



Tahfizhul Qur'an Imam Asy-Syatiby High School Students' Mastery of *Fi'il* through Studying the Book *al-Jāmi'* by Ibnu Hajar al-'Asqalānī (Morfologi Study)

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Abstract

The objective of the study was to determine whether the book *al-jāmi'* study method was successful in facilitating students' mastery of the Arabic language learning material, especially material about *fi'il*. The present study incorporated field research employing qualitative descriptive analysis. The research utilized a variety of data sources including scholarly literature, interview papers, questionnaires, observations, tests, and other supplementary data sources using a phenomenological approach. The findings of this study revealed a limited degree of proficiency among students in regards to the *fi'il* or verb form, as assessed through the examination of the *al-Jāmi'* textbook. Based on the examination outcomes of a sample including 30 pupils, the scores achieved were distributed as follows: 6.7% in the high category, 26.7% in the medium category, 30% in the low category, and 36.7% in the very low category. Based on the given percentage, one might infer that the kids' proficiency in *fi'il* falls below the established standard or is notably deficient. This phenomenon can be attributed to a variety of factors. Firstly, the absence of any form of evaluation following the study led to decreased motivation among students. Additionally, insufficient emphasis was placed on the importance of recording the material presented, further contributing to the issue. Secondly, the timing of the study sessions was deemed inappropriate, potentially impacting students' ability to absorb and retain information. Based on the findings of this study, it is imperative for the educational institution to assess the program.

Keywords: *Mastering of Fi'il, Morphology, Study on al-Jāmi'*

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1. INTRODUCTION

Difficulty in learning the Arabic language poses a particular challenge for learners, especially those who are not from an Arab background. Therefore, researchers and educators strive to find appropriate and effective learning strategies for non-Arab speakers. In order to facilitate this, diverse and effective teaching methods are needed to aid in understanding and mastering Arabic language skills according to the desired competencies and to foster learning motivation.¹

The competencies referred to are the four language skills more commonly known as “*Arba'ah mahārat al-lugawiyah*”, namely *istimā* ‘ (listening skill), *kitābah* (writing skill), *qirā ‘ah* (reading skill), and *kālam* (speaking skill).² Learning these four skills should start with mastering the Arabic alphabet and vocabulary, referred to in Arabic as “*al-mufradāt*”.³

Mufradāt forms the basic foundation necessary before delving into the aforementioned four skills. Without knowledge of *mufradāt*, constructing a sentence would be impossible, as a sentence is considered complete only if it consists of at least two words. According to Aan Muhammady, language experts agree that vocabulary mastery determines a student's success in learning Arabic.⁴

One interesting method worth researching is memorizing Arabic vocabulary through memorization and studying religious texts such as the sayings of the Prophet Muhammad (peace be upon him). This is because the Prophet Muhammad (peace be upon him) was the most eloquent of speakers, protected from error, including linguistic mistakes, as what he conveyed was truth. Abdullah bin 'Amr once said,

كُنْتُ أَكْتُبُ كُلَّ شَيْءٍ أَسْمَعُهُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أُرِيدُ حِفْظَهُ فَنَهَيْتَنِي قُرَيْشٌ عَنْ ذَلِكَ وَقَالُوا : تَكْتُبُ وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ فِي الْغَضَبِ وَالرِّضَا فَأَمْسَكْتُ حَتَّى ذَكَرْتُ ذَلِكَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ : اكْتُبْ فَوَالَّذِي نَفْسِي بِيَدِهِ مَا خَرَجَ مِنْهُ إِلَّا حَقٌّ.⁵

Meaning:

“I wrote down everything I heard from the Prophet's mouth with the intention of memorizing it. The Quraysh people objected, saying, 'Are you writing down everything he says, whether he is angry or pleased?' So I stopped writing until I mentioned it to the Prophet, and he said: 'Write, by Him in whose hand my soul lies, nothing comes out of it (my mouth) except the truth.’”

¹ R. Rumi Baroroh & Fauziyah Nur Rahmawati, “Metode-Metode Dalam Pembelajaran Keterampilan Bahasa Arab Reseptif,” *Urwatul Wutsqo: Jurnal Studi Pendidikan Dan Keislaman* 9, no. 2 (September 2, 2020): 179–80, doi: 10.54437/urwatulwutsqo.v9i2.181.

² Ibtisām Mahfūz Abu Mahfūz, *al-Mahārāt al-Lugawiyah*, Cet. I (Riyād: Dār Tadmurayyah, 2017), h. 16.

³ Atabik Ali & Ashamd Zuhdi Muhdlor, *Kamus Kontemporer Arab Indonesia* (Surabaya: Multi Karya Grafika, 1996), h. 1781.

⁴ Aan Muhammady, “Ahammiyatu al-Mufradāt fi Ta’līmi al-Mahārāt al-Arba’”, *Arabiyya: Jurnal Studi Bahasa Arab* 10, no. 1 (Juni 2021): 116.

⁵ Abu Daūd Sulaiman bin Al-Asyaṣ, *Sunan abī Dāūd*, no Hadis 3646 jilid V (Baerut: Dār al-Risālah al-‘Ālamīyah, 2009), h. 489-490.

The method of learning Arabic through studying the sayings of the Prophet is applied by the educational institution SMAS Tahfizhul Qur'an Imam Asy-Syatiby is located on the Malino axis road, Gowa district. The hadith study program is agreed upon by the leadership council. It not only explains the benefits and legal aspects of the hadith but also explains its linguistic aspects. The teachers of this study explain each word in the hadith in terms of morphology. The book used in this study is *al-Jāmi'* by Ibn Hajar al-'Asqalānī, the aim of teaching this book is that through ist study, students will not only understand the hadith but also simultaneously master the Arabic language, especially in vocabulary (*mufradāt*) mastery.⁶

Based on initial observations, it is seen that students still lack proficiency in Arabic, particularly in discussing verbs from a morphological perspective. This becomes evident when some students are asked about various verb forms, and they are unable to differentiate between them. The head of the language department confirms this and explains that it is because the teaching of *sarf* (morphology) is not included in the official curriculum, unlike *nahwu* (syntax), which is taught in class. *Sarf* is only taught through supplementary programs, one of which is studying the book "*al-Jāmi'*".⁷

Based on the aforementioned argumentation, this research will specifically examine how well students at SMAS Tahfizhul Qur'an Imam Asy-Syatiby Gowa master verbs through the study of hadith from the book "*al-Jāmi'*" and the effectiveness of this study. This research aims to determine the extent of students' mastery of verbs from a morphological perspective after participating in the study and whether the study is effective in improving students' mastery of verbs and their interest in participating in such studies.

This research is a field research with a qualitative descriptive analysis. According to Nazir, descriptive research is a method used to examine the status of human groups, objects, conditions, thought systems, or classes of events in the present. The purpose of descriptive research is to provide a systematic, factual, and accurate description of the facts, characteristics, and relationships among the phenomena investigated.⁸ In this research, the researcher aims to provide a systematic, factual, and accurate description of the facts based on the object under study. This research was conducted at SMAS Tahfizhul Qur'an Imam Asy-Syathiby Gowa South Sulawesi using a phenomenological approach, which analyzes and describes the experience of an individual phenomenon in daily life.⁹ The population in this study consists of all twelfth-grade students, totaling 64 individuals. The selection of 12th-grade students as the sample sets a standard for the author, as they have extensively studied Arabic-related subjects and therefore need to be evaluated. The selection was carried out using the random sampling method. The sample was selected using random sampling method, with 15 students selected from each class were selected without considering their rankings. This approach was taken to ensure that the research results are more accurate and precise. According to Sugiyono, random sampling is the selection of sample members from the population randomly without considering existing strata in the population.¹⁰

⁶ Abdul Mundzir, (32 years old), Staff of the Language Department and Book Study Presenter, Interview, Gowa, 11 September 2023.

⁷ Aprianto (29 years old), Head of the Language Department, Interview, Gowa, 11 September 2023.

⁸ Moh. Nazir, *Metode Penelitian* (Jakarta: Ghalia Indonesia, 2003), h. 64.

⁹ Kartina eddles Hirsch, "Phenomenology and Educational Research," *International Journal of Advanced Research* 3, no. 8 (Agustus 2015).

¹⁰ Sugiyono, *Metode Penelitian Kuantitatif Kualitatif Dan R&D*, Cet. XIX; (Bandung: Alfabeta, 2013), h. 82.

Data collection for this research was conducted through literature review, observation, interviews, questionnaires, tests, and documentation. The collected data were then processed and analyzed using deductive, inductive, and descriptive analysis techniques, which assist in describing, demonstrating, or summarizing the data points so that patterns can emerge to fulfill all data conditions.¹¹ Quantitative data were attempted to be qualified. The author has obtained permission to publish the data from both the school and the students. The results of this research will be used to evaluate the Arabic language learning program at SMAS Tahfizhul Qur'an Imam Asy-Syathiby, as expected by the school.

Relevant literature for this study includes research related to Arabic language mastery methods, especially in learning Arabic vocabulary. The research reference used in this study is the book "*al-Jāmi'*" as the textbook for vocabulary learning at SMAS Tahfizhul Qur'an Imam Asy-Syatiby and several studies deemed relevant to the mastery of Arabic vocabulary, especially in verb discussions.

Scientific research has been conducted by several Arabic language observers and students, indicating the importance of mastering Arabic, especially in one of the essential elements of Arabic language, which is *mufradāt* mastery, whether it is in the form of nouns, verbs, or particles. Among them is the research conducted by Mohd Kamal bin Ibrahim in his thesis in 2013, which examined "Mastery of Verbs *al-Mabnī li al-Majhūl* among Secondary School Students."¹² This research specifically examines students' mastery of the basic principles of verb formation and how to use them correctly in forming the passive structure. The results found several common mistakes and errors made by students in understanding the formation of passive verbs. The difference with this study lies in the object of study, namely the specificity of the study only on passive verbs, not on all verbs and not on the study of a specific book.

Khadijah Md Khatib and Hakim Zainal, in their research on the mastery of Arabic nouns and verbs in the implementation of early integrated curriculum in 2018.¹³ This research uses quantitative analysis to analyze students' abilities in spelling, knowing the meanings, and using Arabic nouns and verbs that have been learned in the State Religious Aid School (SABK) in Negeri Sembilan implementing KBD. This quantitative study examines the following aspects: spelling mastery involving minimal pairs, borrowing Arabic words, and aspects of knowing the meanings and uses of words are also examined. The words tested were selected based on nouns and verbs listed in the Standard Curriculum Document (DSK). The results of this study indicate that the level of spelling mastery is at a basic level with a minimum mastery score of 10.57. The level of understanding word meanings is also at a basic level with a minimum mastery score of 10.96. Meanwhile, the proficiency in using words within sentence structures is good, with a score of 11.99. The difference with this study lies in the aspects examined and the type of research, which is quantitative research.

Based on the explanation provided by several literatures and the results of the research, it can be understood that the main problem in this study has not been previously examined, although there have been some similar studies before, but they differ in several

¹¹ Lp2m, "Analisis Deskriptif-Definisi Dan Tips Untuk Peneliti," (September 12, 2022) accessed (November 18, 2023), <https://lp2m.uma.ac.id/2022/09/12/analisis-deskriptif-definisi-dan-tips-untuk-peneliti/>.

¹² Mohd Kamal bin Ibrahim, "Penguasaan Kata Kerja al-Mabnī li al-Majhūl di Kalangan Pelajar Sekolah Menengah" *Tesis* (Kuala Lumpur: Fak. Bahasa dan Linguistik, 2013), h. iii.

¹³ Khadijah MD Khaḍīb & Hakim Zainal, "Penguasaan Kata Nama Dan Kata Kerja Arab Dalam Pelaksanaan Kurikulum Bersepadu Dini," *BITARA: International Journal of Civilizational Studies and Human Sciences* 1, no. 1, (Maret 31, 2018), h.69.

other aspects, particularly in the mastery of verb vocabulary (*fi'il*) through a hadith book study, which has not been studied before. Therefore, this learning method model needs to be examined and researched.

2. DISCUSSION

2.1. Mastery

Mastery bears a close meaning to capability, denoting an ability. The term “*penguasaan*” (mastery) in the Indonesian Dictionary encompasses several meanings, including: 1) the process, action, method of mastering, and 2) understanding and capability to utilize (knowledge, skills, etc.). Mastery is also interpreted as one's proficiency in a certain area.¹⁴ According to Nurgiyantoro, mastery is an individual's ability that can be realized both theoretically and practically. One can be said to master something if they comprehend and understand the concepts or materials, enabling them to apply them in new situations or concepts.¹⁵

From these two definitions, it can be concluded that mastery is a skill and understanding of a particular field of knowledge. In relation to the Arabic language, mastery can be defined as proficiency and understanding in the field of Arabic language.

Proficiency in Arabic can also be associated with mastery of Arabic language components, as intended in structural linguistics (*ma'ā'jim al-lughah al-tarkībī*). According to proponents of structuralism¹⁶, language is considered to consist of separable and distinguishable parts. These parts, known as language components, include phonetics (*aṣwāt*), vocabulary (*mufradāt*), and grammar (*qawā'id*). Mastery of the components of the Arabic language is considered part of proficiency in Arabic language.¹⁷

This research examines the mastery of one component of the Arabic language, namely vocabulary (*mufradāt*), specifically focusing on verb vocabulary. According to Zainur Rijal and Rosni, mastery of vocabulary means not only understanding the literal meaning of words or quantitative mastery but also understanding the functions of those words, which are then applied correctly in sentences, elucidating their roles in the field of study.¹⁸

Mastery of Arabic vocabulary also depends on the number of words memorized. According to the Ministry of Education, Culture, Research, and Technology in 2022, one of the standards of achievement in the Arabic language curriculum is when students are able to master and memorize around 500 vocabulary words.¹⁹ According to Paul Nation, a student who masters about 2000 basic words can understand at least 80% of the words

¹⁴ Tim Penyusun Kamus Pusat Bahasa, *Kamus Besar Bahasa Indonesia* (Jakarta: Balai Pustaka, 2005), h. 604.

¹⁵ Burhan Nurgiyantoro, *Penilaian dalam Pengajaran Bahasa dan Sastra Indonesia* (Yogyakarta: BPFE, 2001), h. 162.

¹⁶The structural approach is the name given to the linguistic approach conducted by Bloomfield, which was highly influential from the 1930s until the late 1950s. This approach views language in terms of its structure, where meaning is determined by structure. In analyzing sentences, structuralists employ what is called immediate constituent analysis, a method of analyzing sentences or words by breaking them down into their constituent elements. See: A. Chaedar Alwasilah, *Beberapa Mazhab & Dikotomi Teori Linguistik* (Bandung: Angkasa, 1993), h. 43-45.

¹⁷ Ibnu Rawandhy N. Hula, “Evaluasi dan Tes Bahasa Arab: Tinjauan Teori”, Sultan Amai State Islamic Institute of Gorontalo, *Jurnal : Language Development Center* 12, no.7 (2021): h. 3.

¹⁸ Zainur Rijal Abdul Razak & Rosni Samah, “Saiz Kosa Kata Bahasa Arab alam Kalangan Pelajar di Peringkat Pengajian Tinggi: Permasalahan dan Strategi Pengajaran”, *International Journal of Language Education and Applied Linguistics* 8, no. 2 (2018): h. 62.

¹⁹ Riset dan Teknologi Badan Standar, Kurikulum, dan Asesmen Pendidikan Kementerian Pendidikan, Kebudayaan, *Capaian Pembelajaran Mata Pelajaran Bahasa Arab Fase F* (Kementerian Pendidikan, Kebudayaan, Riset dan Teknologi, 2022), h. 9.

in a text, while Liu Na stated that around 3000 basic words should be mastered by university students in specific fields. Meanwhile, Waring and Nation argue that mastery of vocabulary between 2000 and 5000 words is sufficient for effective language users.²⁰

As for measuring students' mastery, Slameto suggests that the level of mastery and understanding of students or learning outcomes can be measured by the average test results given, which can be administered to individuals or groups in the form of questions to be answered or tasks to be completed.²¹ According to Purwanto, learning outcomes are the acquisition of student processes according to learning objectives, hence tests are used as tools to measure these learning outcomes.²² Evaluation of learning outcomes can also be done through non-test assessments, as explained by Sigit Pramono, which involve systematic observations such as interviews, observations, questionnaire distribution, and document examination.²³

In this research, tests are conducted to determine students' mastery of Arabic verb vocabulary in terms of their understanding and usage, while questionnaires are used to measure the quantity of verb vocabulary that students have memorized through the study of the *al-Jāmi'* book.

The results of the students' mastery test regarding verbs after participating in the study of the *al-Jāmi'* book in this research were calculated and measured using an interval scale, using alternative answers of high, medium, low, and very low. The formula used to classify the data begins with finding the highest and lowest student scores. To establish the interval scale, the highest score is subtracted by the lowest score, then one is added to the result. The subtraction and addition are then divided by four, resulting in categories of T, S, R, and SR (high, medium, low, and very low).

2.2. Verb

Verb originates from the Arabic language, translated into Indonesian as “*kata kerja*” (action word). Verb linguistically means action or occurrence, while in terms of terminology, it is a word indicating the occurrence of an action related to a specific time, whether past, present, or future.²⁴ al-Zamakhsyarī, in his book *al-Mufaṣṣal fi Ilmi al-'Arabiyah*, defines verb as:

الفعل ما دل على اقتران حدث بزمان²⁵

Meaning:

A verb (*fi'il*) is a word that carries meaning or significance and is related to time.

Ibnu Malik presents signs or characteristics of verbs as he mentions in his *Alfiyah*:

بتا فعلت وأتت ويا افعلي.... ونون أقبلن فعل أمر ينجلي
وماضي الأفعال بالتا مز وسم.... بالنون فعل الأمر إن أمر فهم

Meaning:

²⁰ Zainur Rijal Abdul Razak dkk, “Tahap Penguasaan Kosa Kata Bahasa Arab Pelajar Universiti: Satu Kajian Korpus Di Universiti Sains Islam Malaysia,” *International Journal Of Language Education And Applied Linguistics (IJLEAL)* 10, no. 1 (2020): h. 72.

²¹ Slameto, *Belajar dan Faktor-Faktor yang Mempengaruhinya* (Jakarta: Rineka Cipta, 2010), h. 8.

²² Purwanto, *Evaluasi Hasil Belajar* (Yogyakarta: Pustaka Pelajar, 2013), h. 45.

²³ Sigit Pramono, *Panduan Evaluasi Kegiatan Belajar Mengajar* (Yogyakarta: Diva Press, 2014), h. 194.

²⁴ Abu Razin & Ummu Razin, *Ilmu Nahwu untuk Pemula* (Cet.II; Pustaka BISA, 2015), h. 10.

²⁵ Muḥammad Bin 'Amar al-Zamakhsyarī, *al-Mufaṣṣal fi 'Ilmi al-Lughah* (Cet. I; Oman: Dār 'Ammā, 2004), h. 243.

“With تاء (*tā'*) in the phrase فعلتَ (you [m] did) and أتتْ (he/she [m/f] came), the letter ياء (*yā'*) in the word يفعلِي (do it by you [m]), and نون (noon) in أفبلنْ (come forth!), the verb becomes clear. Differentiate the past tense verb (*fi'il māḍi*) with تاء, and indicate with نون in the imperative verb (*fi'il amr*) when it contains a command meaning.”²⁶

Meanwhile, Ibnu Ājurum states that the characteristics of verbs are:

والفعل يعرف بقَد والسین وسوف وتاء التأنيث الساكنة

Meaning:

“A verb is known by being preceded by the words (قد, س, سوف) and also by having the *sukūn* (absence of vowel) *tā'* (تاء) for the feminine pronoun (*ḍamīr muannas*).”²⁷

From the explanations above, it can be concluded that the signs of verbs are as follows:

a. Verbs can be preceded by the words *qad*, *sīn*, and *saufa* (قد, س, سوف), for example: قد قامت الصلاة (the prayer has been performed), سأذهب (I will go), سوف أتزوج (I will marry).

It should be noted that these three letters can only enter the past tense verb (*fi'il maadi*) and the present tense verb (*fi'il muḍāri*) but cannot enter the imperative verb (*fi'il amr*).

b. Verbs can be preceded by the *tā' ḍamīr* (تاء الضمير) and the *sukūn tā' al-ta'nīs al-sākinah* (تاء التأنيث الساكنة), for example: ذهبتُ (I went), ذهبتْ (she went).

These two *tā'*s can only enter the past tense verb (*fi'il māḍi*).

c. Verbs can be preceded by the moving nominative pronoun (ضمير رفع متحرك), whether it's in the past tense verb (*fi'il māḍi*), present tense verb (*fi'il muḍāri*), or imperative verb (*fi'il amr*). For example:

1. Example of the nominative pronoun entering the past tense verb: دخلتُ الفصل (I entered the classroom).

2. Example of the nominative pronoun entering the present tense verb: يدخلن الفصل (they [f] are entering the classroom).

3. Example of the nominative pronoun entering the imperative verb: ادخلن الفصل (enter the classroom).

d. Verbs can be preceded by the *nūn* of emphasis (نون التوكيد), whether it's the light or heavy emphasis.

This *nūn* of emphasis can only enter two types of verbs: present tense verb (*fi'il muḍāri*) and imperative verb (*fi'il amr*). For example:

يدخلُنْ (indeed, he [m] is entering).

ادخلُنْ (indeed, enter).

The present tense verb (*fi'il muḍāri*) can be preceded by the *jazam* letters such as (لم) and the *nasb* letters such as (لن), and this present tense verb is always preceded by one of the *muḍāriyah* letters (أنيت),²⁸ for example: أذهب (I go), نذهب (we go), يذهب (he goes), تذهب (you [m/f] go).

Verbs have various structures from different perspectives. In this research, particularly in the field of morphology, according to *Hamzah*, there are seven classifications of verbs from the morphological perspective: 1) verbs viewed in terms of the time of occurrence, 2) verbs viewed in terms of their object, 3) verbs viewed in terms

²⁶Muḥammad Nadjib Sadjak, *Tarjamah al-Fiyah Ibni Mālik wa Syawāhiduhā bi al-Lughah al-Indonesia* (Cet. VII; Jatirogo: Kampong Kyai, 2014), h. 4.

²⁷Ibnu Ājurum, *al-Jurumiyah*, (Cet. I; Kairo: Dār Ibnu al-Jauzi, 2013), h. 4.

²⁸Ibnu Ājurum, *al-Ajurumiyah*, h. 14.

of their form, 4) verbs viewed in terms of their subject, 5) verbs viewed in terms of changes in their final vowels, 6) verbs viewed in terms of the number or arrangement of their letters, and 7) verbs viewed in terms of their changes.²⁹

From the above discussion, what is meant by mastery of verbs in this research is students' mastery of verbs in general and specifically in the morphological aspect.

The results of this research are divided into three parts: 1) students' mastery of verbs based on test results, 2) the quantity of memorized verb vocabulary based on questionnaires, and 3) supporting and inhibiting factors for the success of the study. The elaboration of the research results is as follows:

2.3. Implementation of Student Achievement Test to Measure Mastery related to Verb in the Book al-Jām'i

A test regarding students' mastery of verb classification or verb in terms of morphology was conducted on Monday, October 18, 2023, involving 30 students from two classes of XII. Fifteen students were randomly selected from each class to ensure accurate and precise test results. The test consisted of 20 questions divided into two parts: 10 multiple-choice questions and 10 true/false questions. Based on the test results, it was found that only 10 out of 30 students scored above 50 points, with the highest score being 70 points. The remaining 20 students scored 50 points or below. This indicates that students have not yet mastered the verb discussion well through the study of the book, and the results obtained are very low and far from what is expected. The results of the test are as follows:

Table 1. Results of Verb Mastery Test for Class XII MIPA 1

No	Names	NIPD	Test Result	Score
1	Fauzan Al Anshori	2110001	9	45
2	Abdullah	2110005	8	40
3	Abdurrahman Fathin	2110006	7	35
4	Ahmad Fuad Rabbani	2110008	13	65
5	Ahmad Khalish	2110009	10	50
6	Ahmad Roihan Waris	2110011	8	40
7	Andi Ahmad Huzaifah	2110012	8	40
8	Andi Muh. Hanif Ramadhan	2110014	8	40
9	Arman Aswar	2110015	7	35
10	Bagas Davian Fahrezy	2110018	11	55
11	Denny Wijaya	2110019	14	70
12	Khalil Khair	2110027	7	35
13	Huzaimah	2110028	9	45
14	Mugni Abd. Razak	2110032	9	45
15	Muh. Ikram Almuzaki	2110036	8	40

²⁹Hamzah, Klasifikasi Fi'il dari Berbagai Tinjauan (Studi Telaah Morfologi), *Laporan Hasil Penelitian* (Palangkaraya: Imla Indonesia, 2021), h. 251.

Table 2. Results of Verb Mastery Test for Class XII MIPA 2

No	Names	NIPD	Test Result	Score
1	Muh. Ade Rifqi Kadir	2110038	11	55
2	Muh. Athallah Rafifdzaki	2110039	10	50
3	Muh. Fais Arfah Zainuddin	2110040	9	45
4	Muh. Fiqih Ananta	2110041	8	40
5	Muh. Nur Fauzan	2110044	11	55
6	Muh. Fadlan Shalih	2110048	8	40
7	Muhammad Nabil Darwis	2110056	10	50
8	Muhammad Raihan	2110058	10	50
9	Nabil Akbar	2110061	11	55
10	Naufal Nadhar Madzini	2110064	10	50
11	Rifqi Al Hanif	2110066	12	60
12	Saputra Irfansyah Abdillah	2110068	12	60
13	Sahrul Gunawan	2110069	11	55
14	Usaid	2110071	6	30
15	Yazid	2110072	12	60

The results of verb mastery can be calculated and illustrated through evaluation or tests of student learning that have been carried out during the study of the *al-Jāmi'* book. The measurement scale in this study uses an interval scale with high, medium, low, and very low alternative answers. The formula used to classify the data begins with finding the highest and lowest student scores. To establish the interval scale, the highest score is subtracted by the lowest score, then one is added to the result. The subtraction and addition are then divided by four, resulting in categories of T, S, R, and SR. The formula as proposed by Sugiyono in Nana Sudjana is as follows:³⁰

$$\text{Interval Scale} = (\text{highest score} - \text{lowest score} + 1) / (\text{interval class}) = (70-30+1) / 4 = 41/4 = 10.25 = 10$$

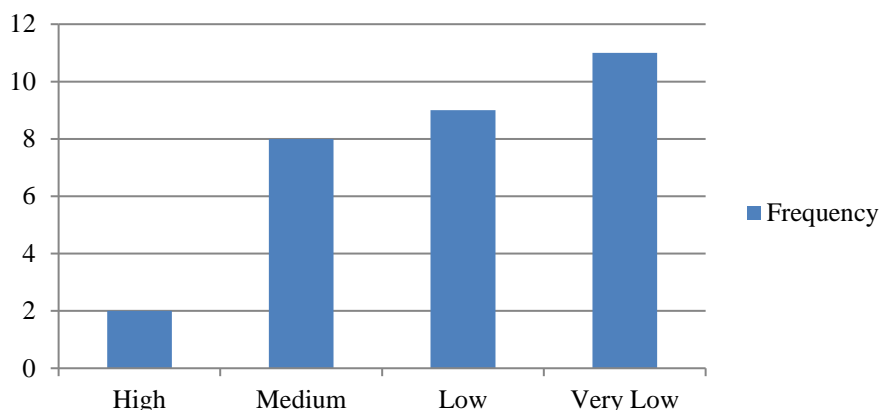
Based on this technique, the interval scale is determined as follows: 61-70: High, 51-60: Medium, 41-50: Low, 31-40: Very Low. The frequency distribution of verb mastery is depicted in the table below:

Table 3. Classification of Verb Mastery Test Results

Classification	Interval	Frequency	Percentage
High	61-70	2	6,7%
Medium	51-60	8	26,7%
Low	41-50	9	30%
Very Low	30-40	11	36,7%

Based on the data above, it can be concluded that the results of students' mastery of verbs through the study of the *al-Jāmi'* book, with a total of 30 students, show that 6.7% of students obtained high scores, 26.7% obtained medium scores, 30% obtained low scores, and 36.7% of students obtained very low scores. From these test results, it can be concluded that the study of the *al-Jāmi'* book in the effort to master verbs is not considered successful, and students have not yet mastered the verb discussion well. For more details, see the following graph:

³⁰ Nana Sudjana, *Penelitian Hasil Proses Belajar Mengajar*, Cet. XI (Bandung: Remaja Rosdakarya, 2008), h. 47.



Graphic 1. Classification of Verb Mastery Test Results

2.4. The Amount of Memorization by Students Related to *Fi'il* in the Book *al-Jāmi'*

Meanwhile, the students' mastery related to *fi'il* based on the number of *fi'il* vocabulary memorized through the memorization of hadiths from the book *al-Jāmi'*, which is carried out every week in the tarbiyah activities, based on the questionnaire results, shows that all students have very minimal memorization. The results of the questionnaire can be seen in the following table:

Table 4. Memorization of Hadiths by XII MIPA 1 Students

No	Names	NIPD	Total Hadiths Memorized
1	Fauzan Al Anshori	2110001	0
2	Abdullah	2110005	2
3	Abdurrahman Fathin	2110006	11
4	Ahmad Fuad Rabbani	2110008	3
5	Ahmad Khalish	2110009	2
6	Ahmad Roihan Waris	2110011	0
7	Andi Ahmad Huzaifah	2110012	7
8	Andi Muh. Hanif Ramadhan	2110014	0
9	Arman Aswar	2110015	0
10	Bagas Davian Fahrezy	2110018	16
11	Denny Wijaya	2110019	7
12	Khalil Khair	2110027	2
13	Huzaimah	2110028	5
14	Mugni Abd. Razak	2110032	9
15	Muh. Ikram Almuzaki	2110036	6

Table 5. Memorization of Hadiths by XII MIPA 2 Students

No	Names	NIPD	Total Hadiths Memorized
1	Muh. Ade Rifqi Kadir	2110038	4
2	Muh. Athallah Rafifdzaki	2110039	12
3	Muh. Fais Arfah Zainuddin	2110040	3
4	Muh. Fiqih Ananta	2110041	2
5	Muh. Nur Fauzan	2110044	5
6	Muh. Fadlan Shalih	2110048	8
7	Muhammad Nabil Darwis	2110056	0

8	Muhammad Raihan	2110058	0
9	Nabil Akbar	2110061	11
10	Naufal Nadhar Madzini	2110064	8
11	Rifqi Al Hanif	2110066	2
12	Saputra Irfansyah Abdillah	2110068	4
13	Sahrul Gunawan	2110069	3
14	Usaid	2110071	5
15	Yazid	2110072	1

Based on the results of the questionnaire above, it is shown that about 6 students have never submitted memorization at all, and the highest number of hadiths memorized and submitted by students to the murabbi (teacher) is only about 16 hadiths out of 131 hadiths contained in the book *al-Jāmi'*. The number of *fi'il* contained in the 16 hadiths is only about 51 *fi'il*, this number is far from the category of someone mastering vocabulary.

As for the factors causing students to have very low memorization, they include:³¹

1. The attendance of students in weekly tarbiyah activities is not very active.
2. Students' academic workload is too heavy so they do not have enough time to memorize hadiths.
3. The attendance of the *murabbī* (teacher) in conducting tarbiyah activities is not very active due to their busy schedule.
4. Some students face difficulties in memorizing hadiths because they do not have a hadith reference book.
5. Teachers are not attentive to the tarbiyah agenda, one of which is listening to students' memorization submissions.

Based on the number of students' memorization related to *fi'il* contained in the book *al-Jāmi'* as the data above, it shows that students of SMAS Tahfizhul Qur'an Imam Asy-Syatiby W.I have not mastered Arabic vocabulary in the form of *fi'il*.

2.5. Supporting and Inhibiting Factors in the Success of Learning the Study of the Book *al-Jāmi'*

In every learning program, there is no perfect program; each program has its own strengths and weaknesses, so the desired results are sometimes far from what is expected. This includes the Arabic language learning model implemented by SMAS Tahfizhul Qur'an Imam Asy-Syathiby using the study of the book *al-Jāmi'*. Several supporting factors make this program considered effective in teaching students hadiths and Arabic language simultaneously, as well as inhibiting factors. Based on interviews with the head of the language department and the results of questionnaires filled out by 30 students regarding motivation in participating in the study of the book *al-Jāmi'*, the following factors are obtained:³²

1. Supporting Factors:

Here are some supporting factors for the successful implementation of the study of the book *al-Jāmi'*:

- a. All students attend the study of the book *al-Jāmi'* to the maximum and on time. Based on the questionnaire results regarding students' attendance in participating in the study of the book *al-Jāmi'*, it shows that the attendance of participants is maximum. This is because the study is mandatory for every student to attend, the person in charge of the language department also added that students who are absent from the

³¹ Muntar Zakir (31 years old), School Principal, *Interview*, Gowa, 23 September 2023

³² Aprianto (29 years old), Head of the Language Department, *Interview*, Gowa, 11 September 2023.

activity without permissible reasons will be sanctioned. The data of the questionnaire results regarding students' attendance can be seen in the following table:

Table 6. Students' Attendance in Participating in the Study of the Book *al-Jāmi'*

No.	Alternative Answers	N	%
1	Always	21	70%
2	Often	4	13%
3	Sometimes	5	17%
4	Never	0	0%

The table above shows that 70% of the students attended the study of the book *al-Jāmi'* regularly, 13% often, 17% sometimes, and 0% never.

- b. Competent lecturers in their fields, related to hadith and Arabic language. The language department supervisor stated that the lecturers of the study of the book *al-Jāmi'* are alumni of the Middle East who have excellent Arabic language skills. Among these lecturers are graduates of hadith, Sharia, and creed.
- c. Adequate facilities for delivering the study, such as microphones, whiteboards, and projectors for presenting materials.

As for the factors considered inhibiting or causing the ineffectiveness of this study, they include:³³:

1. The study time, which is conducted around 5:00 PM WITA, is considered ineffective; most students find it burdensome because it takes away time for exercise. The duration of the study is also considered very short, so students are unable to grasp the material properly. The questionnaire results regarding this matter are as follows:

Table 7. Study Time Conducted Afternoon

No.	Alternative Answers	N	%
1	Effective	5	17%
2	Ineffective	23	77%
3	Very Ineffective	2	6%

Regarding the study time, the data obtained indicates that 17% of the students consider the study time effective, 77% consider it ineffective, and 6% consider it very ineffective.

Table 8. Study Time Duration

No.	Alternative Answers	N	%
1	Inadequate	18	60%
2	Very Inadequate	5	17%
3	Adequate	7	23%

While the results of the questionnaire regarding the duration of the study time show that 60% of the students consider it inadequate, 17% very inadequate, and 23% adequate.

³³Ahmad Fuad Rabbani dkk, (18 Tahun), Peserta Didik Kelas XII MIPA 1, *Interview*, Gowa, 18 September 2023.

2. Too much academic workload given to students, starting from formal classroom lessons, extracurricular activities, knowledge studies, and especially Quran memorization.
3. The participation of all students in the study leads to a lack of motivation and seriousness; some students are more engaged in chatting with their friends than paying attention to the study material. The lack of student motivation is also evident when students do not ask questions when they do not understand the material presented, and they do not review the material given when they return to their dormitories or homes. This can be seen from the following questionnaire results:

Table 9. Student Motivation

No	Question	Questionnaire Results							
		Always		Often		Sometimes		Never	
		N	%	N	%	N	%	N	%
1	Bring notes to the study	6	3%	0	3%	2	7%	2	%
2	Focus on paying attention until the end of the study	5	0%	8	7%	7	3%	0	%
3	Sit in front until the end of the study	7	3%	4	7%	3	0%	6	0%
4	Review the lesson when in the dormitory	0	%		%	8	0%	2	0%
5	Ask questions when not understanding the material	0	0%	0	0%	3	10%	27	90%

The table above shows that the percentage of students bringing notebooks when attending the study indicates that 53% of participants bring notebooks, 33% often, 7% sometimes, and 7% never bring notebooks. The focus of students attending the study indicates that 50% of students focus on paying attention to the material, 27% often, 23% sometimes, and 0% never focus. The percentage of students sitting in front when attending the study indicates that 23% of students sit in front, 47% often, 10% sometimes, and 20% never. Meanwhile, the percentage of students who review the lesson in the dormitory indicates that 0% always, 0% often, 60% sometimes, and 40% never. As for the students who ask questions when they do not understand the material, it indicates that 0% always, 0% often, 10% sometimes, and 90% never.

From the above explanation, although students attend with notebooks, their focus is still low, and many students choose to sit at the back and do not ask questions when they find the material difficult to understand. Additionally, some students occasionally review the material taught, indicating that student motivation to attend the study is very minimal. This is different from learning in class where students are required to focus and ask questions when they do not understand the material being taught.

4. Hadiths explained have not been fully memorized, making it difficult for students to understand the material. The difficulty in understanding the material presented can be seen from the following questionnaire results: Table 9. Understanding of Study Material.

Table. 9. Understanding of Study Material

No.	Alternative Answers	N	%
1	Easy	6	20%
2	Moderate	9	30%
3	Difficult	15	50%

As for the results related to the study material, 20% of the participants consider the material easy, 30% consider it moderate, and 50% consider the material difficult.

- d. Students are not encouraged to take notes of the material presented as learning material in class.
- e. There is no evaluation at the end of the study. as is the evaluation carried out on each learning material at the end of the semester.

3. CONCLUSION

Student Mastery of *Fi'il* at SMAS Tahfizhul Qur'an Imam Asy-Syathiby Gowa through the Study of the Book al-Jāmi'. After examining the students' mastery of *fi'il* through the study of the book *al-Jāmi'*, several findings are as follows:

- a. Students' mastery of *fi'il* through the study of the book *al-Jāmi'* is very low and below average.
- b. The method of teaching Arabic language through the study of the book is considered somewhat unsuccessful.
- c. Many factors influence students' lack of mastery of the material, including: Students' lack of motivation to study due to the absence of final evaluations, excessive academic workload, the large number of students during the study leading to lack of focus, and the lack of emphasis on taking notes of each material presented, among others.
- d. The school needs to promptly establish standard operating procedures for teaching Arabic using the study of the book Al-Jāmi', to achieve the desired outcomes. This includes conducting evaluations, emphasizing the importance of note-taking, and limiting the number of students participating in the study to enhance focus.

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