

Analysis of Syntactic Errors in Arabic Speech Texts during *Muhadharah* Activities at Pondok Pesantren Al-Iman Putri Ponorogo

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ABSTRACT

The research problem refers to the errors made by students of Al-Iman Islamic Boarding School for female in writing Arabic speech text. These errors are an essential part of the Arabic language learning process. This study aims to identify the types of errors frequently encountered, understand their causes, and provide corrections for these Arabic language errors. The *muhadharah* activity at this Islamic boarding school is one of the activities that accommodates students in improving their Arabic language skills in speaking and writing. This research uses descriptive qualitative research methods, collecting data through observation, interview, and documentation techniques. The research results show that there are 5 syntactical errors in the Arabic speech texts of the students, including errors in writing *maf'ul*, *isim*, and *khobar* from *'amil nawasikh*, *athaf-ma'thuf*, and *khobar*. Based on these syntactical errors, the most frequent error form is in the rules for writing *isim* and *khobar* from *'amil nawasikh*.

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1. INTRODUCTION

The Arabic language is one of the most important languages, especially among Muslims. This language is not only used in the holy book, the Qur'an, but also in various Islamic literatures, including *khitobah* or speeches. A proper and accurate mastery of Arabic is essential for students in Islamic boarding schools, particularly in delivering *khitobah*. At Al-Iman Islamic Boarding School for female, the ability to deliver *khitobah* is one of the main skills expected of every student.

The Arabic language has four key skills: listening skills (*maharah istima'*), speaking skills (*maharah kalam*), reading skills (*maharah qiroah*), and writing skills (*maharah kitabah*) (Susanto and Sugiyar 2023). Listening and reading skills are

classified as receptive skills. Receptive skills are used to receive or comprehend information, whether from spoken or written language. Meanwhile, writing and speaking skills are classified as productive skills. Productive language skills involve activities used to convey information or ideas, either in written or spoken form. These four language skills are interconnected and complement each other.

Writing proficiency in Arabic begins with the most basic stages, such as writing letters, words, and forming sentences, progressing to more complex stages like composing paragraphs or free writing. In Arabic language learning, writing proficiency is referred to as *maharah kitabah*. *Maharah kitabah* is a complex skill, influenced by various factors that make Arabic writing unique and, at the same time, present challenges in achieving proficiency. These challenges include the direction of writing and the shape of the letters, which differ from the writing system in the Indonesian language (Rathomi 2019; Susanto and Nuhaa 2023). For students learning Arabic, these factors can pose difficulties, particularly in the syntactic aspect, which often becomes a major challenge. Syntactic errors can lead to misunderstandings or even a lack of clarity in message delivery. Such errors involve various aspects, including sentence structure, the use of conjunctions, and the proper placement of words within a sentence.

This study focuses on analyzing syntactic errors found in *khitobah* texts written by students at Al-Iman Islamic Boarding School for female. The aim is to identify the most common types of errors, understand their causes, and provide recommendations for improving Arabic language instruction at the pesantren. By doing so, this research is expected to contribute to enhancing the quality of Arabic language learning and the students' *khitobah* skills. A deep understanding of syntactic errors is crucial, as they not only affect the clarity and accuracy of the conveyed message but also reflect the overall level of Arabic language mastery among students. Therefore, this study is relevant to Arabic language instruction in efforts to improve Arabic language competence among female students at Al-Iman Islamic Boarding School for female.

2. METHODS

This study employs a qualitative research approach by integrating applied linguistics, specifically focusing on syntactic error analysis. The qualitative approach is used to identify, interpret, and provide corrections for previously identified syntactic errors. This research is categorized as field research, presented in a descriptive-analytical manner using words, images, and not

numerical data. The research data sources are divided into two categories: primary and secondary data. The primary data consists of Arabic speech texts written by fourth-year KMI students Al-Iman Islamic Boarding School, equivalent to tenth-grade high school students. Meanwhile, the secondary data includes books and journals related to language error analysis, as well as other works discussing this research topic.

The research data is collected through documentation techniques, while field data is obtained through interviews. In this study, the data gathered from the speech texts written by female students during *khitobah* activities at Al-Iman Islamic Boarding School will be analyzed in three stages. According to Miles and Huberman, the three stages of data analysis include: (1) Data reduction filtering and summarizing data obtained from observations, interviews, and documentation, (2) Data presentation describing and classifying the identified errors, (3) Conclusion drawing interpreting the findings and formulating conclusions based on the research results (**Huberman and Jhonny 2014**).

3. FINDINGS AND DISCUSSION

A. Syntactic Error Analysis

In 1967, Stephen Pit Corder introduced error analysis as part of applied linguistics studies in his article "*The Significance of Learner's Errors*." This article established Corder as a pioneer in language error analysis. He argued that learners' errors and their learning processes should not be underestimated or avoided in language learning. Corder's perspective is linked to the application of linguistic and psycholinguistic theories on language acquisition, leading to a new field of study focusing on language errors. The aim of this study is to provide solutions to language difficulties and mistakes. In his article, Corder identifies three types of language errors: (1) Lapses, Mistakes or slips of the tongue caused by physical or psychological issues. These errors occur unintentionally and unconsciously, (2) Errors, Systematic mistakes resulting from a lack of competence or transitional proficiency in the target language. Competence errors occur when learners apply language rules incorrectly due to an incomplete understanding of the target language, (3) Mistakes, Non-systematic errors that occur randomly when speakers fail to choose the correct words, often due to fatigue or certain conditions, rather than a lack of language proficiency (استي ٢٠٢٤, اميليا, رفدة).

The three error domains proposed by Corder differ from the views of other linguists, such as Noam Chomsky.¹ Chomsky distinguishes errors into two categories, Performance errors, which are caused by external factors such as fatigue and Competence errors, which result from a lack of knowledge and mastery of the target language's rules and structures. Meanwhile, Brown classifies the sources of language errors into three categories: (1) Interlingual transfer, Errors caused by interference from the first language's rules affecting the target language's structure, (2) Intralingual transfer, Errors stemming from an incomplete understanding of the rules and system of the target language, (3) Context of learning, Errors occurring due to misconceptions formed in the learning environment, often influenced by teachers or textbooks that lead learners to develop incorrect hypotheses about the target language system. Based on these sources of errors, Taylor identifies that beginner language learners tend to make more errors due to interlingual transfer (language interference). However, as learners acquire more rules and structures of the target language, they tend to make intralingual transfer errors, reflecting an internal struggle with mastering the language's system **(Insaniyah and Nur Kumala 2022)**.

The perspectives of linguists on various types of language errors differ from the terminology used in Arabic linguistic studies. Rusydi Ahmad Thu'aimah² translates Corder's three categories of language errors into Arabic as Zillah al-lisan (*lapses*) slips of the tongue, Al-ghalat (*mistakes*), random or non-systematic errors, Al-khata' (*errors*), systematic errors caused by insufficient mastery of language rules, particularly in pronunciation and writing, especially in *Fusha* (Classical Arabic). Abduh al-Rajhi views *al-khata'* (*errors*) as mistakes made by non-native speakers, such as Arabic language learners. These errors arise due to learning challenges and a lack of knowledge about the target language system **(Yahuda et al. 2024; Insaniyah and Nur Kumala 2022)**. Thus, deviations

¹ Avram Noah Chomsky yang dikenal dengan nama Noam Chomsky lahir pada tahun 1928 berasal dari Pennsylvania, Amerika Serikat. Chomsky dikenal sebagai bapak linguistik modern, teorinya pada bidang linguistik kontemporer atau modern dengan pemerolehan bahasa dan teori bawaannya. Silakan akses <https://www.zenius.net/blog/noam-chomsky> (diakses pada 23 Mei 2024)

² Rusydi Ahmad Abdullah Thu'aimah adalah seorang ilmuwan bahasa yang terkenal dalam bidang pengembangan strategi, metode dan kurikulum bahasa Arab bagi pelajar bahasa Arab. Beliau mengenyam pendidikan sarjana sampai doktor dalam bidang pembelajaran bahasa Arab. Keahliannya dan kecintaannya terhadap bahasa Arab telah melahirkan banyak karya yang bermanfaat bagi pembelajaran bahasa Arab. Silakan akses (<https://doi.org/10.54298/jk.v6i2.3937>).

from the target language rules fall under one of the taxonomies of linguistic errors, specifically syntactic errors (*al-akhtha' al-nahwiyyah*).

Several linguists have provided different perspectives on the nature of syntax in linguistic studies, highlighting both similarities and differences in scope and wording. Stryker and Tarigan define syntax as "the study of the patterns by which words are combined to make sentences." This means it examines the structures necessary to connect words into meaningful sentences. Similarly, Verhaar describes syntax as a branch of linguistics that discusses the structure of discourse, sentences, clauses, and phrases, distinguishing it from morphology, which focuses on words and morphemes. These definitions indicate that syntax consists of several units, including phrases, clauses, and sentences, which serve as the fundamental elements of syntactic study (Muzaki and Darmawan 2022). Meanwhile, Khilmi Kholil defines syntax as the study of sentence structure rules and various methods of forming and using sentences. This definition aligns with the concept of syntax in Arabic linguistic studies, which focuses on the rules governing sentence construction and usage according to its grammatical system. This system is known as Ilmu Nahwu in Arabic grammar. Fu'ad Ni'mah further explains that *Ilmu Nahwu* is the study of the various states of Arabic sentences based on the rules of I'rab (grammatical inflection) and Bina' (fixed word structures) (Ariyadi and Utomo 2020).

Syntactic errors can be analyzed from three grammatical levels: phrases, clauses, and sentences. Phrase, A phrase is a group of words consisting of at least two words that form a structured unit, which can then create clauses and sentences. In Arabic, a phrase is known as *murakkab*, which is categorized into six types: *Murakkab Isnadi* (Predicative phrase), *Murakkab I'dafi* (Possessive phrase), *Murakkab Bayani* (Explanatory phrase), *Murakkab `Atfi* (Coordinative phrase), *Murakkab Mazji* (Compound phrase), *Murakkab `Adadi* (Numerical phrase). Clause, A clause is a grammatical unit that consists of at least a subject and a predicate. In Arabic grammar (*nahwu*), the concept of a clause is not explicitly defined as in other linguistic traditions. However, Al-Ghalayani equates a clause with *jumlah* (sentence) in Arabic. This is because *jumlah* follows the structure of *murakkab isnadi*, which consists of *musnad ilayh* (subject) and *musnad* (predicate).

Example: He is handsome (هو جميل) (Munawwir 2015; Idris Abdul Ra'uf 1931). Sentence, the term *kalimat* in Indonesian differs from *kalimat* in Arabic. In Indonesian, a sentence expresses a complete thought with a subject and a predicate. However, in Arabic, *kalimat* refers to the smallest linguistic unit, equivalent to a "word" in Indonesian. In Arabic, a full sentence is called *jumlah*, which can be *jumlah ismiyyah* (nominal sentence) or *jumlah fi'liyyah* (verbal sentence).

A complete sentence in Arabic is known as *kalam*. According to the *Al-Jurumiyah* book, *kalam* is a meaningful arrangement of words (*lafadh*) consisting of *isim* (noun), *fi'il* (verb), and *harf* (particle). This structure is also called *al-jumlah al-mufidah*, which means a complete and meaningful sentence. If the sentence lacks completeness, it is not considered *al-jumlah al-mufidah*. Kafawi, in his book *Al-Kulliyat*, further explains the classification of speech: any sound produced by a human that does not contain letters is merely a sound (*shawt*), If it contains letters but has no meaning, it is called *lafadh* (utterance), If it conveys meaning, it is termed *qaul* (speech), If *qaul* consists of only one word, it is called *kalimah* (word), If it consists of two words but does not provide a complete meaning, it is referred to as *jumlah* (phrase), If it provides a complete meaning, it is known as *kalam* (sentence), If it consists of three words, it is called *kalim*. Thus, the distinction between *kalimah*, *jumlah*, and *kalam* in Arabic grammar is crucial for understanding sentence structure and meaning (Triyono, Suranto, and Priyono 2020; Megawati et al. 2022).

Based on the explanation above, syntactic errors in Arabic can be analyzed through the structure of *jumlah* (phrase) and *kalam* (sentence). Common mistakes made by Arabic learners in *nahwu* (Arabic grammar) often involve Incorrect agreement between *mubtada'* (subject) and *khobar* (predicate) in terms of singular, dual, or plural forms (*mufrad-mutsanna-jama'*) or masculine and feminine forms (*mudzakkar-muannats*), Errors in the use of *maf'ul bihi* (object of the verb), Mistakes in applying the rules of *isim ghoiru munsharif* (indeclinable nouns), Other grammatical inaccuracies that affect sentence structure and meaning. These grammatical errors in writing may vary across different Arabic compositions (Susanto, Widodo, and Kolis 2023; اميليا, رفدة, and ستي ٢٠٢٤). Therefore, error analysis is essential in language teaching to address students' difficulties in learning Arabic. Thu'aimah highlights four key benefits of conducting error analysis in language teaching, Enhancing teaching strategies, It helps

language instructors understand effective ways of teaching and language acquisition, Improving instructional materials, It provides insights for designing language learning materials that align with students' needs, Supporting curriculum development, It assists in designing an appropriate language curriculum, selecting textbooks, determining teaching methods, and establishing suitable assessment techniques, Encouraging further research, It offers opportunities for linguists and educators to study learners' weaknesses in acquiring a second language and develop solutions to improve language learning outcomes. Thus, error analysis plays a crucial role in Arabic language education, ensuring that learners can overcome grammatical challenges and achieve fluency in both written and spoken Arabic.

In addition to the four benefits of error analysis mentioned above, Rusydi Ahmad Thu'aimah also outlines three stages of error analysis, which include: (1) Error Identification Process, Recognizing, defining, and identifying linguistic errors that deviate from the correct language rules, (2) Error Description Process, Describing and explaining the aspects of errors, then classifying them according to the relevant grammatical themes, (3) Error Interpretation Process, Analyzing the factors and sources of errors that cause deviations in language use. However, in this study, the researcher follows the steps proposed by 'Abduh al-Rajihi, who introduces an additional stage of error correction. The three stages of error analysis according to al-Rajihi are: (1) Identifying and Describing Errors, Analyzing and classifying different types of linguistic errors, (2) Interpreting Errors, Explaining the underlying factors that contribute to the errors, (3) Correcting Errors and Providing Solutions, Offering appropriate corrections and solutions in accordance with proper language rules (Hujaimah et al. 2023). The error correction stage is the key difference between the approaches of Thu'aimah and al-Rajihi. Therefore, in this study, the researcher adopts the steps proposed by 'Abduh al-Rajihi, as this approach aligns with the research objective, which is to provide corrections for language errors found in the Arabic speech texts of female students at Al-Iman Islamic Boarding School.

B. Muhadharoh

Muhadharah, etymologically, originates from the Arabic word **حاضر - يحاضر** (ḥāḍara - yuḥāḍiru), which means **delivering material or a lecture, giving a speech, or teaching a class**. In this context, *muhadharah* functions

as a **maṣḍar mīmī** (verbal noun) derived from **ḥāḍara**, forming **muḥāḍarah** (محاضرة), which translates to lecture or speech (Idris Abdul Ra'uf 1931). Terminologically, a speech (ceramah) refers to a technique or method of preaching (dakwah) characterized by a preacher (dā'ī) or speaker (muballigh) delivering a message in a religious or educational setting. A speech can take various forms, including public speaking (rhetoric), sermons (khutbah), welcoming speeches, teaching sessions, and more. Muhadharah is a public speaking exercise for female students (*santriwati*) in Islamic boarding schools (pondok pesantren), including Al-Iman Islamic Boarding School. The main objective of this activity is **to** train students in effective public speaking, enhance their confidence and courage, and develop their ability to speak fluently in front of an audience. **This** muhadharah activity is conducted in three languages: Indonesian, Arabic, and English. In addition to improving public speaking skills, it also serves as a language-learning exercise, helping students enhance their **foreign language proficiencies** especially in English and Arabic (Susanto and Nuhaa 2023). As a result, this activity is also recognized as a public speaking program in modern Islamic boarding schools.

This muhadharah activity is closely related to the Arabic language proficiency of female students (*santriwati*). The four essential Arabic language skills listening (maharah istima'), speaking (maharah kalam), writing (maharah kitabah), and reading (maharah qira'ah) can all be found within this activity. Based on the researcher's observations and several academic references, the speech (muhadharah) process begins with a schedule arrangement, determining which *santriwati* will deliver a speech each week. Every student takes turns delivering a speech. The assigned student prepares the speech by drafting a text, which is then submitted to a supervisor for language, structure, and writing corrections. This preparation phase, involving writing and composing the speech text, falls under the writing skill (maharah kitabah). Next, the speaking skill (maharah kalam) is practiced when the student delivers the speech in front of her muhadharah group. The reading skill (maharah qira'ah) is applied during the presentation of the speech material and the reading of key points (istinbat) for the audience. Meanwhile, the listening skill (maharah istima') is exercised when students pay attention to their peers' speeches and take notes in their summary books. Thus, it is undeniable that this activity significantly benefits students' language development, as all four

Arabic language skills are effectively applied within the muhadharah program (Herdiyanti, Janah, and Susanto 2025; Kesuma, Basyori, and Alhafidz 2021).

Meanwhile, the muhadharah activity is inevitably accompanied by language errors made by *santriwati* when speaking or writing in a foreign language, particularly Arabic. The most common Arabic language errors among *santriwati* are found in their written speech texts. These speech texts serve as the documentary data for this analysis. The speech texts analyzed in this study are those written by fourth-year KMI students, as they have studied more advanced nahwu (Arabic grammar) rules than the lower classes. At their level, they are expected to be capable of composing and using correct Arabic sentences. For this reason, this error analysis is conducted to identify which grammatical errors appear in their speech texts.

C. Al Iman Islamic Boarding School

Al-Iman Islamic Boarding School is one of the Islamic boarding schools located in Ponorogo. It was originally founded in **Gandu, Mlarak District, Ponorogo**, by **KH. Mahfudz Hakiem (may Allah have mercy on him)**. Motivated by a sincere intention to answer **Allah's call** in preserving and advancing **Islamic teachings**, KH. Mahfudz Hakiem was determined to establish **an educational institution**. His courage in taking this step was supported by his **educational background** at **KMI Gontor Islamic Boarding School (1957)**, followed by his studies at **IPD³ (1968)**. Additionally, his extensive involvement in **dakwah (Islamic propagation)** and **education** further solidified his vision. Among his many contributions, he played a pivotal role in establishing **Sanawiyah and Aliyah Al-Islam Joresan Ponorogo**, which he led for **24 years (1967–1991)**. He was also instrumental in founding **several Islamic educational institutions** within **Mlarak District and its surroundings**, including **PGA, Diniyah Tegalsari, and various social and dakwah foundations** such as **Al-Islah Bungkal, Al-Ihsan Sambilawang, Al-Imam Sawoo, and Darul Fatah Slahung**.

Additionally, KH. Mahfudz Hakiem was inspired by the mandate of Sheikh Mahmud Syaltut (a renowned Egyptian scholar) to KH. Ahmad Sahal, the founder of Pondok Pesantren Modern Darussalam Gontor, to

³ IPD Institut Pendidikan Darussalam ialah nama kampus yang sekarang dikenal dengan sebutan ISID/ UNIDA.

establish a thousand Gontors across the country. With the desire to channel his educational aspirations and continue the struggle of Rasulullah SAW in the most effective way, in 1986, after performing Hajj with his wife, Ibu Siti Qomariyah, KH. Mahfudz Hakiem set his intention and began strategizing the establishment of an Islamic boarding school, despite having very limited financial resources. On Wednesday, 5 Dzulhijah 1412 H / July 17, 1991 M, with the assistance of his first son-in-law, Drs. KH. Imam Bajuri, M.Pd.I, along with several ustadz, he officially founded Al-Iman Islamic Boarding School in Gandu and Bajang, Mlarak, Ponorogo, with an initial student count of 70 male and female students.⁴

The fundamental foundation for establishing Al-Iman Islamic Boarding School was the founder's deep faith in the words of Allah SWT:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَنصُرُوا اللَّهَ يَنصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ

"O you who believe, if you help (the religion of) Allah, He will help you and make your foothold firm." (Mustofa 2016)

Another asset was KH. Mahfud Hakiem's education, as well as his experience in teaching and educating in various Islamic educational institutions, particularly as an Ansor and educator at Pondok Gontor, where he was appointed by KH. Iman Zarkasi and KH. Ahmad Sahal for more than 44 years. Meanwhile, in terms of material resources, he owned a dry land area of approximately 2,700 square meters in the villages of Gandu and Mlarak, Ponorogo, which was used for dormitories.

The educational format of Pondok Pesantren Al-Iman is structured as a dormitory system with separate units for male and female students. The level of education offered is KMI (Kulliyatul Mu'allimin Al-Islamiyyah), equivalent to junior and senior high school (MTs/MA), which is integrated with a specialized curriculum in teaching and da'wah. The curriculum is designed with a philosophical foundation, combining elements from Pondok Modern Gontor, the National Curriculum, and parts of the traditional Islamic boarding school (salaf) curriculum. Educational activities are divided into three categories: Intracurricular Activities, Conducted in a classical classroom setting, integrating both the KMI and KTSP curricula, Co-curricular Activities, A combination of modern and traditional Islamic boarding school programs, including muhadharah

⁴ Pidato yang disampaikan oleh Hj. Siti Qomariyah Mahfudz Hakiem (istri dari almarhum KH. Mahfudz Hakiem pendiri Pondok Pesantren Al-Iman) pada pekan perkenalan (*khutbatu-l-iftitah*) dan didokumentasikan di buku INTAN (Informasi Tahunan al-Iman)

(public speaking), tahfidzul Qur'an (Qur'an memorization), studies of classical Islamic texts, tahlil, and others, Extracurricular Activities, Various programs that cater to students' talents and interests, such as drumband, scouting, calligraphy, hadrah (Islamic music), music, theater, entrepreneurship, and more.⁵

D. Forms of errors

Based on the syntactic analysis of the speech text documents of several students at Al-Iman Islamic Boarding School, several errors were identified that need to be examined. The following are the syntactic errors found:

1. *الَّتِي أَنَاخَتْ لِي فُرْصَةً*. In this sentence pattern, the phrase *فُرْصَةً* It is written in the marfu' form, whereas it serves as the maf'ul of the fi'il *أَنَاخَتْ*.
2. *اللَّهُ صَبُورٌ، لَيْسَ مِثْلَ صَبْرِ الْإِنْسَانِ*. The phrase *مثل* It is written in the marfu' form, serving as the khabar of *ليس*.
3. *عَسَى اللَّهُ أَنْ يَرْضَى عَنَّا وَيَجْعَلَ*. The phrase It is written in the marfu' form, serving as the ma'thuf of the ma'thuf 'alaih in the form of *أن يرضى*.
4. *وَأَنَّ شَرَايِعَهُ هِيَ الَّتِي تُدَبِّرُ حَيَاةَ النَّاسِ*. The phrase *شرايعة* Marfu' which serves as the isim of *أن*, Moreover, this lafadz also actually requires a dhamir to enhance clarity.
5. *هُوَ عَمَلٌ خَطَأٌ*. The phrase *عمل* Written in the manshub form, serving as the khabar.
6. *إِذَا أَخَذَ اللَّهُ التَّغَمَّةَ قَبْلَ مَوْتِهِ يَكُونُ أَجْرُهُ فِي الدُّنْيَا*. In this sentence pattern, there is an error, namely the word *أجره* It is written in the mansub form, whereas it should be in the position of the isim of *يكون*.

The above are syntactic errors found in the speech texts of several female students at Al-Iman Islamic Boarding School. Based on the researcher's analysis, the students tend to frequently read certain words in the nominative (rofa') case, but not in accordance with the correct grammatical rules. From the seven errors mentioned above, they can be classified into five different types of syntactic errors as follows:

1. Syntactic error in writing the maf'ul. This can be found in error number 1.
2. Syntactic error in writing the isim and khabar from 'amil nawasikh. This can be found in errors number 2, 4, and 7.

⁵ Dokumentasi, *Sarana dan Prasarana Pondok Pesantren Al-Iman Putra Sukorejo Ponorogo*, 2022-2023.

3. Syntactic error in writing the athaf-ma'thuf. This can be found in error number 3.
4. Syntactic error in writing the khobar. This can be found in error number 5.

E. Correction of error forms

Based on the analysis conducted by the researcher, the errors found in the khitobah text are syntactic in nature, specifically related to the rules of Arabic grammar (nahwu). Therefore, the correction (tashwib) must be based on proper nahwu principles.

The researcher will now elaborate on the corrections (tashwib) for the six syntactic errors found in the khitobah texts of students at Al-Iman Islamic Boarding School. The guideline used for these corrections (tashwib) in this analysis is *Mulakhkhash Qawa'id al-Lughoh al-'Arobiyah* by Fu'ad Ni'mah. This book is considered a suitable reference for beginners in Arabic grammar (nahwu). It concisely and clearly covers all nahwu topics, using language that is easy for readers to understand. At the end of each chapter, it also includes a brief diagram summarizing the entire content of the chapter. The author aims to help readers gain a complete understanding, master Arabic grammar, and avoid syntactic errors in various written works.⁶

Another reference used by the researcher is *Jami' al-Durus al-'Arobiyah* by Mustafa al-Ghalayini.⁷ This book is considered comprehensive and detailed in discussing Arabic grammar (*qawa'id*), covering both *sorof* (morphology) and *nahwu* (syntax). It is more suitable for advanced learners, as the language used is quite complex. Nevertheless, this book serves as an excellent reference for students who wish to study *qawa'id* in-depth. Based on the researcher's analysis using these two books, the researcher will present the *tashwib* (corrections) for each type of error previously described.

1. Correction of *maf'ul bih* errors: *Maf'ul bih* is a *mansub* noun that indicates the object affected by the action of the verb. Sometimes, the positions of *fi'il* (verb), *fa'il* (subject), and *maf'ul bih* (object) are not always in direct sequence; they may be separated by other words.⁸ Therefore, careful attention is needed to correctly determine each

⁶ Fuad Ni'mah, *Mulakhkhash Qawa'id al-Lughoh al-'arobiyah*, (Cet IX, Beirut: Dar al-Tsaqofah al-Islamiyah, t.t), hal 5.

⁷ Musthofa al-Ghalayini, *Jami' al-Durus al-'Arobiyah*, (Cet. III, Kairo: Darussalam, 2014), 17.

⁸ Fuad, *Mulakhkahosh*, 77.

grammatical role. Accordingly, in the example of the *khitobah* text الَّتِي أَنَاخَتْ لِي فُرْصَةً phrase فُرْصَةً it serves as the object (*maf'ul bih*) of the verb (*fi'il*) أَنَاخَتْ, the correct writing of the text according to *nahwu* rules is الَّتِي أَنَاخَتْ لِي فُرْصَةً not الَّتِي أَنَاخَتْ لِي فُرْصَةً.

2. Correction of errors in writing *isim* and *khobar* of '*amil nawasikh*'. '*Amil nawasikh* refers to governing words that alter the expected grammatical inflection (*i'rab*). These '*amil nawasikh* include وَإِخْوَاتَهَا, كَانَ and وَإِخْوَاتَهَا and ظَنَّ and وَإِخْوَاتَهَا.

- وَإِخْوَاتَهَا has an application, namely تَرْفَعُ الْأِسْمَ وَتَنْصِبُ الْخَبَرَ which is to make the *isim* (subject) in the nominative case كَانَ and to make the *khobar* (predicate) in the accusative case كَانَ. Which includes أَخْوَاتُ كَانَ Summarized in the verse:

كَكَانَ ظَلَّ بَاتَ أَضْحَى أَصْبَحَا # أَمْسَى وَصَارَ لَيْسَ زَالَ بَرِحَا
فَتَيَّ وَأَنْفَكَ وَهَدَى الْأَرْبَعَةَ # لَيْسَ نَفِي أَوْ لَنْفِي مُتَّبَعُهُ

Included in أَخْوَاتُ كَانَ, Thus, it also has the same application as كَانَ, That is, it raises its noun (*isim*) and sets its predicate (*khobar*) in the accusative case. Thus, in the sentence اللَّهُ صَبُورٌ، لَيْسَ مِثْلُ صَبْرِ الْإِنْسَانِ phrase مِثْلُ it should be read in the accusative case (*manshub*) because it serves as the *khobar* of لَيْسَ. Whereas the *ism* of لَيْسَ is in the form of an implicit pronoun that refers back to the word اللَّهُ. This may happen because the noun كَانَ in essence, is a *mubtada'* before the existence of أَخْوَاتُ كَانَ so that the *isim* كَانَ sometimes it is an inflected noun (*isim mu'rob*) or an invariable noun (*isim mabni*), such as a pronoun (*isim dlomir*).¹⁰

Whereas in the sentence pattern إِذَا أَخَذَ اللَّهُ الْبَعْمَةَ قَبْلَ مَوْتِهِ يَكُونُ أَجْرُهُ فِي الدُّنْيَا phrase أَجْرُهُ occupies the position of the *ism* (subject) of كَانَ, so the appropriate *i'rab* is *rafa'*. Meanwhile, its *khobar* is the word فِي الدُّنْيَا. Dengan demikian, penulisan yang betul adalah إِذَا أَخَذَ اللَّهُ الْبَعْمَةَ قَبْلَ مَوْتِهِ يَكُونُ أَجْرُهُ فِي الدُّنْيَا

⁹ Musthofa, *Jami'*, 428.

¹⁰ Fuad, *Mulakhhosh*, 35-37.

- *إن* has an application, namely *تنصب الاسم وترفع الخبر*, namely, making the noun mansub *إن* and making the predicate marfu' *إن*.

Which includes *أخوات إن* Summarized in the verse:

¹¹ *لَإِنَّ أَنْ لَكِنَّ لَعَلَّ # كَأَنَّ عَكْسُ مَا لَكَانَ مِنْ عَمَلٍ*

Phrase *أخوات إن* Included in *إن* Thus, it also has the application of *تنصب*

¹² *وَأَنَّ شَرَائِعَهُ هِيَ الَّتِي تُدِيرُ حَيَاةَ النَّاسِ* Thus, in the sentence pattern *الاسم وترفع الخبر* phrase *شَرَائِعَهُ* should be read as mansub, as it serves as the isim of *أَنَّ*.

Moreover, this word also requires *ضمير متصل* which refers back to the previous word (الله).

3. The correction of syntactic errors in the form of 'athof-ma'thuf. 'Athof is one of the four *توابع* which is between *معطوف عليه* and *معطوف* separated by one of the conjunction letters. There are 9 conjunction letters, namely: *الواو - الفاء - ثم - أو - أم - لا - لكن - بل - حتى*. Because this 'athof is included in *تابع* then in terms of i'rab, it must follow ¹³ *متبوع* On the sentence pattern *عَسَى اللهُ أَنْ يَرْضِيَ عَنَّا وَيَجْعَلَ* there is a conjunction (harf 'atf) *الواو*, therefore, the ma'thuf (*يجعل*) its i'rob must follow the ma'thuf 'alaih (*أن*) that is mansub because there is an 'amil *أن* Thus, the correct writing is *عَسَى اللهُ أَنْ يَرْضِيَ عَنَّا وَيَجْعَلَ*.
4. Correction of Syntactic Errors in Writing Khobar. Khobar is something that completes the meaning of the muftada' or a part that forms an effective sentence together with the muftada'. Khobar must align with the muftada' in terms of gender (masculine/feminine) and number (singular, dual, or plural). Khobar is divided into three types: A visible noun (isim dzahir), A semi-sentence (syibh jumlah) such as prepositional phrases (jar-majrur) or adverbial phrases (zharf madzruf), and A nominal or verbal sentence (jumlah ismiyah/fi'liyah). If the khobar is a visible noun, it must be in the nominative case (marfu'). However, if the khobar is a sentence or a semi-sentence, then its nominative status is based on mahalli (syntactic position), meaning it is recognized as khobar based on its placement within the sentence.¹⁴ In the sentence pattern *هُوَ عَمَلٌ خَطَأً*, is a Muftada'-Khobar Construction.

¹¹ Musthofa, *Jami'*, 448.

¹² Fuad, *Mulakhhosh*,37-40.

¹³ *Ibid*, 53.

¹⁴ *Ibid*, 30-32.

هو as the Mubtada, while its Khobar is عمل. This category of Khobar is an Ism Dzahir, so it must be Marfu'. Thus, the correct writing is هُوَ عَمَلٌ خَطَأً.

To clearly identify the types of errors mentioned above, the following table presents the syntactic writing errors and their corrections:

Tabel 1
Syntactic Errors and Their Corrections

No	Forms of Errors	Syntactic Errors	Syntactic Correction
1	Maf'ul bih	الَّتِي أَنَاخَتْ لِي فُرْصَةً	الَّتِي أَنَاخَتْ لِي فُرْصَةً
2	كان وأخواتها	إِذَا أَحَدَ اللَّهُ النَّعْمَةَ قَبْلَ مَوْتِهِ يَكُونُ أَجْرُهُ فِي الدُّنْيَا	إِذَا أَحَدَ اللَّهُ النَّعْمَةَ قَبْلَ مَوْتِهِ يَكُونُ أَجْرُهُ فِي الدُّنْيَا
3	إن وأخواتها	وَأَنَّ شَرَايِعَهُ هِيَ الَّتِي تُدَبِّرُ حَيَاةَ النَّاسِ	وَأَنَّ شَرَايِعَهُ هِيَ الَّتِي تُدَبِّرُ حَيَاةَ النَّاسِ
4	'Athof-Ma'thuf	عَسَى اللَّهُ أَنْ يَرْضَى عَنَّا وَيَجْعَلَ	عَسَى اللَّهُ أَنْ يَرْضَى عَنَّا وَيَجْعَلَ
5	Khobar	هُوَ عَمَلٌ خَطَأً	هُوَ عَمَلٌ خَطَأً

Based on the table above, it is known that the syntactic errors found in the speech text at Al-Iman Islamic Boarding School for female include 5 forms of syntactic errors, namely I'rob on maf'ul bih كان وأخواتها و إن وأخواتها و كان وأخواتها 'athof-ma'thuf, and khobar. Overall, the speech text from the students at Al-Iman Islamic Boarding School for female can be categorized as good. With only 5 errors in total, it serves as evidence that their understanding of syntax (nahwu) is relatively strong.

3. CONCLUSION

Muhadharah is one of the activities at Al-Iman Islamic Boarding School for female aimed at improving the students' skills in Arabic through giving speeches in front of their peers. This activity integrates the four language skills in Arabic: listening (Maharah Istima'), reading (Maharah Qiroah), speaking (Maharah Kalam), and writing (Maharah Kitabah). After collecting the data in the form of speech texts and analyzing them, the analysis of errors in the Arabic speech texts of the students at Al-Iman Islamic Boarding School for female can be concluded in two points as follows:

- 1) The syntactic errors in the speech texts of the fourth-grade KMI students at Pondok Pesantren Al-Iman Ponorogo include five types of errors, namely the writing of maf'ul, the isim and khobar of 'amil nawasikh, athaf-ma'thuf, and the writing of khobar. Based on these syntactic errors, the most frequent errors are found in the rule for writing the isim and khobar of 'amil nawasikh.
- 2) The correction of the syntactic errors found was carried out by considering the standard Arabic syntax rules, which are based on the principles of Nahwu

(Arabic grammar). Therefore, these corrections are in accordance with the rules, using references from the books *Mulakhkhash Qawa'id al-Lughoh al-'Arobiyah* by Fu'ad Ni'mah and *Jami' al-Durus al-'Arobiyah* by Muthofa al-Ghalayini.

- 3) The causes of errors in Arabic language usage in the speech texts of the female students of Al-Iman Islamic Boarding School for female include interference from their mother tongue or the language they learned first (interlingual transfer), lack of understanding in applying Arabic grammar rules, carelessness in writing or mistakes made unintentionally, and lastly, issues within the language teaching system that may not be entirely effective.

Syntax errors in constructing Arabic sentences can affect the meaning and communication of those sentences. Therefore, it is important to check and correct syntax errors to ensure the sentences are clear and effective. By understanding the rules of grammar and sentence structure in Arabic, and avoiding common syntactic errors, we can construct sentences that are accurate and easy for the reader or listener to understand.

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