Nahwu Madhhab Bashrah on Arabic Language Education in Indonesia

Rizka Widayanti[1], Nurul Musyafaah[2], Yelfi Dewi S[3], Muhammad Afthon Ulin Nuha[4]*

[1] Arabic Education Study Program STAI Darul Qur'an Payakumbuh, Indonesia.
[2] Arabic Education Study Program Universitas Nahdlatul Ulama Sunan Giri Bojonegoro, Indonesia.
[3] Arabic Education Study Program UIN Sjech M. Djamil Djambek Bukittinggi, Indonesia.
[4] Arabic Education Study Program UIN Sayyid Ali Rahmatullah Tulungagung, Indonesia.
Correspondence Address: afthon@uinsatu.ac.id

Abstract

Nahwu is one of the critical knowledge of Arabic because nahwu is a rule, parameter of authenticity, and clues to the meaning of Arabic, so knowing nahwu is a must for people who learn Arabic. Nahwu has several madhhabs, each with its characteristics, characters, and opinions. Among the most popular nahwu madhhab is the nahwu Basrah madhhab. The researcher chose the nahwu Basrah madhhab as the theme of this research to reveal the advantages of other madhhabs and the views that emerged from the Basrah madhhab. This research intends to discover several things: 1) the importance of nahwu Basrah madhhab and its development; 2) the influence of nahwu Basrah in learning Arabic. In his research, Researchers in conducting their research used the literature study method, namely by reviewing several books related to themes such as the book al-Kitab, Jami' al-Durus, Syarh ibn Aqil, etc. as well as collecting important information contained by several sources, and detailing it then analyzing it, and finally drawing conclusions. The research findings show that 1) nahwu is the rule by which the ins and outs of Arabic words are known after being arranged on jumlah, and nahwu has a vital role in the use of good Arabic far from mistakes; 2) Among the popular nahwu madhhab is the Basrah madhhab because it has several advantages, including detail in the rules, being careful in the istinbath, and being vital in arguments. Taking advantage of the discussions of nahwu Basrah in learning Arabic is considered an ideal step because the debate is closer to the primary Arabic sources.

Keywords: Arabic Language Education, Basrah Madhhab, Nahwu

Introduction

The science of nahwu has a vital role in Arabic because nahwu is a tool to structure Arabic correctly, read the text correctly, and understand the correct meaning of Arabic expressions. Many students, especially those who study nahwu in all corners of this country.[1] Concern for nahwu by intensifying learning carried out by many Islamic boarding schools is a step that deserves appreciation. These efforts can be considered strategic to prepare quality future generations of Muslims. The responsibility to elevate the words of Allah and the symbols of Islam is a shared task

---

[1] Abdulkhaleq Al-Rawafi dkk., *"Students' Apologizing in Arabic and English: An Interlanguage Pragmatic Case Study at an Islamic Boarding School in Indonesia,"* Indonesian Journal of Applied Linguistics 10, no. 3 (31 Januari 2021): 231. DOI: https://doi.org/10.17509/ijal.v10i3.31740

for Muslims, especially their leaders.[2] Therefore, it is imperative for the ummah always to support the running of the wheels of Islamic education.

In Islamic education, nahwu is an important and quite urgent learning material because nahwu is a tool in Arabic. It is common knowledge that most scientific sources in Islam speak Arabic; not even a few non-Arab scholars use Arabic, including Indonesian scholars, when writing their works on Islam of Sheikh Nawawi al-Bantani, Sheikh Mahfudz al-Tirmidhi, Sheikh Ahmad Khalil al-Minangkabawi, and others. To understand the works of the scholars from the sources, one must master the Arabic language well. It can be likened to "if the knowledge of the scholars is stored in a warehouse, then the key is Arabic; if the key has been held, it remains only to open the door and select its contents; there are many choices, such as tafsir, hadith, fiqh, tasawuf, history, and many others.[3]

One thing that should be known is that Arabic has different characteristics from other languages. In Arabic, the irab system applies, long or short reading, syiddah idgham, waqf and wasal, and others. From there gave birth to some knowledge of Arabic such as aswath, sharaf, nahwu, rasm, balaghah, and others.[4] Of several sciences related to Arabic, which has an important role, is the science of nahwu because it always intersects with all the words in the sentence, especially regarding irab and mabni. The correct kalam is the one that is by the nahwu rules, and if not, then the kalam cannot be understood by others and cannot give understanding to others.[5]

Nahwu and Arabic are two things that are always together; both need and complement each other.[6] Therefore, learning Arabic must also be accompanied by learning nahwu; it can be done separately or simultaneously depending on the learning objectives; the most important thing is that Islamic educational institutions continue to prioritize nahwu learning.[7] Nahwu, as a science that is ijtihady, in the course of its history, has given birth to several nahwu madhhabs that have their istinbath method so that sometimes there are differences between one and the other[8]. That will undoubtedly enrich the treasures of nahwu thought and the Arabic language.

Among the essential aspects that many scholars of nahwu have not studied is its history, which includes its emergence, and development, the characters and their works, and the madhhabs

[2] Rusli Rusli, Muhammad Syarif Hasyim, dan Nurdin Nurdin, *"A New Islamic Knowledge Production and Fatwa Rulings: How Indonesia's Young Muslim Scholars Interact with Online Sources",* Journal of Indonesian Islam 14, no. 2 (1 Desember 2020): 499. DOI: https://doi.org/10.15642/JIIS.2020.14.2.499-518

[3] Muhammad Napis Djuaeni dan Ahmadi Usman, *"Al-Lughah al-'Arabīyah fī al-ma'āhid al-Islāmīyah bī Indūnisīya: Mushkilātuhā wa ṭuruq ḥallihā,"* Studia Islamika 28, no. 2 (2021): 413. DOI: https://doi.org/10.36712/sdi.v28i2.21936

[4] Muhammad Ulin Nuha, *"The Effectiveness of Using the SQ3R Method in Improving Maharah Qira'ah in Balaghah Learning at Al-Muhibbin Islamic Boarding School Tambakberas Jombang,"* Al-Tadris: Jurnal Pendidikan Bahasa Arab 10, no. 2 (29 Desember 2022): 289. DOI: https://doi.org/10.21274/tadris.v10i2.6644

[5] AR Sudrajat, *"Urgensi Ilmu Nahwu dan Sharaf Sebagai Asas Penulisan Karya Ilmiah Bahasa Arab,"* Al-lisān Al-'arabi-Jurnal Program Studi 1, no. 1 (2021): 32. https://allisan.stai-imamsyafii.ac.id/index.php/pba/article/view/8

[6] MAU Nuha dan Faedurrohman, *"Manajemen Perencanaan Kurikulum Bahasa Arab (Tinjauan Ontologi, Epistemologi dan Aksiologi),"* Al-Muyassar: Journal of Arabic Education and Arabic Studies 1, no. 2 (2022): 203–24. DOI: http://dx.doi.org/10.31000/al-muyassar.v1i2.6488.g3357. MAU Nuha dan N Musyafa'ah, *"Implementation of Quality Management Curriculum in Arabic Learning,"* Arabiyatuna: Jurnal Bahasa Arab 6, no. 2 (2022): 421. DOI: http:dx.doi.org/10.29240/jba.v6i2.5137

[7] M Yunisa, *"Problematika Pembelajaran Bahasa Arab dalam Aspek Ilmu Nahwu dan Sharaf pada Siswa Kelas X Madrasah Aliyah Laboratorium Jambi,"* Jurnal Pendidikan Bahasa Arab dan Budaya 3, no. 1 (2022): 3. https://online-journal.unja.ac.id/Ad-Dhuha/article/view/19985

[8] Muhammad Afthon Ulin Nuha dan Nurul Musyafa'ah, *"Improving the Understanding of Maharah Qira'ah Students of MTsN 3 Jombang Using the Question-Answer Relationships Method,"* Al-Arabi: Jurnal Bahasa Arab dan Pengajarannya. Al-Arabi: Journal of Teaching Arabic as a Foreign Language 6, no. 2 (2022): 120–33. DOI: http://dx.doi.org/10.17977/um056v6i2p120-133

in nahwu.[9] A person proficient in nahwu but does not know its history is like a person who knows about the fruit but does not know the tree, the leaves, the flowers, how to plant it, and so on. He does not have a perfect understanding of nahwu, and one who knows its history will open before him much information about nahwu, its origin, sources, methodology, how the rules are established, and the causes of differences between the imams, and so on.[10]

Departing from this, this research will focus on the features of the Nahwu Basrah School and how to make the Nahwu Basrah School a Nahwu learning tool in most Islamic educational institutions in Indonesia. This research has never been done before, because it can be seen in previous research which focused on the differences between the Nahwu Basrah and Kufah schools studied by Abdul Hamid,[11] or research from Kamal[12] which focused more on what schools are in Nahwu science, or also research from Holilulloh[13] which focuses on Nahwu science figures Imam Sibawaih and Ibrahim Musthafa.

This study uses a qualitative method to describe the development of Nahwu Basrah madhhab and its influence on Arabic learning in Indonesia. The technique for describing and classifying the data is through several opinions of experts in their works, then analyzed and presented in simple language. So, by using a qualitative approach, this research is expected to provide a comprehensive and accurate understanding of the topics discussed.

The data collection technique used in this research is a literature study with a library research approach. A literature review is an activity to collect various references and literature from books and journals relevant to the research problem to be discussed. The theories contained in books or journals will be used as the basis for discussing research results. Then, the data is used as a basis and reference to strengthen the author's argument in analyzing the topic of discussion[14]. This literature study was conducted to obtain a theoretical explanation so that researchers have a solid theoretical basis for a scientific result. Therefore, choosing a book or journal to reference must be credible, valid, and systematic.

Result and Discussion

The Importance of Nahwu Basrah Madhhab and Its Development

Many definitions of nahwu are put forward by experts in different expressions, but the substance is close together; among others, namely, nahwu is one of the Arabic language sciences by which it is known about Arabic words from the aspect of *irab* and *mabni*, and the conditions that

[9] Fatkhur Roji, Muhammad Syaifullah, Mohammad Izdiyan Muttaqin, *Analysis of Tarkib Idhofi in the Qur'an Surah Annisa' (Learning Nahwiyah) | Analisis Tarkib Idhofi dalam al-Qur'an Surat Annisa' (Pembelajaran Nahwiyah)*, Mantiqu Tayr: Journal of Arabic Language, Vol. 1 No. 2 (2021): 101-116. DOI: https://doi.org/10.25217/mantiqutayr.v1i2.1481

[10] A T Ramadhan, *"Sejarah Generasi Awal Madrasah Nahwu Bashrah dan Pengaruhnya terhadap Metode PengajaranNahwu di Mesir,"* Jurnal Intelektualita: Keislaman, Sosial 9, no. 2 (2020): 248. DOI: https://doi.org/10.19109/intelektualita.v9i2.5634

[11] HM Abdul Hamid, *"Perdebatan Nahwu Aliran Basrah dan Kufah dalam Konteks Sosial-Budaya dan Implikasinya dalam Pembelajaran Bahasa Arab,"* Research Collections, (2011): 17.https://ejournal.uin-malang.ac.id/index.php/research/article/view/2097

[12] M Kamal, *"Mazhab-Mazhab Sintaksis Bahasa Arab 'Nahwu' (Basrah, Kufah, Bagdad, Andalusia, Mesir),"* Jurnal Bina Ilmu Cendekia 3, no. 1 (2022): 1–5. DOI: https://doi.org/10.46838/jbic.v3i1.119

[13] A Holilulloh, *"Kontribusi Pemikiran Nahwu Imam Sibawaih dan Ibrahim Mushtafa dalam Linguistik Arab,"* Alfaz (Arabic Literatures for Academic Zealots) 8, no. 1 (2020): 40. DOI: https://doi.org/10.32678/alfaz.Vol8.Iss1.2448

[14] W Darmalaksana, *"Metode Penelitian Kualitatif Studi Pustaka dan Studi Lapangan,"* Pre-Print Digital Library UIN Sunan Gunung, (2020). https://digilib.uinsgd.ac.id/32855/

arise after arranged in *jumlah*, as well as the relationship of one word to another.[15] Departing from this definition, it can be understood that the study of nahwu includes several matters related to the following, 1) *Irab* and *mabni* and the laws related to them; 2) The matter of *jumlah*; 3) The function of words in *jumlah* and the relationship of one word to another. From the three objects of the nahwu study, it seems they already cover all the rules related to words arranged in *jumlah*, both grammatically and functionally.

In the era of ignorance and the early days of Islam, nahwu did not yet exist because the condition of the Arabic language was still relatively healthy, and there were no significant errors. The Arabs at that time still had an excellent linguistic (innate) nature, which they inherited from generation to generation, so they did not need rules to maintain the Arabic language.[16] The Arabic language at that time remained as it was until the time of *Amawy* came. During the reign of the Umayyahs and Islam had spread beyond the Arabian Peninsula, there were many errors in the use of the Arabic language. This doesn't only happen to ordinary people, especially those who hang out with *ajam* people but also to particular people, such as in government circles. The form of errors that often occur is *irab*, *uslub*, *makhraj*, and others. The phenomenon of these errors is usually found in urban areas. In contrast, in rural or desert regions, the state of the language is maintained until the end of the fourth century of Hijriyah.[17] This state of the language urges the immediate compilation of linguistic rules to save the Arabic language from further damage.

There are several narrations related to the reasons for the compilation of nahwu, including the following:

Ali bin Abi Talib

They narrated that he was the one who first laid the foundations of nahwu. At that time, he was thinking hard, so Abu al-Aswad al-Dualy came to him and asked: what do you think? He replied: I heard that in your country (Iraq), a lot is *lahn* (mistakes in language); I want to put the basics of Arabic in writing. After a few days, he handed over the sheet written on it, *bismillahirrahmanirrahim*; there are three sentences, namely *isim*, *fiil*, and *huruf*. *Isim* tells about the name, *fiil*, which means about the movement of a word, and *huruf*, which says the meaning of not *isim* and not *fiil*, and know that something has three *dhahir*, *dhamir*, and something that is not *dhahir* and not *dhamir*.[18]

If the narration is authentic, then Ali was the first to lay the first stone for the science of nahwu. At an early age, he had delivered the primary material of nahwu, which was scientific in nature, where for the first time he gave the division of words into three, which are known to this day—furthermore, conveying the various *isim*, although in a simple format, is the first embryo of the science of nahwu.

Even though scientific theories do not support history, some indications strengthen it, namely the naming of science with nahwu, which is valid until now. There are two narrations; the first is

---

[15] A Aliyah, *"Pesantren Tradisional Sebagai Basis Pembelajaran Nahwu dan Sharaf dengan Menggunakan Kitab Kuning,"* Al-Ta'rib: Jurnal Ilmiah Program Studi 6, no. 1 (2018): 10. DOI: https://doi.org/10.23971/altarib.v6i1.966

[16] M Kamal, *"Mazhab-Mazhab Sintaksis Bahasa Arab 'Nahwu' (Basrah, Kufah, Bagdad, Andalusia, Mesir),"* Jurnal Bina Ilmu Cendekia 3, no. 1 (2022): 2. DOI: https://doi.org/10.46838/jbic.v3i1.119

[17] F Y A Haq, M Abdurrahman, dan Asep Sopian, *"Disimilaritas Ilmu Nahwu Mazhab Basrah dan Kufah serta Implikasinya terhadap Penerjemahan Al-Qur'an/The Dissimilarities Between The Nahwu Science,"* Diwan: Jurnal Bahasa 7, no. 2 (2021): 179. DOI: https://doi.org/10.24252/diwan.v7i2.21217

[18] N Turmudji, *Kepemimpinan Ali bin Abi Thalib dan Relevansinya dalam Nilai-nilai Pendidikan Agama Islam (Studi Pustaka Biografi Ali bin Abi Thalib)*, (repository.uinbanten.ac.id, 2021). http://repository.uinbanten.ac.id/7701/

when Ali gave a sheet on word division to Abu al-Aswad al-Dualy; he said *unhu hadza al-nahwa*. The second narration is that when Abu al-Aswad al-Dualy continued Ali's order and showed the result in the form of a chapter on *inna wa akhawatuha*, Ali praised him with the words *ma ahsana hadza al-nahwa alladzi nahauta*. Of course, Ali did not intend to name the science with the name nahwu; it's just that many researchers about the birth of nahwu state that calling nahwu a science of Arabic rules is a return to these two narrations, and it is suspected to respect of the first stone, namely Ali bin Abi Talib.[19]

Abu al-Aswad al-Dualy

Many literary sources state that Abu al-Aswad al-Dualy was the one who first laid the foundations of the science of nahwu. This is evidenced in several narrations that he was the first to give the *syakal* (harakat) in the verses of the al-Qur'an. As it is narrated that the final vowel of each word, which in later times was called *irab*, the embryo was found was the creation of Abu al-Aswad al-Dualy when he gave a reading sign at the end of each word of the Qur'anic verse.

At that time, Ziyad bin Abih, governor of Basrah, ordered Abu al-Aswad al-Dualy to put a *harakat* sign at the end of every word of the al-Qur'an. Then he proposed to put a dot above the letter that represents *fathah*, under the letter that represents *kasrah*, in front of the letter that represents *dhamah*, and two beads that symbolize *tanwin*. In the narration, it is narrated that he said to his secretary from the Bani Abd al-Qais if you see me opening my lips to a specific letter (fatahat syafatai), put a dot on it, and if I stretch my lips (kasarat syafatai) put a dot below it. Note, and if I collect my lips (dhamat syafatai), put a dot in front of the letter. Then if I include something from the letter, put two dots on the note. The secretary gives a dot a different color from the writing of the verse.[20]

It is pretty reasonable if the order of the words of Abu al-Aswad al-Dualy, *fatahat*, *kasarat*, and *dhamat* then gives rise to the terms *fathah*, *kasrah*, and *dhamah*, which are the original *irab* addresses if we know if what Abu al-Aswad al-Dualy is based on history. Departing from this background that gave rise to the terms *mubtada*, *khabar*, *fail*, *maful*, and others. Everything that might happen, although nothing was found to strengthen this assumption, except for most of the terms nahwu, which are often found in his book Sibawaih.

Khalil bin Ahmad al-Farahidy

Khalil bin Ahmad al-Farahidy is an Arabic linguist, inventor of the science of *arudl*, and a great scholar in nahwu. Not previously found who has multi-skills in several scientific fields like him. If the term nahwu was initially nothing more than terms with a limited meaning, then when it came to Khalil bin Ahmad al-Farahidy, these terms became a series of chapters. He is the one who has raised the rules of nahwu and sharaf and their pillars, strengthened the building, defined the terms, and deepened the rules. He has also succeeded in detailing the branches of nahwu and sharaf studies, such as the chapter of *mubtada*, the chapter of *khabar*, the chapter of *kana wa akhawatuha*, the chapter of *inna wa akhawatuha*, the chapter of *fiil lazim*, the chapter of *mutaaddi*, the chapter of *fail*, the chapter of various *maful*, the chapter of *hal*, the chapter of *tamyiz*, the chapter of *tawabi*, the chapter of *nida*, the chapter of *nudbah*, the chapter of *istighatsah*, the chapter of *tarhim*, the chapter of *mamnu min al-*

---

sharf, the chapter of *tasrif fiil*, the chapter of *maqsur*, the chapter of *mamdud*, the chapter of *mahmuz*, the chapter of *mudlmarat*, the chapter of *mudzakar* and *muanas*, and the chapter of *mabni* and *murab*.

It was he who gave the names of *isim's* addresses with the names *rafa*, *nasab*, and *khafad*, as well as gave the terms of sacred words with the names *dham*, *fath*, *kasr*, and named the *sukun* at the end of the *majzumfiilmudhari* with the name *jazm*. Among his innovations is also giving a sign of *harakat*, which is valid until now, namely providing a warning for *fathah* in the form of a small *alif* lying on top of the letter (◌ٰ) and for *kasrah* in the form of *ya'* head under the note (◌ٖ) and *dhamah* in the form of a small *wawu* above the letter (◌ٗ). In contrast, for the *harakattanwin* letter, the lowercase letter is written twice above the note (◌ٰٰ) or below the letter (◌ٟ). For letters that are *tasydid*, write the head without a dot (◌ّ), and *sukun* written in a small circle above the note (◌ْ) is written in the form of a *hamzah* head *ain* (ء) because *makhraj* is close to *ain*, and *mad* must be reported as part of *dal* (~). There are eight complete Arabic scripts added by Khalil bin Ahmad al-Farahidy: *fathah*, *kasrah*, *dhamah*, *sukun*, *syiddah*, *hamzah*, *shilah*, and *mad*.

Among the thoughts of Khalil bin Ahmad al-Farahidy is the establishment of the basics of the theory of *awamil wa mamulat*, expanding its branches, and perfecting its laws, which in turn have become a permanent theory throughout time. He has established general rules in his opinion; for every word that is *rafa*, *nashab*, *khafad*, and *jazem*, there must be an *amil* who determines the *irab*, and *amil* is usually *lafdzi* and sometimes *ma'nawy*. Sometimes *amil* is in the form of *huruf* and sometimes in the form of *fiil* and *isim*; amil who does charity is *dzahir* and *mahdzuf*.

Among his other theories is to divide the word from its original form into *mujarad* and *mazid*. He thinks that the phrase *mujarad* is more than five *huruf* and not less than three *huruf*; for each *mujarad* and *mazid*, the famous theory of *mizan al-sharfy* is proposed, and another service of Khalil bin Ahmad al-Farahidy is the determination of the provisions of *ilal*, *ibdal*, *qalb*, *hadzf*, and *idgham*.

From the explanation above, it can be seen that Khalil bin Ahmad al-Farahidy is a very respected figure in the field of nahwu. Language theories are comprehensive, argumentative, and logically detailed and have existed until now.[21]

Many say that the birth of nahwu started from Abu al-Aswad al-Dualy on the orders of Ali bin Abi Talib, and that was the first seed of its emergence, and nahwu Basrah started from Sibawaih; therefore, the discussion about the birth of *madhahib* nahwu should start from Sibawaih and how he builds it madhhab nahwu with others. In the case of nahwu Basrah, it would be enough to say that the grand imam, namely Sibawaih, because the characters who came after him were followers of his path and observers of his methodology in building the madhhab of nahwu Basrah.

Sibawaih

Sibawaih is one of Khalil bin Ahmad al-Farahidy's students who can most inherit Khalil bin Ahmad al-Farahidy's knowledge; he takes all the knowledge that Khalil bin Ahmad al-Farahidy has, both nahwu and sharaf, by being dictated or recorded. When Khalil bin Ahmad al-Farahidy died, he replaced his *halaqah*. He inherited his talent in *qiyas*, and without Sibawaih, Khalil bin Ahmad al-Farahidy's knowledge of nahwu and sharaf would be lost.

علي بن أبي طالب (ت ٤٠ هـ)

أبو الاسود الدؤلي (٦٩ هـ)

ميمون الاقران	عنبسة الفيل	نصر بن عاصم	يحى بن يعمر
(١٠٠ هـ)		(٨٩)	(١٢٩)

ابن أبي اسحق   أبو عمرو بن العلاء
(١١٧)   (١٥٤)

يونس بن حبيب   عيسى بن عمر
(١٨٢)   (١٤٩)

الرؤاسى   سيبويه   الخليل بن أحمد
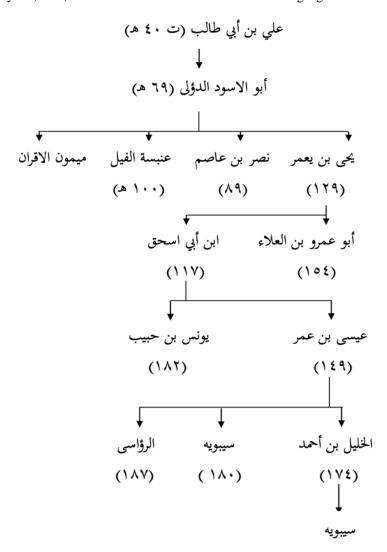(١٨٧)   (١٨٠)   (١٧٤)

سيبويه

Image 1. Nahwu figures (since the emergence of the Basrah madhhab)

Sibawaih is devoted to compiling books, and his book is considered the first book to fully cover the rules of nahwu and sharaf. He divided his book into two major parts, the first part he devoted to nahwu, and his discussions hardly found a single error unless he had examined all sides. The second part contains discussions of sharaf, which includes all the details in detail and he dug up using the science of *ashwat*, and what can be noticed is that the Sibawaih book has not been named before he died; he has not even been given an opening and closing in his book.

Nahwu Sibawaih and his book have a unique position among nahwu scholars and language scholars; his book has outperformed those before him and is unmatched by those after him; he is the *kiblat* and the source of nahwu. In setting the rules, Sibawaih uses the same method of *sama'*, *ta'lil*, and *qiyas*, which will be described as follows.[22] First, *Sama'* is the method used by nahwu scholars in setting the rules by listening to the language's speech from sources considered original. Sibawaih takes the source of *sama'* based on what has been determined by his madhhab. As it is known, the previous nahwu scholars, such as Ibn Abi Ishaq, Isa bin Umar, and Khalil bin Ahmad, took a trusted language from the *qurra'* and scholars charged language, and the Arabs who were

---

[22] Holilulloh, *"Kontribusi Pemikiran Nahwu Imam Sibawaih dan Ibrahim Mushtafa dalam Linguistik Arab."*. http://www.jurnal.uinbanten.ac.id/index.php/alfaz/article/view/2448

believed to be their *fasahah* were the large tribes who lived there. In the middle of the Arabian Peninsula, which is far from the influence of strong language, they are the tribes of Tamim, Hudzail, Qois, Thoyk, Asad, and Kinanah; he also follows his madhhab by slightly making the hadith of the Prophet to be used as a martyr (the source of the evidence), because the hadith can be narrated its meaning only and the pronunciation is from the narrator.

Second, *Ta'lil* is the method used by nahwu scholars to find a logical cause for the nahwu phenomenon, so every visible phenomenon must have a reason for its emergence. If we examine the book Sibawaih, almost no rules or uslub are found that are not accompanied by *ta'lil*. Among the examples of Sibawaih's *ta'lil* are as follows: 1) If an *isim* resembles the *sighat* of *fiilmudhari*, then he does not accept *tanwin* and his *alamat jer* with *fathah*, such as *yazidu, ahsana,* and *abyadha*; 2) Because the *jazem* is *fiil mudhari* after *fiil thalab* because it depends on the previous meaning, it is like answering a condition; for example, *a'tuniataka*, this *jumlah* is like in *ta'tuni ataka*; 3) The origin of the difference in charity between the *sifat musyabbahat* and *isim fail* because the *sifat musyabbahat* does not have a *fiil* meaning; it is not the same as the *zaman fiil*, and neither is its form because it shows a permanent *sifat*. Therefore, the *isim* that follows it should be *mudhaf ilaih*, for example, Muhammad Hasan al-wajh.

Third, *Qiyas*, what is meant by *qiyas*, is a system of comparing words with words or used with other uses in the context of linguistic expansion. Among Sibawaih's *qiyas* are as follows: 1) The *qiyasisim fail, isim maful,* and *sighah mubalaghah* on *fiil mudhari* from the side of charity. It can be *maful* with *taqdim, ta'khir, idzhar, idlmar,* as with *fiil*; 2) Sometimes *fiil naqis* in some places may be discarded, as in the expression:

الناس مجزيون بأعمالهم إن خيرا فخير وإن شرا فشر

The *taqdir*:

إن كان عمله خيرا مجزاؤه خير، وإن كان عمله شرا مجزاؤه شر

And can be read خير فخير إن the *taqdir*الذي يجزون به خير فالذي يجزون به خيرإن كان في أعمالهم خير ;3) The *qiyas mashdar* with *fiil* in terms of charity and its meaning.

Some examples of Sibawaih's opinion in nahwu: 1) *Mashdar* is the origin of *isytiqaq*, and *fiil* is *musytaq* of *mashdar*. At the same time, the scholars of Kufah, on the contrary, argue that *fiil* is the origin, and from it comes *mashdar*; 2) *Amil* is the one who determines *irab*, and the various types are *rafa', nasab, jer,* and *sukun*; 3) The original *huruf jer* is sometimes discarded, and the *majrur* is *nasab* to dispose of the *huruf jer*, such as *naba'tu zaidan*, originally *'an zaidin*; 4) *Amil* in *tanazu'* is the second *fiil* because it is closer to *ma'mul*, and the first *fiil* does charity in his *dlomir*. Therefore, he rejects the expression *qama wa madha al-mahmudun*; 5) *Isim fail* charity is like *fiil mudhari* because it shows the *mustaqbal* time, for example, *hadza dhara bizaidin amran*; 6) The nature of *musyabbihat* and *af'altafdhil*, which is followed by *isim mansub*, because it is similar to *maful bih*, such as قل هل ننبئكم بالأخسرين

أعمالا; 7) There are some *amil* who do good deeds are mentioned or discarded as in *isytighal*; for

example,زيدا كلمته، وزيدا مررت به، وزيدا قرأت كتابه. The word *zaidan* in all these examples is *maful*

bih of the discarded *fiil* described by the mentioned *fiil*; 8) Sibawaih argues in verse والسارق والسارقة

because the origin of the فيما فرض عليكم in the form of communication, not *thalaby*; 9) Here are several *amil* that must be removed and are known in the form of *samai*, for example, مرحبا أهلا وسهلا, which means أدركت مرحبا

وأصبت أهلا ونزلت سهلا

From the explanation above, it can be seen that Sibawaih is one of the grand imams of nahwu Basrah. He has excellent service in the development of nahwu science. In Sibawaih's hands, the nahwu principles gained more and more certainty in their methodology, and the problems became more apparent. After Sibawaih's death, he was replaced by his students who further strengthened the nahwu Basrah building; they were Akhfash al-Ausath, Qutrub, al-Jarmi, al-Mazini, al-Mubarrid, and the imam of nahwu Basrah ended up in Sairafi.[23]

Nahwu Basrah is a nahwu madhhab that was just born during the leadership of Sibawaih, which was marked by the emergence of the term *zunburiyah* problem, namely the problem of differences of opinion between Sibawaih and al-Kisai which in turn led to differences in the nahwu Basrah and Kufah madhhab.[24] In Basrah, there have been studies of nahwu since approximately one hundred years before the Sibawaih period. The experts' nahwu research that has been going on for about a century has undoubtedly made nahwu Basrah to the point of maturity, both in material, methodology, and products in the form of nahwu books. Therefore, nahwu as an Arabic language tool is a wise and ideal step to making nahwu Basrah an Arabic learning tool.[25]

It should also be mentioned that there are several advantages of nahwu Basrah, including: 1) The nahwu rules produced are more accurate than others because they are more selective in determining the source of *syawahid*; 2) The Basrah *ijtihad* method is stricter and more detailed in analyzing sources and establishing rules; 3) The nahwu imams of Basrah are scientific references from the nahwu madhhabs that followed; 4) The books of nahwu madhhab Basrah are more popular among nahwu students.

The Importance and Application of Nahwu Basrah to Arabic Learning in Indonesia

Nahwu madhhab Basrah has a massive role in the development and learning of nahwu in Indonesia because nahwu madhhab Basrah is the source of nahwu scholarship in Indonesia; here are some parts of nahwu madhhab Basrah in Indonesia:

As a tool to express kalam correctly

It is inconceivable if someone speaks Arabic by ignoring the rules of nahwu, even though Arabic is a language that is always accompanied by its management in all its forms. If Arabic is displayed without regard to the nahwu system, it is not like it is a corrupted language and will cause

---

[23] M. Fathor Rohman, *"Kajian Historis; Periodisasi Tokoh Ilmu Nahwu Madzhab Basrah"*. Ummul Qura Jurnal Institut Pesantren Sunan Drajat (INSUD) Lamongan 11 (1) 2018: 50-72. DOI: https://doi.org/10.55352/uq.v11i1.427

[24] Muhammad Afthon Ulin Nuha, "نشأة النحو العربي", AN-NAS: JURNAL HUMANIORA 2, no. 2 (2018): 213–224. DOI: https://doi.org/10.36840/an-nas.v2i2.105

[25] AS Fatoni, *"Studi Pemikiran Abu Ali Al-Farisi Tentang Grammatika Arab (Representasi Tokoh Nahwu Madrasah Baghdad),"* *Tamaddun:* Jurnal Kebudayaan dan Sastra 19, no. 1 (2019): 85. DOI: https://doi.org/10.19109/tamaddun.v19i1.3402

fatal errors.[26] One side of the error is in the arrangement, for example, أكرم الطالب المدرس by reciting al-tholib and al-mudaris, or affixing both, or explaining both of them so that they are not known to fail, and they are not correct. On the other hand, errors will arise in the meaning, namely when mutakallim gives irab a word that is not supposed to be, for example, fiil mansub when it should be marfu', or maful bih marfu' when it should be mansub, and so on. Things like that if there will cause damage and errors in meaning. Similarly expressed by Fikri[27] in speaking Arabic, of course, one must pay attention to the rules that apply to it.

As a tool to read correctly

Arabic is one of the languages characterized by the application of the *irab* system. Suppose the reader is wrong in determining the reading irab. In that case, it will result in lousy meaning, and misinterpretation will result in misunderstanding, unfair practice, wrong *aqidah*, and so on.[28] It is narrated that there was a Badui who then asked to be read the verses of the al-Quran by a reader of the al-Quran. He read the *surah* al-Bara'ah, and when he came to the verse أن الله برئ من المشركين ورسوله by reading *kasrah* on the word *rasulih*, the Badui said, did Allah turn away from the polytheists and their Rasul, if Allah turned away from His Rasul, then I turned away from him. This history occurs because of a misreading of the word *rasulih*, if it is read, it will mean *kufr*, and if it is read as *rafa'* or *nasab*, the meaning is not damaged because it is interpreted as *lafal jalalah*.[29] This was also expressed by Mariyam,[30] where when reading Arabic you have to pay attention to Nahwu and Sharaf because misreading can cause wrong meaning.

As a tool to understand the meaning of the text

Arabic phrases that contain specific meanings, sometimes in different forms. Among the expressions are those whose arrangement is ordinary, such as prioritizing *fiil* over *maful*, ending *khabar* over *mubtada*, or the following *naat* in *manut*, etc., but sometimes there is an unusual amount of form, such as there is a *maful* that precedes the *fiil*, there is *khabar* that precedes the *mubtada*, and sometimes there is a *naat* whose *irab* is different from the *manut*. If the listener or reader of an unusually structured expression master good nahwu, it is not difficult for him to grasp the meaning of what he hears or reads.

In this unusual arrangement, there is a certain meaning of *balaghiyah*, which is also found in many verses of the al-Quran.[31] This is as the word of Allah إنما يخشى الله من عباده العلماء and his

---

[26] E K Farid dan I Nihayati, *"Ta'lim an-Nahwu li Maharah al-Kalam fi Madrasah Zainul Hasan Tsanawiyah al-Islamiyah Genggong,"* Lisan An Nathiq: Jurnal Bahasa 2, no. 2 (2020): 78. DOI: https://doi.org/10.1234/lan.v2i1.4043

[27] A Fikri, *"Fa'aliyah Ta'lim Maharah al-Kalam Li Thalabah Qism Ta'lim al-Lughah al-'Arabiyah bi Jami'ah al-Islamiyah al-Hukumiyah Kerinci 'Ala Asas al-Thariqah al-As' ilah,"* Arabiyatuna: Jurnal Bahasa Arab, Vol 4, No 2 November (2020): 317-332. DOI: http://dx.doi.org/10.29240/jba.v4i2.1785

[28] MAU Nuha, "مساهمة برنامج التخصص في تنمية مهارة القراءة في المدرسة العالية" IJ-ATL (International Journal of Arabic Teaching and Learning) 3, no. 2 (2019): 25–49. DOI: https://doi.org/10.33650/ijatl.v3i2.1056

[29] MT Ahmad, *"Isytiqoq Perspektif Aliran Basrah dan Kufah,"* Indonesian Journal of Arabic Studies 2, no. 1 .(2020): 73-90. DOI: https://doi.org/10.24235/ijas.v2i1.6286

[30] S Mariyam, *"Hubungan Penguasaan Nahwu Sharaf dengan Kemampuan Membaca Kitab Kuning Pesantren Riyadhul Huda,"* Tatsqifiy: Jurnal Pendidikan Bahasa Arab 2, no. 2 (2021): 71-81. DOI: https://doi.org/10.30997/tjpba.v2i1.2828

[31] Muhammad Afthon Ulin Nuha, "وجه الحاجة إلى دراسة البلاغة" AN-NAS: JURNAL HUMANIORA 5, no. 1 (2021): 14–26. DOI: https://doi.org/10.36840/annas.v5i1.388

Even though وفوق كل ذي علم عليم. as well as his word وإذ ابتلى إبراهيم ربه بكلمات فأتمهن word the *jumlah* is not in the usual arrangement in the *jumlah* of *fi'liyah* or *ismiyah*, the meaning of the text can be understood well by people who master nahwu. To this extent, the role of nahwu in maintaining an oral and written understanding of Arabic from language errors. This is by the words of Syaraf al-Din al-Umriti والنحو أولى أولا أن يعلما # إذ الكلام دونه لن يفهمها

As a liaison with Arabic learning

Nahwu is the linguistic rule. It is proper for teachers and language learners to be guided by nahwu in all activities related to the Arabic language. If they ignore nahwu, then no doubt their language becomes chaotic; they cannot give understanding to others and cannot be understood by others.

Nahwu is an Arabic rule that is ijtihady, so it is not surprising that Basrah's nahwu product differs from other nahwu products. In dealing with this kind of difference, the teacher must choose an opinion that is more strongly based and is more widely used in grammar if there are differences in the terms nahwu, such as *fathah*, *dhamah*, and *kasrah*, the Arabic address for *murab* words according to Basrah. In contrast, Kufah uses these terms for various *mabni* words.[32] In this case, the teacher must choose more popular and applicable terms to avoid something unusual in understanding Arabic learners.

Nahwu is a science that lives and develops by the development of the Arabic language, therefore if the development occurs as a response to language development, it must be carried out by experts and must not conflict with the basics set by the majority of Nahwu scholars, and do not conflict with general rules. This is important to emphasize because historically, the birth of the science of nahwu is primarily to maintain the integrity of the language of the al-Quran, both in pronunciation and meaning.

Conclusion

Nahwu is an Arabic language rule that discusses words after they are arranged in *jumlah* in terms of their Arabic and meaning, the function of each word, and the relationship of a comment to other words. The birth of nahwu was a response to the condition of the Arabic language, which experienced symptoms of damage due to the entry of the *Ajam* people, and associating with the Arabs even touched the readings of the al-Quran. To anticipate the increasingly severe damage, science was compiled to protect the Arabic language, referred to as nahwu. In the development of nahwu, there are several madhhabs; the most famous is the Basrah madhhab. This madhhab is a pioneer of nahwu science. The term Basrah nahwu madhhab has only emerged since Sibawaih and al-Kisai from Kufah have different opinions on the issue of the *istinbath nahwiyah* method. Still, in Basrah, their scholars have conducted nahwu science studies for more than a century before Sibawaih. In terms of products, Basrah's nahwu has several advantages in terms of material, methodology, *istinbath* theory, and books by his scholars. About Arabic, Basrah's nahwu is entirely worthy of being used as a grammatical reference because its rules are taken from good Arabic

---

[32] N Harianto, *"Perbedaan Nahwu Bashrah dan Kufah dalam Menyikapi Jama'alam muannats,"* Jurnal Pendidikan Bahasa Arab dan Budaya 1, no. 2 (2020): 69-76. https://online-journal.unja.ac.id/Ad-Dhuha/article/view/10913

sources, namely the al-Quran and pure Arabic *kalam*. The *istinbath* method is rigorous and detailed in setting the rules.

Acknowledgement

Bibliografi

Ahmad, MT. *"Isytiqoq Perspektif Aliran Basrah dan Kufah,"* Indonesian Journal of Arabic Studies 2, no. 1 .(2020): 73-90. DOI: https://doi.org/10.24235/ijas.v2i1.6286

Aliyah, A. *"Pesantren Tradisional Sebagai Basis Pembelajaran Nahwu dan Sharaf dengan Menggunakan Kitab Kuning,"* Al-Ta'rib: Jurnal Ilmiah Program Studi 6, no. 1 (2018): 10. DOI: https://doi.org/10.23971/altarib.v6i1.966

Al-Rawafi, Abdulkhaleq, Dadang Sudana, Iwa Lukmana, dan S. Syihabuddin. *"Students' Apologizing in Arabic and English: An Interlanguage Pragmatic Case Study at an Islamic Boarding School in Indonesia."* Indonesian Journal of Applied Linguistics 10, no. 3 (31 Januari 2021): 231. DOI: https://doi.org/10.17509/ijal.v10i3.31740

Batubara, P. *Proses Pemberian Titik (Nuqthah) pada Huruf-Huruf Al-Quran oleh Abu Al-Aswad Ad-Du'ali*, (repository.uinjkt.ac.id, 2018). https://repository.uinjkt.ac.id/dspace/handle/123456789/39079

Darmalaksana, W. *"Metode Penelitian Kualitatif Studi Pustaka dan Studi Lapangan,"* Pre-Print Digital Library UIN Sunan Gunung, (2020). https://digilib.uinsgd.ac.id/32855/

Djuaeni, Muhammad Napis, dan Ahmadi Usman. "Al-Lughah al-'Arabīyah fī al-ma'āhid al-Islāmīyah bī Indūnīsīyā: Mushkilātuhā wa ṭuruq ḥallihā." *Studia Islamika* 28, no. 2 (2021): 413. DOI: https://doi.org/10.36712/sdi.v28i2.21936

Farid, E K, dan I Nihayati. *"Ta'lim an-Nahwu li Maharah al-Kalam fi Madrasah Zainul Hasan Tsanawiyah al-Islamiyah Genggong,"* Lisan An Nathiq: Jurnal Bahasa 2, no. 2 (2020): 78. DOI: https://doi.org/10.1234/lan.v2i1.4043

Fatoni, AS. *"Studi Pemikiran Abu Ali Al-Farisi Tentang Grammatika Arab (Representasi Tokoh Nahwu Madrasah Baghdad),"* *Tamaddun:* Jurnal Kebudayaan dan Sastra 19, no. 1 (2019): 85. DOI: https://doi.org/10.19109/tamaddun.v19i1.3402

Fikri, A. *"Fa'aliyah Ta'lim Maharah al-Kalam Li Thalabah Qism Ta'lim al-Lughah al-'Arabiyah bi Jami'ah al-Islamiyah al-Hukumiyah Kerinci 'Ala Asas al-Thariqah al-As' ilah,"* Arabiyatuna: Jurnal Bahasa

Arab, Vol 4, No 2 November (2020): 317-332. DOI: http://dx.doi.org/10.29240/jba.v4i2.1785

Hamid, HM Abdul. *"Perdebatan Nahwu Aliran Basrah dan Kufah dalam Konteks Sosial-Budaya dan Implikasinya dalam Pembelajaran Bahasa Arab."* Research Collections, 2011.https://ejournal.uin-malang.ac.id/index.php/research/article/view/2097

Haq, F Y A, M Abdurrahman, dan Asep Sopian. *"Disimilaritas Ilmu Nahwu Mazhab Basrah dan Kufah serta Implikasinya terhadap Penerjemahan Al-Qur'an/The Dissimilarities Between The Nahwu Science,"* Diwan: Jurnal Bahasa 7, no. 2 (2021): 179. DOI: https://doi.org/10.24252/diwan.v7i2.21217

Harianto, N. N Harianto, *"Perbedaan Nahwu Bashrah dan Kufah dalam Menyikapi Jama'alam muannats,"* Jurnal Pendidikan Bahasa Arab dan Budaya 1, no. 2 (2020): 69-76. https://online-journal.unja.ac.id/Ad-Dhuha/article/view/10913

Holilulloh, A. *"Kontribusi Pemikiran Nahwu Imam Sibawaih dan Ibrahim Mushtafa dalam Linguistik Arab."* Alfaz (Arabic Literatures for Academic Zealots), 2020. http://www.jurnal.uinbanten.ac.id/index.php/alfaz/article/view/2448

Kamal, M. *"Mazhab-Mazhab Sintaksis Bahasa Arab 'Nahwu' (Basrah, Kufah, Bagdad, Andalusia, Mesir)."* Jurnal Bina Ilmu Cendekia 3, no. 1 (2022): 1–5. DOI: https://doi.org/10.46838/jbic.v3i1.119

Mariyam, S. *"Hubungan Penguasaan Nahwu Sharaf dengan Kemampuan Membaca Kitab Kuning Pesantren Riyadhul Huda,"* Tatsqifiy: Jurnal Pendidikan Bahasa Arab 2, no. 2 (2021): 71-81. DOI: https://doi.org/10.30997/tjpba.v2i1.2828

Muhammad Ulin Nuha. *"The Effectiveness of Using the SQ3R Method in Improving Maharah Qira'ah in Balaghah Learning at Al-Muhibbin Islamic Boarding School Tambakberas Jombang,"* Al-Tadris: Jurnal Pendidikan Bahasa Arab 10, no. 2 (29 Desember 2022): 289. DOI: https://doi.org/10.21274/tadris.v10i2.6644

Noor, DD, dan M Miolo. *"Kontribusi Al-Khalil Bin Ahmad Al-Farahidi dalam Ilmu-Ilmu Bahasa Arab,"* Al-Lisan: Jurnal Bahasa (e-Journal) 4, no. 2 (2019): 150. https://www.journal.iaingorontalo.ac.id/index.php/al/article/view/757

Nuha, Muhammad Afthon Ulin. "نشأة النحو العربي", AN-NAS: JURNAL HUMANIORA 2, no. 2 (2018): 213–224. DOI: https://doi.org/10.36840/an-nas.v2i2.105

Nuha, Muhammad Afthon Ulin. "وجه الحاجة إلى دراسة البلاغة" AN-NAS: JURNAL HUMANIORA 5, no. 1 (2021): 14–26. DOI: https://doi.org/10.36840/annas.v5i1.388

———. "مساهمة برنامج التخصص في تنمية مهارة القراءة في المدرسة العالية" *IJ-ATL (International Journal of Arabic Teaching and Learning)* 3, no. 2 (2019): 25–49. DOI: https://doi.org/10.33650/ijatl.v3i2.1056

Nuha, MAU dan Faedurrohman. *"Manajemen Perencanaan Kurikulum Bahasa Arab (Tinjauan Ontologi, Epistemologi dan Aksiologi),"* Al-Muyassar: Journal of Arabic Education and Arabic Studies 1, no. 2 (2022): 203–24. DOI: http://dx.doi.org/10.31000/al-muyassar.v1i2.6488.g3357

Nuha, MAU, dan N Musyafa'ah.*"Implementation of Quality Management Curriculum in Arabic Learning,"* Arabiyatuna: Jurnal Bahasa Arab 6, no. 2 (2022): 421. DOI: http:dx.doi.org/10.29240/jba.v6i2.5137

Nuha, Muhammad Afthon Ulin, dan Nurul Musyafa'ah. "Improving the Understanding of Maharah Qira'ah Students of MTsN 3 Jombang Using the Question-Answer Relationships Method." *Al-Arabi: Jurnal Bahasa Arab dan Pengajarannya= Al-Arabi: Journal of Teaching Arabic as a Foreign Language* 6, no. 2 (2022): 120–33 DOI: .http://dx.doi.org/10.17977/um056v6i2p120-133

Ramadhan, A T. *"Sejarah Generasi Awal Madrasah Nahwu Bashrah dan Pengaruhnya terhadap Metode PengajaranNahwu di Mesir,"* Jurnal Intelektualita: Keislaman, Sosial 9, no. 2 (2020): 248. DOI: https://doi.org/10.19109/intelektualita.v9i2.5634

Rohman, MF. *"Kajian Historis; Periodisasi Tokoh Ilmu Nahwu Madzhab Basrah".* Ummul Qura Jurnal Institut Pesantren Sunan Drajat (INSUD) Lamongan 11 (1) 2018: 50-72. DOI: https://doi.org/10.55352/uq.v11i1.427

Roji, Fatkhur., Muhammad Syaifullah, Mohammad Izdiyan Muttaqin. *Analysis of Tarkib Idhofi in the Qur'an Surah Annisa' (Learning Nahwiyah) | Analisis Tarkib Idhofi dalam al-Qur'an Surat Annisa' (Pembelajaran Nahwiyah)*, Mantiqu Tayr: Journal of Arabic Language, Vol. 1 No. 2 (2021): 101-116. DOI: https://doi.org/10.25217/mantiqutayr.v1i2.1481

Rusli, Rusli, Muhammad Syarif Hasyim, dan Nurdin Nurdin. *"A New Islamic Knowledge Production and Fatwa Rulings: How Indonesia's Young Muslim Scholars Interact with Online Sources." JOURNAL OF INDONESIAN ISLAM* 14, no. 2 (1 Desember 2020): 499. DOI: https://doi.org/10.15642/JIIS.2020.14.2.499-518

Sudrajat, AR. *"Urgensi Ilmu Nahwu dan Sharaf Sebagai Asas Penulisan Karya Ilmiah Bahasa Arab,"* Al-lisān Al-'arabi-Jurnal Program Studi 1, no. 1 (2021): 32. https://allisan.stai-imamsyafii.ac.id/index.php/pba/article/view/8

Turmudji, N. *Kepemimpinan Ali bin Abi Thalib dan Relevansinya dalam Nilai-nilai Pendidikan Agama Islam (Studi Pustaka Biografi Ali bin Abi Thalib)*, (repository.uinbanten.ac.id, 2021). http://repository.uinbanten.ac.id/7701/

Yunisa, M. *"Problematika Pembelajaran Bahasa Arab dalam Aspek Ilmu Nahwu dan Sharaf pada Siswa Kelas X Madrasah Aliyah Laboratorium Jambi,"* Jurnal Pendidikan Bahasa Arab dan Budaya 3, no. 1 (2022): 3. https://online-journal.unja.ac.id/Ad-Dhuha/article/view/19985