Teaching Reading of Arabic Language in Indonesia: Reconstruction of the Contents and Scope of Nahwu science

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Abstract
This study aims to understand the problems faced by students in reading Arabic texts that are not vowed (without *harakat*), and the reconstruction of *nahwu* material for the benefit of reading Arabic texts that are not vowed in the lecturer's view. Research sample consisted of 90 students and 7 lecturers from Arabic major. Research data were collected through questionnaires and analyzed descriptively based on the percentage formula. The results showed that the main problems of students in reading Arabic texts without *harakat* could be classified into four, namely, weak mastery of Arabic vocabulary, weak mastery of Arabic grammar, lack of interaction with Arabic texts, and weak mastery of effective strategies in reading Arabic texts with no *harakat*. In the view of the Arabic language lecturer, the reconstruction of *nahwu* material for the purpose of reading Arabic without *harakat* can be done by selecting relevant and functional materials to read and understanding Arabic sentences and texts at the word, phrase (*murakkab*), sentences, levels as well as at the level of analysis of the function and role of words in sentences. The results of the study would be helpful in understanding many important aspects of Arabic grammar that have not been mastered well by students, and due to which they experience difficulties in reading Arabic texts without *harakat*.

Keywords: Arabic texts, *harakat*, *nahwu* science, Arabic vocabulary, Arabic grammar

Introduction

Nahwu is one of the most important sciences in the Arabic learning process (Rini, 2019; Rohman, 2018). It is a pillar of Arabic knowledge and considered as the entrance to understanding the sciences of Arabic and Islam. A person cannot understand Arabic well, nor can study Islamic teachings well without having a good understanding of the science of *nahwu* (Ghofur, 2020; Hakim, 2014). In Arabic studies, the science of *nahwu* is defined as the science of knowing the suffixes of words from the *I'rab* and *bina'* (Al-Ghalāyini, 2007). This science discusses the procedures for making sentences and the *I'rabic* rules so as to focus on Arabic sentences and matters relating to the syntactic role of words in sentences. The main purpose of *nahwu* is to achieve the ability to make correct Arabic sentences while understanding their meaning, or in Ibn Jinni's language, to help Arabs to be able to communicate well and avoid mistakes, and to help non-Arabs to have fluency in communicating like Arabic people (Jinni, 1988). In its development, the science of *nahwu* then gave a lot of focus to the issue of *I'rab* and called it *I'rab* science (Fiddaroini, 2012).

For more than a thousand years, *nahwu* scholars have focused on the issue of *I'rab*, namely the impact that appears real or predicted at the end of the *isim mu'rab* and *fi'il mudhari'* because of the *amil* that

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influenced it (Al-Nahwy, 2001; Mushthafa, 1992). The impact in question is a change in the sign (*harakat*) at the end of the word due to changes in the *amil* that enters it and because of the demands of each *amil* (Hasan, n.d.).

Giving a focus on the *I'rab* problem (Mushthafa, 1992), the view actually reduces the scope of the discussion of *nahwu* science, because this science is standardizes making sentences and explaining the relationships between words in sentences and the relationships between sentences. It can therefore form integrated expressions that have clear meanings. By understanding this science, people can avoid mistakes in composing sentences both orally and in writing, as they will be able to read and understand sentences well (Al-Ghalayainy, 2007; Hasan, n.d.; Nurdianto, 2021). As part of Arabic grammar, this science also has a role - like other grammars -which is to help master language skills (Effendi, Rokhyati, Rachman, Rakhmawati, & Pertiwi, 2017; Zhang, 2009). Historically, the science of *nahwu* was structured to overcome errors (*lahn*) in using Arabic (Hairuddin, 201; Rahman, 2010; Ritonga, 2021; Rohman, 2018). This happens as a result of the large number of non-Arabs who use Arabic as a medium of communication in their social life due to the expansion of Islamic territory to areas outside the Arabian Peninsula (Mughni, 2002).

At first, the science of *nahwu* was compiled to overcome errors in reading the Koran, but then it developed as an established science in providing rules for producing and understanding Arabic sentences properly and correctly so that it became a standard for knowing the truth of the structure of Arabic sentences both orally and in writing (Mughni, 2002; Rini, 2019; Zaki, 2020). In line with the development of time and the wider spread of Islam to various parts of the world, the interaction and communication of Arabs and Muslims with the outside world was getting wider and more intense. This made an impact on the development of Islamic sciences, including the science of *nahwu*. The process of influencing each other is unavoidable in the ever-evolving scientific world. At the time of al-Muqaffa, the science of *nahwu* began to include philosophical thoughts that were developing at that time both in terms of terminology and methodology (Ritonga, 2021). The inclusion of the principles of logic and rationality in philosophy in the discussion of *nahwu* science makes its theories difficult to understand (Pransiska, 2015).

The discussion of *nahwu* science is based on the logic of philosophical science such as the concept of *amil* and I'rab. It has become the central issue of *nahwu* science and has implications for the emergence of various problems in studying and understanding it. This science no longer provides guidelines that make it easy to produce and understand Arabic sentences, but instead it becomes a factor that makes it difficult for people to learn Arabic. This science is one of the sciences that is considered difficult by people who study Arabic (Wijaya, 2017). This encourages Arabic thinkers to reconstruct the science of *nahwu* both at the level of content and the learning process. These efforts have been made since the third century Hijri (Hakim, 2014).

The reconstruction of *nahwu* science is carried out starting from simplifying the material, changing concepts, to offering learning methods that make it easier for students to understand this science (Daif, n.d.). This kind of reconstruction will always be needed in line with developments and changes in life situations. In relation to learning to read Arabic texts without *harakat* in Islamic universities in Indonesia, understanding the science of *nahwu* is a necessity. This is because learning to read Arabic texts without *harakat* requires the ability to be able to read every word in a sentence correctly and accurately according to their *I'rab*. This is closely related to the science of *nahwu*. The weak understanding of students towards the science of *nahwu* makes many students of Islamic Higher Education (PTAI) to have the standard ability to read Arabic texts without *harakat*. Albab's research (2018) shows that students' ability to read and understand Arabic texts (especially students from non-Islamic boarding schools) is in the low category.

Several studies have shown that understanding the science of *nahwu* has a positive correlation with the ability to read Arabic texts without *harakat* (Amir & Rasmi, 2020; Mariyam, 2021; Zaenuddin, 2012). Thoha (2019) reveals several factors that hinder the ability of students to read Arabic texts without *harakat*, namely the basic abilities of students who are not standardized in reading and understanding Arabic texts, a learning system that does not encourage students to improve their skills, lack of references, and pragmatic mindset of students who prefer to seek references from translated books. Hai and Harianto (2017) research shows that students have difficulty in *nahwu* and *sharaf* problems when reading Arabic texts. The problem is that to understand the science of *nahwu* with a lot of material, it takes a long time while the time for studying at college is very limited. This necessitates the reconstruction of *nahwu* science material to support students' skills in reading and understanding Arabic texts without *harakat*. On that basis, this study was conducted to focus on the following two questions:

1. What are the main problems faced by students in reading Arabic texts without *harakat*?
2. How do lecturers of Arabic Language view the offer of reconstructing the *nahwu* material for the purpose of reading Arabic texts without *harakat*?

Literature Review

- *Reading Arabic texts without harakat and its problems*

Reading is one of the most important skills in the learning process (Albadi, O'Toole, & Harkins, 2017; Rouyan, Hassanein, Ahmad, & Bakar, 2017), because by reading, a person can access a variety of written information that she/he reads. Through reading activities, a person's knowledge improves, his horizons are wider, and his network is growing. In the process of language learning, reading has a positive impact on listening, speaking, and writing skills. Reading provides additional vocabulary needed in speaking and writing. Through reading, a person who learns a language can use textbooks, write, revise, improve vocabulary, master grammar, do editing, and use computer-based language programs, and in the end it can lead him to master the target language (Jayanti, 2016). Reading skills can speed up language learning but weaknesses in reading can lead to frustration and reduce passion for reading (Ghani, Hashim, Shaadon, & Mustapa, 2012).

Reading is the process of understanding text or providing answers to questions. It is a process of communication between readers and writers, a process of interaction between readers and texts that leads to automation or fluent reading. Reading is also a process of constructing the meaning of the text. In the reading process, the reader describes and interprets the meaning of the printed page into solid information (Alyousef, 2006; Ghani et al., 2012).

Reading skill is one of the four language skills. This skill is actually not a simple skill, but a complex one that requires several basic skills and knowledge that can lead the reader to be able to understand the text being read. Koda (2005) states that the basic knowledge and skills are decoding, vocabulary knowledge, syntactic processes, text structure knowledge, detecting main ideas, background knowledge, and understanding strategies. Meanwhile Alyousef (2006) mentions that the skills and knowledge involved in the reading process include automatic recall skills, knowledge of vocabulary and sentence structure, knowledge of formal discourse structures, background knowledge of content/words, synthesis and evaluation skills, metacognitive knowledge, and monitoring skills.

To be able to understand the text, the reader performs decoding, which is the process of receiving and understanding the message being read so that it can be understood in accordance with the written message. The ability to decode is very necessary in the reading process because it can increase the effectiveness of reading (Coloma et al., 2020; Wong, 2019). Reading also requires knowledge of the vocabulary used in the reading text. Without understanding the vocabulary, it will be difficult for the reader to understand the contents of the text he is reading. Vocabulary is one of the important factors in reading (Susanto, 2018). Vocabulary mastery has a positive influence on understanding reading texts. The better the reader's understanding of the vocabulary in the reading text he reads, the better his understanding of the reading text will be (Babu & Rao, 2018; Muharni, 2017; Ulfatussyarifah, 2018; Zano & Phatudi, 2019).

In the context of understanding sentences, readers are required to have knowledge of grammar, because grammar is a conventional system of rules about the arrangement and relationships between words in sentences and it becomes the heart of language that must be mastered by anyone who learns a language (Jalkanen, Jokinen, & Taalas, 2015). By understanding grammar, readers will be able to understand the reading text properly and correctly. The better the reader's understanding of grammar, the better his understanding of the reading text. Grammar is one of the important factors that provides a positive correlation in the reading process (Coloma et al., 2020; Ilham, 2018; Kim & Cho, 2015).

In addition to the above aspects, reading requires skills to understand the basic ideas in the text, synthesize ideas, understand the background of the content contained in the text so as to be able to correctly interpret the messages contained in the reading text. In this context, schemata or experiences, information, readings that have been done by readers are very helpful in the process of understanding the text (Cho & Ma, 2020; Jana, 2015). A good reader always connects the text he is reading with the experiences he has had, the information he has obtained, and the previous texts read.

In relation to the process of reading Arabic texts without *harakat*, the demands for the above knowledge and skills are very much needed, especially the ability to recognize the written sounds of all the vocabularies that make up sentences, and the sound endings of each of these vocabularies in sentences. This is because Arabic writing that has no *harakat* is only written in consonant form, while vowels in Arabic are symbolized by *harakat*. In addition, the sound of word endings in Arabic can change according to the role and function of the word in the sentence or because of the factor (*amil*) that affects the final vowel change (Haris, 2015). People who read Arabic texts without *harakat* are required to understand the meaning of words, understand sentence patterns, and determine the right pronunciation. He has to think about the text before reading, in fact they often have to understand the text first before reading it properly (Sudiarti, 2015).

Wafi (2004) states that in most European languages, people read correctly what they see and use reading as a medium for understanding, whereas Arabs cannot read correctly unless they understand what they are going to read. In line with Wafi (2004), Ibrahim (1968) stated that actually foreign language readers (non-Arabic) read to understand while Arabic readers understand to read. In order to read Arabic texts without *harakat*, the important thing that must be mastered by students linguistically is the ability to analyze sentence structure and its implications for changes in *I'rab*. To be able to achieve this ability, students are required to understand the types of words that make up sentences, types of sentences and their structures, the concept of *I'rab* as a consequence of the role of words in sentences, and the types of words that can affect changes in I'rab (Haris, 2015).

In such conditions, reading Arabic texts with no *harakat* becomes a formidable challenge for people who learn Arabic. Some research results show that the ability to read words and texts in Arabic was slower than other languages, and for novice readers, reading Arabic was more challenging than other languages (Saady, Ibrahim, & Eviatar, 2015; Sudiarti, 2015). It takes a tool of knowledge and a long time to be able to read Arabic texts that do not have *harakat* (Sholihan, 2018). One of the sciences that is very important to help understand the characteristics of Arabic texts written without *harakat* is knowledge and understanding of the science of *nahwu*. This science is indispensable for reading and understanding Arabic texts (Ghofur, 2020). *Nahwu* science provides provisions for readers to be able to analyze Arabic sentences well and lead them to read and understand these sentences correctly (Atha', 2006).

There are several problems experienced by students in reading Arabic texts. According to Arifin, Halim, Sham, and Shukry (2013), problems in reading Arabic texts occur because of two factors, namely those originating from the text and those originating from the reader. Problems arising from the text include word choice, syntax, depth of content and concepts (linguistics), text organization, typography, colors and illustrations, images, and type of settings. Meanwhile, problems that arise from the readers include the background of the reader, his motivation and appeal, language skills, existing knowledge or schemata related to the reading material.

Rouyan et al. (2017) found that the problems experienced by students in reading Arabic texts include motivation to only pursue task completion, misconceptions about reading, and focus on single words. Due to these problems, they fail to connect ideas in paragraphs, do not have good reading strategies, and are unable to maximize their reading strategies. As a result, they have a weak vocabulary and grammatical mastery. Ghani et al. (2012) show that the problems experienced by students in reading Arabic texts are divided into two, first, internal problems which include being easily bored when reading Arabic texts, not being able to concentrate, and being lazy to refer to the dictionary when finding difficult vocabulary. Second, there are problems related to the reading of text, which includes the text being too difficult, a lot of new vocabulary, the text having no *harakat*, the meaning of the sentence is difficult to understand, the meaning of the vocabulary is not known, and the sentence structure is difficult to understand. In another study, Sungkar (2019) found that students had problems with vocabulary, identifying the role of words in sentences, and the concepts of *nahwu* and *sharaf* in reading Arabic texts.

- *Reconstruction of Nahwu Science*

The science of *nahwu* is an important instrument in reading Arabic texts that have no *harakat*, because the science of *nahwu* provides guidelines in understanding sentence structure in Arabic, shows the relationship between words in sentences, explains the function of words in sentences and their implications for changing the final vowel of each word in the sentence (Setiyadi & Sa'adah, 2019). Mastery of *nahwu* has a positive correlation with the ability to read Arabic texts without *harakat* (Amir & Rasmi, 2020; Mariyam, 2021; Zaenuddin, 2012). However, many Arabic language students have difficulty in understanding the science of *Nahwu*.

There are several factors that make it difficult to understand the science of *nahwu*. Some of them are due to the nature of the *nahwu* science material itself, its curriculum, its textbooks, or its learning methods, or all of these aspects. Other political causes also often place the issue of *nahwu* science as something that is not too important in the process of learning Arabic (Ibrahim, 1968; Lailah, 2016). From the material side, the inclusion of the concepts of logic and philosophy in the discussion of *nahwu* science leads to several concepts that makes it difficult for people who learn to understand *nahwu* science. Among them are the concept of *amil*, *ta'lil*, excessive use of *qiyas*, assumptive concepts, and so on. These concepts become the discussion of *nahwu* experts which later give birth to various opinions which adds to the complexity of *nahwu* science (Dabbas, 2008; Hakim, 2014; Sutarjo, 2017).

In terms of curriculum, the construction of the *nahwu* science curriculum still needs improvement. The existing curriculum only pays attention to theoretical issues; it does not provide functional materials; the material is not well structured; it does not utilize modern media, and is detached from the Arabic curriculum comprehensively (Dabbas, 2008). In terms of methodology, the learning of *nahwu* science still

employs old and inaccurate methods, is not accompanied by supporting media, does not follow the methods suggested in the curriculum, and many teachers have not mastered its contemporary methods (Irhamni, Khasairi, & Ahsanuddin, 2020; Setyawan, 2015). All these things encourage Arabic language experts to make efforts to reconstruct *nahwu* science in order to facilitate understanding of *nahwu* science and the learning process (Bal'ajin, 2018; Balahidah, 2017).

Reconstruction in the aspect of the *nahwu* science learning method continues to this day not only in Arab countries, but in various other areas that teach Arabic. The form of reconstruction of the substance of the *nahwu* science material actually began in the second century (Daif, n.d.; Hakim, 2014) through simplification of the material which later gave birth to summary books (*mukhtashar*) such as the book *Al-Ausath fi al-Nahw* by Al-Akhfasy al-Ausath, *Mukhtashar fi al-Nahw* by Abu Muhammad al- Yazidi, *Al-Jumal fi al-Nahw* by Al-Zujaji, *Al-Tuffahah* by Abu Ja'far, *Al-Hidayah* by Ibn Darastawiyah. *Al-Awlawiyah fi al-Nahw* by Abu Ali al-Faris, *Al-Luma' fi al-Nahw* by Ibn Jinni, and the most famous to date is *Matan al-Ajurumiyah* by Ibn Ajurum al-Maghribi which briefly discusses the principles of *nahwu* rules and discard some material that is less functional, especially for the basic level (Daif, n.d.).

Broadly speaking, the reconstruction effort was carried out based on two approaches, namely modern language science where reconstruction was carried out on the substance of *nahwu* science material, and educational science which focuses on learning methods (Wijaya, 2017). Reconstruction of the substance of *nahwu* science is also carried out in the form of changing and removing some concepts that are considered difficult for students as Ibn Mudha' al-Qurtubi did in his book *Al-Radd 'ala al-Nuhat,* who strongly criticized the concept of *Amil* and *Ma'mul*, the concept of *istighal* and *tanazu'* which is a series of the concepts of *amil* and *ma'mul*. In Ibn Mudha's view, many scholars of *nahwu* are influenced by philosophical logics so that they create concepts to support their assumptions which are sometimes far from the reality of the practice of speaking the Arabic language itself (Al-Qurthuby, 1979).

This kind of reconstruction was continued by later Arabic linguists, such as Ibrahim Mustafa in the book *Ihya' al-Nahw* and Syauqi Dhaif in his book *Tajdid al-Nahw* and several other scholars. Ibrahim Mustafa offers the concept that the *harakat I'rab* is not the law of *lafaz* or the word in question, but a marker for its meaning. There is no *illah* in changing the final vowel in a sentence, *amil* in the sentence is the speaker itself, and there is no sign of origin and branch sign. In his view, there are only two signs of *I'rab*, namely *dhammah* and *kasrah* and negates the sign of *I'rab* far'iyah (branches) (Hazuar, 2019; Mushthafa, 1992; Zikri, 2019). Meanwhile, Syauqi Dhaif put forward the idea that the chapters of *nahwu* should be rearranged, eliminating the concepts of *I'rab taqdiri* and *mahalli*, adjusting the *I'rab* sign for ease of pronunciation, making more detailed definitions, removing additional difficult concepts, and perfecting deficiencies. The main ideas are then realized in the form of a book entitled *Tajdid al-Nahwi* (Ardinal, 2013; Daif, 2013; Hakim, 2014).

Reconstruction in the methodological aspects of learning *Nahwu* science has been carried out since the thirties. Daif (n.d.), explained that in 1938, the Egyptian Ministry of Education formed a special team to facilitate the learning of *nahwu* science which offers several suggestions regarding *nahwu* learning including: No need to teach the concept of *I'rab taqdiri*, no need to divide the *I'rab* sign into two : *asli* and far'I, take the *bina'* sign as a punctuation mark for both *mabni* and mu'rab words (*fathah, kasrah, dhammah*), summarize the *nahwu* chapter into three, namely *isnad, idhafah,* and *takmilah* chapters, add a new chapter of al-*Asalib* which discusses the forms of expression in Arabic. And for *sharaf* material, non-functional chapters such as *I'lam, I'lal,* and *qalb* do not need to be taught, eliminating the concept of ta'alluq in *jarr* and *majrur* and *dharaf*.

This proposal was then brought to *Majma' al-Lughah al-Arabiyah* for examination and research. In 1945, in its congress, this institution decided two things: First, the proposal from the ministry of education was worthy of discussion. Second, all opinions that ultimately change the essence and general position of the Arabic language need not be taken into account. Some of the points proposed above can be accepted, among them is that there is no need to teach the concepts of *I'rab taqdiri* and *mahalli* even though *majma'* still includes the existence of *mahal*. In addition, *majma'* also agreed to eliminate the division of the i*'rab* sign and suffice the *bina'* sign as a punctuation mark. *Majma'* also agreed on the division of sentence elements into three namely, *musnad ilaih, musnad,* and *takmilah* (Daif, n.d.).

Furthermore, Daif (n.d.) explained that in 1949 *Majma' al-Lughah al-Arabiyah* asked the ministry of education to compile a grammar book in accordance with the new agreed format. Therefore, a grammar book for teenaged students was compiled with the new format, but in the end, there were many complaints because there were many changes regarding the chapters of *nahwu* in general so that these efforts had not yet reached the desired target. Nevertheless, these innovation steps continued to receive support and continued to be refined from year to year which in the end inspired many Arabic linguists to express their ideas to facilitate the learning of Arabic grammar.

Among other Arab linguists who put forward their ideas about learning Arabic grammar (*nahwu* and Sharaf) was Anis Farihah, who argued that grammatical lessons (*nahwu* and *sharaf*) do not need to be taught in elementary schools; rather grammatical learning should be taught in an integrative way. The emphasis of language learning should be on the word *make* and *analogy*, not on the word *describe*. Likewise, *nahwu* learning should be in the context of perfect sentences, and grammatical learning should be based on understanding and comprehension (Farihah, 1981).

The concept of learning *nahwu* science continues to be echoed by Arabic language experts. Al-Hudaibi (2015) recommends that *nahwu* learning be carried out in stages by starting from the grammatical structure that is often used, the short grammatical structure, the easier grammatical structure, repetition, paying attention to the pronunciation of words especially for the basic level, paying attention to the grammatical structure that is functional, linking grammatical structures to achieve effective communication, using a variety of exercises, and linking grammatical structures with the book being studied.

Method

- *Research design*

This study used a quantitative research design and was conducted at the Faculty of Islamic Studies, Universitas Muhammadiyah Malang. This study is an attempt to discover the deeper truth about learning the *nahwu* science as echoed in Arabic language through words, phrases and sentences. The study adopted an exploratory approach, with the focus on deriving the resilience in the arguments (Creswell, 2012)

- *Instrument for data collection*

Research data was collected through a questionnaire distributed to respondents via google form. The data that had been collected was analyzed descriptively by using the percentage formula and tabulated for presentation

- *Sampling and research procedure*

Respondents consisted of students who had taken the *Qiraah al-Kutub* course, which is reading and understanding Arabic books written without *harakat*. Respondents consisted of 90 students and 7 Arabic lecturers who were selected purposively.

- *Data analysis*

The data was analyzed using the arithmetic algorithms and percentages to derive the conclusions. After producing the average percentages, a comparison was made between the results received for words, phrases and sentences.

Results

- ***Students' problems in reading Arabic texts without harakat***

To understand the problems that students experienced in understanding Arabic texts without *harakat*, a questionnaire was distributed to 90 respondents via Google form. The questionnaire included items related to linguistic and non-linguistic problems that face. Related to the problems of students in reading Arabic texts, Table 1 presents the provisions formulated as follows:

Table 1: *Problem levels and provisions*

Problem Level	Provision
Very Significant	If experienced by more than 60% of students
Significant	If experienced by 30% - 59 % of students
Insignificant	If experienced by less than 30% of students

With regards to the linguistic problems faced by students in reading texts, the following data were obtained (Table 2):

Table 2: *Student linguistic problems in reading Arabic texts without harakat*

No	Problem	Total	Frequency	Percentage	Level
1	Not understanding the meaning of most vocabulary used in the text	90	72	80 %	Very Significant
2	Not understanding the implications of the role and function of words on changes in the final vowel of words	90	71	78.9 %	Very Significant
3	Can't understand the main elements in the sentence and the constituent elements	90	69	76.7 %	Very Significant
4	Not understanding the relationship between words in a sentence	90	59	65.6 %	Very Significant
5	Not understanding the factors that cause changes in the final vowel of a word	90	56	62.2 %	Very Significant
6	Not understanding the types of words in Arabic	90	54	60 %	Very Significant
7	Not understanding sentence structure in Arabic	90	49	54.4 %	Significant
8	Not understanding the types of sentences in Arabic	90	43	47.8 %	Significant
9	Not understanding the role and function of words in sentences	90	41	45.6 %	Significant
10	Unable to distinguish between *isim*, *fi'il*, and *harf*	90	33	36.7 %	Significant
11	Not knowing the kinds of vows/*harakat* in Arabic.	90	18	20 %	Insignificant

Meanwhile, related to non-linguistic problems, the following data were obtained (Table 3):

Table 3: *Student non-linguistic problems in reading Arabic texts without harakat*

No	Problem	Total	Frequency	Percentage	Level
1	Not used to (rarely) reading it	90	68	75.6 %	Very Significant
2	Not having an effective strategy yet	90	66	73.3 %	Very Significant
3	Never studied before	90	30	33.3 %	Significant
4	lack of interest in learning	90	16	17.8 %	Insignificant

Table 2 shows that there were 11 linguistic problems faced by students in reading Arabic texts without *harakat*. Six of these problems were very significant, which included not understanding the meaning of vocabulary (80%), not understanding the implications of the role and function of words on changing the final vowel of words (78.9%), not being able to understand the main elements in sentences and their constituent elements (76.7 %), not understanding the relationship between words in sentences (65.6 %), not understanding the factors that cause changes in the final vowel of a word (62.2 %), not understanding the types of words in Arabic (60%) ; Four of the problems were significant, which included not understanding the structure of sentences in Arabic (54.4%), not understanding the types of sentences in Arabic (47.8%), not understanding the role and function of words in sentences (45.6%) , unable to distinguish between *isim*, *fi'i*l, and *harf* (36.7%); and one insignificant problem, namely not knowing the kinds of vowels/*harakat* in Arabic (20 %). From Table 3, it can be seen that there were four non-linguistic problems faced by students in reading Arabic texts without *harakat*. Two of them were very significant, namely, not being used to (rarely) reading it (75.6 %), not having an effective strategy (73.3%); while one of them was significant, namely, never studying before (33.3%); and the other one was not significant, that was lack of interest in learning (17.8%).

- ### *Reconstruction of Nahwu Science Materials for Reading Arabic Texts without Harakat in the view of Arabic Lecturers*

One of the characteristics of Arabic texts that have no *harakat* is that they only symbolize consonants in their writing because the vowels are symbolized by *harakat*. To be able to read it correctly and give the right pronunciation, an understanding of the science of *nahwu* is needed. Therefore, it is very important to deliver *nahwu* science learning to students before they interact with Arabic texts without *harakat*. However, due to the density of *nahwu* science material and the lack of time available for students to learn how to read Arabic texts without *harakat*, it is necessary to reconstruct *nahwu* science material that can help them gain the ability to read texts without *harakat*.

Meanwhile, related to the reconstruction of *nahwu* material in the view of the Arabic language lecturer, the provisions are formulated as follows:

Table 4: *Reconstruction options and provisions*

Option	Provision
Strongly Agree	Highly recommended to teach
Agree	Recommended to teach
Rather Disagree	Rather not recommended to teach
Disagree	Not recommended to teach

To understand the views of Arabic lecturers on the reconstruction of *nahwu* material for reading Arabic texts without *harakat*, the researchers distributed a questionnaire to seven Arabic language lecturers to find out their views on the form of reconstruction of *nahwu* material for reading Arabic texts that have no *harakat*, and offer material that is important to teach students. Regarding the form of reconstruction of *nahwu* material for reading Arabic texts that are not vowed/have no *harakat*, the views of Arabic lecturers can be seen in Table 5:

Table 5: *Forms of reconstruction of nahwu material for reading Arabic texts with no harakat in the view of the Arabic lecturers*

No	Forms of Reconstruction	N	Very Important	Important	Rather Unimportant	Not Important
1	Simplifying the material	7	6 (85,7%)	1 (14,3%)	0	0
2	Changing the concepts of *Nahwu*	7	0	0	0	0

From Table 5, it can be seen that the majority of Arabic lecturers viewed the importance of reconstructing *nahwu* material in the form of simplification of the material and not changing the concepts. As for the offer of material that was important to be taught to students, the aspects asked included word concepts, phrase concepts (*murakkab*), I'rab and *bina'* concepts, sentence concepts, concepts of function and words in sentences, and sentence analysis strategies. Regarding the concept of words, the material that is considered important to be taught is as shown in the Table 6:

Table 6: *Word concept materials to read Arabic text with no harakat in the view of the Arabic language lecturers*

No	Material	N	Very Important	Important	Rather Unimportant	Not Important
1	**Problems of *Isim*** *Isim Mudzakkar* and *Muannats*	7	6 (85.7%)	1 (14.3%)	0	0
2	Al-Asma' al-Khamsah	7	6 (85.7%)	1 (14.3%)	0	0
3	Isim Mufrad, Mutsanna, and Jama'	7	5 (71.4%)	2 (28.6%)	0	0
4	Isim Dhamir	7	5 (71.4%)	2 (28.6%)	0	0
5	**Problems of Fi'il** Al-Af'al al-Khamsah	7	7 (100%)	0	0	0
6	Fi'il Madli, Mudlari', and Amr	7	4 (57.1%)	3 (42.9%)	0	0
7	Fi'il Ma'lum, and Majhul	7	4 (57.1%)	2 (28.6%)	1 (14.3%)	0
8	**Masalah Harf** Harf al Jarr	7	5 (71.4%)	2 (28.6%)	0	0
9	Inna wa Akhawatuha	7	5 (71.4%)	2 (28.6%)	0	0
10	Harf al-Nashb	7	4 (57.1%)	3 (42.9%)	0	0
11	Harf al-Jazm	7	4 (57.1%)	3 (42.9%)	0	0
12	Harf al-Athf	7	4 (57.1%)	3 (42.9%)	0	0

Table 6 shows that in word concepts, there are 12 topics of the recommended *nahwu* material to be taught in order to read Arabic texts that have no vowels/*harakat*, which consist of 1) *Isim mudzakkar* and *muannats*, 2) *Isim mufrad*, *mutsanna*, and *jama'*, 3) *Isim Dhamir*, 4) *al-Asma' al-Khamsah* for the concept of *isim*.

Similarly, the concept of *fi'il* consists of 1) *Fi'il madhi, mudhari', and amr*, 2) *Fi'il ma'lum and majhul*, 3) *al-Af'al al-Khamsah*.

The concept of *harf* consists of 1) *Harf al Jarr*, 2) *Inna wa Akhawatuha*, 3) *Harf al-Nashb*, 4) *Harf al-Jazm*, and 5) *Harf al-Athf*.

For the concept of Phrase (*Murakkab*), the recommended *nahwu* material to be taught is as illustrated in the Table 7:

Table 7: *Phrase (murakkab) concept materials to read Arabic text with no harakat in the view of the Arabic language lecturers*

No	Material	N	Very Important	Important	Rather Unimportant	Not Important
1	*Al-Na't*	7	6 (85.7%)	1 (14.3%)	0	0
2	*Al-Idlafah*	7	6 (85.7%)	1 (14.3%)	0	0
3	*Al-Badal*	7	4 (57.1%)	2 (28.6%)	1 (14.3%)	0
4	*Al-Athf*	7	4 (57.1%)	2 (28.6%)	1 (14.3%)	0
5	*Al-Taukid*	7	3 (42.9%)	3 (42.9%)	1 (14.3%)	0

Table 7 shows that, according to Arabic lecturers, the materials which were considered to be important to teach in order to read Arabic texts with no *harakat* were: 1) *al-Na't*, 2) *al-Taukid*, 3) *al-Badal*, 4) *al-Athf*, and 5) *al-Idhafah*.

Regarding the concepts of *I'rab* and *Bina'*, Arabic lecturers proposed concepts in the Table 8:

Table 8: *I'rab* and *bina'* concept materials to read Arabic text with no *harakat* in the view of the Arabic language lecturers

No	Material	N	Very Important	Important	Rather Unimportant	Not Important
1	The word *Mu'rab*	7	6 (85.7%)	1 (14.3%)	0	0
2	*I'rab* Signs	7	6 (85.7%)	1 (14.3%)	0	0
3	The word *Mabni*	7	5 (71.4%)	1 (14.3%)	1 (14,3%)	0
4	*Bina'* signs	7	5 (71.4%)	2 (28.6%)	0	0

Table 8 suggests that the materials that were considered to be important by the Arabic language lecturers were the word *I'rab,* with the *I'rab* signs, and the word *mabni,* with the *bina'* signs. The sentence concept material, according to Arabic lecturers, is shown in Table 9:

Table 9: *Sentence concept materials to read Arabic text with no harakat in the view of the Arabic language lecturers*

No	Material	N	Very Important	Important	Rather Unimportant	Not Important
1	*Jumlah Ismiyah* and its structure	7	4 (57.1%)	3 (42.9%)	0	0
2	*Jumlah Fi'liyah* and its structure	7	4 (57.1%)	3 (42.9%)	0	0

From the table above, it can be seen that the recommended sentence concept materials to be taught in order to read Arabic texts without *harakat* were *jumlah ismiyah* with its structure and *jumlah ismiyah* with its structure.

Regarding the function and role of words in sentences, the lecturers offered the concept of simplifying the *I'rab* summary which consists of three materials, namely: *Musnad Ilaih*, *Musnad*, and *Takmilah* as shown in the Table 10:

Table 10: *Concept of the function and role of words in sentence to read Arabic text with no harakat in the view of the Arabic language lecturers*

No	Material	N	Very Important	Important	Rather Unimportant	Not Important
1	The functions of *Musnad Ilaih*	7	3 (42.9%)	3 (42.9%)	1 (14.3%)	0
2	The functions of *Musnad*	7	3 (42.9%)	3 (42.9%)	1 (14.3%)	0
3	The functions of *Takmilah (Fudllah)*	7	2 (28.6%)	4 (57.1%)	1 (14.3%)	0

As for analyzing sentences, the lecturers proposed materials as shown in Table 11:

Table 11: *Sentence analysis concept to read Arabic text with no harakat in the view of the Arabic language lecturers*

No	Material	N	Very Important	Important	Rather Unimportant	Not Important
1	Determining the main elements of the sentence	7	3 (42.9%)	4 (57.1%)	0	0
2	Determining the complementary elements of the sentence	7	2 (28.6%)	5 (71.4%)	0	0

From the Table 11, it can be seen that the materials proposed by the Arabic language lecturers related to the concept of sentence analysis consisted of skills in determining the main elements of sentences and complementary elements of sentences. Those are some of the offers of reconstruction of *nahwu* material for reading Arabic texts that have no *harakat* in the view of Arabic language lecturers.

Discussion

- ***Students' problems in reading Arabic texts without harakat***

From the description above, it can be seen that there are still many problems experienced by students in reading Arabic texts without *harakat*. Some of these problems are linguistic and some are non-linguistic. The results of this study are in line with the results of research conducted by Arifin et al. (2013) which shows that in reading Arabic texts, students experience linguistic and non-linguistic problems. This study also shows that there are six very significant problems experienced by students. One of them is not understanding the meaning of vocabulary, which was experienced by 80%. Vocabulary problems are a serious problem experienced by students in reading Arabic texts without *harakat*. This confirms the results of research by Ghani et al. (2012) and Sungkar's research (2019) which found that one of the main problems experienced by students in reading Arabic texts was the issue of vocabulary.

In the context of reading and understanding texts, vocabulary is an important component (Susanto, 2018). The better the reader's understanding of the vocabulary used in the text, the more helpful he is in understanding the text he reads. This is in line with the findings of several studies which show a positive correlation between vocabulary mastery and reading text comprehension (Babu & Rao, 2018; Muharni, 2017; Ulfatussyarifah, 2018; Zano & Phatudi, 2019). Lack of vocabulary mastery can occur due to low interaction of students with Arabic texts. This is shown by the results of this study that in reading Arabic texts without *harakat*, among the non-linguistic problems faced by students were not being used to (rarely) reading Arabic texts (75.6 %).

In addition to vocabulary problems, the problems faced by students in reading Arabic texts were the problems of understanding Arabic grammatical concepts which were still weak, especially those related to understanding the implications of the role and function of words on changes in the final vowel of words (78.9%), understanding of the main elements in sentences and their constituent elements (76.7 %), understanding of the relationship between words in sentences (65.6 %), understanding of the factors that cause changes in the final vowel of a word (62.2 %), and understanding of types of words in Arabic (60 %). These are very significant grammatical problems. While the weakness in understanding the structure of sentences in Arabic (54.4 %), types of sentences in Arabic (47.8%), the role and function of words in sentences (45.6 %), the difference between *isim*, fi'il, and *harf* (36.7%) were categorized as significant grammatical problems. Whereas, the weak understanding of the various vowels in Arabic (20%) was an insignificant problem.

From this it can be concluded that there are still many important aspects of the basic concepts of Arabic grammar that have not been mastered well by students so that they experienced difficulties in reading Arabic texts without *harakat*. In the context of reading and understanding Arabic texts that have no *harakat*, understanding Arabic grammatical concepts is very much needed. Several research results show a positive contribution of understanding grammatical concepts to reading and understanding texts (Coloma et al., 2020; Ilham, 2018; Kim & Cho, 2015).

Another very significant problem experienced by students in reading Arabic texts without *harakat* was related to their lack of interaction in reading Arabic texts with no *harakat* (75.6 %), and not having an effective strategy in reading Arabic texts without *harakat* (73.3 %). This confirms the results of Rouyan et al. (2017) which shows that one of the problems faced by students in reading Arabic texts that have not *harakat* is not having a good strategy and not being able to maximize the reading strategies they already have. From the description above, it can be concluded that in general there are four very significant problems among students in reading Arabic texts that do not have *harakat*, namely weak Arabic vocabulary mastery, weak Arabic grammar mastery, lack of interaction with Arabic texts, and weak mastery of effective reading strategies.

- ### *Reconstruction of Nahwu Science Materials for Reading Arabic Texts without Harakat in the view of Arabic Lecturers*

As described in the results of the research above, it is a necessity to reconstruct *nahwu* material to read Arabic texts that have no *harakat*. Simplification of the material is needed to help students gain the ability to read Arabic texts that are properly and accurately. The results of the research as described above show that in the view of Arabic language lecturers, not all *nahwu* material needs to be taught to students if the aim is to help them read Arabic texts without *harakat*. Only materials that are important and relevant to their needs need to be taught. In the concept of words related to *isim*, there are four concepts that need to be taught, namely: 1) *Isim mudzakkar* and *muannats*, 2) *Isim mufrad*, *mutsanna*, and *jama'*, 3) *Isim Dhamir*, 4) *al-Asma 'al-Khamsah*.

The concepts of Isim *Mudzakkar* and *Muannats*, *Isim Mufrad*, *Mutsanna*, and *Jama'*, and *Isim Dhamir* are very relevant to the need of reading Arabic texts that do not have *harakat* because Arabic is a language that distinguishes elements of gender (sexism) (Muassomah, 2020). In addition, Arabic also distinguishes the number element in its *isim* which has implications for differences in the form of the pronoun (*dhamir*), the verb, the adjective, the predicate, and so on. While the discussion about *al-Asma 'al-Khamsah* is needed because it is a form of *isim* that has special treatment in its *I'rab* as *isim mutsanna*, *jamak mudzakkar salim* and *muannats salim* (Haris, 2015).

For *fi'il*, there are three concepts that need to be taught, namely: 1) *Fi'il madhi*, *mudhari'*, and *amr*, 2) *Fi'il ma'lum* and *majhul*, 3) *al-Af'al al-Khamsah*. The discussion of *Fi'il Madli*, *Mudlari'*, and *Amr*, *Fi'il Ma'lum*, and *Majhul* material is very much needed in order to read Arabic texts that have no *harakat* because the provisions of the final vowel in *fi'il* depend on the type of *fi'il* except *fi'il mudhari'* whose final vowel stipulation is influenced by the presence and absence of letters that affect it (Al-Ghalāyini, 2007). The discussion of *al-Af'al al-Khamsah* material is needed because it is a form of *fi'il mudhari'* which has special treatment in its *I'rab* (Haris, 2015).

The selection of *harf* discussion on *Harf al Jarr*, *Inna wa Akhawatuha*, *Harf al-Nashb*, *Harf al-Jazm*, and *Harf al-Athf* material is very much needed in order to read Arabic texts that are have no *harakat* because these *harf* groups have an influence on the provisions of the vowel/*harakat* of the last letter of the word it enters (Al-Ghalāyini, 2007; Haris, 2015). Regarding the concept of the phrase (*murakkab*), five relevant concepts are given, namely: 1) *al-Na't*, 2) *al-Taukid*, 3) *al-Badal*, 4) *al-Athf*, and 5) *al-Idhafah*. These concepts, with the exception of *al-Idhafah*, are basically a discussion of the concept of *al-Tawabi'* where the provisions of the final vowel that follow follow the previous vowel words (Al-Ghalāyini, 2007). The concept of *al-Tawabi* 'is essentially the development of *isim* in sentences. Understanding this concept is very helpful for students to read Arabic texts that have no *harakat*. Meanwhile, the concept of *al-Idhafah* is a phrase concept (*murakkab*) whose last word has a fixed vowel, which is *kasrah* (Al-Ghalāyini, 2007; Haris, 2015).

The material about the concept of *I'rab* and *bina'* in the view of the Arabic language lecturer is important to be given to students. This material is the entrance to understanding the types of words that will experience a final vowel change and do not experience a final vowel change when the word becomes a sentence-forming element (Haris, 2015). In addition, it is also to recognize the signs of *I'rab* and *bina'*. With regard to the concept of sentences, the Arabic language lecturers suffice on *jumlah fi'liyah* and *jumlah ismiyah* with their respective structures, both the main and the complementary elements. This is important to be the entry point in doing sentence analysis.

In discussing the concept of the function and role of words in sentences, simplifying the discussion of the function and role of words in sentences into *musnad ilaih*, *musnad*, and *takmilah* will greatly facilitate

students in determining the final vowel/*harakat* of words in sentences, especially *isim mu'rab*. Al-Ghalāyini (2007) explains that each *isim* that occupies the function of *musnad ilaih* and *musnad* has the implication of *marfu'*, while those that occupy the function of *takmilah* have the implication of *manshub*. The word *mu'rab* has the implication of *majrur* if it is preceded by *harf jarr* or becomes *mudhaf ilaih*. Regarding sentence analysis, Arabic lecturers proposed the ability to determine the main elements of sentences and sentence complement elements. The main elements consist of words that have the function and role of *musnad ilaih* and *musnad*, while the complementary elements of the sentence consist of words that occupy the function and role of *takmilah* (*fudlah*) in the sentence (Al-Ghalāyini, 2007).

Conclusion

To sum up, can be concluded that in reading Arabic texts that have no *harakat*, the main problems faced by students can be classified into four, namely, weak vocabulary mastery, weak Arabic grammar mastery, lack of interaction with Arabic texts, and lack of an effective strategy to read Arabic texts that have no *harakat*. From this it can be concluded that there are still many important aspects of the basic concepts of Arabic grammar that have not been mastered well by students so that they experienced difficulties in reading Arabic texts without *harakat*. In the context of reading and understanding Arabic texts that have no *harakat*, understanding Arabic grammatical concepts is very much needed.

Likewise, vocabulary problems faced by students in reading Arabic texts were the problems of understanding Arabic grammatical concepts which were still weak, especially those related to understanding the implications of the role and function of words on changes in the final vowel of words, understanding of the main elements in sentences and their constituent elements, understanding of the relationship between words in sentences, understanding of the factors that cause changes in the final vowel of a word, and understanding of types of words in Arabic.

The findings of the study revealed that if students have the required abilities, it will be easier for them to determine the final vowel/*harakat* of each word that forms the element of a sentence. To help improve students' competence in reading Arabic texts that have no *harakat*, it is necessary to reconstruct Arabic grammar material, especially the science of *nahwu*. In the view of the Arabic language lecturers, the reconstruction can be done by selecting relevant and functional materials for the purpose of reading the text at the level of words, phrases (muriakkab), sentences, as well as at the strategies for analyzing the role and function of words in sentences.

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