراسي. بينما ينصب تركيز التعلم في الفصل على الأنشطة اللغوية مثل الحوار والمناقشة والمناظرة.

كلمات دلالية: التعليم الفعال، مهارة الكلام، طريقة القياس

1. Introduction

Language is a means of communication with others, and becomes a medium of liaison between the people of one nation and another nation (Wicaksono, 2016). In this case language is one of the most important factors that can close the relationship and create mutual understanding between nations (Izzan, 2011).

In this rapidly growing era, the position of Arabic is increasingly recognized by the world community, not only as the language of communication of the Arab community and its surroundings will remain also the language of Muslims in Islamic countries, because it is the language of the Qur'an, Hadith and Islamic science sources that become the guidelines of life and the main reference of Muslims, therefore Arabic is very closely related to the religious life of Muslim dictionaries wherever they are. In addition to language that is closely related to the religious dimension, Arabic is also the language of science, the language of business communication, trade, media and the language of international association. Based on this reason, Arabic should be a language that is proud of Muslims and Arabic learning becomes one of the staples in Madrasahs and Islamic universities in Indonesia. (Marlina, 2016).

There are three competencies to be achieved in Arabic learning: first, language competence. The point is that the learner mastered both distinguishing it and its pronunciation, knowing the structure of language, basic grammar aspects of theory and function of knowing vocabulary and its

use. Second, communication competence means that learners are able to use Arabic automatically uncover ideas and experiences smoothly, and are able to absorb what has been mastered from the language easily. Third, cultural competence, the meaning is to understand what is contained in the Arabic language from the cultural aspect of being able to express about the thoughts of its speakers, values, customs, ethics and arts. (Hendri, 2017).

The growing stigma in public school students and religious schools that learning Arabic is considered complicated and difficult because it can be teachers who teach missteps in implementing strategies and methods in learning Arabic. As students are encouraged to memorize a lot of vocabulary (*mufradat*) every day, or more emphasis on grammar and not contextual so that the student's ability to speak and communicate with fellow friends is not achieved, even though each language has a different level of difficulty and ease depending on the character of the language system itself. (Fatkhurrohman, 2017) In Arabic learning, four language skills are known that students must have, namely: listening skills (*maharah al-istima'*), speaking skills (*maharah al-kalam*), reading skills (*maharah al-qira'ah*), writing skills (*maharah al-kitabah*).), in mastering the four language skills, some linguists assume that a person's language skills are determined only by the level of mastery of vocabulary. (Mustofa, 2011).

Maharah al-Kalam is a very important skill of the four skills and as evidence of the success of other basic skills. In this skill a person is required to express something spontaneously so that habituation and mastery of vocabulary such as verbs and nouns are often used during communication every day. In pursuing this, students and teachers need to know some characteristics of Arabic. The striking characteristics of Arabic as stated by Fathi Ali Yunus are that the language *istiqaqiyah* many changes, the structure of the sentences the most, the existence of *fi'il* and *wazan-wazannya*, the structure of the sentence does not need *to be*, and also how to write it and read it from right to left. (Hendri, 2017).

As We know, sentences in Arabic are divided into three, namely *isim*, *fi'il* and *harf*. *Isim* is a lafadz that denotes nouns, place words,

adjectives, names of people, animals, places, and others. *Isim* did not show the time. *Fi'il* in Indonesian is called a verb. Or *verb* in English. *Fi'il* must indicate the time of an action, whether past, present or future. While *harf* is a sentence that cannot be understood unless it can be connected with other sentences. In Indonesian *harf* is called a conjunction, a connecting word or a task word. (Princess & Billah, 2019) *Fi'il* is linguistically an event or a job. Its equivalent in Indonesian is a verb or verbal. While in nahwu terms, is a word that indicates its own meaning and is bound to one of the three forms of time past, present, and future.

Meanwhile, in the achievement of the competence of students' speaking skills, a teacher is required to prepare effective and innovative learning methods, because the method according to Edward Anthony in Effendy, defines the method as a comprehensive plan of systematic presentation of language based on the specified approach. (Effendy, 2005) Dan Tu'aimah, defines methods as the ways used to achieve certain educational goals (Ulya, 2017).

Some research and studies related to Arabic learning methods, especially *maharah al-Kalam*, the author summarizes in several points, to clarify the position of the author's article among several articles that have been published before. From the research article referred to by the author, it can be said that research related to the learning of *maharah al-kalam*, both field studies and libraries, is still much focused on the use of one of the methods of learning foreign languages including Arabic, namely the direct method (*at-Tariqah Mubasyarah*), in its application this method gives more emphasis on speaking skills, considering that language is a means of communication. (Zubaidi, 2016) This method is widely adopted by modern boarding schools which are known to pay great attention to the active use of Foreign languages in the daily routines of students while in pesantren. As for other research that discusses the application of audiolingual methods (*at-Tariqah Sam'iyah Shafahiyah*) in the learning of *maharah al-Kalam* because few students are able to express their thoughts orally, with this method presents foreign language learning through

listening exercises then followed by exercises in saying words and sentences in foreign languages (Afroni, 2019).

There are still many learning methods that can be applied to increase the maharah kalam, one of the methods that are offered in this article is the qiyas method. The terminology qiyas adopted from the Science of Ushul Fiqh, qiyas as one of the methods of law determination systematized by al-Shafi'i, turned out to experience significant changes in meaning and function (Sakirman, 2018). Before the freezing by al-Shafi'i in al-Risalah, it was liberal reasoning and determined a law (*reasoning*). This Qiyas is not fixated on the strict conditions that limit it in liberal, speculative, and dynamic thinking in determining problems. Qiyas as *legal* reasoning is commonly referred to as reasoning (*ra'y*) (Hasan, 1994). By referring to previous studies this article will specifically discuss the function of the qiyas method, in the learning of maharah al-kalam through the formation of verbs and nouns with the qiyas method. It is hoped that qiyas reason in the Science of Ushul Fiqh who produces laws with previous laws can be applied to students in producing nouns and verbs in *the learning of Maharah Kalam*.

2. Methods

This research is a literature study that talks about the learning of maharah al-kalam through the formation of verbs and nouns with the qiyas method. This research is a qualitative type through library studies (Darmalaksana, 2020). The research stage is carried out by collecting library sources, both primary and secondary, collecting data, assessing data quality, analyzing data, interpreting data, and concluding findings. This study conducts data classification based on the research formula. Data collection techniques that will be carried out by the author are documentation and literature review. In terms of qualitative data analysis, the author uses content analysis or content analysis (Sari & Asmendri, 2020).

3. Results and Discussion

According to Effendy, speaking skills are one type of language skills that want to be achieved in the teaching of modern languages including

Arabic. Speaking is the main means of fostering mutual understanding, mutual communication, using language as its medium (Effendy, 2005).

Speaking skills are essentially skills of producing the flow of articulation sound systems that aim to convey the will, needs of feelings and desires in others (L. Azizah & Saleh, 2021). The use of language orally is influenced by various factors that can practically be observed pronunciation, intonation, word choice, word and sentence structure, speech systematics, speech content, how to start and end speech and appearance.

There are several aspects that need to be considered by teachers in learning speaking skills, including (Mustofa, 2011):

1. In practicing conversation, the teacher must first set an example with intonation and expression that really describes the understanding appropriately.
2. In free conversation, teachers should pay special attention to shy students, give encouragement to students to appear to speak.
3. In following student conversations or talks, teachers should be patient not to rush to give corrections every time students make mistakes.
4. The class composition should be changed in such a way as to allow the participation of all class members in learning activities.
5. The principle of learning the effectiveness of speech includes elements of language and non-language that are detailed in the assessment

According to Ahmad Izzan the purpose of teaching Arabic language skills (*Muhadatsah*) is (Izzan, 2011):

1. Train the tongue of students to get used to and fluent in conversing in Arabic.
2. Skillfully speak in Arabic about what events in society and the international world are known.
3. Able to translate other people's conversations via phone, radio, television, tape recorder and others.
4. Cultivate a sense of love and pleasure in Arabic and the Qur'an so that there is a willingness to learn and explore it.

In the learning of maharah kalam there are several principles that need to be considered: (Rosyidi & Ni'mah, 2011)

1. Teachers should have high proficiency about Arabic language skills.
2. Start with similar sounds between two languages.
3. Get started with easy vocabulary
4. Focusing on the skill section for speech skills, namely:
 - a. How to pronounce sounds and *makhraj* with good and correct.
 - b. Distinguishing the pronunciation of double harakat and short.
 - c. Express ideas in the right way by paying attention to existing grammatical rules.
 - d. Train students how to start and end a conversation correctly.
5. Multiplying exercises, such as exercises distinguishing the pronunciation of sounds, exercises express ideas.

Word Formation

Arabic is a language that has strict rules in the formation of words that include Noun (Ism), Verb (Fi'il), and Particles (Harf). (Rizki & Pujiati, 2017) The number of particles is limited to 202 pieces and has an unchanged shape. The verbs and nouns are always in accordance with the *Wazan* (Form). Its formation must also be in accordance with existing rules and wazan. Linguists and Arabic language institutions always maintain that all vocabulary is always in accordance with the existing *wazans*.

It is necessary to explain here the understanding of words and terms. A word is a morphem or combination of morphemes that linguists consider to be a fractional lte unit that can be pronounced as a free form. A term is a 'word or combination of words that carefully expresses a concept, process, state, or trait that is typical of a particular field. (Hadi, 2017) The Arabic word is called *kalimah* / كلمة. The word is mostly produced from lexical units called *leksem* through morphological processes. *Leksem* is the smallest unit of the lexicon that acts as an input or raw material in morphological processes that are known to exist from the form that after segmenting from the complex form is a basic form that is separated from morphological processes. (Kridalaksana, 1996) *Leksem* can be referred to as the root of the word or the basis of the word.

In Arabic leksem is called *wihdah mu'jamiyah* (وحدة معجمية). or mufradah mufradah mujarradah from the point of view of meaning, the word in Arabic is classified into three namely noun or isim (اسم), verb or fi'il (فعل), and particle or *harf* (حرف) (Miftahuddin, 2015).

While term is a word or combination of words whose use (meaning) is limited by a particular field of activity or science[1]. (Chaer, 2008) The Arabic term is called *musthalah* مصطلح. In literature, the term lexically means agreement, application, and understanding, the same as the meaning of the term in English. While in the sense of terminology, the term is a word or language formula used in certain sciences, fields, and situations (Miftahuddin, 2015).

The ins and outs of the study of terms according to al Qasimi are discussed in a discipline called terminology whose main discussion includes three things, namely: (1) the relationship between terms and the classification of concepts; (2) the relationship between the formation of terms with language science, especially lexicology and with the science of the development of meaning or semasiology; (3) the creation of scientific and technical languages by adjusting the natural aspects of language (Qanaiby, 2000).

The difference between words and terms is a term is a word or combination of words whose meaning is fixed, precise, definite, clear, and steady; and only used in one particular field of activity or science. While the word, still has an uncertain meaning because in addition to having lexical meaning, the word also has the potential to have a grammatical meaning that is very dependent on the context of the sentence or the context of the situation as well as the word has the potential to have idiomatic meaning (Chaer, 2008).

Meanwhile, the verb (Fi'il) is linguistically an event or work. In nahw terms, it is a word that denotes a meaning of its own and is bound to one of the three past, present, and future time forms. The change in the shape of each word in Arabic is a discussion of sarf science or in broader terms, morphology.

(Bin Tahir, 2008). The procedure for the formation of fi'il is the root of the word consisting of the original letters included with the form of a patent (wazan) fi'il so that it immediately follows its provisions. If the root of the word consists of three letters included with wazan tsulasi (wazan for three-letter root), while if the root of the word consists of four letters included with wazan ruba'i (wazan for four-letter root) (Huda, 2012).

Qiyas Method

Qiyas has several meanings. In general, the whole meaning can be returned to its basic meaning of "measuring". The word Qiyas has two root words "قيس" and "قوس" which have the same meaning. The Arabic phrase "قست الشيء بغيره" means 'I measure something by something else similar. (Hamid, 2009) The word Qiyas is used by Arabs to measure the depth of wounds on the head. An Arabic phrase "قاس الطبيب السجة" or "قاس الجرجاء الجرجاء" The doctor measures the wound on the head or measures into the wound while the phrase "الجارية تخطا قيسا" can mean that the girl steps regularly or when walking she steps with measurable and balanced steps, the steps are almost the same. Qiyas has several meanings. In general, the whole meaning can be returned to its basic meaning of "measuring". The word Qiyas has two root words "قيس" and "قوس" which have the same meaning. The Arabic phrase "قست الشيء بغيره" means 'I measure something by something else similar. (Hamid, 2009) The word Qiyas is used by Arabs to measure the depth of wounds on the head. An Arabic phrase "قاس الطبيب السجة" or "قاس الجرجاء الجرجاء" The doctor measures the wound on the head or measures into the wound while the phrase "الجارية تخطا قيسا" can mean that the girl steps regularly or when walking she steps with measurable and balanced steps, the steps are almost the same.

Based on the analysis of language, al-Amidi in Abdul hamid concluded that qiyas requires two things that are each connected with each other by the

similarities that are the meeting point of the relationship. If it is said that the A is compared to the B, this can mean that A is comparable to B because the two have certain similarities. Qiyas is essentially a natural thought activity, commonly performed by everyone in the language. Qiyas in Arabic rules contains no small meaning. Classical linguists define Qiyas in terminology by the technique of detailing or separating things, making branches, deflecting things and making things complex. (Zaky, 2019) Ibn Anbari suggested that Qiyas must have four components, namely: Aslu, Far'u, 'Illah, and Law, then he gave an example: tarkib when it is spoken that shows rafa's behavior' but not called fa'ilnya: so it is said that isim which is propped up to the fi'il that preceded it. Then it must be read rafa' diqiyakan in fa'il. The asl is fa'il, far'u /branch is an unspoken isim, the law is rafa' and the illat is entirely isnad (Gani, 2020).

Al-Asl

Asl is one of the four elements forming qiyas. There is a difference of opinion of scholars about the definition of origin. Al-Syaukani defines asl as nash which indicates the determination of legal provisions in the object of agreement. This opinion is held by Qadhi Abu Bakr al-Baqilani and Mu'tazilah. The reason is because nash becomes a backrest for others and others lean on nash, therefore nash is called asl (Dinata, 2020). The term used by nahwu experts for origin is maqis 'alaih. But it is important to note that not all Arabic kalam can be used as a reference for qiyas. For this reason, it is necessary to discuss al-Sama's proposition in Arabic, because it is related to the origin of qiyas (Jumhana, 2014).

For example, it's something that fa'ilnya doesn't mention. So isim who is propped up on him fi'il and is in front of him, must be dirafa'kan because it is diqiyaskan on fa'il. Thus: origin = fa'il, faru' = something that has not been mentioned fa'ilnya (naib fa'il), Law = rafa', Illah = isnad. Ashl's law rafa basically belongs to fa'il, but then applied to the sentence that is not mentioned fa'ilnya (naib fa'il), because there is a reason that unites the two that are both based on fi'il.

Al-Far'u

Al Far'u incident whose law is not mentioned in nash, the intention is to be equated with al-Asl in his law. Also called al-Maqis, al-Mahmuul dzal al-Musyabbah (measured, compared and equated) (Zihan, 2019).

Al-'Illat

The next forming element of qiyas is 'illat. Some nahwu experts consider 'illat as a stand-alone principle (aslan mustaqil) in ushul al-nahwi, others consider it an important part of qiyas. Qiyas is not perfect without 'illat. 'Illat is a connection between maqis alaih (asl) and maqis (branch/far'u), and with the 'illat, to the branch applied to the existing law in asl. Nahwu experts view 'illat just like the view of ushul al-Fiqh experts that it is a trait that requires the existence of laws on the branch (far'u).

Al-Hukm

In ushul nahwu known six values of al-Hukm, namely: 1) Mandatory as fa'il mandatory rafa' and his position must be after fi'il. 2) Forbidden (al-mamnu'), such as the forbidden mu'tada mansub. 3) Good (al-hasan), such as merafa'kan fi'il mudhari' which is domiciled as an answer to the conditions of fi'il madhi. 4) Can (jaiz), such as being able to distinguish or not distinguish mu'tada'. 5) Bad (al-qabih) like merafa'kan fi'il mudhari' which serves as the answer to the fi'il mudhari'. 6) Khilaf al-aula, such as putting fa'il first. The opinion of the majority of nahwu experts is that the law is established based on 'illat not based on nash. The reason is that if the law is established based on nash not based on 'illat, this will result in the cancellation of the qiyas process. because of the understanding of qiyas according to this group, bringing far'u to asl because there is 'illat (haml far' al ashl bi 'illah jamiah). In other words apply the existing law to the case of origin, to be applied to the branch case because there is a point of similarity between the two. Had 'illat not existed, by itself qiyas became void, then the law did not occur.

Formation with Qiyas means the formation of words with reference to wazan (Form) that has existed for new purposes. (Rahmap, 2016) Reference or wazan for the formation of words in Arabic there are two opinions, namely the opinion of madzhab Kufa and the opinion of madzhab Bashrah. Madzhab

Kufa argues that the origin of all word formation is Fi'il (Verba) while Madzhab Bashrah argues the origin of all word formation is Mashdar. The formation of the new word not only comes from mashdar and fi'il, but can even come from Isim Adad (Numerals), Ismal-Zamân (Nouns of Place), Ism al-A'yân (Concrete Noun) and can even come from harf (Particle) and other forms, namely the formation of Fi'il from harf (Particle), and Ismul-Ashwat (Noun of Sound) which has never been done (Hadi, 2017).

Here are some new words and terms formed in the way of Qiyâs or Isyitiqâq, namely (Hadi, 2017):

- a. Formation of Fi'il (Verb) of Isim Adad (Numerals), for example, is as follows.

Table 1. Formation Fi'il (Verb) from Isim Adad (Numerals)

No	Isim Adad	New Verbs
1	واحد	وحد و أحد توحيده (ب وحده
2	اثنان	ثنى و تثنلت (جعلته اثنتين
3	ثلاثة	ثلث يقول ثلاثة غريبتهم أي صرت رابعهم
4	أربعة	ربع
5	خمسة	خمسهم أي صرت خامسهم

- b. Formation Fi'il from Isim Zaman (Noun of Time)

Table 2. Formation Fi'il from Isim Zaman

No	Isim Zaman	New Verbs
1	الخريف	افعل -أخرف (دخلوا في الخريف)
2	الشتاء	تفعل - تشتيب (أقمت به في الشتاء)
3	الربيع	أفعل - أربع القوم (دخلوا في الربيع
4	الصيف	أصاف القوم (دخلوا في الصيف)

- c. Formation Fi'il (Verb) from Ismul A'yân (Concrete Noun)

Table 3. Formation Fi'il from Ismul A'yân

No	Ismul A'yân	New Verbs
1	الأمكنة : الحرام	أحرم القوم أي دخلوا في الحرام
2	الشرق	شرقوا (ذهبوا إلى الشرق
3	أسماء الأقرب الأب	أبوت أو أبيت صرت أبا

4	أعضاء الجسم الإبط	تأبط (وضعت تحت إبطه) – أذنه أى ضرب أذنه
5	من الحيوان	استأسد و تنمر من النمر واستنوق من النوم

d. Formation *Fi'il* (Verb) from several things

Table 4. *Fi'il* formation

No	Origin of the word	New Verbs
1	جيس الجيوش استجاش	جمع الجيوش طلب منه جيشا
2	حبل	حبل الشيء حبلا شده بالحبل

e. Formation *Fi'il* from *Isim Ashwâth* (Noun of Sound)

Table 5. Formation *Fi'il* from *Isim Ashwâth*

No	Ismul Ashwat	New Verbs
1	جأجأ	زجرا بل ق لجؤجؤ
2	سأسأ	في زجر الحمار
3	حاحيت	من حاء
4	عاعيت	من عين
5	هاهيت	من هاء

f. Formation *Fi'il* (Verb) from *Harf* (Particle), examples are as follows:

Table 6. Formation *Fi'il* from *Harf* (Particle)

No	Harf	New Verbs
1	لوليت	من لولا
2	سوف	من سوف

g. Formation *Isim* (Noun) from *Adat/Harf* (Particle) this way has never been done before.

Table 7. Formation *Isim* (Noun) from *Adat/Harf* (Particle)

No	Adat	New Nouns
1	نعم ونحن و هنا	النعم والنحن والهنا
2	غير وفوق وتية	الغيرية وافوقية والتحتية

***Maharah Kalam* learning through the formation of words by Qiyas method**

There are three important aspects in the teaching of maharah kalam according to Muhammad Kamel Al-Naqa in his book "Teaching Arabic To Speakers of Other Languages, the basis - the approach - the method of teaching", namely pronunciation, vocabulary, and grammar. (Astina, 2017) These three aspects become a benchmark for the success of maharah kalam learning. Because with the correct pronunciation, having an abundant vocabulary, it can then be developed to express ideas in the student's mind, while still following Arabic grammar, will make each student ready to practice speaking in various models, such as hiwar (conversing), munaqasah (discussion) or munadharah (debate).

As in the previous discussion, one of the principles that need to be considered in the learning of maharah kalam is to start with the provision of daily vocabulary, simple and easy (S. F. Azizah et al., 2021). Without vocabulary, students will have difficulty using or understanding certain languages. Because vocabulary is the main part that will be used in communicating, as well as in the learning of Maharah kalam, students are also required to master vocabulary in large quantities so that the maharah kalam learning process in the form of verbal communication activities can run smoothly.

However, vocabulary provisions alone are not sufficient in learning maharah kalam if it does not accompany adjustments to Arabic grammar which is a guideline for arabic language fusha. This will lead to a misunderstanding between mutakallim and mustami'. Therefore, through the qiyas method, students are asked in advance to say Arabic texts or express their ideas in Arabic. In addition, teachers must also equip students with a vocabulary derivation system. The goal is that the vocabulary that has been spoken and memorized will also be easier to understand and memorize when they know the word of origin of the vocabulary, even the development of the word based on *wazan* (reference word) that has been used in Arabic rules.

Fi'il madhi The author takes the example of one, vocabulary المدرسة, the teacher will give an introduction to search for the basic word of the vocabulary. Furthermore, students are asked to first examine the meaning of مدرسة . And another meaning born from the clump of origin of the word. Fi'il madhi = دَرَسَ = *darasa*, Fi'il mudhari' = يَدْرُسُ = *yadrusu*, Mashdar = دِرَاسَةٌ , دَرَسٌ = *darsun* ; *diraasatun*, Isim fa'il = دَارِسٌ = *daarisun*, Isim maf'ul = مَدْرُوسٌ = *madruusun*, Isim zaman / makan = مَدْرَسَةٌ , مَدْرَسٌ = *madrasun*, *madrasatun*, Isim alat = مِدْرَاسٌ = *midrasun* (Manzhur, 1990).

Second example, سماعة (device to listen to the heartbeat/ stethoscope) another meaning born from the clump of origin of the word Fi'il madhi = سَمِعَ = *sami'a*, Fi'il mudhari' = يَسْمَعُ = *yasma'u*, Mashdar = سَمْعًا , سَمَاعًا = *samaa'an*, *sam'an*, Isim fa'il = سَمِيعٌ , سَامِعٌ = *saami'un* , *samii'un*, Isim maf'ul = مَسْمُوعٌ = *masmuu'un*, Isim makan = مَسْمَعٌ = *masma'un*, Isim alat = مِسْمَعٌ = *misma'un*.

Berikut ini terjemahan dan arti kata Here is the translation and meaning of the word حمل : (Muhdlor & Zuhdi, 2010)

Table 8 . Translation and meaning of the word

Origins Text	Meaning of The Word
Little Sheeps, Little Goat (general)	حَمَل
Pregnancy, conception (general)	حَمْل
Burden, cargo, load (general)	حِمْل
Preganancy (Qur'an)	حَمْل
Burden (Qur'an)	حِمْل
Carrying, shouldering, holding, saying, raising, transporting, taking (general)	حَمَلَ - يَحْمِلُ
Filling with, creating, carrying, charging, assigning (general)	حَمَلَ - يُحْمِلُ
Charged (Qur'an)	حُمِّلَ - حُمِلَ

Carrying	حَمَلَ - حَمَلٌ
Discriminate, burden beyond the limits of ability (general)	تَحَامَلَ - يَتَحَامَلُ عَلَى
Carrying, standing, shouldering, propping up, supporting, allowing, tolerating, presuming, bearing (general)	تَحَمَّلَ - يَتَحَمَّلُ
Capable, strong, powerful, potential (general)	اِحْتَمَلَ - يَحْتَمِلُ
Self training	حَمَلَ السِّلَاحَ

Contextual example: حمل a translated text :

إحمله، إحمله إحمل رقبته ، إحمل رقبته

(Hold him, hold him by his neck, hold his neck)

البنية من المحتمل يُمكنُ أَنْ تَتَحَمَّلَ التأثيرات المتعددة للطائرات النفاثة

The building may be able to sustain some of the jetliners' impact.

Here are some examples of the formation of nouns or verbs from the origin of the same word but can give birth to various meanings. By looking for the origin of the word from the vocabulary that we will give to students, then this can already be said to be part of the preparation process that must be accustomed to students to know the origin of the word from the vocabulary that they can later develop when carrying out maharah kalam activities verbally through the qiyas method.

5. Conclusions

Vocabulary mastery becomes a very important point before doing exercise activities expressing the opinions or ideas of practicing students using Arabic. For the formation of words and terms always prioritize the formation in accordance with existing rules. Arabic linguists always take advantage of existing rules. One of them is with qiyâs. The application of this qiyas method can help students' difficulties in producing words, increase their vocabulary treasury, and become a factor that supports the breadth of student vocabulary, and then they are able to practice it in the learning of *maharah kalam*.

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